Dr. Paul Tournier

the christian psychology of PAUL TOURNIER

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BAKER BOOK HOUSE
Grand Rapids, Michigan

contents

foreword

My first meeting with Professor Gary Collins came in an unexpected and amusing way. He had written almost a year before, asking if he could work with me and I had answered, as with other Americans, that this would not be possible because I am not a professor but simply a doctor who gives personal and private consultations. I did not know that he had subsequently arrived in Switzerland.

Our meeting took place one day in the "Place de Sardaigne" in Carouge, a small town near Geneva. Carouge was founded by the Duke of Savoie who, when he had given up all hope of conquering Geneva, decided to develop the new town as a rival. Today it is a suburb of Geneva. I was leaving a café, where I had been working on another foreword, and heading back to my car when I heard hasty footsteps behind me. I turned and saw a young-looking stranger who asked cheerfully, "Are you Dr. Tournier?"

He explained briefly that he was a Canadian on the faculty of a theological seminary in the United States. He was hoping to see me, but before scheduling an appointment he wished to await the arrival of his luggage containing all of my books. I was much intrigued. Why was he bringing my books in his luggage? I learned the answer when he came to see me, even before his luggage had arrived, and explained that he wanted to write a book about me and my work. But he was waiting for God's leading to show if this project was something he should

do. From the beginning we became friends, for I too believe in waiting for signs of God's leading.

Perhaps our first meeting in Carouge was a favorable sign. Our mutual and spontaneous rapport would certainly confirm this. Right from the beginning we had discussions about science and faith, especially psychological science and Christian faith. My friend showed that he was very concerned about this problem, just as it had concerned me during my whole career. I soon realized that the problem appeared to be simpler to him than it seemed to me. Undoubtedly this is because he lives in North America and I live in Europe.

It is indeed striking to see the contrast between American and European theologians. The former readily include scientific psychology in their thought and ministry, whereas the Europeans are reserved, puzzled, and often even hostile towards psychology. I do not hold this against them. It is their concern for dogmatic truth that gives rise to their benevolent desire to help men, just as pragmatism pushes Americans to study psychology. Furthermore, it seems that in Europe we are more conscious of doctrinal difficulties in the confrontation between psychology and faith.

Psychology might appear to some people as a new type of gospel, as a sufficient answer to all of life's problems. Such people fail to recognize psychology's limits when faced with a mystery as complex as the human person with his natural and metaphysical sides. But isn't it also psychology that better enables us to pose existential questions about guilt, responsibility, and the meaning of life – issues that really lead into the realm of faith?

The spirit of dogmatism is thus the great obstacle to a larger and more realistic view of man. But we must realize that if there is a theological dogmatism, there is also a psychological dogmatism, a belief that we can systematically explain everything from one point of view, according to the doctrine of one psychological school of thought. This is exactly what Viktor Frankl was rejecting when he spoke of "psychologism" in the same way that his predecessors had spoken about "moralism." And when an author presents my own work, I am apprehensive lest he give the impression that I too want to formulate a psychological doctrine.

My discussion with Dr. Collins certainly reassured me in this regard. I am only an inquirer open to all ideas – to suggestions from all psychological schools and to experiences and personal testimonies from all believers. I am not trying to put one psychological system in opposition to another, much less psychology against faith. In this sense I owe a lot to America. During the past forty years, many American friends have greatly influenced me and helped me to become more simple. As Dr. Collins says: "God speaks at the same time through science and through Revelation." How simple and basic! It is in God that we find the key that makes integration between the disciplines possible if we listen to His voice and, if I may say so, to all of His voices.

God is always greater than we can imagine or believe. He rules over the whole world, over science and art, over life, and all the research work of all men. All that we learn comes directly or indirectly from Him. Was it not this sovereign greatness of God that Calvin felt so strongly as a sort of archetype, and that was so deeply imprinted on the collective unconscious mind of Geneva? Was not Dr. Collins able to discover a trace of this feeling during the several months that he lived in my hometown?

But from God there also come friendships. I am interested not only in ideas of theology and psychology but also in people. And I would like to say here what a pleasure it has been to share so many happy hours with Gary Collins, his wife, and their two little girls. I have come to know them not only through our intellectual discussions but as persons. It is my hope that readers will find in his book both an answer to their questions concerning the relationship between psychology and faith, and a personal encounter with the author, who is enlivened by a great zeal for God and for his fellowmen.

Dr. Paul Tournier

preface

I first met Paul Tournier in a street of the little town of Carouge, a suburb of Geneva. Clutching a stack of mail in one hand and a briefcase in the other, he had stepped out of a café and was making his way briskly across the square when I recognized who he was. Quickly I caught up to him.

"Etes-vous le docteur Tournier?" I asked in the best French I could muster.

"Oui," he replied, and thus began the first in a series of conversations that were to take place during the weeks that followed.

Several months prior to this first meeting I had written to Tournier asking if it would be possible to spend some time with him in Geneva. His response was extremely gracious but not very encouraging. "I shall be very glad to meet you to speak with you about your ideas and projects," he wrote, "but I shall not have the opportunity to work with you. I am too old and I am not a professor. I am only a practitioner and now with very limited activity. For a sabbatical year you need another kind of person than I am."

After receiving this letter my wife and I decided at first to abandon our plans to visit Geneva, but the more I thought about it the more I wanted to know this man and to learn from him. In one of his books, Tournier had quoted the late Rev. Sam Shoemaker of New York. "When we find a closed door we must always ask ourselves if God wants to stop us or if He is forcing us to break our way through." After much discussion and prayer-

ful deliberation, we decided that we should "break through" and go to Switzerland anyway. So it was that we moved to Geneva with our two small daughters and lived there for over six months.

During this time I sought information about Tournier from three sources. First, there were his writings. I studied as many of his articles as I could find and read all of his books in the order that Tournier originally wrote them. In going through these writings I attempted to code the material, making a notation in the margin wherever there was something about Tournier's psychology, theology, counseling methods, personal life, values, and so forth. At the end of my reading there were several thousand marginal notations, which I then sorted through before the chapters of this present study were written.

The second source consisted of information from people who were acquainted with Tournier: pastors, professors, psychiatrists, students, Swiss Christians, and others who had read his books or heard him lecture. Many of these people had not met Tournier personally or knew him only casually, but there were others who had known him intimately for many years and were willing to share with me from their knowledge and experience. In addition, I was able to find articles and one very recent book that had been written about Tournier and his work.

Then there was Paul Tournier himself. I heard him lecture and we had several lengthy conversations next to the fireplace in his home, at the Village Inn in Troinex, in the home of one of his close friends, and at the apartment where my family and I lived during our stay in Geneva. At times, Madame Tournier and my wife joined us and participated in the discussions.

In writing this book I have three goals in mind. The first is to describe Tournier to those who have never met him, to present his life story, and to give a brief summary of each of his books. This is the subject matter of chapters 1 and 2. Second, I have tried to identify, organize, and summarize the basic ideas in Tournier's thought. Chapter 3, for example, is a summary of his thinking about psychology; in chapters 4 through 7 we deal with his theological beliefs, counseling methods, views of society, conclusions about some common personal problems, and attempts to integrate psychology and religion. My third purpose in writing the book is to give an evaluation of Tournier's life work. This has been done in both the last chapter and the "evaluation" sections of chapters 3 through 7. Throughout the book I have attempted to document my statements carefully so that others can, if they wish, check the sources of my conclusions.

In writing about Tournier I have tried to be as unbiased as possible and to restrict my evaluative comments to those pages that are labeled as such. As Tournier himself would agree, however, it is impossible to summarize and evaluate a man's work with complete objectivity and neutrality. Undoubtedly my own beliefs, interests, or prejudices have influenced what is presented and emphasized in the following pages. Nevertheless, I hope that this book will do justice to Tournier and honor the God he has served so faithfully and so long.

Many people have assisted in the preparation of this manuscript, and even at the risk of overlooking someone, I want to acknowledge the help of my friends and colleagues. First, I am grateful to the Board of Directors and the Administration of Trinity Evangelical Divinity School, especially to Dean Kenneth S. Kantzer for granting sabbatical leave that freed me from teaching responsibilities and enabled me to spend a winter in Geneva. Then, I want to thank three of Tournier's closest Swiss colleagues – Dr. Bernard Harnik of Zurich, Dr. Paul Plattner of Berne, and Professor Edmond Rochedieu of Geneva. Each gave a lengthy interview and freely shared observations about Tournier and his work. Professor Rochedieu also opened his home to Dr. Tournier and me and translated for us when we decided that this could make communication easier and more in depth. In addition, I received help and encouragement from Professor Luc de Benoit of Emmaus Institute in Vevey, Switzerland; the officials of Foundation Fredrick Eck in Cologny, Switzerland; Mrs. Hazel B. Goddard of Warrenville Clinic in Illinois; Miss Carol Kiehlbauch and Miss Ann Heinz who typed different drafts of the manuscript; Mr. Henry Virkler who prepared the index; the many friends in and around Geneva who made our stay there so pleasant; and my wife, Julie, who shared my enthusiasm over this project and helped to evaluate every sentence of the manuscript. Finally, I want to thank Dr. Tournier himself and his gracious wife. They received us into their home,

gave generously of their time, discussed parts of this book with me, and left an indelible impression which will be reflected not only in the following pages, but in the part of my life that is still ahead.

GARY R. COLLINS

acknowledgments

For permission to reprint excerpts in this book, grateful acknowledgment is made to the following publishers:

Harper & Row, Publishers – for excerpts from the following books by Paul Tournier: *The Meaning of Persons*, © 1957; *A Doctor's Casebook in the Light of the Bible*, © 1960; *The Healing of Persons*, © 1965; *The Adventure of Living*, © 1965; *The Person Reborn*, © 1966; and *A Place for You*, © 1968.

Inter-Varsity Press – for excerpts from Colin Brown, *Karl Barth and the Christian Message*, © 1967.

John Knox Press – for excerpts from the following books by Paul Tournier: *The Seasons of Life*, © 1963; and *To Understand Each Other*, © 1967.

The Westminster Press – for excerpts from the following books by Paul Tournier: *Escape from Loneliness*, © 1962; and *The Strong and the Weak*, © 1963.

abbreviations

In the following pages the titles of Tournier's books will be abbreviated as shown below. The books are listed here in the order of their original appearance in French.

HP	*The Healing of Persons*
EL	*Escape from Loneliness*
PR	*The Person Reborn*
WPBW	*The Whole Person in a Broken World*
SW	*The Strong and the Weak*
DCLB	*A Doctor's Casebook in the Light of the Bible*
MP	*The Meaning of Persons*
GG	*Guilt and Grace*
SL	*The Seasons of Life*
MG	*The Meaning of Gifts*
RS	*To Resist or to Surrender*
UEO	*To Understand Each Other*
S	*Secrets*
AL	*The Adventure of Living*
PY	*A Place for You*
LGO	*Learn to Grow Old*

chapter 1

the man TOURNIER

What is Paul Tournier really like?

Why is he known and respected around the world even though he claims to be simply a family doctor?

What would it be like to chat with him for an hour or two next to the fireplace of his home in Switzerland?

These questions and others were running through my mind while I was driving through Geneva toward my first interview with the man who was to be the subject of this book. As I pulled into the driveway, Tournier stepped out of the house and came over to the car to greet me. A little stooped in his posture, he grasped my hand firmly and welcomed me with such warmth and sincerity that the nervousness I had been feeling just a few minutes before quickly disappeared.

When we seated ourselves in his study a few minutes later there was already a fire blazing in the hearth. Tournier leaned forward in his chair, clasped his hands together, asked about my work, and listened intently as I answered. His face had a number of deep wrinkles and I noticed that the skin hung loosely under his eyes. The hair around his

bald head was gray but he looked in the best of health. His eyes sparkled and his lips often broke into a warm smile that sometimes became a deep and hearty laugh. Here is a man, I thought to myself, who is mentally alert, deeply interested in people, and still enjoying life to the fullest.

Doctor and Madame Tournier live in a modern style home situated in the village of Troinex, a suburb of Geneva. Designed by their architect son, the house contains both living quarters and a small attractively furnished office—with a couch—where Tournier still sees patients and occasionally meets with visitors from around the world. In the living room Tournier's books, in all eleven languages, fill three lengthy shelves. From the chairs that cluster around the fireplace one can look through tall glass doors, past a patio and on to a small rose garden. Farther away, across a field, stands the house where the Tournier grandchildren live with their parents; and through the distant trees it is possible to catch sight of the old gray residence where Tournier and his sisters lived during the summers of their childhood. In the background towers a mountain, the base of which is only a few miles away in neighboring France.

Within sight of an old oak tree and next to a wheat field, the Tournier house has been given the name "Le grain de blé": the grain of wheat. These words, which Jesus used in talking to His disciples a few days before His death,[1] appear on Tournier's stationery and are printed on a gold plaque which is mounted on the gate near the entrance to their home. From the outside there is no other indication that this is the residence of a man who calls himself an amateur psychotherapist, philosopher, theologian, lecturer, and writer,[2] but whose thinking in the area of psychology and religion has touched thousands of lives in almost every part of the world.

Now retired, Tournier is still a very active man. He gives frequent lectures, often meets with friends or former patients, and continues his work as a writer. He maintains a vast correspondence and personally answers each letter with a reply written in longhand. He spends many happy hours with the tools in his workshop; and he engages in such diverse leisure-time activities as gardening, carpentry, metal work, cooking, playing solitaire, reading, visiting with friends, making music on his little electric organ, or simply spending time with his wife Nelly, the lady who has been his companion for half a century.[3]

In addition to these varied activities Tournier also takes time to spend an hour each day in quiet meditation, seeking divine guidance from the "unseen companion" whom he has sought to serve during most of his busy career. He believes that God has a purpose for every life and he is convinced that for Paul Tournier the purpose is to understand people, to help them with their problems, and to give them the opportunity of encountering Jesus Christ and drawing close to Him.[4]

Tournier himself is a deeply committed Christian.[5] He openly acknowledges his dependence on God and sincerely wants to live a life that is obedient to Christ. People who meet Tournier are impressed by his great humility and sincere concern for others. He is the kind of man who travels three hundred miles to help a friend with a marriage problem, who takes time from a busy life to sit up all night with a lonely dying patient, or who gets in the car and rides across Geneva next to a timid lady who until that time has not had the courage to drive in city traffic. He is tolerant of other people's beliefs but writes that there is no greater joy than to see a soul come to Christ.[6]

Paul Tournier is no ordinary Christian. He is an active member of his church[7] but highly critical of formalism and hypocrisy among believers. He is a respected resident of his community but sympathizes with the student rebels of Paris who revolted in 1968. He likes to do things that are extraordinary and he is enough of an individualist that his critics—

much to his delight—have difficulty putting him into any theological or psychological camp. In short, Paul Tournier is somewhat of a revolutionary. "Deep inside me," he writes, "I feel more sympathy for this rebel, in spite of all his misdeeds, than for the brother who is perhaps sitting over there in the cathedral stalls."[4] Even as a revolutionary, however, Tournier is unique. He is more concerned with tolerance than with dogmatism, more interested in helping than in criticizing, more concerned about building people up and stressing their strengths than in criticizing them for their weaknesses.

He is also an optimist[5] who has faith in people and hope for the future. He is realistic enough to know that men fail and frequently fall into sin, but he has seen people transformed by the power of God and he believes that all men can live lives that are truly adventurous. In his books he openly discusses some of the failures, weaknesses, and sins in his own life but he presses on to do better in the future. Tournier likes to think of himself as a man of action who is enthusiastic about all that he does. His friends know that he also is a man with a keen sense of humor, a brilliant mind, a deep sensitivity, a great patience, a sincere compassion for people, and a probing knowledge about human behavior. Few will agree with everything he writes but almost all of us will find ourselves described with disturbing accuracy somewhere in the pages of his books.

How does Tournier react to all of this acclaim?[6] He is grateful for the esteem and compliments that he receives and he even appreciates the critics who take the time to criticize. At the same time he and his wife are both a little embarrassed by it all. After reading a highly complimentary English language article about himself Tournier once remarked that this must never be translated into French—"at least not until after he is dead," Madame Tournier added with a smile. Although he is widely known, probably more outside of his native Switzerland than at home, Tournier is

a shy and reserved man who feels uncomfortable in the presence of strangers. He appears to have great insight into himself and recognizes that he is insecure, sensitive to criticism, and afraid of failure. He is also concerned about recurring feelings of pride, even though his deep humility is apparent to all who meet him. Indeed, it is almost impossible not to like this man, regardless of what we may think of his work.

It is to this work that we will direct our attention in the pages that follow. Before we can really hope to understand a man's ideas, we must observe the life in which these ideas were formed. It would be helpful if we could learn about Tournier's childhood, his professional career, his spiritual development, and the country where he has lived for most of his life. Tournier's story is fascinating and it is to this that we turn in the next chapter.

Notes

[1] John 12:24. The words also appear in Paul's discussion of life after death (1 Cor. 15:37). Tournier quotes this latter passage in LGO (Apprendre à Vieillir 280).

[2] AL 42.

[3] LGO (Apprendre à Vieillir 105, 106, 130-35).

[4] SL 62; PY 167, 72; AL 145; DCLB 234-35.

[5] The characteristics that are described in this and succeeding paragraphs are more than my personal biases. They are based to some extent on my observations of Tournier and my interviews with people who know him, but more often they come directly from his books. As he writes, he both describes himself and gives glimpses of what he is like. One need not read very far, for example, before seeing that Tournier is interested in people, honest, down to earth, and straightforward. I could document my reasons for using each of the adjectives which appear in the description of Tournier but have not done so because this would be of interest to few readers and would make for an excessively long list of notes.

[6] PR 4, WPBW 122.

[7] Doctor and Madame Tournier are members of the National Protestant Church of Geneva, a denomination that is largely Calvinistic in theology. They attend the parish church in Troinex, Switzerland.

[8] MP 19.

[9] Tournier is inconsistent in his view of life at this point. In one place he writes about his "Calvinistic pessimism" (AL 114); but he also describes himself as an optimist (see HP 79), and his writings

reflect an optimistic outlook (AL 198). Even in the same sentence in which he calls himself a pessimist, he states that he can be optimistic because of the influence of God (AL 114). I believe, therefore, that I am correct in stating that he is really an optimist.

chapter 2

the life and work of TOURNIER

On the edge of a sparkling blue lake and within sight of the Alps, Geneva is a busy city tucked into the southwest corner of Switzerland. Known today as an international center because of the numerous world organizations that are situated there, Geneva was formerly a center of the Protestant Reformation. Its impressive Cathedral of Saint Peter, built in the twelfth century by dedicated Catholics, permanently changed hands in 1535 when an enthusiastic crowd of Protestants surged toward the cathedral square while the frightened priests fled through back streets with as many sacred objects as their arms could carry. For thirty years John Calvin preached regularly in the pulpit of Saint Peter's, and within the shadow of its spire he developed the theology for which he became famous.[1]

In 1849, many years after Calvin's death, a young man named Louis Tournier became pastor of Saint Peter's. The new pastor was a poet and, like many preachers of his day, a serious thinker whose sermons were long and scholarly. Louis Tournier did not marry until he was in his mid-thirties and then he chose a wife who was eighteen years his senior.

Although plagued by persisting psychological troubles which were accentuated when his wife died after twenty happy years of marriage, Pastor Tournier was known throughout Geneva as a master teacher. The parents who brought their children to his catechism classes often stayed and crowded into Calvin Auditorium to listen to his lessons. In 1890, when he was sixty-two, Louis Tournier married again. This time his wife, a former student named Elizabeth Ormond, was much younger than he—only twenty-eight. Four years after their marriage the Tourniers became parents of a baby girl whom they named Louise; and on May 12, 1898, Elizabeth Tournier gave birth to their only son, Paul.

Three months later Paul Tournier's father died and the young widow was left to care for her two small children. She showered them with love and the family members drew near to each other, but unhappily their closeness did not last for long. Elizabeth Tournier was suffering from breast cancer and in spite of three operations, she died when Paul was only six years old.

Later in life Paul Tournier was to describe the death of his mother as "without doubt the most important event of my childhood."[2] It tore him from the loving, intellectual, and religious influence of his first home and moved him into the environment of a worldly business man. Paul's uncle and aunt, Monsieur and Madame Jacques Ormond, had lost their own children previously and it was not easy for them to accept two young orphans into their home. To make matters worse, Madame Ormond suffered from a kidney ailment and later she became paranoid and subject to religious delusions.

Unable and perhaps afraid to accept affection, the young Paul Tournier withdrew into himself. He was very lonely. He felt that he didn't count as a person and that no one liked him. At school he was ridiculed by his classmates and, except for mathematics, he was a poor student. He had no

friends, preferring instead to confide in his uncle's dogs, to spend time alone in his little tree house, or to linger on the way home from school in the shop of the village blacksmith.

When he was eleven or twelve Tournier made two significant decisions. First, after hearing an evangelistic sermon, he committed his life completely to Jesus Christ; second, he decided to become a doctor. Perhaps, as Tournier recognized later, his childish mind saw medicine as a career through which he could overcome his loneliness and find contact with people.[3] Perhaps this decision was an unconscious resolve to fight the sickness and death which had taken his mother from him.

Whatever the reasons, these decisions did not have much effect on Tournier during his teen-age years. He was still lonely and insecure, so much so that one of his teachers, a man named Jules Dubois, noticed this and invited Tournier to come to his home for a visit. For the first time in his life, the young boy found someone who listened to him, who took him seriously, and who respected his ideas. Tournier was invited back time and time again and he soon discovered that he could debate and handle ideas very well. This gave him enough self-confidence to move into society, where before long he was enthusiastically making speeches and demonstrating such intellectual capacity that he was elected president of a nationwide society of students. Behind the intellectual facade Paul Tournier was still a very lonely young man, but the discussions with Monsieur Dubois (whom Tournier later called his first psychotherapist) had done much to move him toward maturity.

In the early 1920s Tournier became involved in social action. He went to Vienna and eastern Europe where he worked for the International Red Cross in the repatriation of Russian and Austrian prisoners of war. He was the founder of an international organization for child welfare work and at one time he organized a fund-raising drive to

aid famine stricken children in Russia. In his spare time he designed calculating machines for which he took out several patents, and with a friend he wrote and staged a play. As one might expect, Tournier's teachers did not always appreciate his many activities. "One of my professors at that time," he wrote, "was a strict disciplinarian who did not look with a favorable eye on students who cut his lectures. I thought it right, therefore, to send him a letter explaining that the reason I was not going was that his whole course of lectures was printed in a book which I could study at home, and thus gain time for other activities quite as important, I thought, to my training for a medical career."[4] In the examination in this course Tournier studied especially hard and he was relieved, no doubt, when it was announced that he had passed.

In spite of his studies and many activities during those student years, Tournier still had time to find a fiancée. He was very shy with women and embarrassed about the whole courting procedure. To the surprise of his friends, however, he became engaged to a young lady named Nelly Bouvier, whom he had met when both were Sunday school teachers. In 1925 Tournier graduated from the University of Geneva Medical School and after one year of internship in Paris, he and Nelly were married. The civil ceremony took place in the village of Troinex where Tournier had grown up; and the religious service was held next to the Cathedral of Saint Peter, in Calvin Auditorium, where Louis Tournier had taught his catechism classes a generation before.

The Tourniers wanted to build their marriage on a Christian foundation. They were both believers; they had both taught Sunday school; and Tournier, especially, had been involved in useful social activity. But the young couple had no interest in the church, they prayed little, and practically ignored the Bible in spite of their good intentions to read it more often. For them, religion was a subject for discussion rather than a way of life. Faith was an intellectual creed,

supplemented perhaps by social action; but there was no warmth and no communion with a personal God. The young doctor was more interested in his internship at the Polyclinic of Geneva.

It was about this time that a friend tried to persuade Tournier to participate with a group of laymen and clergymen who were discussing ways to revitalize the church. At first Tournier resisted but he changed his mind following the birth of their eldest son, Jean Louis, in 1925. The new father realized that the spiritual development of his son would be in the hands of the church and Tournier wanted to see some changes. Before long he was elected to the church governing body where he got into fiery debates with the leaders of the ecclesiastical establishment, proposed (with his friends) a reform of the whole church constitution, and "struggled for orthdoxy against liberalism."

But all of this activity seemed to be accomplishing nothing. The debates and arguments were producing division instead of reform, bitterness instead of spiritual fruit. The visit of a team of evangelists left Tournier feeling uneasy, and he began to wonder if it was he rather than the church that needed renewal. Certainly he prayed little and he was so busy with his religious activities that he had no time to listen to God. When Tournier was reelected to the church's governing body even though all his sympathizers were defeated, he refused the election and withdrew from active involvement in church government.

In the meantime another son, Gabriel, had been born in 1928, the same year in which Dr. Tournier had entered private practice as a physician. Although he tended to be aloof and superficial in dealing with his patients, he tried to be as technically competent as possible. Then in 1932 an event occurred which changed not only Tournier's medical practice but the whole course of his life: he was introduced to a religious movement known as the Oxford Group.

The Influence of the Oxford Group

Originally founded in England by an American minister, the Oxford Group sought to change the world by changing individuals through the power of Christ. Members were expected to meditate for a period of time each day and to seek guidance from God concerning every detail of their lives. As they met together in homes, the participants made frank personal confessions of their sins and tried to help one another to develop absolute honesty, purity, love, and unselfishness.

Tournier had seen how contact with the Oxford Group had dramatically changed one of his patients. Almost overnight her egotism and aggressive manner had given way to kindness and devotion to others. In an attempt to find out how this change had occurred, Tournier and another doctor made their way to a house on Rue Calvin in the old part of Geneva where they participated in an Oxford Group meeting. That night three professional men from Zurich were there: a psychoanalyst, a professor, and a theologian named Emil Brunner. Expectantly Tournier waited to hear the secret of their success, but instead of an intellectual discussion these men spent half an hour in total silence and then talked about their trivial personal failures and sins. "I have asked for bread," the disappointed doctor complained as he left, "but you have given us stones."

In reality, however, Tournier had been much more influenced than he realized or cared to admit. He had been impressed by the discovery that one of the participants that evening—an important Dutch businessman who was an official in the League of Nations and charged with heavy international responsibilities—still found time to meditate every day. During one of these periods of meditation, this Dutchman was moved to invite Tournier to his home. There the respected man from Holland began to speak in a candid way of his successes, failures, and personal problems. Tournier listened intently and before long he started talking too. For the first time in his life he told about his real feelings and his secret sufferings. Monsieur Dubois, the high school teacher, had taught Tournier to express his intellectual ideas; but here was a second psychotherapist who was encouraging the young doctor to talk about himself personally.

Tournier started meditation—a practice which he has continued for forty years—and almost overnight his relationships with people began to change. It started with his wife. They learned to talk honestly about their real feelings; and it was with her that Tournier was able, for the first time, to cry over the death of his parents. As she listened, encouraged, and shared her own feelings, Madame Tournier became, in a very real sense, her husband's third psychotherapist. Before long, he went to ask forgiveness from the people he had resisted so strongly in the church governing body. He began to get along better with his sons, he developed closer rapport with his patients, and his medical colleagues noticed that he was becoming more of a warm person and less of a cold intellectual.

As might be expected, Tournier along with his wife became very active in the Oxford Group movement. He traveled around Switzerland and other parts of Europe, taking part in house meetings, listening to people tell about their problems, and sharing from his own life—like the Dutch businessman had previously done with him. As he met with people Tournier discovered that there was suffering all around and that men needed to express their emotions, to talk about their hidden feelings, to abandon themselves to God, and to let themselves be directed by Him. Although he did not realize it yet, Tournier was in the process of becoming a psychotherapist himself.

At this point tragedy struck. In the summer of 1935, the car which Tournier was driving skidded on a wet road in southern France and careened across the pavement. Al-

though Tournier and his sons escaped serious injury, his wife was badly hurt and Jacques Ormond, the man who had raised the Tournier orphans, was killed. Alone that night Tournier wrestled with the problem of responsibility. Had his carelessness killed Uncle Jacques? Was he responsible for the suffering of his wife? If he had slowed down could he have avoided the accident? Such questioning he soon realized could only torment him and bring no peace; so he dropped to his knees and cast his burden on the One who had said, "Come unto me all you who are heavy laden and I will give you rest."[5] Tournier saw the tragedy of human life in a new perspective and he sensed, as never before, the grace, forgiveness, and peace of God. In later years he was to write that this tragedy contributed more to the strengthening of his faith than all of his spiritual ministries.[6] It caused him to rededicate his life more completely to the service of God and to say with the psalmist, "The Lord is the strength of my life . . . I will sing, yea, I will sing praises to the Lord."[7]

Two New Careers

Even before the accident, Tournier's practice of medicine had begun to change. In the early years he had concerned himself only with treating disease, making no attempt to know his patients on a personal level. Now this was changing. He was becoming deeply interested in the people who came through the door of his consulting room. He was listening to them and trying to understand their worries and concerns. To his surprise, these patients were beginning to talk and to tell about their most intimate secrets. But was this sharing a part of medicine? Tournier didn't think it was, so he started the practice of inviting patients to come to his home in the evening where, next to the fire and away from the business of the office, there would be time for unhurried talks.

It was not long before he made an interesting discovery:

the talks in the evening were helping the patients to improve physically. Today when psychosomatic medicine is so well established, Tournier's discovery does not seem to be especially profound. But in the 1930s this was a new idea and it took Tournier several years to really accept it: technical medicine which he practiced during the day and human dialogue such as he had in the evenings could both contribute to healing; both were part of medicine. Gradually Tournier had moved away from his first career as an aloof diagnostician and treater of disease. In its place he had developed a new kind of medicine. It was a medicine which recognized that an individual's personal problems and relationship with God could influence his physical illnesses and healing. It was a medicine that treated each patient as an individual rather than a mere case. It was, in Tournier's words, a "medicine of the person."

During a visit to England in 1937 Tournier made an important decision concerning his career. He had wondered if he should abandon his practice in order to take up a more active ministry in the church, but he decided instead to dedicate his life to developing a Christian view of medicine.[8] He wanted to serve God as a doctor and to search for ways in which medical techniques, human contact with a sympathetic physician, and a consideration of personal and spiritual problems could all "open the door to the grace of God" and bring about the healing of persons. Tournier knew that he might be misunderstood or criticized by his friends and colleagues. He realized that he was exposing himself to financial difficulties and to an uncertain future. Nevertheless, he believed that God was leading him to this new type of career; and as one step toward answering the divine call he sent a letter to all of his patients announcing his desire to move beyond a medicine that was strictly technical.

It was shortly thereafter that Tournier began his career as a writer. His first book, *The Healing of Persons,* was not

meant to be a scholarly treatise on psychology, philosophy, or theology." He simply wanted to show that there is often a close relationship between personal and physical problems,[10] and he hoped to demonstrate that difficulties could be solved when people submitted themselves to the sovereignty of God.[11]

After finishing the book Tournier went to some of his friends for advice. They all agreed that he should not publish what he had written. Two publishers to whom he submitted the manuscript turned it down and understandably Tournier began to wonder if his writing was really worthless. It was at this point that he decided to seek the advice of his old high school teacher, Monsieur Dubois. The old man listened in silence while Tournier read the first chapter, and then continued to the end of the book. After several hours they reached the last page. The teacher said nothing for a long time and then he suggested, "Paul, let's pray together." Tournier was amazed. Monsieur Dubois had been an atheist who many times had said that he didn't believe in a personal God.

"Are you a Christian now?" Tournier asked with surprise.

"Yes," the old man replied.

"Since when?"

"Just now."[12]

The book was published and dedicated to the founder of the Oxford Group movement "whose teaching," Tournier writes, "has had such a profound influence on my personal life and has obliged me to reflect upon the true meaning of my vocation." In later years Tournier acknowledged that his first book was perhaps oversimplified but it was, he suggested, the spontaneous cry of a young doctor who wanted to share with others something of the exciting experiences and thoughts that were arising out of his everyday medical practice.[13]

When *The Healing of Persons* appeared in print it was 1940 and Europe was engulfed in war. Switzerland had been

able to maintain her traditional neutrality but the country was surrounded by the military forces of Hitler and his allies. Like so many of his countrymen, Tournier was called to serve in the army that had been charged with the task of defending the country against attack. Happily, the invasion never took place and Tournier, serving in the Medical Corps, was able to develop close friendships with his captain and military comrades. One day when some of the equipment broke down, he fixed it with such ease that he came to be known as the chief mechanic. He constructed a portable operating room and spent time working on the problem of how to raise morale in a country that was isolated from the world by hostile armies. He also wrote another book: *Escape from Loneliness*.

Tournier had become deeply impressed by the emotional isolation of the people he was meeting. As he counseled with his patients and thought about the tumultuous society around him, he concluded that the world was sick and that its inhabitants were gripped with intense feelings of loneliness. His new book was written in an attempt to analyze the causes of this isolation and to help men move into a greater "spirit of fellowship" with one another.

The end of the war made open communication and this spirit of fellowship more possible in Europe, but people were faced with the immense challenge of picking up life again and building on the rubble that had been left as a result of Hitler's delusionary exploits. It was during this postwar period that *The Person Reborn* appeared.

Probably the French title *Technique and Faith* was a more accurate description of what Tournier was writing about in this volume. The bold self-confidence and somewhat simplistic answers that characterized his first book were gone. In their place, Tournier showed that he was struggling to discover how scientific technology and religious faith could really fit together in a way that would help deeply troubled people. At times Tournier's writing seemed

reflective, indecisive, and even a little defensive. But no one could accuse him of avoiding issues. He raised questions of morality and ethical responsibility, contrasted tolerance with dogmatism, grappled with the problem of determinism, and faced the issue of miracles and suggestibility. This was not a book of simple answers. It was more like a fascinating progress report of Tournier's spiritual struggles and a confession that, in spite of his deep belief in a personal God, it was not easy to integrate faith with science. On the next to last page of the book he expressed his struggle. "Faith, far from making the doctor lazy in his scientific work, impels him, on the contrary, to unremitting work, because it makes him feel more keenly the difficulties of his task and his responsibilities. It leads him both to keep on improving his technical knowledge, and also to recognize that his scientific knowledge cannot do all that his vocation demands."[14]

The Productive Years

With the end of the war, Tournier's work entered a period of intense productivity. He discovered that people had secretly been reading his works during the Nazi occupation, and many of these people were now free to write to him or to visit and talk with him about the medicine of the person. Tournier hoped that a number of his readers, especially doctors, would become involved in the Oxford Group movement and find there the help that had made such a difference in his own life. However, he soon made the painful discovery that the Oxford Group had changed. Gone was the emphasis on individual growth before God; instead there had arisen a political movement with a new character and a new name—Moral Rearmament. It was not easy for the Tourniers to withdraw from the organization that had had such an influence in their lives, but they had no interest in politics and thus they reluctantly severed their connection.

For a while it seemed as if they would have to pursue their adventure alone, but in 1946 they were invited to participate in a conference organized by a young theologian in Bad Boll, Germany. Concerned about the moral confusion that had come with his country's defeat, this German clergyman had conceived the idea of bringing professional men together for a series of dialogues with church leaders. With great difficulty the Tourniers got visas to visit Germany, and with their arrival they found that they were among the first foreigners that the conference participants had talked to in years. As he took part in the meetings at Bad Boll, Tournier began to feel that this might be a place for real dialogue between men of medicine and theology. But when the participants started talking about building an organization and enlisting people in a movement to propagate Christian idealism, Tournier lost his enthusiasm. He feared that this was becoming another political group like the Moral Rearmament movement that he had left so recently.

