

## Introduction

It is a great privilege to give this interdisciplinary lecture at the invitation of Professor Daniel David this year when we celebrate one hundred years since the formation of Romania as a modern state. Next year we will celebrate the centenary of Babeș-Bolyai University of Cluj-Napoca, an institution of tradition and academic excellence which was reborn in Greater Romania after World War I.

This lecture starts with a short section on faith, spirituality, and mental health. It will then focus on one of this university's most distinguished alumni, Petre Țuțea (1902-1991), an interwar diplomat turned prisoner of conscience during the Soviet occupation of Romania,<sup>1</sup> whose anthropological typology and integrative approach to psycho-pathology will be discussed. In this context I will propose a re-definition of health from a spiritual perspective, in relation to the British NHS model of healthcare and social welfare. A video clip with Țuțea's reflections on modern psychology is shown at the end.

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<sup>1</sup> See Alexandru Popescu, *Petre Țuțea: Between Sacrifice and Suicide*, Ashgate, Aldershot, UK, 2004.

## 1. Faith, Spirituality, Mental Health

### a. The 'Faith' Factor

Faith is a contentious subject in scientific discussions due to its mixed religious and secular connotations. Most religiously orientated therapeutic techniques have been developed by adding a religious dimension to secular therapy.<sup>2</sup> Mindfulness meditation is now used as a secular therapy extracted from Buddhist psychological traditions: having lost its original association with esoteric beliefs, religion, and a capacity attainable only by certain ('enlightened') people, mindfulness is now translated into measurable terms of empirical psychology.

Today religious beliefs are seen as an optional, largely irrational extra with little benefit to wellbeing. Those who do argue for the importance of faith in wellbeing often do so by reducing faith to quantifiable variables.<sup>3</sup> This is also the approach of leading research institutes such as the Templeton Foundation and the National Institutes of Health in the United States.<sup>4</sup>

In its broadest sense, 'faith' has similar meanings to 'trust' and 'confidence', though its religious connotations remain prominent. However, whereas faith in an omnipotent God expresses commitment to a religion which, if it is up to what it claims, is purportedly reliable but totally demanding, secular faith (e.g. interpersonal trust or self-confidence) is faith in fallible human persons and processes that do not purport to be totally reliable. The New Testament letter to the Hebrews gives a succinct definition of 'faith': "faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1, Berean Literal Bible). I believe this can be applied to both religious and secular faith, and goes beyond the kind of rationalised versions of religious ritual included by Western universities in secular courses (e.g. mindfulness meditation and mandala kits rooted in Buddhist tantric traditions).<sup>5</sup>

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<sup>2</sup> However, there are therapies informed by Abrahamic religions, such as therapeutic prayer. See the *hesychast* 'prayer of the heart' in Orthodox Christianity; and the *Mi Sheberakh*, a Jewish prayer for those who are ill, convalescent or recovering from accidents: this has a holistic view of humankind and prays for physical cure as well as spiritual healing, asking for blessing, compassion, restoration, and strength, within the community of others facing illness as well as all Jews, all human beings.

<sup>3</sup> See, for example, Dale A. Matthews with Connie Clark, *The Faith Factor: Proof of the Healing Power of Prayer*, Penguin Books, New York & London, 1999.

<sup>4</sup> For a thorough discussion on the psychology of faith and a narrative review of evidence-based therapeutic efficacy of faith-informed therapies, see: David M. Foreman, 'The Role of Faith in Mental Health Management: Philosophy, Psychology & Practice', *B. J. Psych. Advances*, 23 (6): 419-425, Nov. 2017.

<sup>5</sup> For evolutionary and cultural perspectives on the nature of rational and irrational beliefs, and adaptive coping in the face of stressful life events, see: Daniel David, Steven Jay Lynn & Albert Ellis, *Rational and Irrational Beliefs: Research, Theory, and Clinical Practice*, Oxford University Press, Oxford, 2010.

Religious faith is nearly always centred around communities, and performs a role in social cohesion and authority; but it also constitutes an intrinsic part of ourselves. Psychoanalysts and humanists consider faith to be a human trait. As one's overall 'default' attitude on life, faith is a private, often emotionally charged factor which can both help and hinder the therapeutic alliance. Faith as a human trait rarely features in conventional secular discussion of the 'placebo' or 'opiate' effect of religious belief, or indeed any form of belief, in the therapeutic process of particular clinical conditions.