In the year following the first Bad Boll conference, Tournier published *The Whole Person in a Broken World*, a book which directed attention to the confusion that was continuing to exist in nations all over the globe. The author discussed the reasons for adolescent revolt, carefully criticized the view that progress and power are always good, analyzed the problems that weaken the church, and asserted —as he had in the past—that the future hope of the world must lie in the willingness of individual men to commit their lives to the lordship of Jesus Christ. Tournier showed in this book that he was coming to grips with many of the problems, especially the social problems, that he had raised in his earlier works. He was still writing in the anecdotal manner that had become his style, but he used fewer case histories and for the first time included a list of scholarly books that he had consulted. At one point he even apologized for the great number of quotations[15] in his book, but argued that they had been necessary in order to show that men from various walks of life were all searching for some-

thing new. Twenty-five years after it was written, this book was still a very relevant commentary on the problems and confusion of mankind.

Not everybody agreed with Tournier's analyses, however. His books had been criticized as well as acclaimed.[15] The leadership of Moral Rearmament, including some of Tournier's closest friends, had launched an aggressive verbal attack which hurt him deeply. Some theologians and medical men accused him of going beyond the borders of medicine, and there were counselors who disliked his religious emphasis. Others were critical because he was practicing psychotherapy when he was not trained to do so. In spite of these criticisms, Tournier pressed on with his work, and in 1947 he and two other doctors organized the first of what came to be known as the annual Bossey Group meetings.

It was a diverse group of doctors who attended the first conference in the old castle at Bossey, near Geneva. They came from all over Europe, represented different medical specialties, and were drawn from a variety of religious denominations. Concerned over the excessive specialization and impersonal nature of technical medicine, the participants wanted to make their profession more humane and more aware of the whole person. When the week of discussion and meditation came to an end, it was decided that similar meetings should be held in the future. Thus the International Conferences on the Medicine of the Person became an annual event. These conferences have continued to the present and are still known as the Bossey Group meetings, even though they have been held in many different parts of Europe.

Tournier and his wife took much of the responsibility for planning and running the conferences, and up to the time of his retirement he gave lectures every morning on medicine and psychology in light of the Bible. According to one of his closest friends, these lectures have always been the highlight of the Bossey meetings. They also formed the basis for most of the books that Tournier was to write during the coming years.[17]

It was following the first Bossey meeting that *The Strong and the Weak* appeared, dedicated "to my colleagues and friends who took part in the first International Study-Week on the Medicine of the Person . . . and especially to those who with me shared the responsibility for it. . . ." For several years, Tournier had been thinking about the human tendency to classify people into two categories, the strong and the weak. Undoubtedly he had reflected on the conflicts between "weak and strong" nations during the Second World War and during the uneasy years that followed. Perhaps he had thought about his own inner struggles as he had moved out of Moral Rearmament and into the Bossey Group. Certainly he was observing patients every day who were overwhelmed by life, and Tournier had come to a conclusion which he wanted to share. All men, he suggested, are weak and all are afraid.[18] Some show their fear and weakness openly; others hide behind a mask which makes them look strong even though they are anxious and insecure. What distinguishes men is not the appearance that they show to the world but how they overcome their common weaknesses. This could be best done, Tournier wrote, if men would accept and openly confess their weaknesses, submit themselves to the will of God, and allow themselves to be strengthened by the supernatural power that comes from the Holy Spirit.[19]

It should not be assumed that Tournier was presenting religion as a lucky charm which whisks away all of our problems and brings instant utopia. He was more realistic than that. He recognized that psychotherapy was still necessary in many cases and that God at times permitted difficulties to persist even in the lives of His followers. He had watched numerous people struggle with their problems and he had seen how the power of God could really change

lives. *The Strong and the Weak* was an analysis of the causes and characteristics of neurosis and an attempt to bring hope to those who were anxious and fearful. More and more Tournier was becoming convinced that the real basis for all hope was to be found in Scripture, and it was this idea that he forcefully expressed three years later in *A Doctor's Casebook in the Light of the Bible*.

In the early 1940s Tournier had begun the task of reading through the whole Bible and making a note of all those passages which had any bearing on medicine, disease, and the conduct of life.[20] As he read and accumulated notes, it became apparent that he was involved in what seemed to be "a gigantic and overwhelming undertaking." By the time of the first Bossey meeting he had become completely bogged down. There must have been times when he regretted having mentioned his project in an earlier book. But the annual lectures which he was giving at Bossey and the subsequent discussions with his colleagues gave the prod that was necessary for him to complete the project. His book was, he acknowledged, a reflection of those conferences in which the participants had studied how the Bible sheds light on such diverse topics as the nature of man, life, death, disease, healing, sin, suffering, love, sex, marriage, celibacy, magic, and science. As a result of his studies Tournier had acquired an immense knowledge of the Bible and an even greater respect for its richness and relevance. He had reached the conclusion that a careful study of Scripture could be as valuable to doctors as the study of science.[21] This new book, therefore, was the fruit of many years of labor and he dedicated it to his wife who had labored and studied with him.

During the time that he was working on the book, Tournier's sister Louise had died. Her friends described her as a dedicated pillar of the church; but Tournier knew that she was also a tormented, anguished, and fragile lady who

shared her brother's sensitivity and concern for other persons.[22] Why was it that Louise Tournier, like thousands of people in her generation, presented one view to the world when in reality she was very different? Why do so many people today wear masks or "personages" in order to hide from each other? Tournier had been grappling with questions such as these for over twenty years, and he presented his conclusions in *The Meaning of Persons*.

The whole of life, he wrote, is like a game—a drama in which each of us plays such a variety of roles that eventually we start asking, Who am I? What is my purpose in life? In his consulting room Tournier had seen many patients face these questions. He knew that they were the questions being raised by popular existentialist philosophers such as Sartre and Camus. In his own life he had first tackled these problems in the Oxford Group and had discovered that the authentic person can only be revealed and helped when he is willing to open himself in an honest, uninhibited dialogue with other men and with God. In writing this book Tournier gave not only a statement about his view of man but a long look at the ways in which he was interacting with his patients. "The people who have helped me most," he wrote, "are not those who have answered my confessions with advice, exhortation or doctrine, but rather those who have listened to me in silence, and then told me of their own personal life, their own difficulties and experiences. It is this give and take that makes the dialogue."[23] It was this dialogue that was enabling Tournier to understand and help so many people.

The Meaning of Persons was one of the first of Tournier's books to be translated into English, and to his surprise it met with great success, especially in the United States. In his struggle to integrate the truths of Scripture with the issues of psychology and medicine, Tournier was not dealing with obscure issues. Many people on both sides of the Atlantic were intensely concerned about the problems that

he was dealing with; and this, coupled with his attractive writing style, undoubtedly accounted for much of his emerging popularity as a writer.

The next book appeared following the 1957 Bossey conference where the participants had turned their attention to the topic of guilt and its place in medicine. Like his professional colleagues, Tournier knew of the great extent to which people were plagued by guilt. He realized that secular psychotherapists often accused Christians of preaching doctrines which aroused rather than alleviated guilt. In tackling this topic, therefore, Tournier had come to what was perhaps the most sensitive area of conflict between psychology and religion. It was a topic which Dr. Ernest Jones, a famous psychoanalyst and biographer of Freud, had called the most difficult and the most important problem in the whole of psychology.[24]

Tournier began his treatment of the problem by demonstrating the great extent to which guilt exists in modern man. He then distinguished between false guilt, which comes from the judgments of others, and true guilt, which comes when God reproaches us because of our sins. There are many ways in which we try to deal with these two kinds of guilt, he suggested, but ultimately men must confess their sins and accept the wonderful forgiveness that comes only from God.

Some critics have suggested that Tournier's treatment of guilt is overly simplistic, and it true that there are weaknesses in his analysis. But the freshness which Tournier brought to his subject made *Guilt and Grace* not only one of his best books, but an authoritative statement which has been quoted by many subsequent writers.

By this time, Paul Tournier was in his mid-sixties. Other men of his age were slowing down and thinking about retirement, but he was continuing the same busy pace that he had known throughout his adult life. In the spring of 1961

he and his wife went on a lecture tour of North America. They traveled along the East Coast of the United States, into the Chicago area, out to the Pacific, and up into western Canada. The schedule was exhausting; but everywhere they went there were admirers and new friends who gave what Tournier called a spontaneous, sincere, and warm welcome.[25]

Back in Switzerland, Tournier saw the publication of five short volumes, all of which had arisen from his Bossey lectures. *The Seasons of Life* dealt with development, describing how man moves from childhood (the springtime of life) to maturity (summer), on to old age (autumn), and finally to the winter of death and beyond. In *The Meaning of Gifts* he wrote about love, analyzed man's need to give and receive, and pointed to the God who so loved the world that He gave His son.[26] In *To Resist or to Surrender* Tournier considered conflict, interpersonal relations, and the problem of decision making. When two wills confront each other, he asked, when should we meekly surrender and when should we hold our ground to defend our position? In his answer he gave a stirring testimony to the reality of divine guidance and suggested how we should proceed when God is silent. *To Understand Each Other* was a book on marriage in which Tournier outlined ten steps for improving interpersonal relations outside of the home as well as within. In *Secrets*, the author returned to the problem of human development and suggested how the keeping and revealing of confidences has an influence on maturation, marital harmony, and spiritual growth.

For Paul Tournier, life had become the exciting challenge that he described in his next major work, *The Adventure of Living*. He was sixty-five when this volume appeared, and he knew from many years' experience that there was real meaning in a life and vocation that had been surrendered to God. In their advertising for these books, one of Tournier's publishers wrote that "the excitement of his own enthusiasm

for living permeates every page." It was in this spirit that he and his wife left in 1965 for their second tour of the United States.

The Retirement Years

Once again as the Tourniers toured America they were warmly received. However, the frequent lectures and constant traveling were too much for them; and they returned to Europe feeling very tired. A few months later Tournier was stricken with a very serious heart attack.

As the threat of death hung over him (he wrote later), "I did not know whether I preferred to live or die. . . . I never prayed God to preserve me from death, only that His sovereign will would be done."[27] Others were praying too, and before long Tournier began to improve. After six weeks he was able to leave the hospital and to begin his long convalescence.

It was during this time that Tournier faced what for him was the difficult fact that he had to slow down. With great reluctance he informed most of his patients that he could no longer serve as their doctor. He declined many speaking invitations and agreed to cut back on his involvement with the Bossey Group. All of this was very painful for an active man who does not like to say no to people; but his doctor had cautioned him to reduce his pace of life, warning that it would never again be possible to resume the heavy schedule that had characterized his earlier years. Tournier accepted all of this as a divine warning that he must reduce his activities if he was to continue with his adventure of living.

As his strength slowly returned, Tournier began to write again. A young student had once confided that his biggest problem was trying to find a place in life; perhaps Tournier himself, as he was forced into retirement, wondered what would be his own place in the future. He realized that all of us want to find a niche in society, and he was convinced

that God has a place for everyone who dares to live according to the divine plan. Tournier had noticed, however, that men in the Bible were often called to leave their place of security and to move on to something different. So it is, Tournier proposed, that we are faced with a paradoxical rhythm in life: we must find a place and then leave it for a new one.

A Place for You was a personal statement of Tournier's faith. It reflected his own struggle as he moved to a new place in life and it returned to an issue which he had previously discussed in *To Resist or to Surrender*: the problem of whether men should assert themselves and push forward to the best of their abilities, or whether they should meekly deny themselves and turn the other cheek when there are conflicts. In dealing with this problem Tournier proposed what he called a "theory of two successive movements." This was one of his best statements about human motivation and a mature reevaluation of another issue which had concerned him throughout life: the integration of psychology and religion.

A new challenge faced Tournier when he was asked by his publishers in England and the United States to write a book on old age. The task took over three years to complete. He consulted almost two hundred professional books and articles on the topic of aging, reflected on the fifteen years during which he had been the doctor for a Catholic old people's home, pondered the details of his own retirement, and talked about the topic with his friends. By this time he and his wife had become involved in seminars to help people prepare for retirement, and he was able to discuss many of his ideas with the seminar participants.

On the day in November of 1971 when *Learn to Grow Old* appeared in the bookstores of Geneva, Tournier gave a lecture on the problems of retirement. By this time Tournier was in his seventies, but it was clear to everyone

in the audience that his mind was still sharp. With his usual candor and considerable humor he talked about his own life and the experience of growing old. He encouraged middle-aged people to prepare early for retirement and he tried to convince the young that it was they who could do most to improve the lot of the elderly.

The new book repeated this message. Tournier described the problems of older people, urged a number of social reforms, suggested that everyone should prepare for a second career that will carry on through retirement, discussed the necessity of accepting old age, and concluded with a ringing affirmation of the faith that could help others as it had sustained him through life. There were few case histories in the new book, but the anecdotal style was still there and Tournier had become freer both in talking about himself and in giving advice. "As I read it," one of his friends remarked, "I felt that this was not the work of a psychotherapist writing about psychology. It was instead the reflections of a very wise grandfather who was giving an old man's view of life." But the old man had written well. His book showed more evidence of scholarship than many of the earlier works, and it was better organized than anything he had ever written.

"Now I am at the sunset of life," Tournier said in a recent speech, "and as I look back it seems that my whole life has been an adventure led by God."[28] In this adventure Tournier had been in constant communion with Jesus Christ, whom he once called his unseen companion of every day, his confidant, and the witness of all his successes, failures, rejoicings, and sadnesses.[29] Throughout his life Tournier has been encouraged and at times prodded by his admiring wife Nelly, who has shared the adventure of living with him for half a century. In addition there are his former patients, his readers, the people around the world with whom he still corresponds, his family, and the colleagues who have met

with him over the years at Bossey. All have helped to shape his life and to make it so exciting, fulfilling, and fruitful.

At this point it would be tempting to consider what he had accomplished with his life and to identify his permanent contributions. Before we turn to this, however, we should first look more closely at Tournier's thought, which in many respects is as interesting as the man and his life. We begin with a look at Tournier's psychology.

Notes

[1] The history of Saint Peter's is described in an interesting booklet by Daniel Buscarlet, *Saint Pierre, Cathedral of Geneva*. This is available from the cathedral. Calvin's life is described in a book by Jean Cadier, *Calvin: L'Homme que Dieu a dompté* (Éditions Labor et Fides, Geneva). An English translation entitled *The Man God Mastered* has been published by Inter-Varsity Press (1960).

[2] PY 17.

[3] Paul Tournier, "La Formation de la Personne," *Chantiers* 60 (Winter 1968-69), p. 31.

[4] AL 33.

[5] Matt. 11:28.

[6] Paul Tournier, "My Religious Vocation as a Physician," in *Healer of the Mind: A Psychiatrist's Search for Faith*, ed. Paul E. Johnson (Nashville, Tenn.: Abingdon Press, 1972).

[7] Ps. 27:1, 6 (KJV). Tournier describes this reaction in DCLB 161.

[8] PR 49.

[9] HP 187.

[10] HP 5.

[11] HP 187.

[12] Paul Tournier, "Listen to God," *Faith at Work*, June 1970, pp. 6-8.

[13] HP, author's foreword to the American Edition (1964), pp. xi, xii.

[14] PR 237.

[15] WPBW 147.

[16] One of the earliest criticisms was written by a priest, Father Benoit Lavaud, "De la pratique medicale à la direction spirituelle: A propos de la Médicine de la Personne du Dr. Tournier," *Nova et Vetera: Revue Catholique de la Suisse Romande* 16 (1941): 67-110.

[17] Paul Tournier, "La Formation de la Personne," *Chantiers*.

[18] SW 21.

[19] SW 235, 237.

[20] DCLB 18.

[21] DCLB 16.

[22] PY 171. Louise Tournier, who never marrried, died in 1949 when she was fifty-five years of age. A member of the Salvation Army, she developed a chill while standing on a street corner next to a col-

lection box during the 1948 Christmas season. Taken to the hospital, she developed complications, suffered a heart attack, and died shortly thereafter. In LGO Tournier describes his last visit to his sister's hospital room.

[23] MP 191.

[24] Reported by David Busby in "Guilt," *Journal of the American Scientific Affiliation* 14 (1962): 113.

[25] EL, author's preface to the English Edition (1961), p. 9.

[26] John 3:16.

[27] PY 73.

[28] Paul Tournier, "Listen to God," *Faith at Work*.

[29] SL 62.

chapter 3

the psychology of TOURNIER

During the summer of 1969, Dr. Tournier was invited to address the Third International Congress of Christian Physicians, meeting in Oslo, Norway. "My path through life has been quite extraordinary," his speech began. "I pass as a psychotherapist, although I have had no academic qualifications in this field. I am only a general practitioner (G.P.) who has tried to put into practice his beliefs and convictions. I have attended no courses in psychiatry or psychotherapy, and I belong to no 'school.'"[1] He went on to report that two eminent psychoanalysts had once urged him not to take specialized training in clinical psychiatry lest he lose his "originality . . . and spiritual independence."

In speeches such as this one in Oslo, Tournier likes to emphasize that he is not a psychiatrist, but people around the world persist in thinking otherwise. They realize that his writings are all concerned in some way with psychology and they have read his accounts of the troubled people he has counseled. Over the years hundreds of these patients have opened their lives to him and shared their most inti-

mate secrets. From listening to these people and trying to help, Tournier has learned a great deal about psychology.

He has also learned from books. When Tournier's patients began to talk about their personal problems he decided to study psychiatry on his own. As might be expected he turned to the writings of Freud, Adler, Jung, and several lesser known European psychiatrists. Some of Tournier's colleagues in the Oxford Group were psychoanalysts who undoubtedly influenced his choice of reading, if not his thinking. But Tournier refused to align himself with any of the great psychiatric movements of Europe. He studied Freud and has accepted many of Freud's ideas, but he never became a Freudian. He studied the psychology of Jung, his countryman from Zurich, but he never became a Jungian. Instead, Tournier developed an eclectic viewpoint of his own. It is a view of man which has never been presented systematically but is revealed in bits and pieces throughout the pages of his books.

For several reasons Tournier has never tried to present his ideas on psychology in a systematic way. In the first place he does not think of himself as being qualified to undertake such a task. He is not a psychologist and believes that he does not have a psychological position.[2] Instead of trying to write an organized theory of psychology, he prefers a more casual sharing of the insights and conclusions that have come through his daily work as a doctor.[3] But even if he had wanted to formulate a systematic psychology Tournier would have avoided the task because he doesn't think that it can be done. Human behavior, he frequently emphasizes, is complex, subtle, and mysterious. We may try to analyze man, to study him objectively, and to build theories about his behavior; but soon we discover that human life is too big and too complicated to be fitted into any theoretical framework.[4] This, Tournier believes, was one of the big mistakes of Freud. After stressing the complexity of behavior he tried to analyze man rationally and

fit him into a system. This system—Freud's psychology of instincts—was so overly simplified that even the most faithful Freudian disciples had to go beyond it.[5] Tournier once wrote that he would rather study the details in a single life than to spend his time classifying behavior and building a system.[6]

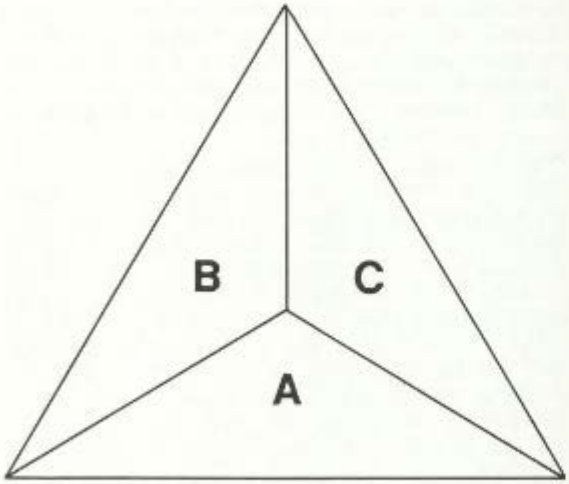
But even though he has no formal system, Tournier, like everyone else in the world, has prejudices. Many scientists and professional counselors like to think they are unbiased and completely objective, he asserts, but absolute neutrality is impossible.[7] Our values, beliefs, philosophy of life, and personality all have an influence on how we view the world and see our patients. Tournier, for example, is a committed Christian. He does not practice a "Christian psychology"[8] (if there is such a thing), but he does see people and their problems from his Christian point of view. He has, to be blunt, a Christian prejudice just as many of his colleagues have an anti-Christian prejudice.

In this chapter we are concerned not with the Christian views of Paul Tournier—that will come later—but with his psychological biases. These prejudices and beliefs about human behavior are what constitute the psychology of Tournier. It is not a systematic psychology, to be sure; but Tournier does have well-developed views on a number of topics including what man is like, how his personality develops, why he behaves like he does, and how he thinks and feels and learns. These are the issues that will be discussed in the remainder of this chapter. Another part of Tournier's psychology—his ideas about abnormal behavior and the techniques of counseling—will be considered in chapter 5.

The Psychological Nature of Man

Man, according to Tournier, belongs to two worlds at the same time: the natural world and the supernatural world.[9] As a part of nature, man has an animal *body* which acts in-

stinctively, digests foods, grows old, and sometimes gets sick. He also has what Tournier calls a *psyche*, the part of man that experiences emotion and is able to imagine things. Then there is the *mind*: man's intellect through which he thinks, reasons, wills, and deals with abstract ideas. The three natural parts of man—body, psyche, and mind—can be studied by scientific methods and each influences the other. By means of the following diagram, Tournier showed how the parts are related.



The body (A), the psyche (B), and the mind (C) are seen as three triangles, each of which touches and influences the other two. If the body is sick, for example, it influences

the psyche and the mind. If the mind is deranged this affects the body and psyche, just as the psyche can influence the body and mind.[10]

For some psychologists, the physical, emotional, and intellectual parts of man are all that there is; but for Tournier there is more. Man is not only a part of the natural world and subject to the laws of nature. He is, at the same time, a part of the supernatural world; he is a spiritual being. The only way that this could be shown on the above diagram would be for us to construct a pyramid. The base of the pyramid is the natural picture of man as shown above. The top point or apex of the pyramid is the supernatural. Man is healthy only when the body, psyche, and mind are subordinated to the spirit;[11] but Tournier does not clearly state how this can be done.

Tournier takes great care to emphasize that man belongs to both the natural world and the supernatural world *at the same time*. He does not have two lives—natural and supernatural—neither does he have two parts. Man, instead, is one being who belongs to two worlds simultaneously.[12] His behavior is caused by natural influences that can be studied scientifically, and by supernatural, transcendental forces that are invisible and hence undetectable with scientific methods.[13] If we want to understand and help troubled people, we must consider both the natural part of man that can be studied intellectually and the supernatural part that must somehow be grasped by what Tournier calls a "spiritual communion" between the doctor and his patient.[14]

The psychologist who reads Tournier's books would undoubtedly conclude that his is a "holistic theory." It is a viewpoint which sees man as a whole person. We might choose to study his body, his psychological reactions, or his spiritual life separately; but we must never forget that man is a unity which cannot really be divided.[15] This idea was expressed in Tournier's first book,[16] it has been repeated in his subsequent writings; and it is the foundation on which

he has built his view that medicine, and every other helping profession, should be concerned with treating the whole person.

As we have seen, the whole person is very complex. Each individual is somewhat of a mystery and people differ from one another.[17] Women, for example, show characteristics that are very different from those of men. According to Tournier, women are more fragile than men, although members of the female sex endure suffering better and are more able to express their emotions. In one of his books Tournier also observed that women are currently in a dilemma. They have an "unrootable tendency" to be submissive and self-giving, but now society is inspiring them to be self-sufficient and nonsubmissive. This liberation movement is progressing too quickly and plunging many women into confusion and neuroses.[18]

In addition to the differences between sexes, there are also differences in temperament. Some people, for example, are "by nature" more hesitant than others, or more critical, hyperactive, perfectionistic, optimistic, psychologically sensitive, or physically strong.[19] These natural temperaments are inborn. They are innate tendencies which persist through life and are one of the main causes of individual differences.[20] In his first book, Tournier expressed the view that the best classification of temperaments is that of Hippocrates. According to that ancient philosopher, men could be classified into four temperamental types: the choleric or excitable temperament, the melancholic or emotionally sensitive temperament, the sanguine or healthy-optimistic temperament, and the phlegmatic-passive temperament.[21] In later writings Tournier seemed to go beyond this simplistic classification. As his appreciation for the complexity of human behavior increased, he began talking of temperaments other than those proposed by Hippocrates. The belief in innate natural characteristics has persisted, however, and still remains a part of his thinking.[22]

Human Development

Although man is born with innate temperaments, hereditary tendencies, and apparently with instincts as well,[23] much of his behavior is influenced by events that he experiences as he passes through life. Four factors are especially significant during this process of human development. The first of these, *love*, is so important that the person's maturation is hindered when love is absent. This has been Tournier's own experience. He had felt abandoned and insecure until he was "seized by the greatness of God's love." *Suffering* is the second major influence that can change lives. It can help a person to mature gloriously, but it can also become an obstacle which hinders normal development. The third factor is *identification*. This is the tendency for an individual to take on the characteristics of some admired person, acting as if these are his own. Children identify with parents, young people identify with popular folk singers, and all of us identify at times with people we respect and admire. These identifications can help us to mature. This is especially so when a believer identifies with Christ as Paul did when he wrote, "It is no longer I who live but Christ who lives in me" (Gal. 2:20). Finally there is *adaptation* in our attempts to surmount the obstacles that we encounter in our journey through life.[24]

In Tournier's thinking, this life journey can be divided into childhood, adulthood, and old age. Throughout his writings Tournier discusses each of these stages along with what he calls life's major turning points: the passage from childhood to adulthood and the movement from adulthood to old age.[25]

From the time of his birth, the young child is involved in the adventure of finding out what life is like. He discovers that the world is filled with mysterious things. There are parents who favor and protect but sometimes hinder. There are exciting fantasies and paralyzing fears. There are gifts to receive, secrets to tell, and rules that stifle activity but

have to be obeyed. Each experience, each failure, and each adventure moves the child a little further on to maturity.[26]

Also important is the kind of relationship that the child has with his parents. Tournier's familiarity with psychoanalytic writings and his daily observations as a counselor undoubtedly have combined to give him a respect for the significance of early experiences. He has stressed the value of a stable home where parents are in agreement about child-rearing techniques and where the children are accepted, listened to, loved, and disciplined.[27] He emphasizes the harm that can occur when parents are overindulgent (giving the child whatever he wants), overprotective, constantly criticizing their children, or unwilling to show discipline and authority. Some parents, Tournier notes, cling to their children, demand to know all of their secrets, and refuse to let them grow up. These are not necessarily bad parents who deliberately neglect their parental duties and mistreat their children. More often, they are parents who want the best for their sons and daughters but fail to help their children to move away from an infantile dependence on others and to learn the art of making decisions for themselves.[28]

All of this emphasis on the value of a good home background does not mean that a normal childhood and a normal adult life always go together. In the first place it is never possible to have perfect parents, a spotless heredity, first-class teachers, and a childhood that is free from all emotional shocks. Even if this were possible, we surely would still see people who come from exceptionally good homes and are neurotic nevertheless,[29] just as there are those who —like Tournier himself—have had a difficult beginning in life but have become stable, happy, and productive adults.

This transition from childhood to adult maturity has been of great interest to many counselors and writers in the field of psychology. Tournier, however, says relatively little about

it; he mentions adolescence only in passing and does not dwell on its problems and characteristics. Perhaps Tournier feels that he has little to add to the large amount that has already been written about this part of life. He maintains great admiration for the ability of psychoanalysts to help young people mature, and he comments that Freud has given a lucid and masterful analysis of this period during which a person moves from childhood into adulthood.[30]

In Tournier's own thinking, the chief characteristic of adolescence is rebellion. The young person must free himself from the immaturities and "uncontrolled psychic mechanisms of childhood, in order that he may attain the fullness of adulthood."[31] As his childish ways are set aside, the adolescent also tries to cast off many of the values, traditions, moral standards, and religious beliefs that he has been taught. In the young person this is an exciting adventure and a struggle through which he must pass if he is to be free to think for himself and to find his own beliefs.[32] Tournier clearly admires the revolutionary spirit of youth. For him it is a sign that young people are alive and that they are thinking.[33]

It is also important that they be choosing: choosing their values, choosing friends, choosing a life partner, choosing a vocation. As we mature, these choices are put into action. We build a home, work to advance in our careers, act to solve problems, fight to achieve what we believe to be right and worthwhile. The chief characteristic of adulthood is activity. It is not frenzied busyness, but what Tournier calls a "self-directing activity" which is most effective when guided by frequent periods of planning and meditation.[34]

It is during this peak period of adult activity that people should start to think about old age and the transition into the autumn of life. Clearly influenced by the writings of Jung, Tournier believes that most people start "to go back downhill" when they are around forty years of age.[35] By

then we are getting a more realistic picture of what we will and will not be able to accomplish in life. It is then—and not when we are sixty—that we should begin to plan for retirement.

Tournier writes about old age with all the authority of one who is there. Recently as she waited for her husband in a Geneva restaurant, Madame Tournier overheard the conversation of two diners at a nearby table. "There's the famous Dr. Tournier," one of them exclaimed as he looked out the window. "Look at how old he is." The Tourniers laughed heartily when they talked about this remark later. They are enjoying their retirement together and appear to accept it completely.

For a lot of people, however, it is not easy to accept the fact that they are old. Such people become bitter, complaining, disillusioned, discouraged, and bored. Unprepared for retirement, they don't know what to do with all their free time and they feel useless because of their inability to be actively accomplishing things.[36]

Certainly old people have reason for complaint. They are often rejected by society, friendless, in poor health, and without many of the comforts of life. These are social problems and Tournier believes that they can be best solved not by old people in failing health, but by the young revolutionaries whom he so admires. They are the ones who, like the elderly, are looking at society from the fringes and are dissatisfied with what they see.[37]

But old people cannot sit around waiting for someone else to act. They must choose to accept their old age and to recognize that this time of life, like the years before, can be an adventure. For the old person the adventure is not so much in what he can *do* and *have*: it is more in what he can *be*.[38] By this Tournier does not mean that people should do or possess nothing in their later years. On the contrary, he devotes one whole section in *Learn to Grow Old* to a detailed discussion of how we can develop a second career

which will keep us busy in the later years. What is important for the aged, however, is the kind of people that they are and what they are becoming. Like Jung, Tournier believes that the adventure of old age comes in developing oneself, one's values, one's appreciation for culture, and one's faith. For Tournier, the old person should also develop an increased knowledge of God and an obedience to the one we will all see face to face after death.[39]

Personality and Motivation

Why does man act like he does? What motivates his behavior? These are questions which every psychologist tries to answer. They are the questions which lie at the basis of all counseling, and they are among the questions which Tournier tries to answer in his books. Before looking at some of his answers, it might be helpful if we could consider Tournier's view of the person and the personage.

Every man, he suggests, consists of two parts. The first of these, known as the *personage*, is that part of our personality which we show to the world. It is a protective mask which we all wear in order to hide our real selves and to present the best possible image to people around us. Our personal mannerisms, dress, accomplishments, possessions, reputations, and behavior in social situations—all these merge to become a part of the personage that we parade before others.[40] When we take a psychological test it is our personage, or a portion of it, which is being measured since this part of man is the only part that can be studied scientifically.[41]

The second part of man is the *person*. This is deep, hidden, more authentic, and camouflaged behind the personage. In Tournier's opinion, the person is revealed only intermittently and most often during the course of honest dialogue between people.[42]

According to Tournier, the person and the personage have a strange relationship: they are distinct and different from

each other, but at the same time they are linked together in an indissoluble connection.[13] They also resemble each other. This is because the personage molds the inner person, but at the same time the person influences and partially reveals itself through the personage.[14] When the patients at a sanatorium hold a fancy-dress ball, the medical staff is interested in the disguises that the dancers choose. Why, for example, does a woman dress like a wicked fairy or a princess? These costumes are no mere accident. They reveal facts about the person that are normally hidden. In the same way, our personage—or personages, for we each have several—give an indication of what the underlying person is really like.

It is now possible to return to the questions which we raised at the beginning of this section. Why does man act like he does and what motivates his behavior? To answer, let us begin with a look at Tournier's analogy of the symphony orchestra. If there is to be music in the concert hall there must be an orchestra, led by a conductor and playing the music of a composer. The men and women in the orchestra do different things. Some play violins in the string section, for example, and others play wind instruments. But these musicians only play in harmony when they obey the wishes of the conductor, who in turn tries to follow faithfully the desires of the composer.

In Tournier's analogy, the composer is God, the conductor is the person, and the orchestra is the personage. Unlike most concerts, the composer and the conductor are both present for the performance of Tournier's symphony, and they are both invisible. God, the composer, has previously established a detailed plan of nature and a score for each of our lives. If there is to be harmony in life, the person—the conductor of behavior—must attempt to follow the will of God and to guide the actions of the personage so that the divine intentions are more or less exactly followed. Sometimes the strings (which are likened to the mind) play too

softly or the brass (the body) sounds too powerful a note so that the conductor must signal a change in volume. The individual is stable and in accord with himself when the person and the personage are in harmony; but when these two parts of man run counter to each other, then there is a dissonance. At such a time the individual is filled with confusion and contradiction, and these can give rise to neurotic symptoms.[15] It would be tempting at this point to speculate about the discord that results when the orchestra or conductor ignore the divine composer and neglect His score for each life. But Tournier does not take the analogy that far, even though he has well-developed views about the emptiness of life without God.

Tournier also has views about the more observable causes of behavior. We can never study God or the person through the use of scientific methods, but there are other causes of behavior which can be seen more clearly. Any attempt to summarize these motives is certain to be artificial and incomplete, but for purposes of discussion let us consider the observable causes of man's actions under five headings.

The first of these, *instincts and innate tendencies,* is powerful and very influential in man. These persist throughout life and they determine many of our habits.[16] Whether we tend to be psychologically strong or weak, for example, is at least partially determined by inborn impulses, and so are our tendencies to be bold or retiring. Presumably man has many of the same instincts that we see in animals, but according to Tournier the impulse toward adventure is distinctively peculiar to man and so is the contrasting instinct of security.[17]

The forces of the *unconscious* comprise a second major cause of behavior. Like the instincts, these cannot be observed directly; but their influence can be seen in many of our actions. In another analogy, Tournier once likened men to puppets whose movements are controlled by hidden

strings manipulated by an unseen hand. The hand is the unconscious which directs the mind—often in ways that are contrary to our more conscious desires. At times Tournier seems to equate the unconscious to the devil who spoils all that is good in a person's life and undermines the sincerest aspirations of our conscious wills.[48]

Consistent with psychoanalytic thinking, Tournier believes that dreams reveal a great deal about the instincts and the unconscious influences on behavior.[49] He also accepts, as do almost all psychologists, the psychoanalytic idea of defense mechanisms. These are the little tricks of mind that automatically and unconsciously keep us from becoming aware of what we are really like. If I can "rationalize" and make excuses for my inadequacies, for example, or if I can blame someone else for my failures, then I don't feel guilty even if, in reality, I am completely responsible for what I have done. Sometimes we conveniently forget what is too painful to remember. At other times we flee from our problems by daydreaming, drinking, overworking, getting sick, doing nothing, or even embracing a utopian religion.[50]

In addition to these powerful unconscious forces, Tournier acknowledges that our *conscious choices* can also influence how we act. Man is not completely stripped of free will. He can make some deliberate decisions and these constitute the third major cause of behavior. Repeatedly throughout his writings Tournier makes the statement that "to live is to choose." It is not always easy to make decisions, to exert our wills, and to run the risk of being wrong. Often we prefer to have others choose for us, but the ability to consciously commit ourselves is one of the marks of maturity.[51]

Often, however, there is a conflict between the unconscious and conscious influences on behavior. This conflict can be very perplexing and at times it can lead us into neurosis. To avoid this we must seek to become aware of the nature and power of the two competing forces. This awareness helps to free us so that we can determine our

actions and make wise choices about our behavior. But awareness is not enough. In addition we must surrender our wills to the divine composer who can and does guide us in the decisions of life.[52]

Social influences and all of the experiences that we have had in our contacts with others become a fourth cause of behavior.[53] Consider, for example, how easily we can be influenced by the suggestions of people. In his medical practice Tournier marveled at the "stupid things" that intelligent people would do whenever someone would make a suggestion about their health. By implanting suggestions in a person's mind, he concluded, it is possible to change behavior, instill prejudices, bring about disease, distort thinking, and even lead people into immorality.

A deeper analysis of social influences is seen in *The Whole Person in a Broken World*. In our society, Tournier suggests, we have two myths which are widely believed and which greatly influence behavior.[54] The first of these is the myth of progress. Stated most effectively by Darwin, this myth assumes that everything in the world is getting better and better. This is due to both the occurrence of some fortunate accidents during the course of evolutionary history and to the willingness of the strong to struggle with and overcome the weak. Evolution has become a dogma, Tournier asserts; and almost everybody accepts it in spite of the fact that it has very little scientific proof. It has influenced our behavior by causing men to believe that happiness comes not to the one who obeys God, but to the one who is lucky and who can be most shrewd and powerful in his struggle against others. This belief in the importance of power is the second myth that Tournier discusses. We must assert ourselves, the myth asserts, and attempt to overpower those who are weaker.

Because of the widespread acceptance of these myths, many people have come to believe that there are two types of people in the world: the weak who are always getting

weaker and the strong who get more powerful. Both the weak and the strong (whose characteristics are discussed in chapter 5) are motivated by the myth of power, and both fail to realize that in reality all of us are weak.[55] Real strength comes, Tournier suggests, by rejecting the social myth of power, by confessing our weaknesses, and by submitting to the will of God who is all powerful Himself and the source of power for mankind.[56]

The closest that Tournier ever comes to proposing a theory is his *Two Movements* view of motivation. This might be considered a fifth cause of behavior, although it contains many elements of the four motives we have discussed above.

Tournier has observed that there are two significant but contrasting philosophies in the world; he calls them two gospels.[57] The first of these, the gospel of psychology, urges us to assert and defend ourselves, to develop our abilities, to pursue our ambitions, to aggressively struggle for a place in life—in short, to discover ourselves and live life to the fullest. In contrast, the gospel of religion[58] is a plea for self-denial, generosity, meekness, and love. It is a call to leave our places of security, to detach ourselves from selfish ambition, and to give ourselves to the service of others. Theologians preach this second gospel to their congregation, psychologists instill the first gospel in their counselees, and disciples of the two contrasting viewpoints line up in opposition to each other.

Such opposition is unnecessary, Tournier asserts, because both gospels are right and both influence our behavior. As a child matures, he must learn to detach himself from an immature dependence on his parents and to assert himself in accordance with the first gospel. He must find a place in life and accept himself before he can move on to loving service for others. These two contrasting movements—to look for a place and then to leave it, to assert oneself and

then to deny self—are not mutually exclusive. They are complementary. The second is on a "much higher plane" than the first. Both influence our behavior, both are necessary, and to some extent both are operating at the same time.

The two movements are like the actions of a trapeze artist in the circus. He must have a good firm grasp on the trapeze and he must be in motion before he can let go to curve through the air and find a new place in the top of the circus tent. In like manner "the person who has had the benefit of a solid support in childhood from which to launch out into life, will have no difficulty in letting go of that support, and in finding fresh support somewhere else, and living like that, lightly moving from support to support like the trapeze artist flying from trapeze to trapeze. . . . It is very dangerous to let go of one's support if life is at a halt, whereas when life is in full swing one can easily let go of it in order to leap forward."[59]

If we are to understand why man acts as he does, we must recognize that to some extent all of us are involved in the adventure of finding a place in life and then moving on to a new place. Regretfully some unhappy people never find a place but are always looking for "somewhere to be." Others are so securely established in life that they "drag along," afraid to risk trying anything new. There are other people like Tournier, however, whose lives show a balance between these two forces. For them, living is an adventure of moving from one place to another, guided and supported by the divine hand of God.

General Psychology

When a student at the university takes his first course in psychology, he is likely to hear a great deal about learning, thinking, emotion, and perception. These are among the most basic topics in general psychology and Tournier does not neglect them, even though they apparently interest him less than such issues as motivation or counseling.

In one of his books Tournier describes a meeting which he attended with a group of psychotherapists and theologians. It was decided that each person present should identify himself and indicate the school of thought to which he belonged. This presented Tournier with a dilemma because he does not like to identify with any particular group. When his turn came to speak, therefore, he stated that he belonged to the Socratic school because he preferred the method of frank dialogue which Socrates had used so many centuries ago. Instead of imposing his ideas on others, Socrates tried to help people to see themselves more clearly and to develop their own personal convictions.[11]

This is a good summary of Tournier's view of learning and education. Children, he believes, should be taught to live as responsible members of the community who have learned standards of right and wrong and can make decisions for themselves.[11] Too often they are required to memorize boring lists of endless facts, to suppress their curiosity and interest in the mysterious, to compete with each other, to struggle for good grades, and to behave in such a way that their parents will never lose face in front of their adult friends.[12] In his lonely days as a schoolboy Tournier must have encountered many of these educational practices and later he clearly rejected them.

In their place he advocates a return to "the spirit of adventure in education."[13] The student, he says, is not an empty sack who sits well behaved and passive while he is filled with adult facts. He is, rather, a creative and curious individual who will show a real interest in learning when there are teachers who can turn every lesson into an adventure. It is hardly surprising that university students rebel when professors are dogmatic and unwilling to entertain the views of those who disagree. The best learning comes not when a teacher lectures to a passive audience, but when there is dialogue and a mutual desire for student and teacher to learn together.[14]

Tournier's belief in a progressive type of education has been influenced by the writings of Jean-Jacques Rousseau—the famous Swiss philosopher who grew up within sight of Tournier's present home—and Jean Piaget, the widely known educational psychologist from Geneva.[15] Behavioristic psychology, which has been so influential in America, appears to have had little effect on Tournier. When he mentions conditioning he thinks only of the work of Pavlov, and there is almost no mention of the reinforcement or operant conditioning theories of B. F. Skinner.

Tournier says very little about thinking and intellectual activity. A distinction is made between intuitive thinking—thinking which is based on feelings—and clear, logical thinking. The first of these is most often seen in children and primitive peoples but it also gives rise to much of our creative activity and is at the basis of many religious doctrines. In contrast, logical thought is more often valued in a technological society; but there is a danger, Tournier warns, that we can involve ourselves in brilliant intellectual discussions while we completely divorce ourselves from the practical, real-life problems of the modern world.[16]

An emphasis on the practical permeates Tournier's discussions of emotion. His books make frequent reference to our feelings of fear, love, jealousy, anxiety, guilt, loneliness, or inferiority; and he is firm in his belief that emotions must be acknowledged and expressed.[17]

All men experience emotions and these feelings can have a great influence on our behavior. Consider, for example, the issue of fear. Most people realize that the savage has a lot of irrational fears, and so do anxious neurotics and little children. Tournier asserts, however, that everybody is afraid. Some of us are afraid of failure, war, death, loneliness, loss of a loved one, or sex. Others are afraid of appearing weak and some are even afraid that they will not be able to hide

the fact that they are afraid. All of us fear being judged and not accepted by others, and from this it follows that people are afraid of one another.[68]

This fear operates in accordance with a law that applies in general to all emotions. The law states that feelings grow like a snowball going down a hill.[69] Fear of failure, for example, creates failure and this in turn brings even more fears of failing. A sense of inferiority causes us to make constant comparisons with others and as a result we feel even greater inferiority. Anxiety paralyzes our actions, and because of our inactivity we feel greater anxiety. Jealousy likewise creates more jealousy, hatred creates hatred, doubt creates doubt. Happily there is also another side to this law. Trust begets trust, love creates more love, and an attitude of forgiveness leads others to do the same. This doesn't always happen, to be sure; but it occurs frequently enough that we can call this a law of emotion.

When faced with fear, or any other emotion, there are only three possible ways in which we can act.[70] First, we can repress our feelings, pushing them out of our minds and pretending that they don't exist. But they still do exist, and they influence us from their hiding place in the unconscious. Sometimes they give rise to neurotic symptoms and often they are the cause of physical illness. A second reaction is to give way to our fears; but this gets us into the vicious circle that we discussed in the above paragraph, with the result that our fears keep getting worse. The third and best method is to put ourselves in the hands of God, committing our fears to Him. In doing this we freely acknowledge our emotions and our inability to handle them. We place our confidence in God and we ask Him to direct our feelings.

Whether or not we experience an emotion in the first place depends on how we see a situation. This brings us to the topic of perception. If we are to understand behavior, Tournier states, the historical facts are not nearly as important as the way people see and feel about them.[71] Suppose, for example, that a man stays late at the office to finish an important piece of work. He sees this as an opportunity to accomplish something worthwhile and he comes home feeling happy and very satisfied. Then, when he passes through the door, his wife explodes in anger. She sees her husband's lateness as selfishness and a lack of consideration for the family members who were forced to wait for dinner. To understand the behavior of the husband and wife we must look not at the historical fact—he stayed late at the office—but at the way in which each of the participants viewed the situation.

Phenomenological psychology is the name given to the theory that behavior depends largely on perception. This is a theory which has been especially influential in Europe and it has clearly influenced Tournier. Our perceptions and point of view, he notes, influence how we see the world, how we see problems, how we see others, and even how we see ourselves.[72] Our perception also influences our philosophy of life and our theology, the topic which will be considered in the next chapter.

Evaluation

Tournier once expressed the opinion that most people take one of three attitudes to life.[73] The naive, simple-minded attitude uncritically accepts what other people say. This is a gullible view of life which often leads to disappointment and great disillusionment. In contrast the skeptical attitude says, "Why bother to understand? What we see will probably be wrong anyway!" The man who thinks like this goes through life complaining and with little real interest in the world around. The third attitude is one of both believing and hesitating. The person with this view tries to unravel the mysteries of the universe and seeks as best he can to understand what life is all about. In so doing he maintains a healthy skepticism and he realizes that some of his con-

clusions will probably be wrong. Nevertheless he goes on searching and he has the courage to say or do what he thinks is right.

Tournier is clearly in this latter class. He boldly tackles such difficult problems as the conflict between the two gospels or the meaning of guilt; and he dares to suggest answers which might be controversial or, as he freely acknowledges, completely wrong. Some have criticized Tournier for bringing God into his psychological theories, especially when we cannot use scientific methods to test the supernatural influences that are proposed. Others might say that the view of God is used to provide an easy way out of difficult problems—as when Tournier discusses fear and says, in essence, "We mustn't repress it, we mustn't give way to it, so we'll let God handle it." Such criticisms tend to overlook the fact that for Tournier the natural world is inextricably bound to the supernatural and hence it would be inaccurate to discuss one without at least being aware of the other. This is a view which scientists rarely accept, but Tournier believes it and is straightforward and courageous enough to say so.

Tournier also expresses his personal opinions about life and human behavior. These opinions are valuable because they reflect the conclusions of a man who has spent almost forty years helping people to think through their problems. When Tournier gives an opinion, he usually identifies it as a personal viewpoint—but not always! Sometimes, he presents a conclusion as fact even though there is little or no scientific evidence to support what he said. He states, for example, that an individual is especially prone to have personal problems if his parents were in a state of alcoholic inebriation at the time of conception. He concludes that people who are too sure of themselves are really "mediocre," that "by instinct" we choose marriage partners who are complementary to ourselves, that the length of our arm span is

a sign of endurance, and that women are innately submissive and self-giving.[14]

In reading through the writings of Tournier I kept a list of his statements about psychology which were of questionable validity. Most of these statements, I discovered, were in earlier books (which reflect Tournier's less mature thinking), many were made in passing, and none dealt with the main tenets of his psychology. Instead of criticizing Tournier for letting "old wives tales" creep into his works, therefore, we might better commend him for his honesty in identifying biases and keeping sweeping generalizations to a minimum. Then we can turn our attention to an evaluation of the more significant aspects of his psychological thinking.

A good place to begin this discussion would be with Tournier's view of the psychological nature of man. Tournier realizes—as do an increasing number of psychologists—that there is more to man than his physical body and psychological behavior. To understand our actions, Tournier believes that we must consider not only what can be observed scientifically, but that which is beyond science: that which is supernatural. When he begins to consider how the natural and supernatural worlds combine to influence behavior, however, Tournier sees some confusion. At first he states that the two worlds "never merge," but later he describes them as being "fused together" or "at least completely superimposed." At first he uses the term *spirit* to refer to a natural influence in man, but then he acknowledges that his original use of this term was wrong, and that *spirit*, like *Holy Spirit*, belongs to the supernatural world.[15]

As Tournier has noted, there is great confusion over the meaning of such words as *mind*, *spirit*, *psyche*, and *soul*. For the psychologist who limits his analysis to the natural influences on behavior, these difficult terms can be conveniently ignored. As soon as we acknowledge the supernatural, however, these words come back. They are used

frequently in the Bible to refer to the nature of man, but the writers of Scripture do not clearly define them. To add to the confusion, Tournier writes in a language which has two words, *âme* and *esprit*, both of which can be defined "mind, spirit, or feeling," and neither of which has a clear equivalent in English.[76]

The issue of Biblical and psychological language is one of the major problems facing anyone who seriously attempts to integrate psychology and religion. At one point in his writings Tournier tries (in an uncharacteristic way) to skirt the language problem. He notes that there has been confusion in this area for years and he excuses himself as a "mere practitioner" who only wants to help people. But he is also a competent writer of books on psychology and theology, and in this role he might have struggled for more clarity over the issues of mind and spirit. Perhaps it would also have been better if he had tried to avoid using words which are clearly confusing–like *psyche*, *mind*, or *soul*. The three parts of the diagram on page 52, for example, could be termed the *physiological* (A), *emotional* (B), and *intellectual* (C) aspects of man. These terms are more meaningful than *body*, *psyche*, or *mind*; and since the diagram deals with the natural parts of man we are justified in using scientific labels.[77] When scientific labels cannot be used, as is the case when we are discussing the supernatural world, then a modifying adjective could clarify what is meant. Instead of using *spirit* alone, for example, it would be better to use *Holy Spirit*, *competitive spirit*, or *spirit of life*. This involves us in partially identifying a word's meaning by the context in which it appears. We often do this in Bible study and apparently it is a technique that was used by some of Tournier's translators.[78]

A different problem is raised by Tournier's discussion of instincts and temperaments. There was a time in the history of psychology when it was popular to prepare long lists of human instincts and motives. Writers competed with each other to publish different lists and sometimes the instincts were arranged in a hierarchical ladder of importance. After a while, however, psychologists turned to other issues. Many concluded that there were no human instincts–except perhaps for a few basic physiological drives like the need to avoid pain, the urge to eat, or the sex instinct. Others noted that even if instincts do exist, their presence really explains nothing about behavior. To say, for example, that man has an adventure instinct, as Tournier does, raises more questions than it answers. Why, for example, does man have an adventure instinct in the first place? How do we know that everyone has it? Where did it come from? How does it motivate behavior? Tournier seems largely unaware of these problems. He still believes that man has instincts, such as the instinct for adventure, for security, "spiritual instincts," and the instinct that tells him with whom he can share his problems.[79] The term *instinct* is still used by Tournier to describe what men are like.

In contrast to his thinking on instincts, Tournier has in a great degree abandoned his earlier thinking about temperaments. In this he is consistent with the mainstream of psychology which moved away from belief in temperaments when, after considerable research, it was concluded that people simply could not be fit into temperamental categories. It was the same discovery which caused Tournier to lose much of his original enthusiasm over the classification of Hippocrates.[80] Like most psychologists, Tournier believes in the influence of heredity and he accepts the idea that each man has certain unique natural inclinations. But he is less likely to categorize men according to the narrow and artificial temperaments that he described in his first book.

Turning to a consideration of Tournier's view of the person and the personage, we come (in my opinion) to one of the best and most original parts of his psychology. Tournier

began with Jung's idea of the mask or persona, and went on to build a picture of man which is beyond the thinking of even many present-day writers on this subject.[51] Humanistic psychologists, for example, are especially prone to think of man as having two distinct parts: an external social mask and a more authentic reality behind the mask.[52]. Tournier says that we can't completely separate man like this. The personage and the person are fused together. They are both part of the individual, and it is no more possible to strip away the mask and find the real man underneath, than it is to remove the skin of an onion to uncover the underlying vegetable. As you peel the onion, there is always another layer, and you never reach the real kernel.[53] Like many of his colleagues, Tournier believes that we must learn to reveal something of the person from behind our mask; but he is realistic enough to know that complete transparency is unattainable and probably would be harmful if it were possible. While the personage is an image which we present to the world, it is also a shield and an important part of man which is necessary for his psychological stability.

The two-movements theory is an attempt to both integrate psychology and the Bible and to solve the problem which has concerned Tournier throughout his writing career. How, he has wondered, can we reconcile the Biblical requirement of self-denial with the psychological conclusion that self-assertion is necessary? His conclusion is creative and commendable, but it is likely to satisfy neither theologians nor psychologists. Tournier does not demonstrate that the entire theory is consistent with Biblical revelation, and many theologians might object to his conclusion that we must assert ourselves before we can deny self and serve others. Psychologists in their contacts with people who are insecure and afraid to exert themselves might object to Tournier's stress on the Biblical ethic of meekness and self-denial. As we will see in a later chapter, Tournier believes

that all truth comes from God; and because of this the truths of psychology and the truths of the Bible cannot be in opposition. There must be some way, therefore, in which we can resolve the two-gospels dilemma. His theory of two movements is a good attempt at solution—nobody has done better—but even Tournier has not yet been able to completely resolve the problem in his own mind.[54]

His readers can be grateful that he has not waited for all the solutions before writing his books. By sharing his ideas even in their formative stages, Tournier has shown how his thoughts are being developed, and this in itself is a worthwhile contribution to psychology. Tournier is correct in his view that he has no systematic psychological position. His relatively skimpy treatment of general psychology is enough to show that. But a careful examination of his psychological prejudices shows that he is quite competent in this field, which by training is not his own. His psychological insights are even more apparent in his views of neurosis and counseling. These issues are so closely tied in with Tournier's theology, however, that we will postpone their consideration until chapter 5, and turn our attention first to Tournier's theological beliefs.

Notes

[1] Paul Tournier, "A Dialogue Between Doctor and Patient," paper presented at III International Congress of Christian Physicians, Oslo, Norway, July 16-20, 1969. Tournier's view of himself as being detached from any psychological school of thought is also emphasized in PY 87 and MP 195.

[2] Personal communication.

[3] EL 87.

[4] PR 93, 107; MG 46.

[5] MP 58; WPBW 40, 147.

[6] LGO (Apprendre à Vieillir 140). References to LGO are taken from the French edition of the book. At the time of this study, LGO had not yet been translated into English.

[7] HP 126; WPBW 109, 119; SW 148-49.

[8] Tournier resists terms like "Christian psychology" or "Christian medicine." He would prefer to be known not as a "Christian physician," but as a doctor who is also a Christian. DCLB 35, 122; AL 208.

[9] SL 11.

[10] WPBW 52-56.
[11] WPBW 56.
[12] SL 13.
[13] SW 203; PR 22-33, 199.
[14] PR 26.
[15] DCLB 184.
[16] HP 62, 132-33.
[17] DCLB 28, HP 65, MP 222, S 32.
[18] EL 74-75, UEO 19.
[19] AL 124; DC 43; EL 116; PR 85; SW 212, 42-43.
[20] SW 42, 241; RS 30-31.
[21] HP 66-81.
[22] Personal communication.
[23] SL 42. In several places (e.g., SW 236; PR 124; MP 223; AL 3, 5, 154) Tournier mentions human instincts, but in one of his later books he says that man lacks instinct (PY 198)—at least the kind of instincts that would protect us from the environment.
[24] SL 25-29.
[25] LGO (Apprendre à Vieillir 37, 15).
[26] AL 237, 162; DCLB 91; PR 3; SL 21.
[27] EL 108, HP 164, SW 193, RS 23, LGO (Apprendre à Vieillir 74).
[28] SW 16, 47, 57; PR 55; AL 165; S 21; MP 199-200.
[29] PR 73-74.
[30] LGO (Apprendre à Vieillir 15).
[31] SL 21.
[32] MG 30; WPBW 126; AL 22; RS 24; PY 32, 130.
[33] AL 60, LGO (Apprendre à Vieillir 72).
[34] AL 237-38; SL 37, 55, 44.
[35] SL 47.
[36] SL 51-52, LGO (Apprendre à Vieillir 25-44).
[37] LGO (Apprendre à Vieillir 85-91).
[38] SL 54, AL 238.
[39] AL 239-41, SL 63.
[40] MP 13, 33.
[41] MP 41, 93, 129.
[42] AL 128; MP 15, 21-22, 60, 99, 123-40, 155.
[43] AL 128; MP 15, 72-73.
[44] MP 78-83.
[45] MP 90, 92, 103, 106, 233.
[46] SW 236, MP 219-23, PR 124.
[47] SW 248; PR 211; AL 3-14, 154-67.
[48] PR 6, 14, 30; RS 37; HP 230; PY 63.
[49] DC 70-75. In his early writings (HP 95-97) Tournier tended to think that dreams were simply a convenient way to escape the problems of life. Later (MP 47) he added the opinion that dreams could also reveal a great deal about the person.
[50] GG 57, 134-41; HP 95-125.
[51] RS 37, MP 198-216, GG 107, SL 45, S 33, AL 189.
[52] WPBW 10; MP 58, 61; RS 34-40, 45-51.
[53] DCLB 50. For discussions of the influence of suggestion see PR 145, 152-59.

[54] WPBW 98-143. In later years Tournier modified his earlier criticisms of Darwin. Undoubtedly this change came from reading the works of Pierre Teilhard de Chardin and from the realization that he (Tournier) had been carried away by emotion and subjectivity in his earlier writings (WPBW 96-98). The central idea that progress and power are myths, however, has never been renounced; and Tournier reaffirmed these earlier beliefs in one of my interviews with him.
[55] SW 18, 19, 97-150.
[56] SW 235, 238-41, 243, 250. The power of God is expressed in numerous Biblical passages including Ps. 62:11, Matt. 28:18, Rom. 1:4, and Heb. 1:3.
[57] The idea of two gospels and two contrasting movements first appeared in WPBW, was treated extensively in SW, considered again in RS, and has had its most mature treatment in PY. Most of the material in this section is taken from PY. See especially pp. 83-111, 135-54.
[58] At first, Tournier uses the term "biblical gospel" in contrast with the gospel of psychology; but apparently he feels uncomfortable with this term. "I am using the word gospel in a loose secular meaning," he writes. "The true meaning of the biblical Gospel is the revelation of the redemption of the world by Jesus Christ" (PY 92). Since he replaces "biblical gospel" with the "gospel of religion" (PY 101), I have used the latter term in the text.
[59] PY 163, 165.
[60] MP 195.
[61] EL 183, AL 122.
[62] WPBW 30, 131; EL 36; GG 11.
[63] EL 107.
[64] AL 20, LGO (Apprendre à Vieillir 72-75).
[65] AL 20, LGO (Apprendre à Vieillir 72-75).
[66] HP 75, DCLB 91, EL 165.
[67] AL 88, PY 104.
[68] DCLB 96, AL 123, SW 66-94, GG 77, EL 26.
[69] EL 159, AL 108-11.
[70] AL 124-25.
[71] MP 12; RS 28, 29; UEO 26.
[72] MP 179; RS 29, 38; AL 112. Tournier mentions phenomenological psychology by name in PY 17, 36.
[73] PR 167-69.
[74] HP 11, 188; AL 112; UEO 31, 37; HP 69; EL 75.
[75] SW 213, SL 13, PR 198.
[76] This translation problem, together with the confusion it brings, has been mentioned in footnotes by two different translators of Tournier's books, WPBW 49, PR 199.
[77] The behavioristic psychologists will note that these could also be defined operationally and thus they are more open to scientific investigation than are Tournier's terms.
[78] WPBW 49.
[79] Personal communication.
[80] Personal communication.
[81] MP 15.
[82] See especially Sidney M. Jourard, *The Transparent Self*, rev. ed. (New York: Van Nostrand Reinhold, 1971).

[83] MP 71.
[84] The problem was considered in WPBW, SW, RS, and PY. When I was in Geneva writing this book, Tournier was thinking of writing another manuscript dealing with the two contradictions that exist in every man. As he described this work it seemed that the two-gospels problem was still getting his attention.

chapter 4

the theology of TOURNIER

Several years ago, a newspaper reporter for the *Tribune de Genève* proposed that Tournier should be offered a professorship at the university in view of his status and worldwide reputation. The officials of the University of Geneva did not take long to respond. They sent a gracious letter to Tournier informing him that they would be happy to have him as a professor but stating that they did not know whether he should be on the faculty of medicine, psychology, or theology. Tournier, who had no desire to be giving regular lectures, declined the offer of a university position; but he recognized the dilemma of those who had tried to identify his field of specialty. "I couldn't have served in any of the faculties," Tournier commented later, "because my interests are not that narrow." He is a medical doctor by training, but his work has been more that of a psychologist, and his whole life has been molded by his theological beliefs.

According to Tournier, these theological beliefs have been shaped by several influences.[1] The first of these was the religious instruction that he received as a child from his father's successor at Saint Peter's. Later, there was the effect

of Calvin's writing, which Tournier read enthusiastically during his days as a member of the church governing body. A careful and consistent study of the Bible has also had an influence, as have the writings of three modern theologians: Brunner, Barth, and Buber. Emil Brunner was present the first time Tournier attended a meeting of the Oxford Group and the two men became friends. Later, Tournier came to know Karl Barth and read some of his less difficult theological writings. "I am not far from Barth's theology," Tournier once remarked; "we agree on many things."[2] Although he never met Martin Buber, Tournier was impressed by the thought of this Jewish theologian. Buber's famous "I-Thou" assertion must have made a great impression for it is mentioned in several of Tournier's books.

In spite of these theological influences and his frequent references to religion, Tournier would be very uncomfortable if someone tried to say that he is a theologian. He has taken no formal theological training, apart from his catechism classes; and he has never tried to develop anything which looks like a systematic theology. Although he often writes about religion, he prefers not to answer questions concerning his personal beliefs; and when someone raises a theological issue at a public meeting, Tournier tends to give answers that are vague and inconclusive.

No man can completely keep his own beliefs hidden, however; and Tournier's ideas about theology are often seen in his writing and counseling activities. He strives to avoid preaching or moral exhortation; but he knows it would be impossible and dishonest to appear neutral when, in fact, he is not.[3] In Tournier's opinion each of us, including himself, has a private set of beliefs which affect behavior and are based on personal experience. We each believe that our little system of thought is true and that those who disagree with us are in error. Frequently and perhaps unconsciously we gloss over the failings and inconsistencies of our own systems, and often we are delighted when error is detected

in the thinking of somebody else.[4] Although he views himself as a Calvinist[5] it would undoubtedly be more accurate to state that Tournier has a loosely organized collection of religious beliefs, many but not all of which are similar to the beliefs of Calvin.

The Source of Theological Knowledge

How can anyone know whether or not his theological beliefs are right? If our religious convictions are based on personal experience, who is to say that one man's experiences and theology are more true than the experiences and beliefs of someone else? Might it be that all doctrine is equally true and that there is no such thing as revealed objective truth?

Perhaps there are many who would have difficulty answering these questions, but not Tournier.[6] For him, religious experience is important but it cannot be the basis on which we build a system of doctrine. Experience is too subjective; too easily influenced by the power of suggestion. Every doctrine and every experience must be tested against an objective standard of truth that is outside of ourselves. This standard is the Bible.

The Bible, Tournier believes, is a book of history. It describes people who actually lived and events that really happened. It demonstrates the wisdom of hearing and obeying God, and it shows the folly of ignoring the divine plan for our lives. It demonstrates that history has meaning and that an infinite God has a purpose for His finite creatures. It reveals God's plan of redemption and points men to God's Son, Jesus Christ. Written by many authors over a long period of history, the Bible is nevertheless a unified book. It is realistic in its view of life, rich in its content, and relevant to the needs of men. It is a book which gives us guidance and tells us both what God is like and what He expects of His creatures.[7]

In Tournier's opinion, the Bible is not a book of logical propositions or formal laws which must be legalistically

obeyed. It is not a collection of dogmas and doctrines, but a view of life. And just as life is difficult to understand at times, so is the Bible. As we approach its pages we must make an effort to put ourselves into the perspective of the Biblical writers. They tended to be less intellectual than we are, less concerned about giving formal definitions or documentation for their conclusions, and often inclined to use poetry or figurative language which was never meant to be taken literally.[8]

Unfortunately, people turn to the Bible to find support for all kinds of heresies and half-truths. Emotionally troubled people, for example, often pick out isolated verses to support their delusional thinking. "Modernist theologians" select those passages that agree with their theological systems, neatly overlooking the rest. Even when we are willing to accept the whole Bible, all of us tend to look at it through the rose-tinted glasses of our own psychological makeup, prejudices, and preconceived ideas. The only way we can avoid these distortions is to consider each passage in a broader context. The parts of the Bible take on real meaning, Tournier asserts, only when they are considered in light of the whole Biblical revelation. When we read a statement in the Gospels, for example, we must see who is talking and to whom the words are directed before we seek to understand what the words mean. In addition, we must be willing to have the Holy Spirit enlighten us and serve as a supernatural guide so that we can discern what we really should know from the Scripture passage.[9]

Tournier fails to say whether he believes that the Bible *is* the Word of God, or whether it merely *contains* the Word of God mixed in with the noninspired thinking of human authors.[10] It is also difficult to determine whether Tournier identifies all of the events described in the Bible as true and historical, or whether some—such as the expulsion from Eden or the tribulations of Job—are beautiful poetic myths which, like the parables of Jesus, exist to teach us but are

not to be taken literally.[11] These issues are important topics for theologians but apparently they do not concern a layman like Tournier to a marked degree. He is more interested in determining how the Bible can give a practical answer to the questions that are raised in his own life and work.[12]

It is also important, Tournier believes, to recognize that the Bible is not the only means through which God is revealed. He has chosen to speak to us in many other ways. Nature, for example, was created by God, speaks to us of God, is a place where He may be found, and shows us the Creator's greatness, wisdom, power, and love.[13] In addition, God speaks through history and through even the most minute details of our daily lives. Wars, social uprisings, accidents, diseases, healings, failures, successes—all of these events, and more, speak to us of God. The alert Christian finds himself involved in the adventure of deciphering the meaning of all the happenings in his life.[14] He soon discovers, according to Tournier, that God also communicates through dreams, through the thoughts that come to our minds during periods of prayer or meditation, through the doctrines of the church, and through the person of Jesus Christ.[15]

If they all come from God, the messages from these various sources should all agree. God would not reveal one thing through the Bible, for example, and then contradict Himself in what He reveals through nature. Regretfully, however, we sometimes do receive conflicting messages. This is because the devil is also trying to inspire us. We, being imperfect, have difficulty distinguishing between what comes from God and what comes from Satan. In addition, our own unconscious impules, desires, and prejudices force themselves on our minds and sometimes are mistaken as commandments from God.[16]

How, then, can we know that a thought or idea really comes from God? In Tournier's opinion we can never be

absolutely sure; there is always a margin of uncertainty. All that we can do is to compare our views with what the Bible tells us (since Scripture is clearly from God),[17] check our conclusions against the opinions of fellow Christians, and then obey what we believe to be right. Just like a car is easier to steer when it is moving, so God is more likely to direct us when we are actively obeying what we believe to be His will.

God

This God who directs men is mentioned repeatedly in Tournier's writings. At no one place do we find a concise list of divine attributes, but if we carefully survey Tournier's books we are able to piece together a clear picture of his view of God. Such a view, Tournier believes, will always be imperfect and small since no finite creature can comprehend an infinite God. It is also probable that our image of God will always be changing, because men are able to see more clearly what He is like as they mature.[18]

In Tournier's view, God is absolutely sovereign, majestic, and glorious. He is a perfect Being, who is all-knowing, all-powerful, and present everywhere. He is near to us but transcendent; eternal but concerned about men in the present; a God of wrath, but also a God who loves without limit, forgives unconditionally, pities compassionately, and gives to all men freely. He is a God who is great, wise, patient, holy, and faithful; and He is active, alive, and concerned about each of us personally.

If God is alive and active, He must be doing something. In Tournier's view, God created the world and everything in it but He did not subsequently forget His creation. Instead, He reigns supreme over all and even permits the evil which He disapproves of at the same time. God is interested in each individual and knows us intimately. He guides, blesses, upholds, consoles, helps, heals, calls, and waits for us to respond. He sustains us even in the most desperate

situations and He rescues us from despair. God also justifies, forgiving men for their sins and providing a way of salvation.