Part of the difficulty of involving faith in therapy and treatment is the dynamic nature of the most personal aspects of faith. Religious conversion is perhaps the most powerful example of this and the most difficult to approach. The process of religious conversion, whether sudden or life-long, can occur unexpectedly, perhaps in times of upheaval, and can involve a sense of awe, reassurance and renewal.<sup>6</sup>

#### *b. Spirituality*

Spirituality itself is not easy to define for, according to Mental Health Foundation (a British charitable organisation founded in 1949), it means different things to different people, and people express it in various ways. Spirituality may be:

- religion or faith
- meaning and direction in life, sometimes described as personal 'journey'
- a way of understanding the world and our place in the world
- belief in a higher being or a force greater than any individual
- a core part of identity and essential humanity
- a feeling of belonging or connectedness
- a quest for wholeness, hope or harmony
- a sense that there is more to life than material things.<sup>7</sup>

Some of these definitions overlap or seem to include each other, while others seem quite distinct. People may develop and express their spirituality through:

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<sup>6</sup> In his classic book, *The Varieties of Religious Experience*, William James, one of the founders of qualitative research and modern experimental psychology, considers how religious conversion can cause profound changes in the personality. Following the work of Sigmund Freud, whom he met, William James recognises that subconscious forces play a defining role in our personal lives, even when we have no conscious awareness of them. However, whereas Freud regarded the unconscious, if not well-ordered, as potentially disruptive within the psychic life, James tended towards Carl Gustav Jung's view that the "collective unconscious" could play a redemptive role in life. Hence, conversion re-orientates the individual around a new centre of previously submerged value. This is not to deny that conversions are possibly deluded. They may all be hallucinatory. James' phenomenological methodology was not to judge: it was carefully designed so as to ensure his own religious views did not distort the qualitative accounts of his subjects.

<sup>7</sup> <https://www.mentalhealth.org.uk/a-to-z/s/spirituality>

- religious practices such as worship, prayer and reading religious texts
- coming together as a spiritual community
- living by certain values
- rituals: burning incense, wearing particular clothes, eating particular foods.<sup>8</sup>

A distinction is commonly made nowadays between religion and spirituality, the former problematic, the latter 'a good thing'.<sup>9</sup> And again, as with faith, there is a difference between secular and religious forms of spirituality - religion involving recognition of a reality beyond anything knowable purely through empirical observation and aesthetic or emotional experience.

Attempts to eradicate religious faith as illusory have proved uniformly dire. Experiments to remove the spiritual dimension from the human person have ranged from the Communist programmes of re-education (through torture, forced labour, isolation and indoctrination) we saw in the Soviet Union and Romania, to the re-education camps we see now in China<sup>10</sup> and North Korea.<sup>11</sup> An extreme example of this 'de-spiritualisation' was the Romanian orphanages of the Ceauşescu regime, 'slaughterhouses of souls' in which it is thought some half a million children were raised and 'educated' in conditions of, at best, mere utterly depersonalised sustained physical existence. Under the dictates of mandatory reproductive policies reinforced by Decree 770/1966, motherhood became a state duty:

The foetus is the property of the entire society (...) Anyone who avoids having children is a deserter who abandons the laws of national continuity.<sup>12</sup>

So declared the 'father of the nation' and of all Romanian children, who were to become the 'new men', keepers of the Motherland. Ceauşescu's re-constitution of quasi-soulless humans as 'conscious builders of the Communist future' entailed the dissolution of any 'inner person' and the grafting of a 'new man' onto a depersonalised, 'autisticised' self.<sup>13</sup>

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<sup>8</sup> Abridged and adapted from <https://www.mentalhealth.org.uk/a-to-z/s/spirituality>

<sup>9</sup> In England, spirituality is recognised as having major importance, e.g. in the schools' National Curriculum. We should also acknowledge the continued funding of NHS hospital chaplaincies, despite strong pressure from certain quarters for this to be axed.

<sup>10</sup> 'China region gives legal basis for Muslim internment camps': <https://uk.news.yahoo.com/china-region-gives-legal-basis-134303549.html> (accessed 10 October 2018);

<https://www.vox.com/2018/10/24/18018282/china-reeducation-camps-ughur-muslims>

<sup>11</sup> <https://www.amnestyusa.org/reports/annual-report-north-korea-2013/>

<sup>12</sup> <https://alphahistory.com/coldwar/quotations-communist-leaders-ideas/> Cf. Gail Klingman, *The Politics of Duplicity, Controlling Reproduction in Ceausescu's Romania*, University of California Press, Los Angeles, 1998.