According to the Bible, this way of salvation was through Jesus Christ, God's Son, who came to the world in the form of a man, lived a model and sinless life, died on the cross to atone for the sins of mankind, rose triumphant over death, and offers salvation and eternal life to all men.[19] Jesus taught the disciples that they should look at Him if they wanted to see what God was really like.[20]

But when we do this, Tournier comments, we see a strange and paradoxical God. He got along with those who were ignorant of spiritual matters but He was always in conflict with the theologians. He asserted that He was one with the Father but He associated with immoral people—prostitutes and shady public officials, for example—and He hurled strong criticisms against the distinguished members of the official establishment. He remained silent before Pilate, but enjoyed spending time "with his arms around the kids" or talking to a despised foreign woman who was drawing water out of a well. Clearly, in the thinking of Paul Tournier, this God-man Jesus Christ is a source of wonder and an object of devotion. He is also a companion and a friend whom Tournier acknowledges and praises without fear or hesitation.[21]

The Third Person of the Trinity is less frequently mentioned in Tournier's writings but this does not necessarily mean that he considers the Holy Spirit to be less important. By submitting to the sovereign will of God, Tournier writes, a man experiences the new birth and the Holy Spirit comes into his life. Immediately, that life is transformed. Under the Spirit's guidance, attitudes can change, moral conduct improves, and the believer experiences a new source of inspiration, strength, and power. Even the Bible takes on a new meaning because the Holy Spirit enlightens the reader's

understanding.[22] This does not mean that "life under the guidance of the Spirit"[23] is free from all doubts and discouragements. It is Tournier's belief, however, that life can never be really complete and fully integrated until a person comes into contact with God through His Holy Spirit.[24]

God the Father, Jesus Christ the Son, and the Holy Spirit —all Three Persons of the Trinity exert an influence in the practical, day-to-day life of men on earth. These, however, are not the only supernatural influences in our lives. Tournier seems to believe in angels and demons, and he clearly acknowledges the existence and power of Satan. The devil is the source of all evil, the enemy of God, and the cause of man's misfortunes. Within each of us there exists an active struggle between the Holy Spirit and Satan. Both want control of our thinking or behavior and both influence our actions. But as the Book of Job so clearly teaches, the sovereign God is in control and even now the devil has no freedom apart from the divine will.[25]

Man: Created, Fallen, and Restored

Tournier believes that man was created by God in the divine image. We are not simply the most highly evolved of the animals, nor are we all identical robots who have come from the same mold. Instead, each person is a unique creation for whom God has an individual purpose. We have been given freedom to fulfill the divine plan or to ignore it but we should recognize, Tournier suggests, that a man's thoughts, feelings, actions, and characteristics are of value only to the extent that they are inspired by God and consistent with His will.[26] "In the light of the Bible," Tournier writes, "our life is seen as a gift from God, an incomparable treasure entrusted by him to us, a talent which we must put to use and protect, so that it may bear fruit. To let ourselves be crushed, to allow the aspirations which God has put in our hearts to be stifled, to keep our convictions to ourselves, to abdicate our own personality, to allow someone

else to substitute his tastes, his will, and his ideas for ours— that would be to bury our talent in the ground like the servant in the parable. That would be to disobey God. . . ."[27]

But this is exactly what man has chosen to do. He decided to ignore God's perfect plan and to look for a better way of life. It was a deliberate act of proud disobedience and because of this, man brought continual suffering and permanent disturbance upon himself, his descendants, and the whole of nature. All of humanity now feels what Tournier calls the "Paradise Lost complex." We want once more to experience the harmony and inner peace of the Garden of Eden, but we find ourselves, instead, wandering in continual confusion and sin.[28]

In spite of this, men continue to believe that they can rescue themselves from their fallen state. We want to solve our own problems in our own way. We cling to the myth that the human race is making progress and we blindly accept the theory of evolution (in spite of inconclusive scientific evidence) because Darwin's ideas offer hope that salvation will "rise up from the earth itself."[29] But this is not happening and we must recognize that our own efforts are powerless. We need, instead, a salvation that depends not on our own merits but on the intervention of a nonhuman Savior.[30]

This is exactly what a God of love and grace has offered. Instead of waiting for us to go to Him, He has come to us in the Person of His Son, Jesus Christ. By dying on the cross, Christ paid for our sins so that we could be "justified by his blood . . . [and] reconciled to God by the death of his Son." Salvation does not come through a doctrinal system, Tournier asserts, it is found in the Person, Jesus Christ.[31]

This Person and the salvation He offers can be accepted or rejected. Free man is often too proud to acknowledge his failures or the need for redemption and he does not like to confess his sin. But repentance is absolutely necessary if we

are to be reconciled to God. We must be willing to give Him our devotion and our complete obedience.[32]

When we yield our lives to God and have faith that He will lead, things begin to happen. Our attitudes toward others and toward the world begin to change. Sometimes there is a new enthusiasm for life and a transformation of our way of living. We must not assume, Tournier warns, that conversion will bring instant utopia and deliverance from all problems. The believer is still tempted to sin and he often yields. Nevertheless, there is a new source of power available to the Christian and he quickly discovers that life with Christ can be an exciting adventure.[33]

This adventure begins during our life here on earth but it does not end when we die. In Tournier's view, death is a mystery which we all fear but it is also the door through which we pass into a new, better, and everlasting life.[34] The Bible promises that we will be resurrected from the dead and Jesus Christ Himself has demonstrated, by His own resurrection, that these promises are true. We do not know much about what this new life will be like, but the Bible gives us small glimpses. Apparently we will have bodies, even as the resurrected Christ had a body; and we will maintain our personal identities. Life after death will be characterized by peace, perfect understanding, and a freedom from grief, sadness, or pain. There will also be freedom from boredom. Tournier can't conceive of heaven as a place where we will sit around doing nothing all day. The resurrection, he believes, is the start of a new adventure where we will have personal fellowship with others and be able to meet Christ face to face.[35]

In his writings Tournier mentions the second coming of Christ,[36] but he says nothing about the details surrounding the end of the present world. He makes no mention of the tribulation, the millennium, the judgment seat of Christ, or other events which concern theologians in their study of

eschatology—the doctrine of last things. Tournier also says very little about the topic of hell.

"What happens to people who never yield to Christ during their life on earth?" I once asked. "Is there a hell for nonbelievers?" Tournier lifted both hands in the air, shrugged his shoulders, and stated that quite frankly he didn't know. Certainly Jesus often referred to eternal punishment, but Tournier has observed that these references are all found either in parables or in Bible passages that are clearly figurative.[37] The statements of Christ do not describe a precise place, Tournier concludes, but are in the Bible for the sole purpose of arousing men out of their lethargy and turning them to Himself.

It is not difficult to understand why a professional counselor would shy away from an emphasis on hell. Numerous people, he writes, including preachers and poets, have "outdone the Bible" by creating fantastic descriptions of eternal punishment. These accounts of hellfire and damnation have done much harm by instilling a paralyzing fear in the minds of many people. To these troubled souls, Tournier has been able to bring the good news of God's love and forgiveness. It is better, he thinks, that we say as little as possible about the "bogy of hell." This does not mean that hell couldn't exist. Tournier has observed that the devil will eventually be cast into the lake of fire but apparently no man will receive a similar fate.[38]

This brings us to the part of Tournier's theology that has been most criticized, at least by conservative theologians. If every man is to be resurrected from the dead, and if no man will go to hell, does it follow that everyone is going to heaven? Tournier does not state this explicitly but this seems to be what he believes. He notes that all men are reconciled to God by the death of Jesus Christ, and that there is a "universality of salvation." The Christian knows that he is forgiven; the nonbeliever does not know. Thus Jesus commanded His disciples to go into the world and

simply proclaim the good news that salvation is already here, "offered and assured for all men."[39]

Such a view, which reflects the influence of Karl Barth, permits Tournier to maintain a tolerant attitude toward men of all religious persuasions. All churches, all rituals, all theologies, and probably all religions are involved in drawing men back into full fellowship with God. Pentecostals, Christian Scientists, Seventh-Day Adventists, Roman Catholics, theological conservatives, liberal Christians—all "belong to the same family of the converted."[40] There are even people, Tournier believes, who call themselves nonbelievers but are Christians without realizing it.[41]

The Church

In view of his relatively tolerant position toward other religious groups, it is not surprising that Tournier looks with favor on the ecumenical movement. He believes that the Bossey meetings have been a true demonstration of ecumenicalism in action, and he clearly supports those who are working for dialogue and cooperation between Christians. In Tournier's opinion it is good to break down the walls of prejudice and self-righteousness that have divided believers, but he regrets that so many ecumenical leaders are concerned not with spiritual unity but with building a big, highly organized superchurch.[42]

It is more realistic and far more important, Tournier believes, to work at improving the churches that already exist. These churches have a number of weaknesses, the most harmful of which is a tendency to be too legalistic, moralistic, and ritualistic. By demanding obedience to a list of rules and regulations the church does great harm. It causes people to feel enslaved or hindered by their religion, and guilty when they cannot meet the required standards. There is little warmth or understanding among these church members and they show considerable antagonism, inflexibility, and condemnation of others. Worst of all, moralism subtly

indoctrinates people with the idea that salvation and spiritual growth come, not from faith in Jesus Christ, but from a burdensome adherence to the rites and standards of the church.[43]

Tournier has also noticed that many churches tend to be too highly organized and too busy.[44] We have so many administrative regulations, projects, committees, and meetings in the church that the faithful find themselves overworked and always tired. A pastor who was one of Tournier's patients reported that church activities had kept him so busy that there was no time in his life for prayer, Bible study, meditation, and fellowship with other believers. Like so many churchmen, this man's Christian activity was interfering with his Christian growth.

All of this activism has tended to make the churches self-complacent and irrelevant. In Tournier's opinion, too many congregations have lost contact with reality. Sermons are filled with high-sounding phrases about doctrine or contemporary psychology, but there is nothing of practical value for the man in the pew. Some churches preach exclusively about salvation, others ignore this subject altogether, but both fail to show that the gospel of Jesus Christ speaks to the daily needs and problems of individuals.[45]

During his years as a counselor Tournier has seen many people who are interested in spiritual matters but have left or avoided the church because it seems so theoretical and unconnected with real life. Frequently church members are seen as people who involve themselves in sterile arguments, petty disagreements, and bitter jealousies. Outsiders notice a discrepancy between our words and our actions, and they conclude that Christians are hypocrites just like everyone else.[46] Having rejected the church, however, these unbelievers often feel a need to satisfy their spiritual hunger in another way. Some try to pretend that spiritual things don't exist and others have put their faith in horoscopes, political ideologies, philosophical systems, or childish superstitions.

But the hunger persists and people today are dying of spiritual undernourishment.[47]

Tournier, the physician, does not believe that we should let them die. He is convinced that the church, in spite of its weakness, is the channel through which men must be spiritually fed. The church has told about Jesus Christ in the past and it must continue to do so now and in the future. Pastors have an obligation to teach sound doctrine, to show how individuals can mature spiritually, and to guide laymen in their Christian walk and witness. The church must help people—believers as well as nonbelievers—to face their guilt and to experience the love and forgiveness that come from Jesus Christ. Then individuals must be taught how to find divine guidance through a study of Biblical revelation and doctrine or by the enlightenment that comes through prayer, meditation, and fellowship with other believers.[48]

Tournier thinks that the church must also be concerned about social issues. The world in which we live is "broken" and so terribly divided that only the power of the Holy Spirit can enable men to solve their problems. Therefore we in the church should not withdraw into an ivory tower where we consider only religious matters. We must, instead, help men and women with their everyday problems. We must grapple with such issues as politics, economics, science, or ethics; and we must seek to discover what light the divine revelation would shed on these and similar social matters.[49]

There are dangers in all of this, of course, and we must be alert to their existence. Debate about social issues can degenerate into endless talk that doesn't help anybody. In contrast, some Christians get so enthused about action that they don't plan carefully, and as a result their benevolent efforts are ineffective. There is also a danger, Tournier warns, that we will concentrate so much on social action that we forget about leading men into a personal relationship with Jesus Christ. The church must proclaim and demonstrate that lives must be changed before we can hope

to change society; only men who accept the lordship of Jesus Christ can really contribute to the spiritual healing of our troubled world.[50] If we want the society and the world to be Christian, therefore, we must recognize that this is only possible to the extent that individuals within the society are believers.[51]

The Christian Life

What is it like to be a believer? What is the Christian life all about? Tournier has devoted greater attention to questions such as these than to any other theological issue. He is much more interested in the day-to-day spiritual life of individual people than in scholarly debates about theology.

As we have seen already, Tournier does not conceive of the Christian life as a slavish adherence to doctrine or a huge effort to do good. It is, instead, a complete submission to Jesus Christ and a sincere willingness to be directed by the loving God.[52] The person who makes this kind of a commitment discovers several ways in which his life begins to change.[53]

First, the Christian experience "restores the human person." There occurs, Tournier suggests, an inner transformation which frees the individual from his old fears and passions. He feels a new sense of liberation which cannot be described in words. There is freedom to be oneself and awareness of a greater self-confidence. Although Tournier does not quote the Bible at this point, he seems to be picturing what the apostle Paul had in mind when he wrote that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."[54] The new creature in Christ discovers that life takes on new meaning and new strength. He experiences a greater love for other people and he is more willing to forgive. These are attitudes which begin to spread to the people around until, Tournier believes, they eventually can transform the whole society.[55]

Second, to commit oneself to Christ is to develop personal convictions and a clearer view of what is right and wrong. Tournier has concluded that mankind suffers from a universal "repression of conscience,"[56] but this need not characterize the Christian. He listens to his conscience and boldly does what he believes to be right. It is hardly surprising, therefore, that Christianity develops leaders.

It also gives believers an opportunity for fellowship with Christ. As we will see shortly, Tournier places great emphasis on the importance of daily prayer, Bible study, and meditation in the presence of God. These experiences cleanse us internally and give us the wisdom to face those obstacles which lie in our daily paths.

The Christian's everyday life is not easy but he is assured of an inner joy and serenity, a protection against the anxiety that is so characteristic of the world in which we live. "I give peace," Jesus said to His disciples in essence; but it is deeper than what the world gives. The Christian's heart need not be troubled; therefore neither should it be fearful.[57]

Finally, Christianity frees men from strife and interpersonal conflict. The believer dares to look at himself and to honestly share his true feelings with others. With friends, as well as with foes, he counteracts endless disputing by creating an atmosphere of good will.

It would be wrong to assume from this that Tournier has an overly optimistic view of the Christian life. On the contrary, he emphasizes repeatedly that believers have problems just like anyone else.[58] All are tempted by sin,[59] burdened by doubts,[60] and involved in a struggle against the forces of evil. Jesus warned us about this when He predicted that the lives of His followers would be difficult. We each must bear a cross, He explained; and we must learn to bear it joyfully.[61] But Christians aren't always joyful in their cross bearing and neither are they loving. Tournier had learned this during the heated arguments that had taken

place during his years on the governing council of his church. He had seen it again as his counseling work brought him into frequent contact with Christians who were weak and discouraged. The believer's life can be uniquely different from that of the nonbeliever, of that Tournier is certain; but he is also realistic and honest enough to show that this often doesn't happen.

Consider, for example, the problem of sin. In Tournier's view, sin is anything which separates us from God or from other men.[62] It is a universal characteristic, for "we are all sinners—equally sinners." Even believers fall back into the old sins from which God delivered them, and it is wishful thinking to assume that we can move into a state of sinless perfection. This is because sin is like a plant which has roots and bears fruit. When we come to Christ, He plucks away the fruit (specific sins) that is on the vine. These are gone forever and will never again be attached to the plant. But the root cause of sin is still there and will not be removed until we lose our sinful nature after death. This root keeps sprouting and producing more fruit which, in turn, must be plucked away. Thus as God frees us from one sin, another soon grows up in its place.[63]

If sin is part of our nature is there any value in being a Christian? Yes, Tournier replies, there most certainly is. The believer doesn't have to struggle in hopeless frustration, trying to escape from the burden of sin. He knows about the grace of God which abundantly pardons. Instead of hiding his sins and repressing his conscience, the follower of Christ openly confesses everything to God and sometimes to other people. Such confession is neither pleasant nor easy but it is followed by the wonderful assurance of divine forgiveness. Repentance, confession, forgiveness—this is the Biblical formula for dealing with sin. When men follow it, there is spiritual and psychological liberation. When they ignore it—as most do—there is deep unhappiness and continuing inner torment.[64]

In Tournier's view, the Christian life is an adventure which involves risks. There is the risk that we might fail in our efforts or that we might be misunderstood, ridiculed, or let down by our friends. There is the possibility that we will mistake the divine call, or that we will have perpetual frustrations and no earthly successes. The only people who really succeed in life, however, are those who forge ahead in spite of the risks. This was true of all the great men of faith in the Bible and it is true of Christians today.[65]

God has a unique, detailed purpose for every man. He has prepared us for this by giving specific gifts or temperaments, and it is our duty to discover as best we can what God desires for every moment of our lives.[66] The Bible gives some broad outlines of this purpose but, as we saw earlier in the chapter, God also speaks through such diverse techniques as the advice of friends, the circumstances of life, or the ideas that come to mind during periods of meditation. Tournier is insistent that in spite of our best intentions, we can often be mistaken in our conclusions about what God really wants.[67] But if we sit around waiting until we are 100 percent sure of God's will, we will never act because there will always be some degree of uncertainty.[68] It is more important that we be sincere in our desire to find God's will,[69] that we completely yield ourselves to Him,[70] that we obey Him to the best of our ability, and that we boldly act in accordance with what we believe to be His plan for our lives.[71]

When he first became interested in knowing God's will, Tournier began to set some time aside every day for the purpose of meditation. This soon became an important part of his life and it is a practice which he recommends for all Christians. However, he is very reluctant and probably unable to give a precise description of what should be done during these times. Several years ago the editor of a popular American magazine asked for an article on the practice of

meditation. In response to this request, Tournier prepared a manuscript in which he simply stated that meditation involves "finding time to listen to God." This is not what the magazine editor had expected. He returned the article, complaining that it wasn't specific enough because it didn't give a formula for the reader to follow. Tournier insisted that no formula was possible. After a long period of correspondence the controversial manuscript was put aside and not published.[72]

In his books, however, Tournier has shared many of his ideas about meditation and prayer. Since we all have different temperaments and personalities, he believes that each of us will have a relationship with God which is somewhat unique. That is why the experience of one man can never be taken as a rule for others to follow. Tournier is convinced, nevertheless, that for everybody meditation takes time. We may try to listen to God as we go about our daily activities, but this must be accompanied by regular periods, preferably an hour or more each day, during which everything else is pushed aside and we can be quiet before our Creator.[73]

Tournier does not follow any rigid pattern in his meditation. Often he is alone, but sometimes he is with his wife or another friend. Usually he spends time in prayer: communicating with God, yielding to Him, and asking for divine guidance. Then Tournier waits in silence, and writes all of his thoughts in a notebook. For him, this is what meditation really is: "thought guided by God."[74] But the devil can also influence our thinking, even using Scripture to do so. Tournier believes, therefore, that we must test our conclusions to make sure that they are not contrary to the Bible and then we must take action in accordance with what is written in the notebook.

This daily time with God is not restricted to a consideration of religion. Our relationship with others, the details of our personal and professional life, the ways in which we organize our time or spend our money—all of these and more

should be discussed in prayer and committed to the guidance of God.[75] As a result, there is clearer self-insight, a greater awareness of our shortcomings, more depth and breadth in our thinking, and an increased sensitivity to the will of God.[76]

Often there is also a sharing of what one has learned. In Tournier's view it is not only natural that we should want to tell others about Christ, it is necessary since we can only retain our spiritual fervor when we are witnessing about our faith. To do this Tournier advocates "the evangelical method of winning men one by one," and warns against presenting Christianity as a system which can instantly transform the world into the kingdom of God. Regretfully, there are some believers who in their zeal for another person's conversion actually do more harm than good. They paint a false picture of the Christian life, stressing its good points but glossing over its problems. They sermonize, cajole, argue, and crush other people, instead of helping them to see how Christ can liberate a life. They assume that everyone will come to Christ as they did, and there is no recognition that God deals with different men in different ways. Often these aggressive proselytizers maintain a sense of superiority. "We have the truth," they proclaim; "everyone else is still living in sin and ignorance." A much better approach, Tournier believes, is to avoid argument or exhortation and to simply tell about one's own faith in Jesus Christ. In addition, we should show by our daily behavior, by our humility, and by our love for other people that Christ has made a difference in our lives. This does not mean that we have no intellectual basis for our faith. On the contrary, we should know why we believe as we do. This enables us to communicate with the critics of Christianity, so that we can show them what God has revealed to man.[77]

In discussing the Christian life, Tournier has sometimes been asked what he thinks about "worldly pleasures." Is it wrong to smoke, dance, attend the theater, gamble, or wear

stylish clothes? Tournier refuses to answer these kinds of questions except to say that it all depends on the attitude with which we abstain or participate. He does not criticize people who avoid these practices, but neither does he condone their abstinence. There is real value, he believes, in avoiding potentially harmful influences; and for many people this is a clear testimony of their love and devotion to God. But a long list of forbidden activities can also bring pride among the abstainers, and rebellion or anxiety in their children. Life is meant to be enjoyed and each of us must decide individually and because of our love of God what is harmful or what kinds of rules we want to adopt.[78]

The belief in individual decision-making carries over into Tournier's view of ethics. He is strongly opposed to rigid sets of ethical standards because these keep people in bondage and perpetual fear of failure. Instead, he maintains that "good and evil do not reside so much in what we do as in the spirit in which we do it. What is done out of love for God and for our fellows is good. What is done out of selfishness and desire for personal enjoyment is evil."[79]

It would be wrong to conclude from this that Tournier advocates a situational ethic based on love as the absolute standard of right and wrong. He wants to liberate people who are weighted down by an oppressive moral code, but he does not believe that we should wipe away all absolutes and encourage people to give way to their passions. Love is a vague and unreliable guide because none of us really knows how to love unconditionally and unselfishly. Instead, we need some kind of an absolute standard which is unfailing but not enslaving. This standard is God. The Christian should seek to obey the divine guidelines that are outlined in the Bible, to pray for guidance in those ethical matters about which Scripture is silent, and to expect that God will lead those who are willing to follow.[80] On an issue like extramarital sex, for example, there is only one clear ethical

standard: the absolute purity that the Bible demands. On a topic such as the ethics of war, the believer must try to be directed by God in making a decision. This attitude of obedience is the only way by which we can reach a life that is characterized by happiness and full meaning.[81]

Evaluation

Perhaps the best summary of Tournier's theology is his own statement that "there is a God, that this God created the world and governs it in all its details; that he is at the same time omnipotent and perfectly good, despite the apparent denial of this that is implicit in the existence of evil and suffering; that he rules over the destinies of men, while still leaving them free to disobey; that, at a certain time in history, he became incarnate in the person of Jesus Christ in order to save mankind, and that Jesus Christ rose from the dead; that at one and the same time he reigns over the infinite immensity of the universe and also takes a personal interest in each individual; that he reveals himself to the individual personally, and lives in him by the Holy Spirit, showing him what is his will and giving him strength to fulfill it."[82] Tournier does not state specifically that these are his beliefs, but the statement is consistent with the rest of his writings about religious issues. He once indicated that he felt an inner call to link orthodoxy, which for him is "a personal evangelistic faith completely subject to the authority of the Bible," and tolerance—the "definitive renunciation of any attempt to propagate that faith by doctrinal argument or controversy."[83] These statements make it difficult to put Tournier into any clearly defined theological camp, and those who try to do so are certain to be frustrated in their efforts. To some extent his theology is liberal but in other ways he is very conservative. He thinks of himself as a theological conservative who is close to Barth but "not quite as much of a fundamentalist as Billy Graham."[84] While other writers in the area of religion can be classified in terms

of the language that they use to describe God, Tournier avoids cliches and writes with words that largely defy theological pigeonholing.

The theologian who looks at Tournier's thinking would notice some big gaps. Very little is said about eschatology, for example; neither does Tournier give detailed consideration to such issues as Biblical inerrancy, the substitutionary atonement, or the Person and work of the Holy Spirit. These would be serious omissions in any systematic statement of theology, but Tournier is not a theologian. He has not tried to present an organized system and would never attempt to do so. He prefers to "put my faith in God alone" and to avoid "neat intellectual formulae"[85] about theology. That is the theologian's job and Tournier claims that he is careful not to meddle in an area which is not his specialty.[86]

In spite of this, Tournier does say a great deal about religion and some of his conclusions are debatable. Is it really true, for example, that the believer who sincerely seeks after God does not bother to ask unanswerable questions? This would seem to contradict Tournier's view that some doubt is always present in those who have a healthy faith.[87] Or consider the conclusion that God always wants sick people to get well. This certainly was not the experience of the apostle Paul, as Tournier himself had acknowledged in an earlier book.[88] Even more questionable is Tournier's statement that God is the Father of both believers and nonbelievers. On the contrary, Jesus clearly stated that only those who love Him can call God their Father. The nonbeliever, even when he is religious, has the devil as his father.[89] Less controversial, perhaps, is Tournier's criticisms of the "protestant work ethic." It is time for us to recognize, he states, that temperance, frugality, and devotion to duty are not necessarily the only or most important values of life. Neither should we assume that idleness is always the mother of vice. In his opinion it would be better if we recognized

that idleness and leisure activities are as important—and sometimes more so—than work.[89]

These, however, are relatively minor issues. Of much greater significance is Tournier's vacillation over the issue of hell and his apparent agreement with the Barthian view of salvation.

According to Professor Colin Brown, Karl Barth believed that

> Christ has died for all men absolutely. Because God deals with all men through Christ and all men are in Christ already, all are reconciled. The law of God comes to all men as *fulfilled* law, for Christ has fulfilled it for all. The difference between the believer and the unbeliever is that the believer knows that he has been reconciled, whereas the unbeliever has yet to come to realize it. He is still trying to live the life of the unreconciled. The same principle brings Barth to the brink of universalism. . . .[90]

The Bible clearly states that God wants all men to be saved.[91] He is not willing that any should perish since, as Tournier has emphasized so frequently and correctly, God is both merciful and loving. But this does not mean that everyone will be saved from punishment or taken to heaven after death. Although God is merciful, He is also just and a creator who has given men freedom. We can believe or not believe; acknowledge Christ as Lord or ignore Him; continue in sin or confess our sin to the one who forgives.[92] If we choose to deny God, can we expect Him to wink at our sin? He who is holy and perfectly just has declared that no man is good enough to escape punishment. It is only because of His mercy that God sent Jesus Christ to pay for our sins with His blood and to provide a way to salvation. All who believe on the Son are assured of eternal life, but

those who refuse to acknowledge Christ's lordship will perish in a place the Bible calls hell.[93]

According to Tournier, Jesus never describes a "precise and definite reality" when He speaks about hell.[94] If this is so, then why did Jesus refer to eternal punishment at least eight times (according to Tournier's count) when such repetition was sure to lead great numbers of people into apparent error? Why, furthermore, did the writers of the epistles refer to punishment in numerous passages that are clearly not parables? And if references to hell are in the Bible only to "strike the imagination of men" and shake them from their spiritual lethargy,[95] shouldn't modern witnesses for Christ refer to hell for the same purpose?

One can understand why it is not popular to believe in hell,[96] and it is especially easy to appreciate how a sensitive person like Tournier would want to shy away from a theological doctrine which stimulates despondency or fear in many troubled people. The idea of eternal punishment is disturbing and unpopular, but this does not mean that hell is nonexistent. Surely Tournier would be better to acknowledge the reality of divine punishment and then to set this alongside the parallel truth that a merciful God has provided a way for men to be liberated from their sin and freed from the reality of a future hell. This is truly "good news."

Tournier wants to make sure that everyone hears this good news and, admirably, he has no desire to scare people away or to drive them from the truth of the Bible. This partly explains his deemphasizing of hell and it also accounts for his attitude of great tolerance. Tournier boldly states his convictions but he is never cynical or vindictive. He is so unwilling to criticize others that some have wondered if he isn't too tolerant. We must not let our theological formulations get in the way of our fellowship with nonbelievers, he states. We should not impede others in their search for the Spirit by saying that they are wrong. But what if they *are* wrong? What if they are reaching conclu-

sions which are clearly unbiblical? Don't we have a responsibility to tell them what God has revealed in Scripture even if they don't like what they hear? There is a place for tolerance in our Christian lives, and unfortunately many believers forget this. But there is also a place for stating the truth even if, like Jesus, we sometimes must be tactless in our proclamation.

Any evaluation of another man's theology depends as much on the beliefs of the critic as on those of the person being evaluated. I disagree, for example, with several of the interpretations that Tournier gives to specific Biblical texts; but perhaps his views are as defendable, or more so, than mine. In places I feel that Tournier has distorted the meaning of Scripture in order to make the Bible fit his own conclusions, but who among us has not done the same? I wish that Tournier was more inclined to use the cliches and theological terminology that I prefer, but who is to say that my favorite terms are better than his? Some are likely to think that Tournier underemphasizes the importance of social action and places too much stress on individual salvation; others may feel that he does not stress individual conversion enough; and still others, including myself, may feel that Tournier has an excellent balance in his view that men must first be converted as individuals and then united in social action to change the society.

I am also inclined to applaud Tournier for his clear appeal to the Bible as the absolute standard for our doctrine and Christian ethics. I commend him for his view of the greatness and sovereignty of God. I find it refreshing to see the realism that permeates Tournier's writings. He doesn't present Christianity as an earthly utopia; instead he recognizes that believers will have problems in this life as well as joys, doubts as well as certainties, questions as well as clear answers. Finally, this man shows both an admirable boldness in expressing his convictions and a sincere love for other

people. These characteristics are seen with special clarity in Tournier's counseling techniques. This is the topic which we discuss in the next chapter.

Notes

[1] Personal communication.
[2] Personal communication.
[3] PY 84-85.
[4] PR 98.
[5] PR 105, SW 115.
[6] PR 98, 157-58, 195, 196; AL 28; LGO (Apprendre à Vieillir 283).
[7] PY 50; HP 141, 204, 209, 268; DCLB 18-20, 33, 42, 76, 232; GG 201; AL 85-86, S 60.
[8] WPBW 76, HP 209, DCLB 18-21, GG 144.
[9] PR 129; BG 142-43, 152; RS 40; GG 24, 46, 47; DCLB 33, 131.
[10] This distinction is important for theologians, and occasionally Tournier gives a clue to what he thinks. The theologian, Tournier states, studies the Bible, meditates on it and "recognizes *in it* the Word of God" (DCLB 18, italics added). Elsewhere, Tournier describes the Bible not as the Word of God, but as "the book of the Word revealed and incarnate" (MP 162). One hesitates to make too much of these isolated statements, however, since they may have no special significance for Tournier himself.
[11] PY 50, GG 212, WPBW 99.
[12] DCLB 18.
[13] DCLB 42, 58; AL 198; PY 207.
[14] AL 152-53, 199; DCLB 57, 79.
[15] PY 36; AL 195, 198; PR 195, 196; HP 166; MP 215.
[16] LGO (Apprendre à Vieillir 283), PR 164-65.
[17] Scripture is our most dependable standard of conduct, and thus a man should be "permeated through and through with the Word of God" (DCLB 229). For the other conclusions in this paragraph see PR 157-58, 164-65, 196; RS 46.
[18] RS 48, PY 44. Each of the attributes and works of God which are listed in the next two paragraphs of the text are mentioned in Tournier's writings, often in several different places. That God is the Creator, for example, is stated at least twenty-five times (according to my count) in Tournier's books. Rather than give all of these references, I have listed one page reference for each of the attributes and works of God that are mentioned in the text.

For the attributes of God see, e.g., DCLB 83, 157, 223; PY 204; S 57; PY 43, 204; GG 144; MG 63; SL 25; GG 192; DCLB 207; MG 60-61; PR 161; DCLB 42; PY 209; AL 166; MP 169; PR 196.

For the activities or works of God see AL 72, 93; PY 204; MG 10; MP 169; AL 182 f.; DCLB 157; PY 173; HP 149; AL 96, 116; PY 148, 200, 203; SW 149; GG 200, 192; PY 46.

In PY 44 Tournier seems to accept the unorthodox view that it is not only our image of God which changes; God Himself may change. A rejection of God's immutability is a rejection of many other di-

vine attributes and this seems to be inconsistent with Tournier's other views of God. It is an inconsistency which Tournier does not seem to recognize. For the importance of the doctrine of divine immutability see A. W. Tozer, *The Knowledge of the Holy* (New York: Harper & Row, 1961), pp. 55-60.

[19] John 3:16; Acts 4:10-12; I Peter 2:21-24; Rom. 5:9, 10; John 10:10; II Peter 3:9. Tournier does not quote these Bible verses but he affirms these teachings in SW 238, 251; MP 171; GG 186; AL 79; GG 127; DCLB 59.

[20] John 14:8-11.

[21] PR 132, HP 142, DCLB 237, SL 62.

[22] SW 237, PR 151, DCLB 131, HP 219, PR 202-3, SW 236, AL 151.

[23] PR 163-73.

[24] DCLB 128-29.

[25] AL 190-91, 198; WPBW 140-41; GG 178; DCLB 105; HP 230; PR 30, 159; DCLB 200.

[26] MP 163; DCLB 123; AL 73; HP 65; SW 151, 163; SL 61.

[27] SW 184-85.

[28] AL 74, 184; PY 38-39.

[29] EL 57, WPBW 98-99 f.

[30] DCLB 232, PR 84.

[31] DCLB 234, GG 186-87. The quotation is from Rom. 5:9, 10. Tournier quotes a portion of these verses in GG 186.

[32] DCLB 227, GG 195, PR 225, MP 115, DCLB 78.

[33] PR 127, 139, 166; SW 244, 248, 250; GG 160; AL 24.

[34] AL 103; LGO (Appendre à Vieillir 55, 262-63, 276-81).

[35] AL 219, MG 61, SL 63, DCLB 59, 223, 203-4, AL 243, LGO (Apprendre à Vieillir 271-85).

[36] PR 32, DCLB 166, WPBW 169-70.

[37] GG 154-55. An example of a "figurative statement" is found in Matt. 18:9: "If thine eye offend thee, pluck it out and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

[38] GG 155, DCLB 167.

[39] GG 188, AL 222.

[40] AL 26.

[41] EL 113, PR 40.

[42] Tournier expressed these views in a personal interview. For some of his ideas about ecumenicalism see EL 23; WPBW 144, 163; AL 34-35, 80; PY 62.

[43] HP 210; PR 66, 69; GG 180, 194.

[44] PR 194, HP 283, EL 22-23.

[45] PY 84, WPBW 78-79, PR 61.

[46] PR 196, MP 38, 167, WPBW 89, PR 61-65.

[47] WPBW 89, PR 65.

[48] PR 72, 215, 225; GG 135; RS 62-63.

[49] RS 8-9, 50-51; WPBW 144-70.

[50] WPBW 167-70.

[51] EL 189.

[52] PR 90, 196; SW 189.

[53] These are described in EL 163-65.

[54] II Cor. 5:17.

[55] HP 212-13, 94; PR 233; SW 206-7; EL 169, 150. Tournier knows that this is not highly feasible. He simply believes that the more people are committed to Christ, the more will attitudes and interactions between men begin to change (SW 232).

[56] GG 38.

[57] John 14:27 ASB.

[58] HP 43, PR 31, SW 240, AL 146.

[59] PR 31, 40.

[60] PR 15, 161, 163; SW 246; S 59; RS 61.

[61] SW 202; EL 148; Matt. 16:24; Mark 8:34; 10:21; Luke 9:23.

[62] HP 233, EL 102.

[63] SW 58, 175; GG 153, 159, 160; SW 211.

[64] PR 207; GG 122, 203; DCLB 213; PR 206.

[65] PR 230-31.

[66] HP 64, 260; SL 14; PY 167; PR 174; S 62.

[67] GG 171, DCLB 144, SW 191.

[68] AL 188; PR 165, 234.

[69] PR 186, DCLB 134.

[70] EL 64, 175; AL 193.

[71] PR 169, DCLB 135.

[72] Personal Communication.

[73] MP 166, PR 177-78, DCLB 133; AL 216.

[74] HP 251; S 57; AL 213-14, 187; DCLB 113; PR 196, 209.

[75] DCLB 238. On this issue Tournier quotes Ps. 73:24.

[76] HP 260, 265; PR 217; EL 172; AL 212-23.

[77] PR 215; WPBW 141; SW 141-44; PR 226; HP 224; PR 195, 216-17.

[78] SW 145, PR 59-60, AL 203, PY 128.

[79] EL 88.

[80] DCLB 52; PR 47-78, 81-82; GG 193; SW 83, 183; RS 45.

[81] EL 81; SW 77-78, 189; DCLB 144.

[82] PR 194-95.

[83] PR 98.

[84] Personal communication. Tournier has met Dr. Graham and has "profound respect" for him. In Tournier's view, Billy Graham is a "fundamentalist in many respects but more middle of the road."

[85] PY 223.

[86] AL 24.

[87] DCLB 38, PY 161.

[88] AL 102; II Cor. 12:7, 8. The earlier reference is HP 143.

[89] PY 47, John 8:42-44.

[90] LGO (Apprendre à Vieillir (31-41).

[91] Colin Brown, *Karl Barth and the Christian Message* (London: Tyndale House, 1967), p. 151.

[92] II Peter 3:9.

[93] I John 1:9.

[94] II Peter 2:1-9; 3:7; John 3:15-19, 36; Rom. 10:9. These are only a few of the many verses in Scripture dealing with punishment and hell.

[96] GG 154.
[97] GG 155.
[98] In a Gallup Poll of 10,000 Europeans living in ten European countries, less than one-third of the respondents said they believed in hell, but over one-half believed in heaven (*The Sunday Telegraph*, London, July 21, 1968, p. 6).

chapter 5

the methodology of TOURNIER

During his career as a counselor, Tournier was once visited by a woman who had been suffering from tuberculosis for over ten years. "She is . . . most charming" her doctor had written in a note to Tournier. "She is well balanced. She has a husband who is also charming, and I don't think there is any problem so far as the couple is concerned. . . . It is the patient herself who asks to see you, and it is because of this that I recommend her to you, but I am not of the impression that psychological factors play any part in her case."

Seated in Tournier's consulting room, the lady began to tell about her life. As a young woman she had married a man who became an alcoholic and eventually committed suicide. For several years after this she lived as a widow with her two daughters but eventually she remarried. Although the new husband impressed everyone with his charm, she began to resent him. He was a busy industrialist whose business interests kept him away from home a great deal. He had built a beautiful villa for his wife, but she hated sitting there all alone night after night while her

husband was entertaining important people who were "only in town for a short time." To complicate matters, the husband claimed to be a Protestant though he never bothered to attend church. The wife had been a devoted Catholic, but her marriage to a Protestant had cut her off from the church and she had come to the conclusion that she was also cut off from God.

As he listened, Tournier began to realize that this lady was suffering not from a psychological problem, but from a moral problem. For a long time she had needed to talk about her worries but she had not known where to turn. Her charming husband was always too busy to discuss personal matters with his wife. It was not possible to see a priest because she had been separated from the Catholic church. There were ministers in the community but she felt awkward going to one of them since she was not a Protestant. The doctor who treated her recurring tuberculosis never had time for anything other than a quick physical. "You know how consultations are!" she said to Tournier. "The doctor looks at the temperature chart. He listens to my heart; he thumps my chest. We have an X-ray. He writes a prescription and, if things are not going satisfactorily, I get sent up to the mountain sanitorium again! One never has a moment to slip in a word on anything else!"

With a patient and sincere interest, Tournier listened. As a Protestant, he was especially careful to make no comment about the attitude of the Catholic church toward her remarriage; but he realized that she—like everyone else—was searching for God. Tournier talked about his own spiritual life and together they discussed how an individual could communicate with the Creator.

One evening, when the husband called to say that he would be late in coming home, the woman got the idea that she should control her anger and spend the lonely evening in prayer. Very quickly her attitude changed. Instead of condemnation she felt love. In place of her irritation she developed a concern for her husband's work. Her face took on a new radiance and within a few weeks she was completely cured of her tuberculosis, much to the surprise of her doctor.[1]

What had Tournier done to cure this woman? For ten years she had suffered from a physical problem which had not responded to the best of medical treatment. Then, after several talks with a concerned counselor the disease had disappeared. "I did not practice psychology in her case," Tournier wrote later; but somehow the patient had improved.

It is difficult to uncover the reasons for Tournier's success as a counselor. He has been asked to outline his techniques but he claims that this is not possible. "I just try to help people," he once commented; and for him this is undoubtedly more important than trying to write a counseling do-it-yourself book. Instead of outlining a method, he prefers to tell the "real-life stories" of people whose lives have been changed.[2] Instead of trying to teach or instruct, Tournier would rather share from his experiences. Analyzing and summarizing his techniques is a task that he would prefer to leave for others.[3]

This will be our task in the pages of this chapter. We will attempt to discover what Tournier does when he counsels with people and we will consider some of his views of psychotherapy. Before we get to the matter of treatment, however, it might be helpful if we look at Tournier's thinking on the nature and causes of neurosis. This is a subject which is discussed most clearly in his analysis of what Tournier calls *strong* and *weak reactions*.

The Strong and the Weak

Tournier once received a visit from an eminent Englishman who was an intellectual and political leader in his country. The man radiated self-confidence and impressed other people with his capabilities and lack of fear. "I have

just spent a wonderful week," the the visitor exclaimed as he sat down in Tournier's office. "In order to get to know myself better I have tried to make a list of all the people, things, and ideas that make me afraid." It had been a fruitful exercise, for the man had filled several notebooks with his lists of fears.

This visit made a great impression on Tournier. In his daily work he had seen innumerable people who were ashamed to admit their fears, but here was a man who acknowledged quite openly that he was fearful.[4] Tournier recognized that there were some fears in his own life and he soon reached the conclusion that all men are afraid. Some people hide their fears, others admit them, but everyone is afraid of something. We fear being trampled underfoot. We are afraid that our inner weakness or our secret faults will be discovered. We are afraid of other men, of ourselves, and even of God. So common is fear, Tournier concluded, that it can be considered a normal, universal, and healthy part of human nature.[5]

Everyone experiences fear but people react to this emotion in different ways. Tournier illustrates this with the example of two schoolboys, each of whom goes for an examination after having studied only one-half of what he is supposed to know. Both boys are afraid of failing. The one is so concerned about his lack of knowledge that he panics during the examination, gets flustered, and fails to answer clearly even when questioned about the material that he has studied. The other student is spurred on by his fear. He answers enthusiastically and clearly when questioned about what he knows and he cleverly turns the other questions on to topics with which he is more familiar. One boy turned his 50 percent of knowledge into nothing, and the other stretched his 50 percent into 100 percent. One boy showed weakness in the face of fear, the other showed strength.[6] What distinguished the boys was not their fear. Both were afraid—like all men are afraid—but one showed a weak reaction, and the other showed a reaction which was strong.

People whose lives are characterized by *weak reactions* often appear in the offices of psychological counselors. The weak person feels insecure, unhappy, and defeated. Life for him seems to be a series of failures which leads to the expectation that he will bungle everything he tries. Crushed by criticism and a recurring lack of success, these people often give up in despair. They have little self-confidence, are hypersensitive, have great feelings of inferiority or worthlessness, and tend to be self-critical. Frequently they look dejected and often they suffer from a variety of physical and mental illnesses.[7]

When a person feels weak he tends either to do nothing or to hide his defeat by running away. Let us consider first the behavior of those who do nothing. Tournier calls this the "strike reaction" in which frustrated people, like frustrated laborers, refuse to carry on with the work of life. The lazy person, for example, is on strike; and so is the individual who wastes a lot of time or tends to be very forgetful. Some people escape from the hurly-burly of life by developing an incapacitating psychosomatic illness. Others become excessively pious and excuse themselves from involvement with the world. Frigidity in women and impotence in men, Tournier suggests, are sexual strikes which enable people to demonstrate the unexpressed and sometimes unconscious grievances that they feel toward their mates. Bad writing and a sloppy appearance are strikes against the social demands of others.[8] But the most common "do nothing" reaction, the first symptom complained of by neurotics, and the characteristic which Tournier calls "the weak reaction *par excellence*," is fatigue.

There are four overlapping causes of fatigue: overwork, excessive zeal or nervous activity, rebellion, and inaction accompanied by inner conflict. Genuine overwork is the rarest cause. More common is the zealous person who is try-

ing to keep busy so that he won't have to think about his failures; the rebellious individual who is expending great energy opposing the injustices of life; and the inactive person who is being wearied by an inner battle between his fears, conflicts, and insecurities. At times we all find that we are too tired to keep pressing on with our responsibilities. It is then, Tournier suggests, that we should ask ourselves if God is trying to teach us something through our fatigue.[9]

While some people react to their feelings of weakness by doing nothing, others run away. In his first book, Tournier identified ten common flight reactions.[10] When faced with the frustrations of life, people may withdraw into a world of dreams or fantasy; turn all of their attentions to the good old days gone by (this is a flight into the past); escape by constantly making plans for the days ahead (flight into the future); unconsciously develop an accident proneness (since an accident could provide a good excuse for escaping from life's other problems); develop a psychosomatic illness; become slaves to tranquilizing drugs which calm them down; use stimulants to buoy them up; develop addictions to such vices as gambling or alcoholism; become excessively busy in overwork; or withdraw into the nonrealities of some religion. One could extend the list of flight reactions almost indefinitely. Each of the psychological defense mechanisms, for example, can help people escape, and so can the tendency of weak people to simply cut themselves off from social contacts or go through life whistling like kettles in an attempt to conceal their inner tension.[11]

These various attempts to avoid or conceal the problem of inner weakness are only partially successful. Very frequently, the person gets trapped in one of the vicious circles which Tournier had seen so often and about which he writes in several of his books.[12] Consider, for example, the weak person who tries to hide his weakness. The harder he tries, the greater is his tension and anxiety. As he gets more and more anxious, the more is he likely to fail and to show the very weakness which he is trying to hide. When this weakness becomes apparent to himself and others, he tries even harder to cover it up and the vicious circle repeats itself. The same sort of thing happens when people feel guilty. They do something wrong and this creates guilt. The existence of this guilt makes them angry and more inclined to do further wrong, which in turn creates more guilt. Tournier believes that most neurotics experience these vicious circles in some form, so the counselor is faced with the difficult task of helping the person to break the cycle.

Like the schoolboy who confidently bluffed his way through the examination, some people create an appearance of assurance and aggressiveness in order to conceal their real fears. In contrast to the weak reactions which immobilize a person, the *strong reactions* stimulate and motivate one to push ahead, even if this can only be done by overpowering others. The strong seem to be always successful and basking in one accomplishment after another. These people can be very charming, loquacious, and self-assured. Sometimes they are witty or humorous, but they also show a tendency to be critical, stubborn, vain, superficial, cynical, and aggressive, especially when they sense that their strong facade is in danger of cracking to reveal the weaknesses underneath.[13]

The strong are more successful in life but this does not mean that they are more stable than the weak. Both the strong and the weak are fearful. Both the strong and the weak feel an inner insecurity and both long to be reassured. The weak person is more willing to admit his inner needs; but apart from a few mature men, such as Tournier's English friend, few strong people can acknowledge that they are really weak and insecure like everyone else.

It should not be assumed that Tournier divides all men into two distinct and separate categories of the strong and the weak. These are extreme positions and most of us are

somewhere in between. In our daily lives we show a mixture of strong and weak reactions.[14] Those people who show an overabundance of one or the other are really unstable and in need of psychological help.

The psychiatrists who give this help have noticed that neurotic people can be classified into diagnostic categories. These categories have such names as paranoia, hypochondriasis, obsessive-compulsive reactions, depressions, or sexual deviations. Tournier discusses each of these in his writings,[15] but he would probably agree that they are each forms of the basic strong and weak reactions.

Whatever the diagnostic label, Tournier has noticed that there are four characteristics which appear in almost all neurotics.[16] First, there is anxiety. Sometimes it hides behind a mask of bravado and sometimes it is clearly visible, but always it is there. Second, there is sterility. The neurotic may dream of accomplishing a great many things but the dreams never really materialize and his life remains sterile and nonproductive. Third, the neurotic is self-defeating. He tries hard to succeed but his actions almost always bring ruin and defeat instead. Finally, the neurotic is gripped by an unconscious inner conflict. He fails to recognize his real weaknesses and he struggles to be strong. For some people, this struggle comes out in the form of hostility or a physical illness. This was true of the tuberculosis patient who was described at the beginning of this chapter. For others the symptoms are more subtle and difficult to understand. But understanding is one of the goals of the therapist. By getting behind the personage and trying to glimpse the struggle underneath, the counselor can better help the patient to live a life that is more satisfying and productive.[17]

The Causes of Neurosis

When a person has a physical illness, the doctor is greatly interested in the symptoms because these can tell why the patient is sick. Sometimes the physician tries to eliminate

the symptoms, but he is much more concerned with treating the underlying causes of the disease. Aspirin might temporarily relieve the headache of the patient with a brain tumor, for example; but a more extreme treatment is needed if the cure is to be permanent.

In the opinion of a medical man like Tournier, we do not really help people until we can get beneath the surface symptoms and uncover the hidden causes of behavior. In psychology this is very difficult because the causes are often hard to find. Even when the counselor does discover facts about a problem, he frequently finds that the facts don't fit together logically. They seem unrelated to each other.[18]

In the pages of his books, Tournier states many facts about the causes of neurosis. He describes some causes which are physical, some which are psychological, and many which are spiritual. Presumably any number of these, acting alone or combined with others, could bring about neurotic behavior. Consider, for example, how a weak constitution, a faulty inheritance, or a physical disability can lower a person's ability to resist the psychological pressures of life.[19] As the psychoanalysts have shown, the emotional shocks of early childhood are even more important. Broken homes, parental dissension, a lack of trust or love, mistreatment, overprotection or rejection by the parents, constant criticism, frequent failure, or a feeling that one is not loved—each can create problems in later life.[20] Often these experiences bring emotions which gnaw at an individual and lead to further psychological difficulties. Feelings of inferiority, guilt, fear, despair, doubt, shame, or rebellion give rise to psychological troubles and even to certain organic diseases.[21] The same thing can happen when people try to hide their problems by pretending that they don't exist, when there is dishonesty about one's true feelings, or when a person avoids any discussion of his inner conflicts and worrisome problems.[22]

Important as all these causes are, they cannot fully ex-

plain neurosis because they say nothing about the spiritual reasons for man's problems. Carl Jung firmly believed that there was a religious element in all neurosis[23] and Tournier would agree, but the latter goes even further and states that the ultimate cause of all personal problems is sin.[24] The religious formalism of the church, as we have seen, can do great psychological harm and sometimes even causes an "ecclesiogenic" or church-produced neurosis.[25] Man's inability to find meaning and purpose in life can also lead to great psychological and spiritual anguish.[26] But we must first consider the sin in the heart of man if we really hope to free him from his psychological problems.

The Treatment of Neurosis

Several years ago, a professor on the faculty at the University of Marseilles gave a lecture entitled "Surgery of the Person." The surgeon must be technically skillful, the lecturer stated, but this is only part of his work. He is dealing not just with kidney stones and diseased gall bladders, but with real people. It is important, therefore, that he takes a personal interest in his patients and tries to develop a warm relationship with each one.

Tournier referred to the professor's speech with obvious approval.[27] Here was a man who advocated both technical competence and personal concern—the two characteristics that form the basis for the "medicine of the person." Tournier has repeatedly emphasized that all of medicine should reflect these two influences, and it is hardly surprising that he suggests the same thing for counseling.

To help people with their problems, Tournier believes, the counselor must be technically capable and deeply interested in people. The technical skills come from science. They can be taught in university courses or described in books. But this is not true for the personal interest. That is something which the counselor must develop in his own life "through his heart and his faith" rather than through his

intellect. Although he never states this specifically, Tournier seems to feel that a personal faith is what creates the personal interest and warmth. If we want to help people with their problems we must apply both the technical skills of a man of science and the spiritual concern of a man of God.[28]

Tournier has great respect for the techniques that have been discovered by scientific psychiatry and psychology. He sees value in the work of Freud, Adler, Jung, Frankl, or Carl Rogers, and he believes that every method can help, so long as the therapist has a positive attitude toward his patient. Tournier would never side with the people who hurl criticisms and sarcastic remarks at those who use a technique different from their own. Instead of denouncing the failure of others and boasting of our own success, he suggests that we should try to discover what we can from one another.[29]

This eclectic position characterizes the methodology that Tournier describes in his books. He states that therapy should be nondirective, but at times he is most directive in telling the patient what is wrong with him. Like Freud and Jung, Tournier sees value in dream interpretation but he also believes that a counselor should talk, at times, about his own personal struggles and problems.[30] Listening is very important in Tournier's therapy; but he is not opposed to sharing his own values and insights when this seems appropriate, or administering a psychological test.[31]

Like most counselors, Tournier believes that we should not argue with the patient, criticize, judge, condemn, preach, or direct. The counselor should not give a lot of advice but should help the patient to make his own decisions. Intellectual discussions should be avoided since these and similar techniques are often used unconsciously by the patient to swing the discussion away from a painful consideration of his own problems and weaknesses.[32]

For Tournier, the essence of all therapy is dialogue. As the patient tells about his problems, his life history, and his

secrets, the therapist listens and tries to understand. A warm relationship builds up and there is a sharing of mutual concerns and problems. This dialogue is not easy, because the person who interacts with another discovers things about himself that he would prefer not to see. Sometimes there are tears or long periods of awkward silence, but these are often needed if there is to be real progress.[33]

More important than all of the methods, however, is the personality of the counselor. Tournier began his work as a therapist at a time when European psychiatry was very concerned about technique. Freud was still alive and the various analytic schools were at the height of their influence. It was a time when the emphasis was more on what the counselor *does* than on what the counselor *is*. Scientific research would later demonstrate that the therapist's characteristics and attitudes are more important than what he says or how he acts, but Tournier reached that conclusion independently and stated it clearly at the beginning of his counseling career.[34]

What are the characteristics of a good counselor? Tournier has dropped hints at various places throughout his writings and by picking these up we can compile a description. The effective therapist must be patient, sincerely concerned about others, willing to listen, and wanting to understand. He expresses confidence, love, hope, acceptance, and support even when the patient is floundering or seems to be going in the wrong direction. The counselor should have an understanding of counseling technique, but this must be supplemented by self-insight and a good understanding of the difficulties in his own life. Tournier does not believe that we can help others until we find solutions to our own problems.[35]

The counselor who has found these personal solutions and developed these psychological characteristics is likely to be effective whether he is a Christian or not. Throughout

his career Tournier has met many people who believe that the Christian therapist is somehow more capable than the nonbelieving therapist. This is a conclusion which Tournier does not accept. Too often, he writes, people think that the Christian doctor will pray with his patient and somehow wave a magic wand which the secular therapist does not possess. Frequently, though, the so-called Christian psychotherapy is nothing more than preaching at the patient. This, of course, can sometimes do more harm than good. Tournier believes that all healing comes from God, who may choose to work through a believer but who also works through atheists.[36]

In spite of this, Tournier's books list a number of spiritual characteristics that would be good for the therapist to possess. The counselor should be obedient to his Creator, humble, a man of prayer, and one who has a good knowledge of the Bible. He must be a man of faith who is willing to honestly confess his faults or weaknesses to God, to others, and at times to his patients. This is the kind of counselor who commits his work to God and even believes that there can be divine guidance in the choice of those scientific techniques that are used in therapy.[37]

In addition to technical knowledge and a personal concern for others, the counselor should have some idea of what he hopes to accomplish in therapy. Does he, for example, want to teach the patient how to get along better with others or how to control his emotions? Are we trying to relieve the patient's suffering, or give a new meaning to his life? Many therapists would be able to make a clear statement of what they are trying to accomplish with their patients—but not Tournier. "When people tell me about their problems," he once commented, "I really don't know what to do."[38] So he listens with sincere interest and tries to stimulate a dialogue with the patient. As he describes this procedure, one almost expects him to say that he hasn't the

remotest idea why anyone gets better. Whether or not he feels this way, it is clear that Tournier does not worry about making lists of goals for himself and his patients to reach during counseling.

If one reads through his case histories, however, it appears that Tournier does have some counseling goals. We will consider four of these. First, Tournier wants to help people break out of the vicious circles in which so many are caught. In his consulting room, one day a lady confessed that she was trapped in "that most vicious of circles," the lie. Whenever she told a lie she had to tell another to cover the first. Things had become so bad, this woman reported, that she had even begun lying to herself. The only way that one can break such a circle, Tournier had written, is with a deep religious experience. We must depend on God to pull us out of our attempts at self-justification. This is what the woman had done and Tournier, who had a burning desire to strengthen her decision, told about a conversation that he had had with one of his colleagues. Regretfully, in an attempt to make the story more appealing Tournier altered one or two of the details. The next morning during meditation he began to think about what he had done. In trying to help a patient to be truthful, he had lied. When she returned to his office, he confessed and asked her forgiveness. It was a painful request but it built a real communion between the doctor and his patient.[39] It also demonstrated again what Tournier has emphasized repeatedly in his writings: confession is a powerful therapeutic device. It liberates people from a whole host of problems and it can do much to crush vicious circles.

The second goal is what Tournier calls "the expansion of the field of consciousness." As we have seen in a previous chapter, Tournier believes that much of our behavior is motivated by unconscious influences. When the person has greater knowledge and insight into these previously hidden forces, he is better able to understand himself and to control his behavior. As he sees the faults, weaknesses, and even the sins that are in his life, the patient can confess his wrongdoings and set his life in order. It is not easy or even possible for a person on his own to bring what is unconscious into conscious awareness. We need help with this, and we also need support and encouragement to face and do something about the painful truths that we are discovering about ourselves. Through dream analysis, observation of the person's behavior, careful listening and sincere dialogue, the counselor can help his patient to go behind the personage and to expand his conscious understanding of the forces that influence his life.[40]

Closely connected to this is the third goal of therapy: acceptance. One Christmas Day Tournier visited a friend who was dying in a hospital room. "There's something I don't understand," the patient said with difficulty, but he was too weak to finish the sentence. Clearly the man was sincerely troubled by his problem, but it would have been useless to begin a discussion at that point. Leaning over the bed, Tournier whispered that the most important thing in the world is not to understand but to accept.[41] These words had a visible effect on the patient. "It's true," he responded shortly before his death; "I do accept everything."

In Tournier's experience, acceptance is the first step toward conquering our problems and weaknesses. We must learn to accept the fact that we are alive. We must accept our physical appearance, age, sex, marital status, parents, children, job, or mate. Sometimes we must accept the fact that suffering exists or that we are sick and in need of treatment. This does not mean that we must take pleasure in the things we accept. The grieving widow, for example, is not happy about her husband's death; but she must accept it with the help of God before she can adjust to her widowhood. Very often such acceptance is preceded by rebellion and this is something which the counselor must accept. It is not by preaching that we help others,

but by understanding how difficult it is for them to accept their lot. It is also helpful if we can confess that we would probably rebel too if we were in the patient's circumstances.[42]

Another of Tournier's goals is what he calls *soul healing*. This means bringing an individual into personal contact with Christ. In a sense this is not really a part of psychotherapy, since discussions about morals, the meaning of life, sin, faith, or one's attitude to God are really beyond the realm of scientific psychology. Regretfully, many doctors fail to recognize when they have moved beyond the limits of psychology. They encourage patients to develop values and moral practices which are based not on science but on the therapist's own philosophy of life and views of theology. In contrast, Tournier openly acknowledges that he has Christian convictions that go beyond his psychological techniques. He believes that a person is only partially helped if we consider his physical and psychological needs but ignore the spiritual part of his life. Tournier does not exhort his patients to become Christians, but he prays for them and seeks to guide them to a place where they will approach God, listen to His voice, and commit themselves to obey His will.[43]

Tournier once wrote an article in which he identified four basic tasks of the psychotherapist.[44] In each of these, the counselor shows concern for both the psychological difficulties of the patient and for his spiritual struggles. The first therapeutic task is to encourage catharsis: the free expression of one's feelings and problems. Sometimes as the patient unburdens himself he talks about his psychological troubles, but very often there is also a discussion of sin and moral failures. The second task is to be alert to transference. This is the personal attachment that the patient often feels for the therapist. This attachment can be unhealthy, as Freud warned; but it can also be a healthy

channel through which there is psychological and spiritual growth. Guiding the patient into increased self-knowledge is the third task. As we have seen already, this can enable one to get control over psychological impulses and it can show the patient his sins and need for a Savior. Finally, the therapist exercises what Tournier calls a "philosophical function." This involves guiding the patient to consideration of theological questions for which technical psychotherapy has no answer. This is true soul healing.

Tournier as a Counselor

To this point we have seen what Tournier thinks about neurosis and we have considered some of his views on how troubled people can best be helped. But what does Tournier do in his own counseling? What are the techniques that he has found to be most successful in his own interviews with people?[45]

Tournier wants to engage patients in a dialogue. Although the intellectual discussion of a problem is important in psychotherapy, he believes that this is not enough. If true change is to occur there must be, in addition, a deep personal rapport of "spiritual communion" between the therapist and his patient. At the beginning of the interview there may be small talk, nervous laughter, or attempts to change the subject. But in successful therapy these eventually give way to a trusting person-to-person bond between two individuals. The counselor and his patient stop viewing the other as an impersonal stranger and they start to see each other as human beings in need. To use Martin Buber's terms, there is a change from an "I-It" relationship to an "I-Thou" bond.[46]

To build this bond, Tournier often prepares for his interviews by prayer and meditation, and he sometimes encourages patients to do the same.[47] By spending time quietly before God, the counselor gets the inner strength that he needs in his work. He is more willing to depend on God,

who alone can help the patient; and there is a fresh liberation from the self-centered human characteristics that might interfere with effective counseling.

When the patient arrives and begins to talk about his problem, Tournier listens intensely to what is being said. He tries to understand the patient's difficulties, without asking a lot of questions or trying prematurely to find solutions. Tournier is willing to give as much time to this listening as is necessary, and he is surprised when people comment on his patience. "It is not patience," he replies, "but an absorbing interest in people."[48]

As the counseling progresses, Tournier tries to give acceptance and support. Everybody is weak, he believes, and we all need something or someone on whom we can lean. The counselor who is not troubled already has a number of these supports, but the patient does not. He needs someone who will firmly but gently hold him up. More than that, he needs someone who will push him along until he can find his own supports and eventually experience the limitless support which comes from God.[49]

As the patient begins to feel more comfortable in the counseling situation, he is sometimes helped to examine and understand himself better. As we have seen, Tournier believes that insight and recognition of our own psychological makeup can free us from many problems; but we can never get this insight on our own. We might try to sincerely understand ourselves but our efforts are certain to fail. In counseling, therefore, Tournier enters into a dialogue with his patients because he believes that it is the only way that an individual can gain a valid self-picture.[50]

When he sees himself more clearly, the patient is likely to find things that he doesn't like. It is important, then, that he expresses his emotions and honestly confesses his sins and weaknesses.[51] People are reluctant to do this; but Tournier has found that they can be helped if the counselor, in all sincerity, is willing to tell about some of his own problems, sins, or spiritual struggles.[52] Thus Tournier does not sit lording it over his patients as an impersonal judge. He treats them as brothers or sisters who, like himself, are weak souls in need of forgiveness and the healing powers of God.

It does not follow from this, however, that Tournier preaches to his patients or turns every counseling session into a worship service. He does not try to hide his Christian convictions since that would be dishonest. He sometimes prays with patients, talks with them about God, and encourages them to meditate as he does. This can all be part of soul healing. But there are other patients with whom Tournier never mentions spiritual issues. He feels that by one's witness and life it is possible to bring another person to God even when we don't talk about soul healing at all.[53]

Like every good counselor, Tournier adapts his method to fit the needs of the patient. Sometimes he asks his wife or a former patient to help with counseling. Sometimes he will refer a person to a minister, priest, or psychiatrist for further help. On rare occasions Tournier has recommended shock treatment for a patient, become very directive in giving advice, or even engaged in the Biblical practice of laying on hands while he prayed for recovery.[54]

Tournier is honest enough to admit that his counseling efforts don't always succeed. Sometimes a patient does not respond to treatment, shows a loss of faith, or even commits suicide. These failures are a great disappointment to a sensitive man like Tournier, but over the years he has tried to learn from them and to use them as stepping-stones to greater counseling effectiveness.[55]

Tournier as a Writer and Lecturer

Undoubtedly, Tournier has helped many people through his work as a counselor, but he is best known as a writer.

Any consideration of his methodology would be incomplete, therefore, if we overlooked his skill with words.

Tournier writes his manuscripts in longhand, using ink and an old pen. Sometimes he prepares an outline and follows a carefully devised plan, but more often he writes without any preconceived notion of where he is going. For him it is more important to give insights into behavior and to share experiences than to write in a systematic fashion. Writing is a way to converse with readers, even as counseling is a dialogue with patients. We don't talk with a lot of headings and subheadings in our speech; so why should we worry a great deal about systematically organizing what is written?[28] Tournier prefers to write like the impressionists painted—with little glimpses of life that can only make real sense when they are seen in the perspective of the whole.

Even the order in which his paragraphs appear is not necessarily the order in which they were originally written. Sometimes he clips out a few lines and tapes them in to another part of the manuscript and sometimes he organizes a whole book *after* it has been written. Once, for example, he wrote a number of sections, spread them out on a table, and then sorted the papers into piles which subsequently became the various chapters of his book.

Tournier sometimes writes in the quiet of his home with case histories of patients on the table before him. At other times he bundles up his papers and goes to a café where there are people around but no telephones to interrupt his work. He reads large parts of the manuscripts to his wife, but this is done only after he is well along in the preparation of a book. When he finished *The Healing of Persons* he made the mistake of showing his work to a number of friends who were so willing to share their suggestions for improvement that Tournier's writing was disrupted and his work ground to a halt for six months. Now he doesn't seek a lot of advice but sends his work, in longhand, to the publisher who then prints it with very little editing.

Why are Tournier's books so well received by so many people? Undoubtedly his conversational style, his avoidance of technical terminology, his honest sharing of personal experiences, and his frequent references to real people all contribute to the popularity of what he has written. Perhaps there is also another reason.

Tournier once described the writings of his countryman Jean Jacques Rousseau. "He did not only put ideas and theories . . . into his writings," Tournier wrote, "but laid bare his very self. That is what gave his books their seductive power. . . . He gave himself in person as he saw himself. His readers sensed this; and it explains the enthusiastic devotion which the people showed toward Rousseau."[37] There could be no better description of Tournier's own work.

After a book is published he never reads what he has written. He once described *The Healing of Persons* as the book which he values the most,[38] but beyond that he claims to have no favorites. When asked recently which of his books he considered the best, he smiled and answered without hesitation, "The next one!"

Tournier believes that his work is most effective when he can relate to people on a one-to-one basis. His counseling is mostly with individuals and he has never attempted group therapy, although he acknowledges its value. As a writer Tournier tries to keep the individual reader in mind and this same policy extends to his public lectures. Standing before an audience, he forgets the anonymous mass and instead selects three or four people to whom he can direct his remarks in a personal way. This, he has concluded, enable him to teach persons in individual dialogue instead of lecturing to impersonal masses of unknown people.[39]

In public addresses Tournier frequently points out that

he is not a professor or teacher. He enjoys lecturing and is much in demand as a speaker, but he does not impress listeners as having any special oratorical abilities. More often he is seen as a seasoned philosopher who likes to talk about life. Often these talks are poorly organized and delivered while Tournier wanders back and forth across the stage or drapes himself over the lectern. But the talks, like Tournier himself, are filled with warmth, human interest, wit, and frequent flashes of brilliance. After listening for the first time to one of Tournier's lectures, a member of the audience was heard to comment that the speaker was "humorous, down to earth, and a man who had a lot of good things to say." Most of those who have heard Tournier speak would agree with this description.

Evaluation

Tournier has been criticized on occasion for going beyond the borders of medicine and for practicing psychotherapy even though he has never been trained as a counselor. Some have accused him of being too naive, too religious, or too simple in his understanding of human behavior. Tournier himself describes his counseling as the work of an amateur who has "terrible gaps" in his knowledge and who wanders innocently, but joyfully, into the domains of psychology, philosophy, and theology.[59]

Apparently Tournier likes to be seen as an amateur. For him, this means someone who thoroughly enjoys what he is doing and takes his work seriously. It also seems to mean someone who at times is more sincere, more spontaneous, and more sympathetic than the professional. Consider, for example, the Biblical parable of the Good Samaritan. The professionals left the injured man at the side of the road. It was only later that the Samaritan did what he could as an amateur doctor.

In reading Tournier's descriptions of himself, one gets the impression that he also uses the "amateur" label as a

shield to protect himself from criticism. He has noted that amateurs can make a lot of mistakes which would be unpardonable in a professional.[60] But can Tournier really be called an amateur therapist after he has spent most of his professional life doing this kind of work? Can a man who has written sixteen books still be considered an amateur author? Even if we grant his nonprofessional status, does a man like Tournier really need to defend himself against criticism?

To be an amateur is not necessarily to be ignorant or unskilled. This is demonstrated whenever the Olympic games are held. Professionals are excluded, but the amateurs who do compete are every bit as capable—and sometimes more so—than the full-time athletes who temporarily sit in the stands. Tournier has no need to excuse himself as an unqualified amateur. His humility, his lack of training as a professional psychotherapist, his casual writing style, and his refusal to use a lot of psychiatric terms might distract critics into thinking that he is incompetent or superficial. On the contrary, careful study of a book like *The Strong and the Weak* shows that he is a man of rare insight who possesses great skill as a counselor and a penetrating ability to understand the causes of human behavior.

Tournier accepts what he can from the writings of such highly respected counselors as Jung or Rogers, but he refuses to be bound by any one technique. He works solely with individuals and mostly engages in supportive counseling because he feels that this best suits his temperament. But he does not criticize those who prefer some other method. He is happy to tell about his successes but he is honest enough to admit that he sometimes fails in spite of his best efforts. He strives to use the best of psychological techniques, but when spiritual needs are apparent he goes with his patient into the realm of the supernatural and leaves scientific methods behind.

As we have seen, Tournier believes that man must be helped with his spiritual problems as well as with his psychological and physical difficulties. The counselor, therefore, must not only be technically skillful. He should also be spiritually mature–a man who is humble before God and obedient to the Holy Spirit's leading. As much as Tournier emphasizes (and demonstrates) these spiritual characteristics, he does not claim that they are necessary. Instead, he believes that God often works through nonbelieving and even antireligious therapists to help patients with spiritual and other problems. Tournier has pointed out that there are many illustrations in the Bible to show that God uses nonbelieving men to accomplish His divine purposes, and it is certainly possible that this may happen in counseling.

But there are many patients whose secular therapists have led them into spiritual confusion. Tournier suggests that one counselor is as effective as another, providing there is good will toward the patient. But if this is so, why does Tournier place such emphasis on the need for spiritual maturity in a counselor? We can certainly appreciate his desire to show that Christians are not magicians whose counseling success is automatically better than that of nonbelievers. It may be, however, that Tournier's tolerance for non-Christians has prevented him from seeing that the true follower of Christ may, nevertheless, bring some unique therapeutic qualities to the counseling relationship. This is especially so when the counselor must help his patient deal with sin, which Tournier believes to be the basic cause of all neurosis.

For many years, psychologists have debated the extent to which individuals are responsible for their problems. Freud, and more recently Skinner,[57] have stressed that behavior is the result of influences over which men have no control. In contrast, men like Mowrer or Glasser[58] believe

that the individual is indeed responsible for his problems. Tournier seems to be in between. He states that although we are *not* responsible for our "psychological reactions," we *are* to blame for that which occurs on the "moral and spiritual level."[59] Regretably, he doesn't make it clear how we can tell the difference between what is psychological and what is spiritual. Admittedly, this is a difficult distinction to make; but it is also important because it can have a significant bearing on how we treat an offender. If a man engages in an illegal sex act, for example, do we treat him as a psychologically unbalanced patient or do we hold him as a prisoner who is responsible for having sinned? Tournier demonstrates that he has a clear appreciation for the importance of this question,[60] but he contributes relatively little to a practical solution.

On most issues, however, Tournier is extremely practical. Over the years he has developed a number of helpful insights which shed light on such practical problems as marriage, the causes of loneliness, and the reasons why men cannot get along with each other. It is to these practical issues that we will now direct our attention.

Notes

[1] Paul Tournier, "The Healing of Persons," *Medical College of Virginia Quarterly*, Vol. 1, No. 4 (Winter 1966), pp. 30-35.
[2] AL 69, 146.
[3] AL 42.
[4] SW 81.
[5] SW 91, 21, 80.
[6] SW 21-22.
[7] SW 22-23, 28-29, 37, 97-128.
[8] SW 107-9, HP 120.
[9] SW 101-7. See also Paul Tournier, ed. *Fatigue in Modern Society* (Richmond, Va.: John Knox Press, 1965), pp. 5-36.
[10] HP 95-120.
[11] SW 109-13.
[12] SW 22, 240; AL 110; HP 238-40; GG 146-49.
[13] SW 22, 82, 129-50.
[14] SW 32.
[15] HP 251, 241-42, 256; EL 61; SW 186-87. For a consideration of Tournier's view of sex, see chap. 6.