<sup>13</sup> The effects of this process on mental health in Romanian orphanages were studied by Sir Michael Rutter in the mid-1990s. Sir Michael wanted to study longitudinally Romanian orphans adopted by British families. At baseline his team assessed about 100 children and found that most of them displayed symptoms of autism. However, on reassessment several years after adoption these autistic features had almost disappeared, leading Sir Michael to propose 'quasi-autism' as a new diagnosis. The main clinical implication of the study was that "profound institutional deprivation results in unusual and specific psychopathologic patterns", see Rutter

### c. WHO Definitions of Health and Mental Health

The World Health Organisation was founded in 1948, following the devastation of the two World Wars and a collective desire to prevent future conflict on this scale. From its founding, it defined its terms in secular language<sup>14</sup> as a way of finding accord and common ground between nations, with no explicit reference to the spiritual dimension of fundamental terms such as 'health' and 'mental health':

Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. (*Constitution of the WHO, 1948*)<sup>15</sup>

In 1986, the WHO further described health as: "A resource for everyday life, not the objective of living. Health is a positive concept emphasizing social and personal resources, as well as physical capacities".<sup>16</sup> From this definition, a WHO definition of mental health was also worked out half a century later:

Mental health is not just the absence of mental disorder. It is defined as a state of well-being in which every individual realizes his or her own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to her or his community.<sup>17</sup>

Following the US National Institutes of Health, last year the British Government updated its definition of mental health as follows:

Mental health includes our emotional, psychological, and social well-being. It affects how we think, feel, and act. It also helps determine how we handle stress, relate to others, and make choices. Mental health is important at every stage of life, from childhood and adolescence through adulthood.<sup>18</sup>

Again, it is hard to identify a spiritual dimension of mental health in such definitions.

### d. Spirit, Soul, Body

*Theological approach* Personal growth is an essential part of health, mental health and wellbeing. The idea of personal growth can be understood in different ways, but

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M, Kumsta R, Schlotz W, Sonuga-Barke E, 'Longitudinal studies using a "natural experiment" design: The case of adoptees from Romanian institutions', *JAACAP*, 51(8), 2012, p. 769.

See also: <https://www.balliol.ox.ac.uk/events/2017/november/16/soviet-supermen-and-the-autistic-state>

<sup>14</sup> Eric Fromm coined the WHO definition of health. His paper 'The Humanist Concept of Mental Health' was presented at the "Primas Jornadas Universitarias pro Salud Mental" on 6<sup>th</sup> November 1961 at the UNAM in Mexico City. The English text was published for the first time in *Fromm Forum* (English Edition), Vol 6, 2002, pp. 3-7.

See <https://www.scribd.com/document/17105831/The-Concept-of-Mental-Health-Erich-Fromm>

<sup>15</sup> [https://www.who.int/governance/eb/who\\_constitution\\_en.pdf](https://www.who.int/governance/eb/who_constitution_en.pdf)

<sup>16</sup> <https://www.medicalnewstoday.com/articles/150999.php>

<sup>17</sup> *Strengthening Mental Health Promotion*, WHO, Geneva, 2001 - Fact sheet, No. 220.

<sup>18</sup> <https://www.mentalhealth.gov/basics/what-is-mental-health>

here I want very briefly to explore it from a Christian perspective as a kind of dynamic of wholeness. In the New Testament, St Paul seems to suggest that each human person possesses spirit, soul and body:

Now may the God of peace Himself sanctify you completely; and may your whole spirit [*pneuma*], soul [*psyche*], and body [*soma*]<sup>19</sup> be preserved blameless at the coming of our Lord Jesus Christ. (1 Thessalonians 5:23)

This is a simple blessing at the end of St Paul's letter to the Thessalonians, but I would like to read it as an anticipation of a tripartite schema of the human person - as spirit, soul, and body (*pneuma*, *psyche*, *soma*) - later developed by some of the Church Fathers such as St Gregory Palamas.<sup>20</sup> This is not to divide the person into three parts. Although materially palpable and researchable, even the body is difficult to define since, against simplistic mind-body duality, physical processes have been shown by some contemporary philosophers to give rise to consciousness. According to one of them: "We know that the brain is causally responsible, in some way or another, for consciousness – but we remain utterly baffled by how its fatty, yoghurt matter could be up to the task."<sup>21</sup> And of course in the light of quantum physics, even the very nature of 'matter' is at present beyond our comprehension.

Scientists and theologians alike have explored consciousness and life, with widely varying answers and hypotheses. Among Christian theologians, the spirit-soul-body interaction remains the subject of ongoing debate. The *pneuma* as spirit and the *psyche* as soul are especially difficult to differentiate, even within the New Testament<sup>22</sup> where they are sometimes used interchangeably. They are interconnected (e.g. the soul can have spiritual properties) but somehow separable,<sup>23</sup> though it is only within the power of God to truly distinguish them. For, "the word of God is living and active, sharper than any two-edged sword, piercing until it divides *soul* from *spirit*, joints from marrow; it is able to judge the thoughts and intentions of the heart." (Hebrews 4:12)

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<sup>19</sup> Onians considered this schema arose because the ancient Greeks believed the 'soul' resided in the lungs: R.B. Onians, *The Origins of European Thought: About the Body, the Mind, the Soul, the World, Time and Fate*, Cambridge University Press, Cambridge, 1988.