[16] WPBW 8-11.
[17] SW 172.
[18] PR 123.
[19] SW 39, 42; HP 11.
[20] HP 83; EL 18-19; PY 28; HP 239, 232; SW 40, 45-65.
[21] HP 232; GG 19, 136; PR 139, 148.
[22] PR 48, SW 31, UEO 25.
[23] DCLB 101, WPBW 148.
[24] HP 189, 211; PR 122.
[25] SW 180-81, GG 124.
[26] DCLB 101, PY 136, WPBW 149.
[27] HP xv.
[28] HP xii, xiii, 269; PR 36-39.
[29] PY 135-37, 151; PR 7-12, 38, 94-95.
[30] AL 172; HP 217; DCLB 70-75, 185; SW 173.
[31] HP 214; PR 217; MP 209, 212.
[32] SL 37; HP 154, 88; GG 102; PR 219; HP 227; MP 192; PR 67; PY 151; EL 166, 47; MP 205.
[33] PY 106, 216; HP 214, 253; S 40; SW 173; UEO 50-51; AL 218; GG 203.
[34] PR 93-94.
[35] DCLB 40; SW 167; UEO 50; AL 115; EL 109, 116; PY 170-83, 210, 36; HP 167, 192.
[36] PR 9; SW 122; PY 88; AL 116; GG 115, 146.
[37] PR 206, HP 269, GG 166, DCLB 184, PR 39, GG 85, DCLB 117.
[38] Personal communication. See also PY 204.
[39] PR 203-4; HP 87, 244; GG 146, 198-205; SW 83.
[40] HP 245-59, 58; SW 149; PR 6; MP 68.
[41] HP 155.
[42] SW 240-41; HP 155-73; DCLB 179; AL 65, 137.
[43] HP 135-36, 229; PR 224; MP 109-10; SW 191-92; GG 73.
[44] Paul Tournier, "The Frontier Between Psychotherapy and Soul-Healing," *Journal of Psychotherapy as a Religious Process* 1 (January 1954). See also MP 110-11.
[45] The material for this section of the chapter is based on my interviews with Dr. Tournier and on the facts about his own techniques that are revealed in his books. I had originally planned to locate and interview a number of Tournier's former patients but I abandoned this plan shortly after our arrival in Geneva. I did not want to put Dr. Tournier in the awkward position of having to decide whether he should give me the names of some of his former patients. I questioned the ethics of seeking out those patients even if their names were available, and I sincerely doubted whether such interviews would really shed light on what Tournier had done as a counselor. After writing the present section, however, I discussed it with Dr. Tournier in detail and made some minor changes in accordance with his suggestions. I now feel that this is an accurate picture of what he does as a counselor.
[46] PY 106; MP 26, 123-40, 188-91; RS 54, 58; PY 13.
[47] HP 57, 247; AL 218-21; GG 22; SW 149; MP 37.

[48] AL 145; UEO 25; HP 57, 214; EL 116; DCLB 40, 124; MP 21.
[49] PY 170-97.
[50] RS 35, 37; SW 198; MP 67-71.
[51] PY 104; RS 55, SW 127, DCLB 209, MP 154-56.
[52] SW 173; UEO 34; HP 224, 240.
[53] HP 248; DCLB 185, 218; PR 178; GG 104.
[54] HP 60, 91, 124, 169; EL 25; GG 137; HP 217; PR 156; DCLB 157, 218. Tournier still believes that shock treatment can be helpful in making a patient more ready for therapy; but, like most counselors, he rarely recommends this any more (personal communication).
[55] SW 164, PR 209.
[56] EL 87; MP 15, 141; GG 10. Most of the material in this section is from the author's personal communication with Dr. Tournier.
[57] PY 19.
[58] HP xii.
[59] MP 184, PY 171.
[60] AL 42, 56.
[61] AL 42, 56.
[62] B. F. Skinner, *Beyond Freedom and Dignity* (New York: Alfred A. Knopf, 1971).
[63] O. H. Mowrer, *The Crisis in Psychiatry and Religion* (Princeton, N.J.: Van Nostrand, 1961); William Glasser, *Reality Therapy* (New York: Harper & Row, 1965).
[64] SW 226-27.
[65] PR 113-20.

chapter 6

the practical wisdom of TOURNIER

At the University of Geneva, where Tournier took his medical training, more than one-half of the four thousand students are from foreign countries. Several years ago one of these students, a girl from the United States, enrolled in the university to study psychology. Shortly after she began classes this student was invited to have dinner at the home of a Swiss couple who had once been missionaries in India. The family was warmly hospitable, and, in accordance with their custom, they prayed before dinner. The student's great discomfort was compounded by some discussion of spiritual things during the course of the meal.

"Have you ever heard of Paul Tournier?" the hostess asked at one point. "He is a Christian doctor who writes books on psychology and religion."

The visitor had no interest in religion or religious books and she had never heard of Tournier, but when it came time to leave that evening she carried a borrowed copy of *The Healing of Persons* which the hostess had encouraged her to read. For several weeks thereafter this book lay un-

opened on a table in the student's room, but eventually she picked it up and began reading.

"I thought it was a horrible book!" she exclaimed later. "There were almost no psychiatric terms, there was no reference to psychological research, the book was poorly organized, and there were far too many case histories. Worst of all, the author kept referring to God and religion"—the very subjects the psychology student was trying to forget. In reading, however, she was impressed by the large number of statements which were, in her words, "really brilliant and so very practical."

This emphasis on the practical is seen over and over again in Tournier's writings. It is easy to build theories and to collect enthusiastic bands of followers, he once wrote,[1] but what is more important is how we solve real-life problems and get along in the day-to-day practice of living. How can we overcome loneliness, for example, or control our sexual impulses? What can people do to improve their marriages or adjust to the frustrations of a difficult job? How can we get along better with others or know the will of God for our lives? These are the kinds of questions that Tournier considers repeatedly. His answers have penetrated into the lives of innumerable people and left them permanently changed.

Perhaps Tournier's practical wisdom had an effect even on the American psychology student. Through the continued influence of her Swiss friends and a young Irishman who later became her husband, this girl committed her life to Christ and became a radiant Christian.

Modern Society and Human Relations

Whether we are Christians or not, we all live in a society which Tournier describes with one word: sick.[2] The symptoms are visible all around us. There is war, poverty, famine, social injustice, political turmoil, revolution, and racial prejudice.[3] Individuals tend to be dissatisfied, confused about

their values or beliefs, lacking real convictions, skeptical, superstitious, fearful, and discouraged.[4] Politicians, economists, social workers, and a host of others labor with enthusiastic devotion in an attempt to improve the society; but their work doesn't seem to bring many permanent changes. Often these commendable human efforts even create more problems than they solve. We struggle to avoid war, for example, and this struggle plunges us into war; our efforts to bring material security for everyone disrupt the economy and this in turn increases everyone's misery.[5]

It is hardly surprising that Tournier is pessimistic about man and his future. The social critics who protest the wrongs of our society speak a lot of truth, Tournier believes; and at times it sounds as if he is one of their number. He understands the dissatisfactions of hippies, expresses sympathy for the student rebels whose manifestos he has read, and feels close to many of the ideas of Herbert Marcuse, the American professor whose radical writings have had such an influence.

Unlike many of the revolutionaries of our day, however, Tournier wants to join those who are building up the society instead of tearing it down. He is not opposed to criticism, but he believes that the critics should propose something to replace what they are so willing to destroy.[6] When a patient is sick you don't just leave him in misery but neither do you shoot him, like a horse. Instead the doctor tries to understand and treat the disease which is producing the symptoms. This is how Tournier would prefer to approach the ills of society. We shouldn't ignore the problems or try to destroy the society that has produced them. Instead we must attempt to discover the causes of social ills and work to bring change and improvement.

Tournier is not opposed to social reform. On the contrary, he enthusiastically endorses the efforts of those who

are working to relieve suffering and to help others. For these reforms to be really fruitful, however, Tournier suggests that they must be accompanied by a change in the minds of men. We have made great advances in our scientific development, he notes; but we have not thought much about improving interpersonal relations. We have become experts in technology and have made significant social progress, but in so doing we have forgotten about people as individuals. In Tournier's opinion, the real problem with our modern world is the tendency to depersonalize others and to think of persons as if they were things.[3] Before we can hope to see lasting improvements in the society, we must change this way of thinking. To do this, it is necessary that we alter four basic attitudes which have become widely accepted by modern man.

The first of these attitudes is what Tournier calls *the parliamentary spirit*. This is the belief that we are all involved in a vast competition with one another like the members who argue back and forth across the chamber of a parliament. The goal is to win debates and to succeed in as many competitions as possible. Social pressure, bluffing, propaganda, suggestion, persuasion, argument—all of these are used in the struggle for supremacy. It is what Tournier calls a game of one-up-manship, in which the competitors strive for prestige, wealth, knowledge, and power. Unhappily, many people base their values on the outcome of these struggles. He who wins is assumed to be right; those who fail must be wrong.[4]

Tournier further illustrates the parliamentary spirit by reminding his readers of those chess champions who are able to play a number of games simultaneously against a whole group of able players. For many people it is like that. They compete with others all around, trying to better their positions with skillful maneuvers or to recuperate from bad moves that they have made in the past. Some play their games well and achieve great success in life. Others blunder, and are criticized because life for them has been less successful.

It is not difficult to see how this parliamentary spirit dehumanizes people. If, like the members of parliament, we coldly look upon others as "the opposition," then we are unlikely to build any kind of warm interpersonal relationships. This is what happens in industry. The manager is often seen as an impersonal "boss" who in turn sees the employees not as people, but as the "workers" or "those troublesome union men." The same spirit can come right into our own families. Parents, for example, may take opposing positions on every issue, the children in turn choose sides, and there is a continual struggle between the factions in the home. Nobody talks about their real feelings or deep problems since that could jeopardize the balance of power. But such honesty, Tournier declares, could remake the family and eventually the society into a community of persons, instead of a battleground between warring protagonists.

The second prevailing attitude in our society is *the spirit of independence*.[5] This is the tendency for men to think and act as if each were an absolutely sovereign individual. It is an "every man for himself" philosophy; a spirit of rugged individualism which is widely cherished and greatly admired.

In Tournier's view, this clinging to individualism is a grave social disease which splits families, divides nations, and isolates men from each other. People who glorify personal freedom and loudly proclaim their independence are not free at all. They are slaves to their biases, bound to their fears of being restricted or rejected, and entangled in faultfinding. Such people inevitably lose their vitality and withdraw into themselves.

Man might claim to be independent, Tournier has written; but his life is really not his own. Each of us is cre-

ated by God who loans our lives to us. The only way in which we can really be free is to renounce our assumed independence by submitting ourselves to God. He alone is absolutely sovereign. He alone is able to bring peace to human relationships, for it is in drawing closer to Him that we draw nearer to the other people He has created.

The spirit of possessiveness is the third common attitude that divides men. We have learned to be gluttons, selfishly grabbing as much as we can get hold of and hanging on tenaciously. Some people have a craze for pleasure or a great hunger for money. Others cherish their homes, their cars, their libraries, their gardens, or their status in life. This spirit of possessiveness causes some people to overeat and others to drink too much. A selfish desire for sex can lead to conflict between husband and wife, and the possessive clinging to a child often encourages rebellion or unhealthy dependence.

On several occasions domineering and possessive parents have sent their children to Tournier at a time when the young people were beginning to show self-assertion. "Please stop my child from showing this independence," the parents have said in essence; but Tournier has tried to show that it is not the children who are at fault. On the contrary, it is the overly possessive parents whose clinging both harms the children and brings division into the family. This is what Tournier calls the tragedy of a dominating love. By trying to keep the loved one in our possession, we end up losing him.

In Tournier's opinion it would be much better if the attitude of possession and domination could be replaced by the Christian standard of self-surrender and love. This would mean giving of our time, concern, effort, and resources. It means yielding ourselves in loving concern for others. It is completely opposite to the spirit of possessiveness but it is necessary if we are to experience real fellowship with other human beings.[10]

The fourth harmful attitude *is the spirit of just demands.*[11] Many people go through life complaining about their grievances, demanding justice for themselves, and striving to "get even" with others who have apparently done them harm. These people are at war with the world. They complain about the cost of living, their working conditions, their neighbors, their families, and even the fact that they are losing sleep. They demand affection, insist on absolute fairness, and naively assume that injustice will be eliminated if they shout loudly enough. Such people never seem to discover what Tournier calls a basic psychological law: complaining always brings about that which is complained of.[12]

But the complaining does more. It undermines human relations and harms the individual who is making the demands. He begins to feel tired, emotionally drained, and sensitive to criticism. Soon there is self-pity, physical weakness, and emotional coldness. The person discovers that his sole reason for living is revenge. He never is happy because he has developed a way of thinking in which nothing is ever right. He is always grumbling and looking for something that he can complain about with self-righteous indignation.

In place of this perpetual complaining, Tournier advocates an attitude of acceptance, love, and forgiveness. Even when there is injustice all around we must recognize that God is still sovereign and that His plans are being accomplished. Consider Joseph. He was unjustly sold into slavery, but it was through this that he was brought by God to a position of great importance in Egypt.

Does it follow from this that we should turn our backs on the world's evils and just wait for God to act? "Of course not!" says Tournier.[13] We must be actively working to change the world; but, as we have seen, this must involve an effort to change men's attitudes as well. People

must experience a spiritual renewal and this has to start with individuals.[14]

Tournier believes that the world will change only to the extent that individuals are changed by the power of Christ. This was a basic assumption of the Oxford Group and Tournier has accepted it completely. The first step in every fruitful social action, he has written, is to change individuals within. Even when one man surrenders his life to Christ, there are always social repercussions: the atmosphere changes around him and the four harmful attitudes which were described above slowly yield to what Tournier calls *the spirit of fellowship*[15] in which men forgive and love one another as persons.

Tournier is realistic and honest enough to point out that evil and social injustice will always be in the world until Christ returns. While we wait for this event, however, we are responsible for building a society which is more personal; a society in which there is true human contact between all people regardless of the differences in their race, social status, culture, or age.[16]

In his day-to-day work as a counselor Tournier was concerned not so much with the problems of society as with the problems of individuals within the society. These were the people who couldn't get along with their neighbors, their children, or their spouses. Very often, Tournier discovered that these practical interpersonal conflicts came because one or both sides of a dispute showed the attitudes of parliamentary conflict, independence, possessiveness, or just demands. Sometimes there was a lack of respect for others as persons or a refusal to engage in serious dialogue. Always, Tournier eventually concluded, people who were in conflict with others were also in conflict with themselves.[17]

To improve human relationships, therefore, there must be a supernatural change within the people who disagree. Undoubtedly a counselor or human arbitrator can play

a significant role in settling disputes; but for permanent recovery there must be a confession of faults, a change in attitude, and a new reliance on God.[18] Only "he who has thus surrendered his life to Christ brings peace into his human relationships and creates a spirit of fellowship."[19]

Marriage

This spirit of fellowship and closeness between people is often seen in engaged couples who are deeply in love and planning for marriage. Most of these couples have great expectations for their life together. They talk in detail about their hopes, take courses for engaged couples, and sometimes read "thick and learned books" on sex. Unhappily, however, too few marriages turn out to be as good as had been anticipated. Sometimes the marriages degenerate into scenes of violent disputes and threats of divorce. More often, the husband and wife live side by side in tired boredom. There is no attempt to hurt one another, but neither is there real love or understanding.[20]

Tournier has described a meeting that he once had with a brilliant and successful surgeon.[21] This man's wife, however, was very nervous, so she went to a psychiatrist who concluded that the woman was feeling ignored. There was no open conflict in this marriage. The man had simply become busy with his practice and the couple had drifted apart. They had never discussed their relationship or tried to understand it until the wife's unconscious frustrations had begun causing tension and nervousness. When the psychiatrist recommended that the couple should go out together one night a week they agreed, but this didn't really make much difference. Married people must take time to open up with each other and share their real feelings, Tournier has concluded; and this can't be done in a few minutes on the way to and from a Friday night movie.

In Tournier's opinion, marriage has been divinely cre-

ated and it can succeed fully only when couples try to live within the laws that have been laid down for it by God. The first law is that a man and woman should seek God's guidance in the choice of a mate. During the dating and engagement periods, the couple must remain chaste and not give way to their selfish desires. At the time of marriage, the union should be committed to the authority of God. The couple must then renounce their personal independence and give themselves completely, intimately, and permanently to each other.[22] There is only one really creative kind of marriage, Tournier writes, and that is "total marriage. In it there is achieved bodily communion, emotional communion, spiritual communion, and . . . a communion between these three kinds of communion. Everything is shared together: interests, disappointments, victories and shames, money, worries, work, housekeeping, children, and social and spiritual vocation. There is no secret between man and wife."[23] Instead, such a marriage will be characterized by honesty. There will be love, giving, transparency, respect for one another, mutual support, and a willingness to spend time in getting to know each other better.[24]

For a number of reasons, most marriages fail to meet this high ideal. Sometimes problems develop over sex. For example, one of the partners may be embarrassed by physical intimacy, too selfish in demanding gratification from the other, or guilty over sexual intercourse outside of marriage.[25] Sometimes the husband abdicates his position of leadership in the home and there are others, like the surgeon, who are so busy with work that their marriages begin to crumble. At times the couple disagrees over religion or they may slip into a spirit of mutual criticism or dishonesty. Very often there is a slow drying up of the flow of communication. Afraid that they might offend the other or be criticized, couples often avoid discussion of emotionally loaded topics. They make small talk about

unimportant issues and they always try to be in the presence of other people so they can avoid the pain and possible embarrassment of unhurried, in-depth conversation that might occur between a husband and wife who are alone.[26]

Throughout his long career as a counselor, Tournier saw many couples whose marriages were in difficulty. Trying to reconcile the differences between a husband and wife was often a tiring and difficult task for him. He concluded that it was never possible to really know who was to blame in such situations. As a good marriage counselor, he tried to remain completely objective; but often the opposing spouses would each try to get him on their side in opposition to the other.[27]

As he worked with those who were having marriage problems, Tournier began to formulate a ten-point guide for improving relationships between husbands and wives.[28] It was a prescription for healthy marriage, written by a doctor who had treated many whose marriages were sick.

To achieve understanding in marriage, Tournier begins, *we must want it.* This may seem like a simple start, but there are many couples who never get to this first step. Each person talks in order to justify himself or to blame the other, but there is little real desire to honestly share one's feelings or to know what another person is thinking. Divorce lawyers sometimes talk about emotional incompatibility, but in Tournier's view there is no such thing. The real problem is an unwillingness to be completely open and understanding.

When we do want to understand, the next step is that *we must express ourselves.* As we have seen, many people are afraid to really encounter another; but the importance of honesty, frankness, dialogue, and confession is stressed over and over again in Tournier's writings.[29] It is not easy to express ourselves, however; and this is why Tournier includes the suggestion that *we must have courage:*

courage to admit our fears, feelings, and failures; courage to risk being criticized; and courage to acknowledge that it may be one's self, rather than one's mate, who is to blame for the marital problems.[30]

Tournier reports that counselors often notice three different phases in marriage. The first is the honeymoon phase, in which a couple feels close to each other. They have similar tastes, talk freely about their interests, and have a good mutual understanding. In the second phase, which is usually found between the fifth and tenth year, the married couple recognizes that they are not so similar after all. They begin to notice faults in each other, they withdraw more into themselves, and understanding is lessened. Then comes the third phase. For some couples this is a time when marriage degenerates into disappointment, endless disputing, and emotional separation. There are others, however, who have the courage to face the misunderstandings. They recognize that every marriage has problems but they are bold enough to tackle the difficulties together so that they can build a better and stronger relationship.

To improve this relationship and to increase understanding, Tournier believes that *we must have love*. So close are love and understanding that they are always together. He who understands also loves and he who loves understands. If we love someone we will demonstrate this by giving of our time, attention, and possessions. When there is real love we will even be willing to give ourselves. But according to Tournier the truest expression of love is that we understand another person.[31]

The next steps toward this understanding are that *we must accept our natural differences* and that *we must admit how greatly the sexes differ*. No two people are exactly the same. Some are extroverts and others are introverts. Some are logical and scientific in their thinking; others are sentimentalists whose thought is more intuitive. Men and women differ from each other in their interests,

needs, or views about life. These differences complement each other but they can also cause dissension. This happens when we ignore the other person's needs, fail to realize their importance, or refuse to accept the marriage partner as he or she is.[32]

Consider, for example, how a man and woman differ in the way that they experience and express their love. For a man, love is largely sexual in character, "all speed and desire," and quickly over. He expresses his love with great power and then turns his attention to other things until the impulse motivates him again. In contrast, the woman finds sexual pleasure only in the context of continuing harmony and mutual tenderness. For her, erotic arousal comes slowly, reaches a peak joyfully, and then fades away smoothly. For a woman, love is a continuing drama; for the man, it is an intermission from other things in life. By failing to realize or remember this, couples encounter great difficulties in their relationships. If we want to achieve understanding, therefore, *we must admit our differences in love itself*.

Then *we must help each other*. We need to see what Tournier calls "that universal sickness, that innumerable throng of men and women laden down with their secrets, their disappointments, and their guilt. We need to understand how tragically alone they find themselves. They may take part in social life, may even play a leading role there, chairing club meetings, winning sports championships, going to the movies with their wives. Yet what eats away at them from within is that they live years without finding anyone in whom they have enough confidence to unburden themselves."[33] Nowhere in Tournier's writings do we find a better statement of his views about mankind. To help each other we need to understand and to unburden ourselves in honest confession.

This brings us to the next step. In order to understand *we must grasp the importance of the past*. In psychotherapy

the counselor listens attentively and without interruption as the patient tells about his past life. The same thing must happen in marriage. We can never hope to understand our husband or wife, Tournier believes, until we are willing to listen patiently, lovingly, and with real interest to the stories of their childhood and past life.

Tournier has seen this in his own life. For many years he had been unable to tell anyone about his insecurities and the unhappiness that he had felt since childhood. But one day Madame Tournier demonstrated that she was interested and that she wanted to understand. For the first time her husband told all his secrets and sobbed without embarrassment as he unburdened himself in the presence of a loving wife. Such a confession was not easy. It never is when we open up to the person who is our life partner. But for Tournier this marked a real change in his life and marriage—a change which, he believes, can bring "tremendous joy" into the relationship between any husband and wife.

To have complete understanding and real marital happiness, however, *we must submit ourselves personally to Jesus Christ.* It is He who changes people inwardly and creates a real spirit of communion. When a couple prays together and sincerely wants God's will for their lives, their marriage becomes a true harmony.[54]

This is what had happened to the surgeon whom we described earlier. He and his wife had continued to go to the Friday night movie, but their marriage didn't change much until the day when this husband met Jesus Christ. When he yielded his life to Christ, the surgeon experienced a new love and concern for others, including his wife. There was a change in attitude—an inner transformation which healed this marriage like no counselor had been able to do. By asking God to direct their lives and home this couple at last had been able to really understand and love each other. They even found that they could forget

about the Friday night movie. It was no longer necessary.

Wounded marriages don't always heal, however, and sometimes a couple decides that divorce is the only solution. Tournier has written that in his opinion divorce always represents disobedience to God. It is no worse than the lying or pride which we all experience, but it is still a sin. Sometimes a couple doesn't really try to resolve their differences because they know that divorce is possible, but in Tournier's opinion there is always a solution to marital conflict if a husband and wife really seek God's guidance for their marriage.[55]

What should be our attitude toward those who get a divorce and marry someone else? Tournier was asked this question one day as he talked with a friend on the deck of a cruise ship near the coast of Norway. Certainly divorce is sinful, Tournier replied, but God forgives the sins of a divorced man just as He forgives the sins of everyone else. "We are all alike, we are all forgiven sinners."[56] Since God forgives, surely we have a responsibility to do likewise.[57]

The Single Life

For many people in our society the biggest problem of life is not to divorce or get along with one's mate. The problem is that one does not have a mate. Tournier shows great concern for these people and his writings about celibacy are masterpieces of in-depth understanding. He knows that the unmarried often feel lonely, misunderstood, or lacking in self-respect. Friends sometimes imply that the single person is too choosy or that there are hidden psychological problems which make marriage impossible. It is hardly surprising, Tournier concludes, that these single people often feel isolated, guilty over their inability to find a mate, and never completely accepted by society. They also tend to feel disappointed, angry, and rebellious.[58]

Part of this frustration and rebellion comes because the

single adult is deprived of normal sexual fulfillment. This makes him more susceptible to sexual temptations, especially when illicit sex is encouraged by those non-Christian counselors who accept the erroneous belief that sexual relations are a natural need and that everyone must yield to the "pleasure principle" if he or she is to be well balanced. When a person responds to such suggestions and plunges into a sexual affair, guilt and psychological difficulties often follow.[39]

But what is the alternative? Must the single person stoically accept his lot and pretend to be happy in spite of the inner frustrations? Are unmarried people required to go through life pretending that they don't care and telling everybody how wonderful it is to have freedom and independence? Must we tell those who are not married that they should accept their status joyfully because it is God's will? We can never be sure what God wills for another, Tournier states; and we certainly don't help people by giving moral advice and minimizing their problems. Instead, the single person must be helped to see that life can be an adventure even without sexual intercourse or a mate.[40]

A person does not make a success of life by constantly longing for a different kind of existence. It is better to submit one's life to God and to accept celibacy as a vocation from the Creator. The Bible never says that marriage is for everyone or that married people alone can find happiness. On the contrary, it is stated that the single person can serve God in a way that married people cannot.[41] This was the experience of the apostle Paul (and of Jesus, we might add). The only formula for success in the single life is to treat it not as a reason for self-pity and bitterness, but as an opportunity for adventure. Each of us must strive to live a meaningful, fruitful, and obedient life, whether we are married or not.[42]

This involvement with life is also the answer to loneliness. There are many people whose lives are like that of a secretary Tournier once met. She lived alone in a one-room flat and the only voices she would hear after coming home from work would be the sounds of strangers in the other apartments or the words of a radio announcer.[43] Even when we are surrounded by relatives and other people it is possible to feel lonely inside.

Tournier had this feeling himself. For him, the loneliness left when he confessed his feelings and redirected his life into the task of getting to know people on a personal level. The same thing had happened to that lonely secretary. Her employer had a conversion experience in which he dedicated his life to God. Soon he started to see people in the office as persons. He spoke honestly to his secretary and with real warmth. In turn, she unburdened herself, found a new faith, and developed a life that was no longer lonely. She found many new friends and discovered that she too was getting involved with people as persons. The same can be true of anyone, including lonely old people. By developing, with God's help, a deep interest in people and a desire to understand others, we replace loneliness with that spirit of fellowship which is so rare in our modern society.[44]

Sex

Just as all men have a need for fellowship, so do we all have God-given sexual appetites. When people claim that they have no interest in sex they are fooling themselves. They have repressed their sexual urges, Tournier asserts, and refused to admit that God has implanted this instinct in each of us. It is an instinct that can bring great pleasure; but frequently it is also accompanied by guilt, shame, fear, or confusion—any of which can be the source of psychological problems.[45]

In talking with patients, Tournier has observed that most

people adopt one of four basic attitudes toward sex.[45] First, there is what he calls the attitude of devaluation. This is the view that sex is merely a physiological urge which should be satisfied whenever it is felt. In Tournier's opinion, this is really an excuse which people use to justify a great variety of "amorous adventures." The second attitude is to deify sex, overestimating its importance and making it into some kind of a god. Things that are nonsexual are thought to be of secondary interest and importance. In contrast is the attitude of contempt, which sees sex as being dirty, sinful, and bad.

But sex is not bad, Tournier asserts; neither is it something which we should deify or devaluate. These first three attitudes are distorted and harmful views. They fail to recognize that sex was created by God and that it is an impulse which must be satisfied in accordance with the divine plan. Complete sexual happiness and fulfillment comes, therefore, only when we reject all other views in favor of the Biblical attitude toward sex. This is the view that chastity is desirable and possible outside of marriage and that sexual enjoyment must come only within the marriage relationship. Even here the matter of sex should be submitted to God in prayer and His supreme will should be sought by the husband and wife together. Instead of viewing sexual intercourse as an act by which we satisfy our own selfish lusts, we must see it as an opportunity to give of ourselves in an emotional and physical communion. Real love, Tournier believes, is spontaneous, pure, and self-denying. It is the kind of love that results in the greatest possible sexual satisfaction.[47]

Regretfully, there are many people who meet their sexual needs in a less satisfying way. Some, for example, are homosexuals who feel attracted to members of their own sex. In Tournier's opinion, this attraction is an infirmity. It results from an accident in the person's psychological development and it is a condition for which he is in no way responsible. Like everyone else, however, the homosexual is tempted to satisfy his sexual urges in a way that is selfish and outside of God's plan. By yielding to these temptations the person sins and thus brings guilt and a need for divine forgiveness. Tournier does not condone homosexuality but he asks his readers to show love and understanding toward those whose abnormal impulses very often bring condemnation from others.[48]

This attitude of understanding without condoning is also seen in Tournier's discussion of masturbation. Many of his patients have had this problem and almost always it arouses intense guilt. In an attempt to resist this sexual impulse, some people exhaust themselves in physical exercise, sleep on the floor, cut down on their diet, or engage in a variety of other futile attempts at self-control. Rather than eliminating the problem these acts only make it worse since they serve to direct attention to the very thing that these people are trying to forget. Instead of fighting the problem, therefore, it must be brought to God as we would bring any other powerful temptation. Tournier writes that to masturbate is to disobey God, but to surrender one's life and impulses to divine control is to bring liberation from this troublesome problem.[49]

Another kind of sex problem is seen in those who have intercourse outside of marriage. Tournier is honest enough to acknowledge that adultery can be very pleasant and at times psychologically beneficial. He cites the case of a young man whose sexual exploits helped him to shake free from the influence of a domineering mother. Another man whose life and marriage is characterized by meaningless boredom may find adventure and excitement in an affair with his understanding secretary. The benefits that come from these sexual affairs are partial, however, and only temporary. Adultery, in Tournier's view, is always an immature and unsatisfactory solution to a problem. It

is a solution which represents a flight from responsibility and commitment. It involves treating another person as a temporary plaything and it almost always brings guilt or remorse. It is also sin because it is disobedience to God's standards of purity and marital fidelity. Happily, the God who has established these laws also forgives, and Tournier suggests that fellow Christians should do likewise when we feel that someone has slipped into a "second best" kind of sex.[50]

Tournier's views on sex have extended beyond the issues that we have considered thus far. For example, he has written about impotence and frigidity, expressing the view that these most often occur when the person is preoccupied with himself, with his own enjoyment, or even with his fear of sexual failure. On the topic of birth control, Tournier writes that this is a matter for individual couples to decide. As they do so, a husband and wife must honestly consider their reasons for not wanting more children, and there must be a willingness both to seek God's guidance in this matter and to refrain from judging others who believe differently. Tournier tends to be opposed to sterilization, primarily because of the psychological disturbances that can come in its wake. He is even more opposed to abortion. "Every abortion is a murder," he writes. The child's life begins at conception and any attempt to terminate this life is clearly "a violation of God's will and commandment."[51]

The Meaning of Work

In his own life, Tournier has found a deep sense of fulfillment and personal satisfaction in his career as a doctor and writer. He does not view work as something to complain about and despise. For him, it is a gift from God which even in retirement is a creative adventure.

For many people, however, work is not like this at all. It is a drudgery—a boring routine characterized by disappointment and discontent. A lot of us, Tournier concludes, have just drifted into a job where we have no particular calling and no sense of direction. We look on our present employment as provisional—something that we can hang onto until a better opportunity turns up. Nonetheless, some people spend all their lives waiting in vain for this opportunity to appear. Others move from job to job, hoping continually to find work that is really satisfying.[52]

In trying to find a practical solution to this problem, Tournier has concluded that we must all begin with a consideration of God's plan for our lives. As we have seen earlier, Tournier believes that God has a previously ordained purpose for every man. We have each been given temperaments and characteristics that enable us to fulfill this purpose, and it is our duty to live as best we can in accordance with the divine plan. To find real fulfillment in work as well as in life, we must accept our strengths and weaknesses and then seek to obey God's will to the best of our abilities.[53]

But, we might ask, is this solution really of any practical help to, say, the middle-aged factory worker who hates his job? Tournier would probably reply that we are called by God to serve Him wherever He has put us. Some are called to be pastors, missionaries, or benevolent doctors. Others have a calling which is less glamorous but no less important. What is important is that we work diligently because we are called of God and that we seek His continued leading in our vocations. It is only then that we realize that "success in life and making a success of one's life are two very different things." Only some of us will succeed in life according to the world's standards. This is because of the special skills, abilities, or opportunities with which we are endowed. All of us, however, are able to make a success of our lives since this involves living and working to the best of our abilities in the place where God has put us.[54]

Even when a man feels that he is working in his divinely appointed vocation, there can still be problems. Sometimes people in the more demanding careers get so involved that there is conflict between their work and their home. Other people work too hard, perhaps in an attempt to hide their insecurities or frustrations with life. Still others have problems with a lack of discipline. They waste a lot of time and then feel guilty because they fail to accomplish much.[53]

Perhaps of greater interest than these problems is Tournier's view of the relative merits of work and leisure. As important as work is, it should not be seen as man's highest value. Work and leisure are complementary, and in Tournier's view both are necessary if life is to be balanced and lived in accordance with God's intentions.[54]

Evaluation

In his first book, Tournier gave a summary of what a really successful life should be. There should be "a diet governed by God, and not by gluttony or fashion; sleep, rest, and holidays dictated by God, and not by laziness or selfishness; a career, work, and physical recreation guided by God, and not by ambition or fear; a sex life, marriage, and family life directed by God, and not by the desire for personal gratification or by jealousy; personal discipline in the use of our time, in imagination and thoughts, imposed by God and not by caprice or the need to escape —these are the fundamental conditions of health both physical and psychical."[55] This is a description which Tournier would undoubtedly accept today, thirty-five years after these words were first written.

But is this really practical? Are Tournier's answers to the problems of life as workable as he implies? These are the questions that we must try to answer in our evaluation of Tournier's practical wisdom.

To begin, let us acknowledge that some of Tournier's conclusions seem to be overly optimistic and not very realistic. This is especially apparent in his earlier writings about the problems of society. Is it realistic, for example, to propose that in national elections the voters should be permitted to vote only for candidates that they know? This would never work in a country like the United States, and I doubt that it would even be feasible in the city of Geneva. Or consider Tournier's conclusion that a guaranteed salary and an assured pension in industry serve only to focus attention on financial security and do nothing to reduce the worker's anxiety. Surely many people would disagree about that conclusion. Likewise one might question the realism of Tournier's proposal for bringing harmony to industry. He calls for a spiritual conversion in the hearts of managers and workers, and writes that this could end competition, rivalry, hostility, and mutual misunderstanding.[56] Undoubtedly a real spirit of fellowship would arise if there were such a spiritual change, but I wonder how the United Auto Workers and the officers of Chrysler or Ford in the United States would react if an arbitrator proposed "spiritual conversion" as the first step in solving labor disputes?

In pointing to these proposals I hasten to emphasize that they all are included in Tournier's earlier writings. When *Escape from Loneliness* was written, Europe was moving toward the end of World War II. Perhaps at that time it was easy to assume, as Tournier did, that society was emerging from an age of prejudice and unbelief.[57] But this optimism soon gave way to a much more realistic outlook on life. Thus by 1947, when *The Whole Person in a Broken World* appeared, Tournier had reached the conclusion that society wasn't making such progress after all.

In all of his writings about society and human relations, Tournier has demonstrated a clear understanding of social issues. His analysis of the four attitudes—parliamentary competition, independence, possessiveness, and just demands—appears to be as relevant now as when it was first written about a third of a century ago. In his more

recent book on aging, Tournier shows that he has read a great deal of the social science literature and he clearly appreciates both the difficulties of social change and the frustrating efforts of those who have tried to bring reform. The "spirit of fellowship" which he proposes is at least as realistic as any of the plans that have been put forth by other social reformers.