<sup>20</sup> M. Edmund Hussey, 'The Palamite Trinitarian Models', *St Vladimir Theological Quarterly*, 16:2 (1972), 83-89.

<sup>21</sup> Tim Crane, 'How we can be: Approaching the mind-body problem with more than a 'simplistic brain's eye view'', *Times Literary Supplement*, May 26, 2017, No 5956, p. 8. Crane suggests that consciousness is not to be found in the immaterial Cartesian substance, or "in the folds of the fatty tissue of the brain – but in the human person or organism. To say this is not to give a solution to the mind-body problem, but rather an invitation to focus on the inescapable reality of the psychological: our thoughts, experiences, memories, imaginings and so on. We will make no progress at all until we move beyond the simplistic brain's eye view."

<sup>22</sup> See, for example, Barclay Newman, *Greek-English Dictionary of the New Testament*, Deutsche Bibelgesellschaft, Stuttgart, 1971, pp. 145 & 201.

<sup>23</sup> For the use of *pneuma* and *psyche* in pre-Socratic philosophy, see <http://lkti.lt/athena/pdf/2/16-28.pdf>

*Clinical approach* Etymologically, psychology can be understood as a science of the soul: *logos* of the *psyche*. Yet in the *Oxford Dictionary of Psychology* there is no entry for 'soul' (only 'soul talk', 'a non-technical name for Black English vernacular'). There is, however, a separate entry for 'psyche' defined as, 'the human mind or soul'; the adjective 'psychic' is defined as:

1. Another word for paranormal, or sensitive to paranormal or spiritual phenomena, influences, or forces. (...)
2. Mental as opposed to physical.<sup>24</sup>

In spite of recent developments in the scientific and philosophical study of human consciousness,<sup>25</sup> the same dictionary still defines 'psychology' as:

The study of the nature, functions, and phenomena of behaviour and mental experience. Much of modern psychology focuses on behaviour rather than the mind, and some aspects of psychology have little to do with the mind (...)<sup>26</sup>

In Bruno Bettelheim's *Freud & Man's Soul*, the author describes his shock at reading Freud, whom he knew in German, in the Standard English (American) translation: Freud often uses the word *Seele* (soul) as well as *psyche* (the Greek word for soul); but the English translation of his Complete Works, authoritative throughout the English-speaking world, only uses 'mind' which is nearer to the German *Geist*.<sup>27</sup> Bettelheim argued that this profoundly affects the whole of Anglo-Saxon psychiatry - soul and psyche have both been reduced to mind. We seem to have inherited a reductionist methodology for the study of these sciences which is not concerned with what the person as a whole might look like.<sup>28</sup>

In spite of the remarkable development of neuro-imaging in the last few decades, we would benefit from re-considering the difference between soul and spirit, as we struggle to identify causes for what we define as abnormal behaviours and mental health issues. Despite their problematic definitions, rediscovery of the soul and spirit

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<sup>24</sup> Andre M. Colman, *Oxford Dictionary of Psychology*, Oxford University Press, Oxford, 2003, pp. 596-597. (The same definition of the soul is given in the 3<sup>rd</sup> ed. of Colman's ODP, current online version 2014.)

<sup>25</sup> See for example, *The Boundaries of Consciousness: Neurobiology and Neuropathology*, ed. by Steven Laureys, Elsevier, Oxford, 2005.

<sup>26</sup> Colman, op.cit., p. 600: "the English word *psychology* first appeared in 1693 in Steven Blankaart's *The Physical Dictionary: Wherein the terms of Anatomy, the names and causes of Diseases, chyrurgical Instruments and their Use; are accurately Describ'd*: Blankaart refers to '*Anthropologia*, the Description of Man, or the Doctrin concerning him [which is divided] into Two Parts; viz. *Anatomy*, which treats of the Body, and *Psychology*, which treats of the Soul' (p.13, italics in original)".

<sup>27</sup> Bruno Bettelheim, *Freud & Man's Soul*, Chatto & Windus, Hogarth Press, London, 1983, pp. 70-77. One of Bettelheim's major points is that whereas Freud uses ordinary German words, the *I* and the *it* (*ich/es*), for instance, the English creates a language (ego/id etc.) peculiar to psychoanalysis (pp. 53-61). For a 'Freudian slip', Freud used *Fehlleistung*, which literally means 'an achieved error', a typical German combination of ordinary words that could be understood at least lexically by anyone. By using Greek *parapraxis*, the English version creates a kind of hieratic language for the initiated (p. 87).

<sup>28</sup> This reductionist approach does not necessarily reflect an upstart materialism, but two different traditions of similar ages. Both Jaspers and Jung, for example, use the term 'psychic', the former seeing it as irreducibly human.

in our person would extend and enrich the study of human resilience and response to extreme adversity. Thus, another form of experiment designed to re-model the psyche – with a different (materialist) ‘pneuma’ – took place in the Romanian Gulag, where the spiritual connections between faith and mental health were tested and proven in political dissidents like Petre Țuțea.

## 2. Petre Țuțea’s Existential Ladder



*Petre Țuțea (1902-1991)*

Born in 1902 in Muscel County into the family of an Orthodox priest, Țuțea was a state scholar at Lyceum Gheorghe Barițiu in Cluj-Napoca (between 1920 and 1923). He took a Master’s Degree in Law (1928) and a Doctorate in Administrative Law (1929) at King Ferdinand I University in Cluj-Napoca.<sup>29</sup> An economist and diplomat until World War II, the young Țuțea embraced the atheist ideology of Marxist-Leninism as an agrarian corporatist technocrat. The National Revolution Manifesto which he initiated and co-authored in 1935 reveals his shift toward a right-wing ideology.<sup>30</sup> After his visit as an economic negotiator to the Soviet Union in 1940-1941, during the 5-month period of the National Legionary State, his ideological move from Left to Right was completed as he started to understand the barbarism

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<sup>29</sup> Țuțea initially started training to become a medical doctor here under Prof Victor Papilian, but his notorious ‘inability to draw an egg’, as he put it, made it impossible for him to pass the anatomy exams.

<sup>30</sup> Sorin Pavel, Petre Țuțea, Ioan Crăciunel, Gheorghe Tite, Nicolae Tatu, Petre Ercuță, *Manifestul Revoluției Naționale*, Tipografia Miron Neagu, Sighișoara, 1935.

behind Stalin's propaganda. His thinking was to evolve further and broaden through the experience of prison and house arrest in the Romanian Gulag.

Following the Soviet takeover of Romania in 1944, he was arrested as 'an Anglo-American spy' (being a former diplomat with anti-Soviet views) and accused of 'conspiring to overthrow the social order'. He then spent 13 years in political prisons and 28 years under house arrest as a prisoner of conscience. His prison experiences between 1948 and 1964 – when he was the last political inmate to be released from the infamous Aiud prison in central Transylvania – tested not only his physical and psychological stamina but also his beliefs. His subsequent reflections on the power of Christian faith to sustain a person's mental and moral integrity, under torture and re-education, provide insights into the relationship between religious faith, health, and mental health. It was through prison and house arrest that Țuțea rediscovered his Christian origins.<sup>31</sup>

#### a. Table of human values

The extreme conditions and torture he was subjected to led him to seek a reference point of human normality; and in a world with an imprecise line between normality and abnormality, he found this in the person of Christ and his followers. Reflecting on the enormity of war and re-education through torture in 'corrective labour camps', he sees a spectrum of human types, which can be structured as a Christian anthropological typology along the tripartite *pneuma-psyche-soma* axis.

Țuțea proposes a 'table of human values', or vocational types, with Christ at the summit where the saint is raised toward union with God and received into the divine glory. Tempted as it is to see Țuțea's types schematically (as listed by me in the table below), these types are not to be understood as discrete and permanent categories, but possible stages on the way to what the Orthodox call deification in Christ (*theosis*).<sup>32</sup> At either end of the ladder are *homo religiosus* and *homo stultus* (stultified humanity), representing the two extremes of the vocational spectrum, *Imitatio Christi* and Communist atheism: the first leads toward humanity's restoration in the image

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<sup>31</sup> "I have been a kind of monk without a monastery. Mission is the dogmatic expression of vocation. My vocation has been that of a legislator, not preacher, nevertheless ***I have spread faith as the wind scatters microbes*** [my emphasis, A. D. P.]. In prison I enabled my comrades in suffering to see faith because only by means of their faith could they be saved from the huge temptation of the political prison where at every step you have an opportunity to betray faith and principles for a bowl of food." *Jurnal cu Petre Țuțea*, 1<sup>st</sup>. ed. with comment by Radu Preda, Humanitas, Bucharest, 1992, p. 46.

For abbreviations of works by Petre Țuțea referred to in this lecture: see [List of Abbreviations](#) at the end of this lecture (quoted from Alexandru Popescu, *Petre Țuțea: Between Sacrifice and Suicide*, p. xxviii).

<sup>32</sup> "The whole issue of values, from holiness to techniques of existence, should be thought of in vocational terms. (...) human types, justly defined, include: saints; priests; heroes; artisans – all professions; (...) and the harmful sinners." PROBLEMS, p. 205.

and likeness of God (deification); the other to an increase of what Țuțea calls 'self-desecrated humanity', dominated by a materialism that can only descend to self-centred sub-humanity.

References to the spiritual types presented below are scattered throughout Țuțea's writings. I have selected and assembled them as an existential 'ladder' (with implicit

### **Țuțea's Existential Ladder**

#### **Christ**

**The saint** is for Țuțea the ultimately normal - in the sense of normative- human being.

**The martyr/witness** lays down his life for Christ's sake and bears witness to the inner likeness of God, externalised by grace in his life.