There are, he points out, two basic ways to change the world: we can change individual men by leading them to Christ or we can work politically to reform the injustices of society. Tournier recognizes that there is value in both positions. Both are necessary, although he feels that the second is not very effective without the first.[9] Other writers will undoubtedly debate this issue for years to come. Many people, including most evangelicals, still believe with Tournier that we change the world by first changing men who then work to reform society. Others, including liberal theologians, think that the process should be reversed. Let us remove social injustice first, they say, and then men will be free to change personally. How each of us will evaluate Tournier's position will depend on where we personally stand in this debate. Undoubtedly there would be value in a careful research study of the social changes that have been brought about during the past couple of centuries. Have the theological conservatives or the liberals been most influential in changing society? Such a study would surely interest Tournier, but it would have to be done by someone with a more systematic mind. He continues to believe that changed men are the ones who really change the world. Until there is scientific evidence to the contrary, his position is perfectly respectable and, in the opinion of many Christians, the most practical.

Turning to Tournier's views of marriage, sex, and work, we see a theme which keeps recurring: God has a plan for every life and the solution of every problem begins when

we commit ourselves to discovering and following that plan. Many Christians would agree that this yielding to divine authority is a necessary step if we are to experience a lasting solution to our difficulties. But is this the only step? In some cases the answer is yes and Tournier is courageous enough to say so. In other cases there must be further work if the problems are to be completely solved. Tournier would be the first to acknowledge, for example, that unconscious influences must often be uncovered, people must sometimes be taught how to communicate, and men frequently must learn to see themselves and others in a new way. When Tournier gives his ten-point prescription for a healthy marriage, he emphasizes the importance of submission to Christ; but nine of his points are nonreligious suggestions that can be of practical help to married couples. In much of his thinking, therefore, Tournier proposes a theological foundation for problem solving, but then he supplements this with practical psychological advice.

Tournier is to be commended for stressing that every detail of one's life should be submitted to divine control. Most psychologists fail to realize that this is a crucial step in solving practical personal problems. Unhappily, however, Tournier sometimes stays at the level of the theological and never adds the practical guidelines that are also important. There are probably many committed Christians, for example, who have yielded their sexual instincts to divine control but still have problems with masturbation. Tournier does not say how these can be overcome. That middle-aged factory worker whom we mentioned might commit his life to Christ, but it does not follow that working on a boring assembly line will then automatically become an adventure. Neither does it follow that the problem of a lonely spinster will disappear when she dedicates her life to Christ. This is an important first step, but it is not always the only step.

Sometimes Tournier slips into thinking that his limited

point of view gives an accurate picture of the whole world. This kind of thinking occasionally leads to conclusions that are not necessarily correct. He seems to assume, for example, that unmarried women are always dissatisfied with their single state, at least until they find a new meaning to life by submitting themselves to Christ. But one might question whether this conclusion is accurate. Equally debatable is the statement that married couples who never quarrel must have a life which is colorless, dull, and stagnant, because one of the partners has become a slave to the other.[61] This may be true for the couples that Tournier has seen, but is it true for all? Fortunately, Tournier doesn't make such sweeping generalizations very often. He is usually careful to point out that his finding may be biased. Even when he does base broad conclusions on his own experience, we must not be too critical. To some extent, every one of us has the same fault.

Tournier once described his hope for mankind. He would like to see a world where all people can meet each other as persons, sharing together in mutual concern and true dialogue.[62] Tournier's life has been dedicated to the attainment of this goal. Through the influence of his counseling, public speaking, and books he has had a practical influence on solving the problems of innumerable people and teaching them how to draw closer to one another. In all of his efforts, Tournier has tried to take the findings of science and combine them with the truths of Biblical revelation. How he has made this integration is an important and interesting part of his work. This is what we will consider next.

Notes

[1] PR 93.
[2] LGO (Apprendre à Vieillir 46, 48), HP 5, EL 29, WPBW 1.
[3] HP 85; AL 30; LGO (Apprendre à Vieillir 46); GG 36-37, 115-16.
[4] WPBW 8, 12, 24, 25, 33, 34; LGO (Apprendre à Vieillir 46).

[5] LGO (Apprendre à Vieillir 38), WPBW 9.
[6] PY 204, 60; LGO (Apprendre à Vieillir 13, 51, 81).
[7] EL 29, 34-35, 39; LGO (Apprendre à Vieillir 49, 53).
[8] EL 30-49, WPBW 139, MP 50-51, RS 18-20, SW 159, AL 128-29.
[9] EL 50-66.
[10] EL 87-116.
[11] EL 117-58.
[12] EL 127.
[13] EL 159.
[14] HP 42; EL 160; PR 203, 213; LGO (Apprendre à Vieillir 49).
[15] EL 159, 160, 167, 187; HP 266.
[16] EL 160; LGO (Apprendre à Vieillir 45 f., 90-91).
[17] MP 142-43; EL 147.
[18] GG 85, 87; EL 63-64.
[19] EL 64.
[20] UEO 10, 11; MP 35.
[21] UEO 9-11, 18.
[22] HP 174, EL 56, S 47.
[23] EL 182.
[24] AL 67; MG 56; S 47, 50, 54; PY 176-77, HP 251.
[25] HP 174-76, EL 89, MP 139, PY 58.
[26] GG 56; SL 37; AL 205; MP 137; HP 88; UEO 14, 18, 19; S 49.
[27] HP 85, EL 27-28.
[28] The ten points, which are elaborated in the following paragraphs, make up the subject matter of UEO. The original French language edition of this book was published under the title *Pour se Mieux Comprendre entre Époux*. This could be roughly translated "Toward Better Understanding Between Married Couples."
[29] See, e.g., MP 34, 138; GG 36; HP 88.
[30] HP 173.
[31] MG 18, 23, 47, 50.
[32] HP 173.
[33] UEO 49.
[34] HP 88.
[35] PR 71, GG 125, AL 139. Tournier says little about divorce in his books; so I read this short section to him during our last interview. He agreed that it was an accurate statement of his beliefs about marriage failures.
[36] GG 125.
[37] Matt. 6:14-15; 7:1-5; Luke 17:4, Col. 3:13.
[38] EL 77-80, 84; GG 18; AL 131-38; PY 58.
[39] HP 177-78; EL 79, 81; SW 242.
[40] SW 243; AL 30, 132, 138; RS 59.
[41] I Cor. 7:32-34.
[42] AL 136, 137; DCLB 161; RS 60; EL 83.
[43] EL 13-14.
[44] EL 13, 14; LGO (Apprendre à Vieillir 120-21).
[45] HP 49, 177; EL 95; SW 77-79; AL 29.
[46] DCLB 67-68.
[47] DCLB 67-68; HP 176-78; EL 81, 84, 90, 96, 113-15; SW 78.
[48] HP 181-84, GG 46.

[49] DCLB 60; HP 180, 184; SW 224.
[50] SW 196 UEO 27, 48-49; AL 13-14; MP 139, 211; PR 65-66.
[51] EL 90, HP 179, DCLB 158-60.
[52] AL 61, 75; EL 169; HP 268; MP 207.
[53] HP 260-62, SL 40-44.
[54] EL 171-74, AL 238.
[55] EL 177, HP 110-14, GG 31.
[56] LGO (Apprendre à Vieillir 31-38).
[57] HP 268.
[58] EL 38, 93, 186.
[59] EL 159.
[60] EL 161-62, 187.
[61] SL 29.
[62] LGO (Apprendre à Vieillir 86).

chapter 7

the integration of psychology and religion in TOURNIER

During one of his visits to North America, Tournier was introduced to the medical director of a large hospital near Chicago. As the two men walked together through one of the wards and chatted about mutual interests, Tournier happened to make some comment about forgiveness. The reaction of his American host was immediate. "Forgiveness," the doctor replied rather curtly, "is not a part of my scientific vocabulary!"

There is no record of how Tournier responded to this remark but it is unlikely that he was surprised. Repeatedly throughout his lifetime he has met people who believe that science and religion are rigidly opposed to each other like two aggressive armies that have irreconcilable differences and incompatible beliefs. These differences are seen when religion is compared with medicine, biology, and other branches of science; but undoubtedly the greatest conflict comes when theology encounters the field of psychology.

It is amazing, Tournier once wrote, how many people put psychology and faith into two opposing camps.[1] Believers often distrust psychology and psychologists in turn are highly critical of religion. As a man who is both a Christian and a psychotherapist, Tournier stands in the middle of this controversy; and in his opinion the two sides are not as much in conflict as a lot of people think. There is, to be sure, a lot of prejudice and criticism in the debate. Tournier realizes that it is not easy to bring psychology and religion together, but attempting to do so is a task which has interested him for most of his career. It is a challenge which he once described as being "close to my heart."[2] In the opinion of many readers, Tournier's contribution toward this reconciliation has been one of the most significant achievements of his productive life.

Psychology and Religion in Opposition

Before considering the various ways in which Tournier has tried to unite psychology and theology, it might be helpful if we could look more closely at the problem as it has existed and still persists in the minds of many people. Long before Tournier began his work as a counselor, Freud and his followers reached the conclusion that religion often caused neurosis. This was especially so, the Freudians concluded, when religious people criticized the sex instinct and tried to pretend that it didn't exist. The analysts agreed, further, that religion was an enslaving and repressive power which did far more harm than good. In books like *The Future of an Illusion*, Freud presented psychological theories which "explained away" religion and rejected theological values. Perhaps it was not surprising that numerous Christians greeted these views with a cool reception, to say the least, and refused to take psychoanalysis seriously.[3]

Since the time of Freud, others have championed his cause. Some writers have claimed that in contrast to psychology, which is scientific and worthy of study, religious

ideas are arbitrary and hardly worth serious consideration. Others have decried the fact that religion arouses harmful guilt in people or enslaves men in rigid and repressive moral systems. Still other psychotherapists have rejected religion because they have seen so many pious people who claim to have answers for the problems of mankind but are themselves struggling unsuccessfully against difficulties, passions, and failures that are sometimes even greater than those of the unbelievers.[4]

Tournier does not try to deny what these secular psychologists have seen. From his own counseling experience he knows that many of their observations are accurate. What Freud and numerous contemporary therapists have failed to recognize, however, is that their view of religion is distorted. People with problems are not likely to present a picture of sane and authentic Christianity. Instead, these troubled individuals show a perverted form of belief which the counselor observes and incorrectly assumes to be typical of all believers. From this the therapist concludes that all religion is harmful and psychologically unhealthy.[5]

Why should a scientific psychotherapist listen to the distorted religious viewpoints of emotionally disturbed people and from this jump to the conclusions which cause him to reject religion in general? Such a procedure is certainly not very scientific. Neither is it consistent with the scrupulous honesty and "exemplary moral conduct" which Tournier justifiably claimed for Freud and many of his followers.[6]

To some extent the psychologists' rejection of religion stems from the fact that the basic values of science appear to be contradicted by the values of Christianity. Like most scientists and other people in our society, the therapist believes in the importance of self-assertion, personal aggressiveness, and the defense of one's own rights. He sees Christianity as a system which advocates self-denial, meekness, and a repression of all that is pleasurable. God ap-

pears to be a brake that restricts life and enslaves men.[7] Because he has never seen the real power of Christ in a life, the secular psychologist or psychiatrist has no awareness that Christianity is in reality a liberating force which can bring new joy and meaning to individual believers. Tournier does not deny that Christianity imposes some limits on people. Just as vines are pruned by the farmer, so are we cut back at times; but in both cases the ultimate result is fuller growth and greater fruitfulness. Like the secular therapists with their patients, Christ wants His followers to flourish and assert themselves. But the Christian believes that this blossoming of life is most effective when we are growing in accordance with the purposes of God.[8] The goals or values of the Christian and the psychologist may seem to be different, but in Tournier's opinion they are not so divergent after all.[9]

There is, in addition, another reason why religion may be rejected by many therapists. We live at a time when people feel very uncomfortable in the presence of religion. Many people don't want to face the issue of their relationship with God; so they push spiritual things out of their minds. Tournier has observed that when this happens religion is often replaced with superstition, skepticism, or dogmatism.[10] This occurs even among men of science—including, presumably, psychotherapists. They reject true Christianity but are left with an inner emptiness. It is a vacuum that in some lives is replaced with *superstitions* about telepathy, spiritualism, occultism, and other myths which "remind us of the decadence of Rome." Other people try to hide their emptiness beneath an attitude of cynical *skepticism*. This, Tournier believes, is the approach of Nietsche, Sartre, Camus, and the existentialist philosophers who proclaim that there is no God or that life has no ultimate meaning. This is the approach of many scientists who simply replace the God of Scripture with a god of chance or probability. This, Tournier might have added,

was the approach of Freud, who dismissed religion as an illusion and God as a nonexistent figment of man's imagination.[11] Often this kind of thinking leads to an intolerant *dogmatism*. The man who rejects Christianity often fills his emptiness and silences his inner doubts by clinging with fanaticism to some other doctrine. It may be a political doctrine or even some curious religious system. But it may also be a doctrine of psychology or psychoanalysis. The believer holds firm to his belief and feuds with all who think differently, be they therapists of other psychological schools or religious people—like Christians.

On the opposite side of this debate stand the believers who oppose or at least distrust psychology. To some extent this may be the result of jealousy. Many Christians like to think that they alone have the answer to men's problems; so it is threatening to have competition from psychologists, especially when the psychologists are sometimes more successful than the church in helping people. In Tournier's view, however, the real causes of friction are deeper. Religious people often fear that psychology contains a dangerous threat to true faith. Psychologists appear to deny sin or guilt, to undermine Christian morals, and to explain religious experience as being due to psychic impulses rather than to the divine influence of God. In addition, there is fear that psychology preaches a doctrine of human salvation—a view that men can solve all their problems by self-assertion and without any need to depend on the power of Jesus Christ.[12]

Tournier reports that he thoroughly understands such fears, but he is equally forceful in denying that this is a true picture of psychology. On the contrary, Tournier writes that in his opinion any conflict between psychology and religion is more apparent than real. It results from the fact that people misunderstand the real issues. Theologians and psychotherapists are not working against each other. They

are both concerned with helping troubled people and they both use the same methods of listening, sustaining, comforting, and guiding.

Instead of denying sin, a psychological theory like psychoanalysis confirms the Christian teaching that "there is none righteous, no, not one." As for the idea that secular therapists sometimes encourage their patients in immoral behavior, Tournier reports that he has never had proof of this ever happening.[13] Over and over again Tournier's books repeat the message that psychology and religion are not in conflict despite apparent evidence to the contrary.[14] Instead of battling each other, these two influences should seek to learn from each other and to cooperate in understanding or helping men who are in need.[15] A good place to begin this mutual understanding is with a consideration of the strengths and limitations of science.

Science and the Bible

Tournier was once visited by a doctor's wife who had become very concerned about her husband. This man had become so engrossed in his medical practice that he had deserted his friends, neglected his family, refused to rest, and had let his body become run down, tense, and overly tired. "I don't know what is on his mind," the worried wife reported, "but I have the impression that he is heading for disaster." The lady went on to describe a serious illness that her husband had had several months previously. Even with the best of medical treatment the disease lingered on; and when the doctor was finally released from the hospital, he refused to take time for convalescence but immediately threw himself into his busy work schedule again.

At the wife's request, Tournier wrote a note to this physician and a few days later the two men got together to talk. "All day long I advise my patients," the doctor lamented, "but I am incapable of regaining peace of mind

and health of body myself." Conscience-stricken and plagued with guilt feelings about a series of past moral failures, the man had tried to forget his problems by plunging into work. He knew that his body was weakening, but he continued with his incessant activity, hoping that this would enable him to earn more money and to remove some financial debts which he had kept hidden from his wife. He had longed to tell someone about his inner anguish but until the talk with Tournier he had not had the courage or opportunity to do so.[16]

In treating a case like this Tournier believes that we must begin by making two diagnoses: one of them scientific, the other spiritual.[17] The scientific diagnosis is objective. It involves careful observation of the symptoms, a consideration of what has caused the disease, and a logical decision about the most effective treatment techniques. When the overworked doctor felt ill, this scientific diagnosis had been made by an excellent medical team in the hospital. But the patient had not responded very well because his doctors had neglected to make the spiritual diagnosis which was also needed. This was what Tournier did later. He attempted to listen in order to learn the real and hidden meaning of the illness. Tournier discovered that his doctor friend viewed the sickness as a punishment for past failures. His was more than a physical illness that could be diagnosed scientifically and treated by drugs. It was, in addition, a spiritual cry that asked for understanding and pleaded for release from an inner torment.

Tournier has a great respect for science and scientific techniques. He calls these "a precious gift from God" which enable us to better understand the world and to help our fellowmen. When students ask Tournier for advice concerning their professional careers, he tells them to get "the most thorough scientific grounding the university can provide."[18]

But in itself science is not enough. It is able to describe

the natural influences on man which we discussed in chapter 3, but it can say nothing about the supernatural causes of man's behavior. It can explain how disease affects a body but it cannot say why men must suffer. It can answer questions about how the law of gravity works but it has no answer to the question of why there is such a law. It can describe men whose lives have no meaning but it cannot tell them how to find a purpose for their existence. It can analyze an emotion like fear but it cannot free men from being afraid.[19]

For a long time, people have been very impressed with the capabilities of science. Tournier quotes one writer who passionately declared that science alone can solve man's problems and remove the unhappy situation that exists in the world today. Many people believe in a religion of science, but this in itself is a hopeless religion. Valuable as it is, science can give only a limited view of reality. It can never really be objective (as an externally revealed body of truth can be objective), and in spite of claims to the contrary it is not morally neutral. Consider, for example, the tendency of scientists to exclude religious faith from their investigations. This, Tournier believes, is a biased decision which has neither logical nor experimental justification.[20] Science, therefore, gives only a partial view of man and his world, even as a scientific diagnosis gives an incomplete picture of a patient's illness.

One of Tournier's medical colleagues, Dr. Aloys von Orelli, a psychiatrist from Basle, Switzerland, once presented a paper at a Bossey conference in which he speculated about the future of science.[21] Historically man used all kinds of magic in an attempt to influence spirits and drive away evil forces. These techniques were abandoned when we moved into the era of scientific solutions. Here man has attempted to view nature objectively and to look for rational empirical answers to his troubles. But as we

have seen, science—like magic—does not have all the answers. So what do we do now? Some men cling to a scientific approach, desperately hoping that rational solutions will yet be found. Others, as we will see, are slipping back to a belief in magic and occultism. There is, however, a better way. It is to move into an era of integration where the findings of natural science will be fused with the supernatural truths of Biblical revelation. We need, Tournier writes, a spiritual renaissance in science. This is not a casting aside of technical skill or scientific methodology. It is instead a fusion of science and the Bible. These are not in conflict, Tournier states, neither do they confound each other. Instead they are two ways by which we can know truth, and together they give a more accurate picture of the universe than either could give alone.[22]

The Problem of Magic

The suggestion that we should give serious consideration to the teachings of the Bible is immediately rejected by many modern men. For them it would be a step backward to seriously believe in God or spiritual things. These beliefs might have been all right during the primitive era of man's development, but it is confidently argued that mankind has now been able to leave superstitious religion behind as we have grown into the modern age of science.[23]

Although some people may prefer to think that science has delivered humanity from a primitive belief in magic, Tournier's counseling experiences have convinced him otherwise. "I am always astonished," he once wrote, to see the "childish superstitions" that even educated people accept. University teachers and professional men, for example, have come to Tournier clutching their horoscopes and fully expecting that this information would assist the counselor in his work. Others have shown that they gullibly accept the foolish remarks of palmists or fortune tellers. Some people are even like an engineer Tournier once met. This

man claimed that people in his profession were the only scientists who were truly objective. But then he began to talk about his personal life, his unfaithfulness to his wife, and his visit to see a clairvoyant who predicted that the wife would soon die so that the whole problem would straighten itself out. The engineer had believed this implicitly and was reading books on astrology while waiting for the fateful prediction to come true.[24]

In the early 1950s, long before the current revival of interest in occultism, Tournier wrote that belief in magic was far from dead. He challenged the claim that science had delivered us from naive superstition and he boldly asserted that the only difference between modern and savage man was that the former pretends not to accept magic while the latter openly stated his belief. In Tournier's opinion a widespread acceptance of astrology, horoscopes, luck, spiritualism, and other forms of superstition can do great harm to the society.[25] Belief in magic, he writes, "subjugates whole peoples, muzzles the critical spirit, crushes independent thought, unleashes the partisan passions of mobs, their delirious enthusiasm, their wild acclamation of a dictator whom they deify . . . implants in whole sections of humanity such prejudices with regard to each other, that all objective discussion becomes impossible."[26] Most amazing of all, science itself has taken on a magical prestige. People often talk about "scientific miracles" or the "wonders of science" and there is widespread belief in the view that science has the power to liberate man from all his problems. Such a view, Tournier concludes, is a magical myth which will not hold up under careful examination.[27]

What is the reason for this modern interest in magic? To answer this question, Tournier suggests that we look at the primitive man whose belief in occultism was so strong. Confronted by a world which he did not understand, the savage at first felt afraid and powerless. It was from this

fear and confusion that magic arose. Man is surrounded by good and evil forces, these savages concluded. If we are to survive we must guess the intentions of these supernatural influences. We must discover signs from them, find ways to please them, and drive away those that would bring us harm. Wrong as they were, these primitive superstitions gave meaning to their world. There were no skeptics among the people in the tribe. Everybody believed in the spirits and everyone diligently practiced the tribal magic.[28]

When science came along, it brought an attitude of skepticism. As we have seen, it encouraged people to ignore philosophical or theological speculations, directing attention instead to what could be observed by the scientific method. Nevertheless, like the early savage, scientific man is left with questions about the meaning of things. Since science has shown that it can give no answers, people are looking somewhere else and many are moving back to the primitive ideas of a prescientific era. Perhaps it seems surprising that educated people should so readily accept the superstitions of the past. According to Tournier, however, error is easier to bear than uncertainty. It is easier to be wrong but secure in your erroneous convictions than to be floundering in confusion.[29]

Some people have concluded that the Bible is just another book of magic. On the contrary, Tournier shows that Scripture consistently condemns magic of every kind. This is because people who accept magic really want to have power over supernatural forces. It is man's sinful attempt to control his own destiny by rejecting the true God and by replacing Him with second-rate substitutes. The Old Testament prophets resisted magical practices and so did Jesus.[30]

Regretfully, many Christians have not made a similar rejection. Like everyone else, the believer would like a magic wand that could charm away the problems of life.

Thus he sometimes develops lengthy lists of non-Biblical superstitions that he sets alongside his Christian faith. Many people believe, for example, that wearing a cross, repetitiously reciting a Bible verse, or attending church consistently somehow gives one special powers or immunity from problems. Tournier was once visited by a lady who had traveled all the way from Canada to see him. Seated in his office, the visitor stated that she had come to ask for healing by the laying on of hands. "I do this very rarely," Tournier explained, "and it is only with people whom I know well and with whom I have counseled for a long time." The lady left sadly and as he watched her go Tournier felt a great sense of inner discouragement. She had come asking him to perform an act which in her opinion was a Christian form of magic. Tournier believes that when people hold and express such views they are giving support to the widely held error that true faith and magic are the same.[51]

In Tournier's opinion, the Christian must reject all forms of magical superstition and submit himself in complete obedience to God.[52] This submission is the answer to the problem of magic. It is also the answer to that inner void which drives many people to seek magical solutions in the first place.

Determinism, Free Will, Sin, and Suffering

At one time, early in his career, Tournier received an urgent call to come to the home of a very distressed lady. She had married thirteen years previously and had become the mother of a little girl. When the marriage failed after a couple of years, the young mother decided that she should come with her daughter to live in Switzerland. They had few possessions and very little money, but the mother's sole consolation was the daughter who was showered with a jealous and possessive love. One day this daughter went to the mountains with some relatives and fell into a raging stream. Exhaustive searches were made but the little girl was gone forever and someone had to go back to tell her mother.

When he arrived at the house Tournier observed a scene of grief such as he had never seen before. The mother would listen to no one and she refused to be comforted. Running around the house, shouting, cursing, crying, throwing herself on the floor, rolling on the bed, and striking herself, she demanded that people go away and she screamed for the return of her daughter.

It was a long time before the woman came to grips with her loss. To make matters worse she soon learned that her former husband had remarried and had fathered another child who was now alive and well. Tournier had to break this news to the patient and she found it very difficult to accept. Eventually, however, the lady became a Christian. She discovered that total commitment of her life to God was the only way to handle her grief and fill the emptiness in her life.[53]

In working with this lady, Tournier most often asked the question "Why?" Why had life been so difficult for this woman? Why had she undergone such suffering? Why had she lost her only child, while her somewhat irresponsible husband was happy with another family? Was God trying to punish this woman? Were her troubles the inevitable result of some past sin?

Questions like these are frequent in medical practice and Tournier has tried to answer them in his books. There are, he suggests, two opposing explanations for the problem of suffering. The first of these is the answer of *determinism*. This is the view that everything in life is determined. Suffering, sickness, thoughts, accidents, sin, and religious beliefs—each of these is caused by prior influences over which the individual has no control. Freud clearly believed in determinism and so do most scientists including psychologists. This is a basic foundation on which

science rests: all events are determined by prior causes and these causes are what the scientist tries to discover.[34]

This view of determinism presents us with a moral dilemma. If every event is caused, then it is foolish to assume that man can be held responsible for his problems and behavior. Don't talk about "sin," the determinist says. Sin implies that people are to blame for their actions, but this is impossible if everything is determined. Criminals shouldn't be punished, the determinist continues; they should be treated as patients who are victims of an unfortunate heredity or upbringing.[35]

At the opposite extreme is the notion of complete *free will*. This view states that men are free and responsible for their behavior. If we succeed in life it is because of our own efforts. If we have problems it is our own fault. Some people even go so far as to state that each individual is to blame for the sickness that comes into his life. When you or a loved one are sick it is because you have sinned, the argument goes. If you don't get well it is because you haven't renounced your moral failures.[36]

The problem of determinism versus free will is very important. It is a basic issue of conflict between science (which is largely deterministic) and religion (which usually acknowledges free will). It has moral implications because determinism calls for leniency with offenders while the doctrine of free will demands punishment. It even influences our understanding of human behavior and our procedures in counseling. Do we assume that the patient cannot do anything about his problems or is it possible for him to change by his own efforts?

In practice, most people vacillate between the two extremes. The psychologist in the laboratory believes that all behavior is determined, but he becomes a believer in free will when his children start acting up in the evening. The researcher gives causal explantions for events in the world; but, if he is honest, he reaches a point where causes can

no longer be found and he must yield to the view that some things appear to be uncaused. The man who fails or commits a crime proclaims that this was because of the unfortunate events that had determined his actions, but the same man claims that his successes and accomplishments are due to his own free efforts.[37]

In Tournier's view, the only way to resolve this problem is to adopt a third and more practical point of view. This is the assumption that there are at least four causes of behavior. First, many of our actions are determined by causes that can be easily observed by objective scientific methods. Second, there is the behavior that is caused by inner hidden influences which the therapist can uncover but which the individual who acts has difficulty in seeing by himself. Third, there are supernatural or "transcendental" causes, such as the influence of the Holy Spirit or of the devil. These forces cannot be observed by science but they are significant nevertheless. Finally, there is the effect of the individual's free will with which he determines many of his actions, including whether or not he will sin.[38]

Disease and suffering entered the world at the time of the Fall. In a sense, therefore, disease is the result of sin. But it is wrong to conclude from this that sickness and suffering are always caused by sin in the patient's life.[39] The lady whose marriage broke up and whose daughter drowned may have brought on some of her own problems, but we can no more assume that her intense suffering was solely the result of sin in her life than we can conclude that her former husband was happy because he had not sinned.

The scientist therefore can continue to look for the causes of natural events and behavior. Likewise, the Christian can also acknowledge both the supernatural influences on behavior and the moral responsibility of free men. Tournier suggests that we should even adopt what he calls a "reversed attitude" to life. Too many people seem to think

"the other fellow is responsible for his sin because of his free will but I, of course, am not responsible because my sinful behavior has been determined." A better alternative, Tournier says, is to think that "the other fellow is not responsible so far as I can tell, but I am responsible and must confess my failure to Jesus Christ."[40] This keeps us from criticizing others and it encourages us to freely acknowledge our own sin before God.

Psychology, Religion, and Mental Illness

When Tournier was on the West Coast of the United States he was invited to speak at a meeting of physicians and ministers. In planning for this lecture the organizers had decided that no doctor could attend unless he was accompanied by a clergyman, and that no clergyman would be admitted without a physician. This was an arrangement which pleased Tournier greatly because it brought together, in equal numbers, two groups of professionals that are frequently far apart.

"Doctors and clergy are a little afraid of each other," Tournier wrote after returning from his lecture tour. They exchange cordial smiles but each feels a little inferior in the presence of the other. Theologians are afraid of showing their ignorance about medical matters and doctors are uncomfortable talking about religion. The minister is afraid that his convictions will be mocked by the doctor who in turn fears that he might be condemned as a materialist or infidel if he reveals his religious views. Each, Tournier believes, is critical of the other and each suspects that the other is critical of him.[41] This mutual criticism is especially visible when the doctor and minister are both concerned about the problem of mental illness.

Let us begin with the viewpoint of the doctor. Since the time of Freud, and probably before, medical men and psychologists have complained that religion has been a chief cause of mental illness. Many parents, for example,

convince their children that Christianity consists of endless taboos and formal rules which must be rigidly followed. They are made to feel guilty over their sexual urges, condemned because of their failures, and inferior because they do not have the faith or devotion to live a completely separated life. Such moralizing, Tournier believes, comes from a religion of human invention. It is a religion that frightens and crushes people instead of freeing them. It causes neurosis instead of removing tension from a life. It sweeps away spontaneity and joy by creating drudgery and a boring devotion to duty. It arouses confusion rather than clarity, especially when parents hypocritically say they believe one thing but show by their behavior that they really believe something different.[42] The confusion is even greater when churches reject the Bible as an absolute standard and propose instead that every man can decide for himself what is right and wrong. Great psychological difficulties can arise, even among the most ardent of believers, when the Biblical message is ignored and the view is put forth that salvation is by man himself, "by his reason, his own virtue, his own pretense of living guiltlessly."[43]

Tournier believes that these psychologists and psychiatrists who criticize religion are partly right. For many persons in our society, religion *is* bad; it is, as Marx claimed, "the opiate of the people." Very often it serves as a crutch to support those who are unable or unwilling to stand alone. It can paralyze people in fear or weakness and it sometimes provides both a refuge and an escape from the problems of life.[44]

Doctors often see this harmful influence in the work of hospital chaplains.[45] "All our patients are worse after the chaplain's visit," a doctor once remarked to Tournier. These men often create feelings of guilt in the patient, fail to understand the delirium or confused thinking that often characterizes the mentally ill, become too dogmatic in their

religious views, do not take the time to listen to patients, and often weary them with long and complicated theological discourses. A more fundamental complaint of doctors is that pastors and priests often give no answers to the practical moral dilemmas that concern so many patients.

On the other side, clergymen have numerous grievances against doctors. Often these concern the personal characteristics of professional men who are too authoritarian, moody, mercenary, or lacking in respect for patients and colleagues. More often complaints deal with the issues we discussed earlier in this chapter—the psychologist's denial of sin, his cynical criticism of religion, his tendency to treat moral problems as being unimportant, or his encouraging of people to pamper their instincts.[40]

In Tournier's opinion we must recognize that religion presents a dual characteristic. When it is an unhealthy religion it creates fear, stifles an individual, provides an unrealistic escape from problems, and brings psychological disaster. A "religion of grace," on the other hand, can liberate men, release them from the bondage of guilt, deliver them from neurosis, produce better psychological equilibrium, and create more stable personalities. In short, the religious message can either provoke mental illness or serve as a healing agent.[41] The psychologist and clergyman, therefore, must learn to work together. They need a frank exchange of ideas, a desire to help rather than to hinder each other, and a willingness to share together something of their personal problems and their most intimate difficulties.[42]

It is not easy for the psychologist and theologian to work together like this, but the attempt to bring reconciliation is important. It can benefit both the professional men themselves and the mental patients or others whom they treat. At times a patient may be "cured" by either psychology or religion alone, but there are other times when this doesn't happen. Every psychiatrist, for example, has seen patients who have looked for religious cures only to discover that religion by itself was unable to remove the psychological difficulties. Clergymen, on the other hand, have often seen evidence of the failure of psychiatry or psychology. In such cases psychotherapists and clergymen can often work together to bring healing. Sometimes psychological treatment enables a patient to disentangle himself from unconscious motives so that he is then freer to experience a truly liberating religious conversion. In other cases, a religious experience frees a person from his guilt or from the binds of some vicious circle, making him more open to the further influence of psychotherapy.[43] In these situations the techniques of natural science and the powers of supernatural religion combine to bring healing. To be really honest, Tournier would add, this is what happens in every kind of healing. The power of God works through the skills of men to bring change, whether or not the men recognize that the healing power is divine.[44]

Guilt and Grace

Guilt is a topic which is of equal interest to both psychologists and theologians. In the opinion of some writers it is *the* place where psychology and religion meet:[45] the point at which there is both the greatest conflict between these two fields and the most pressing need for integration.

Tournier devotes a whole book to the subject of guilt. He begins with an impressive picture of the extent to which this emotion is present in our society. None of us is free from guilt, he writes; it is a universal characteristic which we all experience at least periodically. Some people learn to feel guilty when they are very young. When parents shame their children and constantly criticize, it often happens that a guilt is instilled which persists throughout life. As adults we all have a tendency to make each other feel guilty by our mutual criticisms, disapproving looks, and unkind remarks. Consider, for example, how thought-

less comments spoken in anger or jest can create a deep and lasting impression. Tournier describes the guilt that was felt by a little girl whose grief-stricken mother once remarked, "Don't cry for your father. He died because you were not good!"[52]

Comments like these not only instill guilt, but they can also create feelings of inferiority. Tournier has seen these two characteristics together so often that he wonders if they always merge. "I do not think that a clear line of demarcation can be drawn between them," he concludes. "All inferiority is experienced as guilt."[53]

It should not be assumed that our guilt and feelings of inferiority always come from the remarks or suggestions of others. Often we make ourselves feel guilty when we waste time, procrastinate, do a slipshod piece of work, spend money unwisely, recognize that we are jealous or envious, yield to an unworthy impulse, or fail in some task. Even when they succeed, people sometimes feel guilty as they look at others who have been less successful. The man who is in good health, happy with life, financially stable, or enjoying an interesting vocation may feel a deep sense of guilt when he considers others who are sick, sad, poor, miserable in their job, or victimized by social injustice. According to Tournier we always feel guilty when a loved one dies, because we think of ways in which we might have acted differently while the dead person was still alive. In addition, there is a guilt which comes whenever we feel anxious. If, for example, a child is late in returning from school, his worried mother begins to feel guilty because she didn't warn him to return before dark or because she failed to insist that he get the brakes fixed on his bicycle. When the child later returns with happy tales about his dallying along the way, the mother feels guilty because she hadn't been more trusting of her son.[54] But think, also, how she would have felt if some harm had indeed come to the boy.