**The Christian priest** "is consecrator of the Eucharist rather than mystagogue."

**The hero**, whether pagan or of no religion, is endowed with a gift of abnegation which leads him to lay down his life for his cause.

**The genius** is gifted by birth with extraordinary abilities and in Țuțea's view must be creative within the limits of Christian ethics.

**The talented (maker)** whose "professional vocation includes the whole scale of values from the genius to the artisan."

**The disabled:** 'Christ came for the salvation of all and in particular for the disadvantaged'.

**Ordinary people** have no special vocational gifts, but lead their life either well or badly in the role that befalls them.

**The sinner/ *homo stultus* / *homo Sovieticus*** covers the whole spectrum from atheist bigotry to religious fundamentalism.

reference to St John Climacus's 'ladder of virtues'<sup>33</sup>), but should stress that Țuțea was not a systematic thinker, and there is a danger, in trying to capture the protean nature of his thought, of creating an over-neat schema. This 'table of human values' (corresponding to the rungs of the ladder) is not to be understood hierarchically (e.g. the martyr is not 'inferior' to the saint, the genius is not 'less' than the hero in the economy of salvation): on the path of deification in Christ every person starts 'the road to Damascus' from a different point. Țuțea suggests we should understand typology in terms of calling.

<sup>33</sup> John Climacus, *The Ladder of Divine Ascent*, trans. by Colm Luibheid & Norman Russel, Paulist Press, New York, 1982: this is the most widely used handbook of the ascetic life in the Orthodox Church.

## Christ

**The saint** is for Țuțea: "placed at the head of the table of values, since he goes beyond the sensible world by his experience of the supernatural."<sup>34</sup> "The saint - who, rooted in eternity, sacrifices himself – becomes through sacrifice a witness and is distinct from the genius, from the talented person, and from the average person who are subjugated by time ..."<sup>35</sup>

**The martyr/witness** is a living reminder that Christians are allowed "access to the Absolute by means of faith".<sup>36</sup>

**The Christian priest** "is a consecrator of the Eucharist rather than a mystagogue,"<sup>37</sup> i.e. is to be distinguished from religious initiators into pagan mysteries. "Religious assistance should be offered to a human being whatever the circumstances. The priest's vocation is to console across every aspect of life."<sup>38</sup>

**The hero**, whether pagan or of no religion, sacrifices his life for the sake of posthumous glory, while the saint is inspired by faith in eternal life.<sup>39</sup>

**The genius** is "the supreme example of one spiritually endowed with unusual intuition, able to see interconnections and to acquire intellectual knowledge (...) The genius, however, is (...) a charismatic being (...) exceptionally gifted. Another form of vocation."<sup>40</sup>

**The talented (maker)**, as a professional type, includes the "whole scale of vocational values from the genius to the artisan."<sup>41</sup>

**The disabled** "cannot constitute so-called 'bio-social waste' (Vilfredo Pareto) because in Christianity they are saved by the simple fact that they are human beings [created in the image of God]. The Saviour came for the salvation of all and in particular for the disadvantaged who have come into the world by His will."<sup>42</sup>

**The ordinary person** has no special vocational gifts, but leads their life either well or badly in the role that befalls them.<sup>43</sup> It is important to remember that the ordinary

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<sup>34</sup> OLD AGE, p. 130. "The saint transcends what is human and socially banal, revealing the brilliance of steadfastness and opening a gate to the absolute." PROBLEMS, p. 76.

<sup>35</sup> OLD AGE, p. 129.

<sup>36</sup> THEATRE, p. 515.

<sup>37</sup> Alexandru Prahovara (Popescu), 'Intra-viu pe masa de operație' ['Interview on the operating table'], *Viața Medicală*, Bucharest, 6<sup>th</sup> April 1990, p. 3. See also SYSTEMS, p. 148: "The Christian priest is a theologian rather than a mystagogue, for mysteries are indecipherable and, by their simple ritualic presence, liberate human beings from cosmic captivity."

<sup>38</sup> THEATRE, pp. 60-61.

<sup>39</sup> THEATRE, p. 328.

<sup>40</sup> OLD AGE, pp. 127-128.

<sup>41</sup> idem, p. 129.

<sup>42</sup> OLD AGE, p.127.

<sup>43</sup> Petre Țuțea, 'Firimitori de la un festin interzis', interview by M. Bădițescu, *Altfel, Curier Literar de Târgoviște*, Târgoviște, February 1990, p. 4.

person, of whatever temperament, can become a saint. The 'type' of the saint may be in conflict with society's views of the normal and the good - even when those views are seemingly good and reasonable (*le mieux est l'ennemi du bien*). This is a crucial point to Țuțea's typology: civilization is not the same as the kingdom of heaven, much though builders of the New Jerusalem, whether communist or capitalist, tend to promote their version of the ideal society.

**Homo stultus**, exemplified in our time by **Homo Sovieticus**, typifies the malignantly crass and criminal stupidity which is responsible for those societies and communities that 'demonise' and destroy the saints and martyrs, "to eradicate religious beliefs through the 'protracted use of violence'".<sup>44</sup>

The ultimate positive type, that of the saint, is thus opposed at the other end of the scale by the destructive type of the sinner, including *homo stultus* and *homo Sovieticus* as its subtypes at the extreme end of the vocational spectrum. Țuțea believes "a human being cannot be defined entirely in terms of *soma* and *psyche*".<sup>45</sup> In his view grace and revelation are also essential: as spiritual beings we are related to our Creator whose original and eternal love is the root of all creation.

Is there anything for us now, in our pluralist, multi-faith, often secular world, that might constitute, at least in terms of conceptual structure, an equivalent of what Țuțea senses as being beyond body and soul? Țuțea speaks of a level of 'generic consciousness' uniting different aspects of human experience, in the relationship between oneness and multiplicity.<sup>46</sup> Wholeness is a relational process, in which "spiritual oneness is not apparent, appearances being active and various, determined by vocation; yet it constitutes the substrate of solidarity and utility of all human enterprise."<sup>47</sup> He sees hope, some sense of a *telos*, as essential to human vitality. For him that *telos* was Christian hope in the definitive revelation of truth at Judgement Day. Yet he often speaks of religious revelation in generic terms and ascribes value to the inner experience and critical thought and moral living of those who are not practising Christians.

For those who do not share his faith but are sensitive to humane values (whether religious, spiritual, or secular), there may still be a shared sense of some end purpose or meaningfulness in life which remains powerful. His friends included agnostics and

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<sup>44</sup> "Lenin regarded the elimination of religion as central to the socialist revolution, and put in place measures designed to eradicate religious beliefs through the 'protracted use of violence'(...) those who sought to eliminate religious belief through violence and oppression believed they were justified in doing so. They were accountable to no higher authority than the state", Alister McGrath with Joanna Collicutt McGrath, *The Dawkins Delusion: Atheist fundamentalism and the denial of the divine*, SPCK, London, 2007, p. 48.

<sup>45</sup> SYSTEMS, p. 242.

<sup>46</sup> "conștiința în genere, cuprinzătoare a speciei, înțeleasă prin relația dintre unul și multiplu, relație care privește omul și lumea", THEATRE, p. 196.

<sup>47</sup> "unitatea spirituală nu este manifestă, aparența fiind multiform-vocațională și activă; însă, această unitate constituie substratul solidarității și al utilității tuturor prestațiilor", idem.

non-religious people (like philosopher Emil Cioran, poet Oscar Lemnaru, writer Geo Bogza) whom he kept in highest regard as exceptionally talented, unassumingly compassionate,<sup>48</sup> and deeply spiritual individuals – suggesting that through a mystery common to us all there is hope for everyone at the Last Judgement.

### b. *Homo Stultus*

*Homo stultus* is in Țuțea's words the spiritually disordered man, including the wilfully ignorant or stupid and morally corrupt, who is inclined to knowingly harm or even destroy others in order to impose their will and ideology.<sup>49</sup> *Homo stultus* is a ubiquitous human type who perennially denies the existence of God and, "in his spiritual stupidity, applies the logic of facts"<sup>50</sup> to the domain of mystery, remaining captive to this world in which he acts mechanically, like a 'spinning top'.<sup>51</sup> The Communist torturer who believes that he acts rightly is *homo stultus* manifested as *homo Sovieticus*. The Christian victim who under torture abjures his faith, at least for a time, becomes *homo Sovieticus*.

Within the spectrum of atheist typology we must distinguish between the 'evil' atheist (an exemplar of *homo stultus*)<sup>52</sup> – who is, so to speak, actively indifferent ('spiritually dead'), has no moral beliefs, and could not care less whether God exists or not – and the 'good' atheist of righteous judgement - who, despite metaphysical denial of God, lives and acts according to the light of conscience.<sup>53</sup> The distinction between atheism and agnosticism is not something Țuțea seems to explore; but it raises important points about the nature of certainty and the creative stability of humble doubt. 'Unstable' is a common euphemism for mental ill-health, both in psychiatric practice and common parlance.<sup>54</sup> In Țuțea's view, "the saint, the hero, and

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<sup>48</sup> For example, Țuțea would always recall with gratitude that, immediately after his arrest in April 1948, Oscar Lemnaru (1907-1968), his best Jewish friend, had initiated a petition to be signed by prominent intellectuals in support of Țuțea's release from the political prison. See chapters 'Petre Țuțea' and 'Oscar Lemnaru', in Mihai Neagu Basarab, *Ultima boemă bucureșteană (1964-1976) urmată de Portrete de boemi*, Compania, Bucharest, 2018, pp. 120-131 & 132-141.