According to Tournier, guilt can be either recognized or repressed. When it is recognized we try to do something that will reduce the guilt and bring greater peace into our lives. For example, we confess our sins, complete a task which we had neglected, or become more diligent in our concern for others. Repressed guilt is more harmful. It leads to anger, rebellion, fear, anxiety, aggression, or a deadening of one's conscience. The person who represses his guilt fails to recognize his faults and he fails to change because the cause of his problems (the repressed guilt) remains unseen and unresolved.[55]

This brings us to what may be the most widely known idea in all of Tournier's writings: the distinction between false and true guilt. False guilt is that which arises because of the judgments and disapproval of other men. It is a man-produced guilt that comes when other people criticize us or threaten our self-esteem. In contrast, true guilt concerns our standing before God. It arises when we are disobedient to God or unwilling to depend on Him alone. This is not something that results from the criticisms of men. It comes when people "in their innermost hearts" experience reproach and judgment from God.[56]

It should not be assumed that false guilt is unreal and that true guilt is genuine. The distinction must be made on other grounds. False guilt is more psychological in nature; true guilt is spiritual. False guilt refers to our standing before men (including ourselves); true guilt concerns our standing before God. False guilt comes because of the superficial and unjust judgments of men; true guilt is the result of the perfect and righteous judgments of God. False guilt most often arises because of something we have done or failed to do. It is a "guilt of doing" which can create feelings of inferiority because of our actions. True guilt, on the other hand, is a "guilt of being." The person is more often guilty because of what he is, and

this leads to feelings of inferiority concerning one's basic nature.[57]

Men have found a number of ways for dealing with their guilt. As we have seen, they sometimes repress it, hoping that it will go away if it is pushed from conscious awareness. At other times we try to blame someone else for our faults so that we will not have to feel guilty ourselves. Another approach is to do what we can to pay for our wrong actions. In all sincerity men develop a host of rituals, religious rites, and systems of penance with the expectation that these will make up for sin and have a magical influence on God so that He will sweep away the guilt. But these are all false solutions and none of them work. Instead, they interfere with a true solution because they strengthen our self-righteousness which, in turn, can produce more rather than less guilt.[58]

The true solution is to recognize that our guilt has already been paid for. Tournier quotes from the Bible to show that God sent Jesus Christ into the world so that He might die in order to atone or pay for men's sins. Our guilt is removed because we have been "reconciled to God by the death of his Son . . . justified by his blood."[59] The only lasting solution to guilt, therefore, is that we accept the responsibility for our failures, genuinely acknowledge our guilt, confess our sins to God, and receive His genuine forgiveness. Thus, for Tournier, the answer to both false and true guilt is the grace of God. God removes the guilt of anyone who confesses to Him, just as He arouses guilt in some people so that they, in turn, will come to experience repentance and divine grace. Only then is guilt truly obliterated and its effects permanently removed.[60]

In Tournier's opinion, guilt is a topic which belongs at the same time to the science of psychology and the realm of religion. Professional counselors and theologians are both concerned about this but each is a little afraid

to trespass in the other's domain. As a result, guilt becomes an evacuated no-man's-land which each side respects but also avoids in order to prevent an open psychology-theology conflict. Tournier believes, however, that the psychologist and clergyman should boldly combine their forces in an attempt to free people from guilt and to lead them toward the only true solution: a personal relationship with God.[61]

Religious Experience

Throughout the course of history a number of devoted men and women have described what they felt when they entered into this personal relationship with God. Some people have experienced a great euphoria followed by a permanent and beneficial change in their personalities. Others have not had this original excitement and they may have seen no real transformation in their lives. Still others have changed for the worse. So enthused are they about their conversion that they have become tyrants, demanding that everyone else have the same experience and in the same way.[62]

In observing these differences, some psychologists have reached the conclusion that many of the so-called religious experiences are not religious at all. They are, instead, simply evidences of the psychological power of suggestion. To some extent, Tournier would agree with this analysis. He recognizes that suggestion and autosuggestion are both very powerful forces. He knows that they can bring disease, neurosis, or suffering as well as healing; and he is bold enough to acknowledge "without hesitation" that suggestion produces most of the psychological effects which appear when a person finds a new religious faith. But let us not assume, he continues, that suggestion is always the original *cause* of a religious experience. More often, suggestion is the *means* by which God brings a genuine conversion. God works in a supernatural way through His Holy Spirit to arouse the natural forces of suggestion. These in

turn influence a life and bring change. It is true that the power of suggestion is at work, but in authentic religious conversions this power is originally set in operation by God.[63]

For an illustration of this we could look at the topic of faith-healing. Although he feels uneasy when he is in the presence of "fanatical believers in healing through prayer,"[64] Tournier is nevertheless convinced that miraculous healing does occur. He realizes that many of his psychiatric friends dismiss miraculous cures as being merely the result of psychological suggestion; but might it be, Tournier asks, that the power of suggestion is used by God to bring healing? The doctor sees a cure and declares that it was due only to the influence of suggestion. The Christian looks at the same cure and recognizes that it comes ultimately from the intervention of God,[65] who used the force of suggestion as the means by which divine healing occurred.

As we have already seen, Tournier is a realist. He is not naive enough to think that the power of suggestion is always used by God and always influential in bringing healing. Sometimes Satan implants suggestions which accomplish his evil purposes. Sometimes the suggestion arises from our unconscious and brings results which may be either healthy or pathological. At other times men use suggestion deliberately in an attempt to manipulate the behavior and thinking of other people. Then there are times when individuals are changed without the influence of suggestion at all. In order to accomplish His divine purposes God often overlooks the law of suggestion and works through some other means to bring healing, conversion, or spiritual growth.[66]

Tournier believes that even though we can explain and understand some of the ways by which God works in men's lives, we must never lose sight of His supernatural nature or power. The influence of suggestion or some similar explanation will never really be able to account for

the virgin birth, Christ's bodily resurrection, His ascension, and many of His miracles. The sciences of medicine and psychology will never be able to explain why God heals in the first place or why He answers prayer.[67]

This topic of prayer is the last of Tournier's ideas that we want to summarize in this chapter. Some writers have suggested that prayer is really no more than introspection. It is, they believe, a way of talking to oneself which often is harmless but sometimes becomes a confused form of thinking "in which everything gets more and more muddled."

Tournier believes that this is a completely inaccurate picture. Prayer, he writes, is not a monologue; it is a dialogue in which we both talk and listen. It is a sure road for discovering ourselves and setting our lives in order. There is, to be sure, a danger that our prayers will degenerate into self-centered introspection; but the alert believer can soon sense when this is happening. His prayers are slipping, Tournier asserts, when he concentrates on himself instead of on God and when he listens to his own ideas but no longer seeks to know the divine will.[68]

Tournier has identified two types of prayer. The first is the prayer which has an object. It expresses a desire and involves our asking God for something specific. Such a prayer, Tournier notes, is quite Biblical,[69] although God sometimes chooses not to grant the requests that we bring to Him. The second form of prayer is that which has no object. It involves committing ourselves or others to God without making any particular requests. Jesus did this on the cross when He surrendered Himself into the hands of His Father.[70] This is the kind of prayer that gives us real hope for the future. Tournier would probably agree that it also brings a type of religious experience which is really genuine.

Evaluation

Tournier's knowledge of the English language is somewhat limited and he finds it very difficult to read books or articles that are written in English. Because of this, it was agreed that during our final interview he would be given an overall summary of this book and then certain parts could be verbally translated into French so that we could discuss them in more detail.

After listening to my outline, Tournier's first reaction concerned this chapter. "I'm very glad you decided to write about the integration of psychology and religion," he responded. "This is a part of my work which has always been of special interest to me." Modesty would prevent Tournier from saying or perhaps even realizing that this integration is also one of his most significant accomplishments.

Over the years there have been many attempts to integrate psychology and religion. Tournier appears to be familiar with much of this work and he freely acknowledges the contributions of previous writers. In one significant way, however, Tournier goes beyond much of what has been written previously: he tries to integrate psychology with a *Biblical Christianity* and not just with religion in general. As we saw in chapter 4, Tournier believes that the Bible contains the Word of God and that Christianity gives the most accurate picture of what God, man, and the universe are really like. Tournier, therefore, wants to integrate psychology with a Biblically based Christianity rather than with man-made religious systems. He believes that true psychology and true religion are complementary, not contradictory. With admirable enthusiasm he tries to convince others that integration is both necessary and possible, but it is this very enthusiam which sometimes causes him to try too hard and to make statements which are unrealistically optimistic.

It is true, as Tournier points out, that psychologists and Christians have many of the same goals and counseling

methods; but can we really conclude that conflicts between psychology and religion are more apparent than real or that misunderstanding exists primarily in the minds and imperfect understanding of people?[71] Or consider Tournier's view of psychology and sin. Undoubtedly psychoanalysis confirms the sinfulness of man; but what about the greater number of psychologists who conclude, with Carl Rogers, that man is basically good?[72] There are also the criticisms of God and believers which Freud puts forth so forcefully in *The Future of the Illusion* but which Tournier never mentions. Then there is his conclusion about secular therapists never encouraging immoral behavior. This is certainly challenged by the writings of a psychologist like Albert Ellis and the conclusion is even contradicted in one of Tournier's earlier books.[73]

Unlike many of his colleagues, Tournier realizes that we will never see a rapprochement between two feuding factions if both sides continue to hurl insults or criticisms at each other. In his desire to bring psychology and Christianity together, therefore, he wisely emphasizes the points of agreement and deemphasizes the differences. But one has the impression that the biggest differences are not just laid aside; they are glossed over with enthusiastic expressions of good will. Tournier is a good therapist and knows that this is not the way to solve a conflict. We don't reach solutions by denying that differences exist; this is something which at times Tournier seems to overlook.

In reading through Tournier's writings, I have been impressed by the fact that he often seems to be way ahead of the thinking of his time. His thoughts about magic are a good example. He published his most lengthy discussion of this topic back in 1951,[74] at least fifteen years before the great revival of interest in occultism which is now sweeping the world. And Tournier described magic for what it really is—the naive and childish superstition of

people who want to somehow control the powers of the universe.

When man moved into the scientific age he decided that he could control his destiny by the insights of science.[70] Now in a way that even Tournier did not foresee, people are becoming disillusioned with science. But this faces them with a real dilemma. They must either stick with scientific theories that are based on weak evidence or they must find a substitute. The substitute must be either God or some form of magic. Many men apparently prefer the latter, and Tournier has been trying to talk them out of this for over two decades.[71]

One aspect of the problem which Tournier seems to miss is the extent to which magic is Satanic. Anything that draws men away from God—like magic—is surely evil and of the devil. Undoubtedly Tournier would agree with this; but this is not emphasized, at least not in his books.

In the discussion of hospital chaplains, Tournier presents a picture which appears to be highly unfair. His criticisms of pastoral counselors may have been true in the past and probably they still apply to many pastors and priests. But within the past few years, great strides have been made in improving the sensitivity and counseling skills of pastoral counselors. This is especially so in America, where most seminaries now offer counseling courses and where national organizations are trying to improve the quality both of the pastoral counselors themselves and of the ministry they are having among those with spiritual needs.

In fairness to Tournier we should state that the pastoral counseling movement which has been so influential in America is not yet very important in Europe. Quite possibly Tournier is not familiar with many of the changes that are now taking place in the pastoral training of ministers. He has decided that, because of his age, he will never again visit the United States,[72] but if he was to do so

he would probably see changes in chaplains that would both delight and distress him. He would be delighted with the clergy's increased willingness to listen patiently, with their decrease in religious dogmatism, and with their greater appreciation for the needs of both mentally and physically ill patients. Tournier would be distressed, however, at the increasing tendency of pastoral counselors to reject or ignore the message of the Bible, to use prayer or Scripture simply as gimmicks in counseling, or to claim that pastoral counseling is really no different from other types of counseling which ignore men's spiritual needs. Perhaps the pastoral counseling movement could learn some lessons from the thinking of a nontheologian like Tournier.

Earlier in this book I have expressed my admiration for Tournier's treatment of guilt. His discussion of the prevalence of guilt, his indentification of the causes of guilt, his distinction between true and false guilt, and his strong statements about the grace of God as an answer to guilt are all worthy contributions to the continuing debate over this subject. Less desirable, perhaps, is Tournier's choice of the terms "true" and "false" to describe the two kinds of guilt. In one paragraph he carefully explains that these terms do not mean "real" or "unreal," but we might wonder if all of Tournier's readers understand this. Words such as "social guilt" and "religious guilt" might have been more meaningful to the general reader, but Tournier's terms are now widely used, whether their meaning is clearly understood or not.

Other writers in this field have distinguished between objective guilt and guilt feelings. It is possible, they say, to *be* guilty (objective guilt) but not to *feel* guilty (guilt feeling). The man who drives at eighty miles per hour through a sixty-five-mile per hour zone *is* guilty as far as the law is concerned but he may not *feel* any remorse

at all. But Tournier makes no reference to this distinction.

Tournier also says relatively little about forgiveness. Might it be, I once asked him, that people who are forgiven by God sometimes continue to feel guilty because they have not forgiven themselves or have refused to forgive others? Tournier agreed with this conclusion but he fails to deal with these issues in his book. *Guilt and Grace* is an excellent volume so far as it goes, but it leaves many questions about guilt still unanswered.[78]

We have now completed our survey of the basic ideas in the thinking of Paul Tournier. There remains only one more task: a consideration of Tournier's permanent contributions and the work which he is leaving for others to carry on. This is the topic of the last chapter.

Notes

[1] AL 208.
[2] PY 86, 88, 93, 134, 211; PR 42. The quotation is from WPBW 98 (Tournier's comments in the English edition of this book). Most of Tournier's books are attempts at reconciling psychology and Christianity. See especially his comments in PR 11, WPBW 97-98, PY 86.
[3] DCLB 66, HP 177, PY 96, PR 28-29.
[4] WPBW 28, GG 124-28, HP 211.
[5] SL 32-33.
[6] PY 86.
[7] SW 179, PY 90-91, FL 124, DCLB 140.
[8] MP 226-27.
[9] PY 92-93.
[10] WPBW 32-34.
[11] Sigmund Freud, *The Future of an Illusion* (Garden City, N.Y.: Doubleday Anchor Books, 1927).
[12] PR 9, 11, 12, 140; GG 128; PY 140.
[13] PR 140; RS 42; PY 93, 134, 210; HP 230; PR 18; GG 128.
[14] See, e.g., RS 42; SW 87; DCLB 63; RS 8, 103, 122, 126; AL 208; PY 86, 93; SL 24.
[15] PR 10, 11.
[16] DCLB 11-13.
[17] DCLB 13; MP 25.
[18] DCLB 13, 26, 28; PR 158; HP 55.
[19] SW 203; PR 24, 27, 41; DCLB 17, 101.
[20] WPBW 80-83, 91, 99.
[21] DCLB 129-32. Tournier has apparently been greatly impressed by von Orelli's thinking. During one of our interviews I asked Tournier what had most influenced his thinking about psychology. The first thing that he answered was "Aloys von Orelli."

[22] PR 237, DCLB 25-30.
[23] DCLB 96.
[24] PR 65, SW 67, DCLB 102.
[25] DCLB 96-103, PR 153.
[26] DCLB 103.
[27] DCLB 101.
[28] DCLB 87-88, 96.
[29] DCLB 104.
[30] DCLB 107-9, 111-15.
[31] DCLB 119. The examples of magic in Christians were suggested by Tournier during one of our interviews.
[32] DCLB 115.
[33] HP 143-46.
[34] PR 23-29, 113-14; WPBW 41.
[35] PR 113-15, DCLB 191.
[36] PR 115-16, DCLB 193.
[37] MP 26; PR 118, 126-28.
[38] PR 22-31, 113-24.
[39] PR 119-22.
[40] PR 127-28.
[41] PY 213-14.
[42] DCLB 66; AL 203; SW 180-81; GG 23, 152; PY 128; PR 59-60, 82.
[43] GG 127.
[44] PY 91; SW 185, WPBW 143, AL 201.
[45] PY 214-15.
[46] PY 215.
[47] DCLB 230; GG 152; PY 127; HP 274-75, 277.
[48] PY 134, 216.
[49] PY 8, 12, 29; GG 152.
[50] DCLB 207, HP 248-49.
[51] See, e.g., D. Belgum, *Guilt: Where Religion and Psychology Meet* (Minneapolis: Augsburg, 1970).
[52] GG 152, 9-24.
[53] GG 24.
[54] GG 25, 28, 33, 49, 37-39, 93, 42-43.
[55] GG 152.
[56] GG 63-71.
[57] GG 68, 88, 116-18.
[58] GG 142, 174-80.
[59] GG 186; Rom. 5:9, 10.
[60] GG 142, 158, 182.
[61] GG 208, 167.
[62] HP 240, PR 89, 139-40.
[63] PR 139-51.
[64] Paul Tournier, foreword to Hazel B. Goddard, *Hope for Tomorrow* (Wheaton, Ill.: Tyndale House, 1971), p. xvi.
[65] GG 21; HP 273; PR 64, 159-60.
[66] PR 143-44, 156-60.
[67] PR 143, DCLB 207, MP 168-69.
[68] MP 168-69.

[69] Phil. 4:6.
[70] Luke 23:46. The two forms of prayer are described in Tournier's foreword to Goddard, pp. xxi-xxii.
[71] PY 93.
[72] Carl Rogers, "The Nature of Man," in *The Nature of Man in Theological and Psychological Perspective*, ed. Simon Doniger (New York: Harper & Row, 1962), p. 91.
[73] Compare GG 128 with HP 180-81.
[74] In the French language edition of DCLB, The problem of magic is a topic which comprises about one-fifth of that book.
[75] Personal communication.
[76] My final interview with Tournier came one day after he had returned from a three-day conference dealing with magic and the Bible Tournier was the main speaker at the conference. Clearly this is a topic that still interests him.
[77] Personal communication. Tournier has been invited to return to North America on several occasions but he believes that such a trip would be too tiring to a man of his age who already has had one serious heart attack.
[78] I have discussed this further in a chapter on guilt in my book *A Psychologist Looks at Life* (Wheaton, Ill.: Key Publishers, 1971), pp. 54-67.

chapter 8

the legacy of TOURNIER

Several years after the end of World War II and during the early days of the Communist regime, a young Rumanian doctor named Bernard Harnik decided to leave his native country and emigrate to Switzerland. As he prepared to move, Dr. Harnik was approached one day by a devoted Christian who wanted to make a request.

"When you get to Switzerland," the man asked, "do you think you could travel to Geneva? I want you to go there and seek out Dr. Paul Tournier. Tell him that his books have been a great inspiration and that he is one of the first people I want to meet when I get to heaven."[1]

Surely it is realistic to assume that there must be a great many others who would share the sentiments of this Rumanian Christian. Tournier's books have inspired and influenced innumerable people. Most would not agree with everything that he writes or thinks, but it is difficult to remain unimpressed with his perceptive conclusions, his deep concern for the needs of men, and his sincere commitment to Jesus Christ. Tournier's ideas have touched many lives and, in the words of one of his admirers, his

writings have left thousands of people permanently changed. Among these is Bernard Harnik, who carried the message of his friend from Rumania to Switzerland and subsequently began a friendship with Tournier which continues to this day.

Why has Tournier been so influential? What are his biggest and most lasting contributions? What is the secret of his success? Tournier has no answers for these questions. "They don't concern me!" he answered when I once raised them. His work has had an influence on people, this he admits, but he is reluctant to emphasize his success. "Nothing is more dangerous for a man than unlimited success," he has written.[2] Others are helped by our successes, but an individual man benefits most by learning from his failures and disappointments. In Tournier's opinion, the value of a man is not to be measured so much by his successes as by the way in which he bears his failures. Tournier has recognized that scholars might try to analyze, explain, summarize, and evaluate his work; but he is more interested in learning from his mistakes, living life to the fullest, enjoying his contacts with other people, and serving the God whom he expects to meet some day face to face.[3]

The Strong and the Weak in Tournier

A complete analysis of the weaknesses and strengths in the thinking of Tournier would be a monumental task. This man has expressed himself on a great diversity of subjects and surely every reader will agree with at least some of the conclusions in Tournier's books. But a man with convictions on a number of issues cannot please everybody. Some of the people who heartily accept parts of Tournier's thinking find that they are strongly opposed to other of his ideas. In short, Paul Tournier is controversial.

Psychoanalysts, for example, will appreciate Tournier's respect for Freud and praise for the techniques of psychoanalysis, but most could not agree with Tournier's belief

in the existence and influence of a living, personal God. Physicians and psychologists would have to applaud Tournier's strong emphasis on the importance of science and the need for competence in the use of scientific techniques, but many of these same professional people would be distressed by Tournier's insistence that we should sometimes leave science behind so we can consider the supernatural influences in a life. Ecumenical leaders can see an ally in Tournier when he praises the outcome of Vatican II and shows his willingness to have spiritual fellowship with people of all faiths, but he criticizes the World Council of Churches for trying to build a superchurch. Evangelical Christians are impressed by Tournier's strong emphasis on the authority of the Bible, the lordship of Jesus Christ, and the need for individual men to commit their lives to divine control; but there is strong disagreement with Tournier's apparent universalism and disbelief in eternal punishment. The casual reader enjoys Tournier's case histories and "folksy" writing style, but this is the very thing that causes many scholars to pass him off as someone who fails to make any significant contribution to the fields of psychology, theology, or counseling.

In my study of Tournier, I have been impressed by the boldness with which he proclaims his faith in Jesus Christ. I have appreciated Tournier's realism, his deep concern for people, his humility, his sincere honesty—especially about himself—and his description of both the strengths and weaknesses of science. At a time of life when people are commonly thought to be inflexible and rigid, Tournier shows a continuing willingness to consider new ideas and an admirable ability to respect the opinions of others. He has the courage to state and argue for his own convictions, but he is perceptive and kind enough to recognize that other people hold views which they too want to express.

In his earlier books, Tournier tended to give simplistic

and unrealistic solutions to people's problems.[4] Some might still accuse him of oversimplification, but through the years he has developed an increasing respect for the complexity of human behavior. He realizes that personal problems are not easy to solve and he confesses that he has had failures as well as successes in his own counseling work. At times Tournier tends to be idealistic in his views about mankind[5] and he sometimes reaches conclusions which are based on poor reasoning or sweeping overgeneralizations.[6] On occasion he appears to contradict himself[7] and he has been accused of stretching Biblical truths to fit his psychological theories.[8] Tournier has even added some criticisms of his own. "My friends think that I am too sensitive," he has written, and "that I generalize too much."[9] These are not major criticisms, however. They are weaknesses which undoubtedly exist in the writings of many prolific authors.

Tournier's ability as an author is one of his biggest liabilities and, at the same time, one of his greatest strengths. When I first read a book by Tournier several years ago, I was unimpressed. Like the student who was described in chapter 6, I thought that Tournier was disorganized, repetitious, rambling in his style, and too much inclined to give case histories or personal anecdotes. It is probable that many psychologists, theologians, students, intellectuals, or others still feel that way. More accustomed to highly organized and scholarly psychological books, these people read a little of Tournier's works and conclude that he is simply spinning tales or describing his own philosophy. Nonetheless these critics fail to realize that there is solid food for thought beneath the frothy frosting. At this point we should hasten to emphasize that Tournier's books get more meaty as they go along—the best tend to come later.

It is Tournier's anecdotal writing style which has made

his books attractive to so many people. "Books of wisdom are rare," a reviewer once wrote in his appraisal of Tournier's latest volume. That of Tournier always radiates a "halo of hope" for his readers.[10] The case histories, the descriptions of real people, the discussion of practical problems, and the frequency with which Tournier talks about his own experiences all demonstrate that he is a warm person, concerned about his readers, and overflowing with the hope that was noticed by the reviewer. In an age when men and women are disillusioned with science and tired of rational analyses, Tournier has appealed to people's emotions. He has shared of himself and written about the inner needs of men. He has been less concerned about logic or consistency and more interested in the longings of the human heart.

Tournier's illustrations are especially clear, relevant, and meaningful. We have previously described his analogy of the symphony orchestra and his picture of man moving through life like a trapeze artist in the circus. There are many more pictures like this. He once described people, for example, as being like circular saws which sometimes get dull. It takes time and effort to sharpen and reset a saw, just as it is time- and energy-consuming to meditate in an effort to sharpen one's mind. But in both cases the result is greater efficiency. Elsewhere he describes our relationship with God as being "something like a bout of fencing, with its succession of offensives, retreats, feints, and rallies."[11] Along with these down-to-earth illustrations is Tournier's picturesque language. He avoids complicated psychiatric or theological terms, preferring to describe people as having a "he who gets slapped complex" (for those whose lives are a succession of failures), as being "all-or-nothing types" (those who are perfectionists), or as suffering from a "fusspot complex" (those who fuss and worry over every little detail of their lives).[12]

Tournier's honesty and writing style undoubtedly con-

tribute to his popularity in North America, where he appears to be better known and more highly acclaimed than in his native Europe.[13] "Americans are more practical and down-to-earth," he suggested during one of our conversations. "They are less theoretical than Europeans" and thus more inclined to read Tournier's nonsystematic books. On both sides of the Atlantic and perhaps in other parts of the world as well, Tournier is often respected by professionals; but his works have had their greatest impact on the general public. For many people, it is likely that Tournier is the only name in the field of psychology that they recognize—or trust.

Some Permanent Contributions

What have been the most significant accomplishments of Tournier's life? In talking with people who know Tournier or know about him I have often asked this question. The answers were always thoughtful but varied enough to show that even Tournier's friends have differing opinions about his permanent contributions. Here we will consider only three. There may be others of equal importance, but from my perspective these are the most impressive of Tournier's achievements. They are a legacy which he is leaving behind; a challenge which he has thrown out for others to elaborate and further develop.

First, there is *Tournier's integration of psychology and Biblical Christianity.* In a very real sense, this has been Tournier's life work. In his counseling he has combined the latest findings and techniques of professional psychiatry with the practical truth of Scripture. His lectures and books —dealing as they do with topics like guilt and grace, loneliness and spiritual fellowship, faith and technology, sin and disease, science and the Bible, magic and religion, determinism and free will or "the gospel of psychology and the Biblical gospel"—are each concerned in diverse ways with the issue of integration. His writing style is

different, but Tournier's views on psychology and religion rank him with William James, Gordon Allport, and others who have written in this area. Among those who are interested in the relationship of psychology and a *Biblically based* Christianity, Tournier is ahead of all others. He has no peer or close competitor.

This does not mean that he has solved all of the problems. The field of psychology continues to raise some of the most challenging arguments that Christians must answer. "I will go on *telling* people that psychology and the Bible can and must be integrated," Tournier recently remarked; "but others will now have to *do* the integration."[14] Each of the issues that have been mentioned in the above paragraph, and others, must be dealt with in greater depth by future writers who are thoroughly familiar with contemporary psychology, completely committed to Jesus Christ, and firmly convinced of the truths of a Christianity that is solidly based on the Biblical revelation.

Tournier has done much to show how this integration might be done. He has clearly delineated some of the more important points of friction between psychology and Christianity, and has suggested ways in which the friction can be reduced.[15] He has demonstrated that it is possible to be firm in one's convictions but respectful of other people whose conclusions are different. He has shown that Christians need not remain on the defensive in their debates with psychologists, and he has effectively argued that the Biblical position is as intellectually respectable and in many points more logical than is non-Christian secular psychology. Tournier has also shown that psychology has much to say to contemporary man and that this modern science can be of practical value to people inside the church as well as those who are without.

Another permanent contribution is Tournier's *emphasis on the importance of involvement with other people.* A Swiss newspaper reporter once described how this em-

phasis characterizes Tournier's own life. "It appears to me," the reporter wrote, "that the great merit of Tournier . . . is his passionate concern for everything which touches man. For roughly thirty-five years he has been welcoming to his office those people who are searching for stability in life. He is not content to feel their pulse, listen to their heartbeat, and prescribe two or three medicines. He listens, he enters into the problem of the troubled person, of the tormented individual who visits. And with him he looks for the way out of the dilemma."[16]

Tournier's "passionate concern" for people directed him to practice a medicine of the person. It was this concern, perhaps more than anything else, which led to the founding of the Bossey conferences and to Tournier's active involvement in this movement over the years.[17] This interest and concern about people motivated Tournier to become a counselor, and it was surely one of the main reasons why he started writing books.

In his writings and speeches, Tournier has stimulated many of his medical colleagues to become more personally concerned and involved with their patients.[18] Early in his career he reached the conclusion that many modern doctors still treat their patients in a brusque and impersonal way. In place of this, Tournier has repeatedly proposed a medicine which is characterized by warm person-to-person contact between doctor and patient.[19] It is a type of medicine which applies to surgeons, pediatricians, and ophthalmologists as well as to psychiatrists and general practitioners.

It applies to other fields as well. In reading about the medicine of the person I often replaced the word "medicine" with the word "psychology,"[20] and Tournier's conclusions were still found to be very relevant. He would be in favor of theologians, pastors, dentists, lawyers, businessmen, housewives, and people of all other vocations becoming more personally concerned about the people around them.

In an article published several years ago Tournier wrote that "for all of us our Christian calling is to bear one another's burdens; thus to be a confessor is the task of all true Christians. Pray that your vocation will become a ministry," he urged, "for it is rare today to find people who have a real and humane concern for others."[21]

This emphasis on the need for people to be concerned for one another has been a predominant characteristic of Tournier's life and work in the past. It is an emphasis which influences people today and it will continue to have an effect as long as Tournier's books are read in the future.

Most of the people who buy and read these books would agree that *Tournier's practical guidelines for living* comprise a third permanent contribution. Throughout his writings, Tournier demonstrates that he has a remarkable ability to understand and portray the inner needs of men. So realistic and graphic are his descriptions that it would be virtually impossible to read through the Tournier books and not see oneself at least once or twice with disturbing clarity. His deep concern for people and his penetrating insight enable Tournier to show effectively, for example, how we can escape from loneliness, understand each other, overcome weakness, handle guilt, deal with sexual impulses, bear suffering, adjust to being single, discover a place in life, find adventure in our work, build a better marriage, become successful, experience real meaning in our existence, find God's will, live a better Christian life, mature spiritually, and learn how to grow old. In analyzing these and similar problems, Tournier often gives solutions that have proved to be practical and helpful for many people.

This practical emphasis extends even further. Doctors, writers, theologians, scientists, psychologists, and other professional people have found value in Tournier's discussions of such issues as the nature of dialogue, the need for honesty and confession in counseling, the contemporary

relevance of the Bible, or the necessity of scientific technology and Biblical Christianity to join forces in their attempts to relieve the suffering of individual people. Pastoral counselors and faculty members who are involved in training young ministers, doctors, or psychologists would undoubtedly benefit from an application of Tournier's view that good counseling requires both technical skill and deep faith on the part of counselors who "know how to pray and obey God in their own lives."[22]

Conclusion

In an article which was completed only a few days before this chapter was written, Tournier expressed the view that every man wonders, at times, if his life has any meaning.[23] This question concerns the teen-ager who is near the beginning of life and it concerns his father. It also interests the old person who asks, "Does my life have any meaning? Is there any purpose for me in my retirement?"

Looking back over the years, Tournier has concluded that life for him has been like a game of chess. It has been adventure with the risk of losing and the hope of winning. Unlike chess, however, the game of life can be played only once. Thus every move, every decision, every initiative can have an important repercussion on the game's outcome. For some people this is a paralyzing realization. So afraid are they of losing that they hesitate to move at all. Others seem to despair of winning, plunge into all kinds of insignificant activities, and never accomplish anything.[24]

The way to succeed in the game of life, Tournier suggests, is not to worry over every move or to cast all caution to the wind. Neither can life be a constant seeking after health, possessions, money, pleasure, and self-fulfillment. These are not the things that matter most.[25] What matters is that we listen to God, let ourselves be guided by Him, and face up to the adventure to which He calls us, with all its risks.[26] A man's struggle to succeed and his search for meaning, therefore, are really religious issues.[27] Each of us must ask if his own life is being lived in accordance with the great plan of God. It is only then that we can be assured of success, meaning, and real happiness in life.

During his long and fruitful life, Paul Tournier has shown innumerable people how to find this success, meaning, and happiness. In the future, as in the past, men and women will read Tournier's books and be helped. Many, he hopes, will also find a personal relationship with Jesus Christ and through Him discover that life can be a real adventure. It has been an adventure for Paul Tournier of Geneva, but the best he believes is yet to be. "I know," he writes, "that beyond the winter of death I shall see God face to face, and understand fully, even as I have been fully understood, from before my birth."[28]

Notes

[1] Personal communication with Dr. Harnik.

[2] AL 148.

[3] AL 42, 148-49; SL 63.

[4] As we indicated in chapter 3, Tournier himself has acknowledged that much of HP is oversimplified (see HP xi—"Author's Preface to the American Edition"). In the evaluation section of chap. 6, I have dealt with some of the seemingly unrealistic suggestions that Tournier makes in EL for the solution of social problems.

[5] As an example, see MG 32-33. Tournier proposes here that men have a need to give. The best businessmen, he implies, are more interested in giving than in receiving. They enjoy giving premiums, discounts, or gifts for children; and they like to feel that they are "bestowing a gift with their merchandise, adding again a kind word and a beautiful smile." This might describe some of the businessmen that Tournier knows, but surely there are a lot more who believe that it is more blessed to receive than to give.

[6] He concludes, e.g., that bull fights are religious rites that "doubtless possess the value of an atoning sacrifice" (GG 179), and that the majority of Roman Catholics who criticize their church do so because they feel guilty at having avoided confession (GG 151). See also WPBW 12. Does it follow from the syllogism that is presented there that "the son who loves and hates his father at the same time" is both right and wrong (i.e., involved in a neurotic conflict) but *healthy*?

[7] Compare, e.g., HP 21 ("A true spiritual experience . . . puts an

end to . . . conflicts") with HP 43 ("A religious experience, however profound, does not at one blow solve the problems of a person's life").

[8] In a personal interview, one of Tournier's colleagues reported that this criticism has been made more than once by some of the Bossey conference participants. An example might be seen in DCLB 231. Here Tournier concludes that throughout His ministry, Jesus never won over a Pharisee, "not even Nicodemus." This could be challenged, as could the conclusion in the same paragraph that Saul of Tarsus was "tortured by doubts: there went on within him a terrible conflict of a sort that might well arouse the interest of a doctor or a psychologist." In light of Rom. 7, this is possible but not as certain as Tournier implies.

[9] GG 105.

[10] Jean Rilliet, "Apprendre à Vieillir" (a review of the French language edition of LGO) *Tribune de Genève*, 26 January, 1972, p. 39.

[11] PR 179, GG 145.

[12] SW 124; PR 85, 87.

[13] During our time in Switzerland I was amazed at the number of people, including Swiss Christians living in Geneva, who knew nothing about Tournier or had never even heard of him. I was often reminded of the remark of Jesus that "a prophet is not without honor except in his home town" (Mark 6:4, ASB).

[14] Personal communication.

[15] Consider, e.g., his treatment of guilt and grace or the two gospels of psychology and Biblical religion.

[16] Rilliet.

[17] For many years, Tournier wrote a lengthy "invitation" to the Bossey conferences. These invitations not only described the program but they gave Tournier's background ideas on the topics to be considered at each meeting. I am grateful to Dr. Paul Plattner of Bern, Switzerland, for loaning me his file of these background invitation papers.

[18] In a personal discussion, Tournier acknowledged that his ideas had probably influenced other doctors. Several medical men with whom I spoke in Switzerland agreed.

[19] MP 189.

[20] See, e.g., the middle paragraph of HP 269.

[21] Paul Tournier, "La Formation de la Personne," *Chantiers* 60 (Winter 1968-69), p. 33.

[22] HP 269. The whole passage in Tournier's book reads as follows: "The world does not need a new medicine: it needs doctors who know how to pray and obey God in their own lives. In such hands medicine, with all its modern resources, will bring forth its fruits in abundance." Although this clearly deals with medicine, I believe that Tournier's writings would justify my applying this to counseling in general.

[23] Paul Tournier, "La Tâche Spirituelle du Médicin Auprès du Vieillard," in *Manuel de Gériatrie*, ed. J. P. Junod, in press. Tournier expresses the same idea in an article entitled "There's a New World Coming," *Faith at Work*, December 1971, pp. 14-15.

[24] AL 43-44, 99-100, 136.

[25] PY 143-45.

[26] AL 153.

[27] Paul Tournier, "La Tâche Spirituelle du Médicin Auprès du Vieillard," in Junod, AL 180, DCLB 144.

[28] SL 63.

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index

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