<sup>49</sup> In Țuțea's view, 'the stupid are guilty' insofar as they refuse knowledge, enlightenment, or the opportunity of learning from experience. In this they indulge their sinful state.

<sup>50</sup> SYSTEMS, p. 192. For a succinct definition see, PROBLEMS, p. 213: "The anti-religious man? *Homo stultus*."

<sup>51</sup> SYSTEMS, p. 193.

<sup>52</sup> There is a fine line between psychopathology and demonology, which is intuited by Țuțea in his reflections on spiritual stupidity. The spiritual dimension of psychiatry has to develop towards or be completed by the spiritual knowledge of pastoral theology. "God's decisions are mysterious: in the Christian world they are revealed to the enlightened and communicated to the unenlightened who can either accept or, through idiocy or satanisation, reject them." PROBLEMS, p. 117.

<sup>53</sup> For Țuțea this ultimately reflects, as the believer would assert, "the true Light which gives light to every man coming into the world" (John 1:9). In this, Christians are required to exercise discernment rather than judgement. Țuțea did not suffer fools gladly but he knew that at all levels of human society and in all areas (including the Church) we find *homo stultus*. Moreover, all individuals have elements of *homo stultus* within themselves. Only the saint perhaps achieves that liberation from stultified being that is God's desire for us all.

<sup>54</sup> Donald Trump's self-description as 'a very stable genius' perhaps does not quite match Țuțea's spiritual type of the genius. This flattering self-portrait is viewed as emblematic for the way Trump's White House is now "waging a daily assault on the public's sense of sanity, decency, and cohesion. It makes us feel crazy": Masha

the genius exist without the permission of society which is obliged to acknowledge them.”<sup>55</sup> However, he distinguishes the saint from the genius and the hero, whose exceptional vocational gifts and achievements do not necessarily lead to salvation:

In the Christian scheme of things, the saint embodies the sacred mystery of truth, comprising: ‘Divinity, freedom, immortality, and salvation’. No autonomous spiritual exercise leads to truth. The gate to the Absolute is opened by grace. In essence knowing is realised *ad majorem Dei gloriam*, like all that is true, good, and beautiful.<sup>56</sup>

Although Țuțea sees the only ultimately redemptive expression of spirituality as that of the Christian Church, his strong opinion is that salvation is a personal mystical reality. While admiring virtue, he insists that goodness goes beyond morality: “Excessive moral purity is the worst enemy of religion, because religion is founded not so much on morality as on adoration of God”.<sup>57</sup> It is ‘mystery’, rather than morality, that reveals the essence of our nature and is the basis of our common humanity:

...the *homo stultus* of our time is not irremediably lost because, alongside the achievements of science and technology, he is enveloped in mystery, and mystery is the form in which we are liberated from human limitation. Maybe this mystery awakens him to understand the limits of his capacities.<sup>58</sup>

In his writings Țuțea does not address religious fundamentalism and abuse. However, it is clear from all he writes that brute coercion is contrary to Spirit, and characteristic of *homo stultus*. Torture and forced re-education in the name of Christian ‘love’ is a work of *homo stultus*. Conversely there are ethical and spiritual systems – Epicureanism for instance – which, though atheistic, are not *stultus*.

### 3. Țuțea’s Approach to Psychopathology

#### a. *Homo Sovieticus, Mental Illness, and ‘the Divine Fool’*

Țuțea’s typology must be understood as a scale of typological spectra. As a human type, *homo stultus* for instance covers the whole spectrum from atheist bigotry to religious fundamentalism. The fundamentalist Christian or radical Islamist *homo religiosus* resorts to much the same ideological dogmatism that the *homo stultus* of

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Gessen, “‘Fire and Fury’ Is a Book All Too Worthy of the President’, *The New Yorker*, 7 Jan. 2018.

<sup>55</sup> APHORISMS, p. 79.

<sup>56</sup> BGMP, p. 201.

<sup>57</sup> Alexandru Prahovara (Popescu), op. cit., p. 3.

<sup>58</sup> OLD AGE, p. 138.

dialectical materialism used when re-educating misfits in the Soviet Gulag.<sup>59</sup> When Țuțea uses the phrase *homo religiosus*, he most frequently speaks of Christianity. However, his use of the word 'religiosus' rather than 'Christianus' reflects his sense of a universal conflict between religious faith and militant atheism.

Incapable of the sacrificial normality of *homo religiosus*, ruled by 'spiritual stupidity', *homo Sovieticus* is dysfunctional: he chooses 'not to be open to revelation'.<sup>60</sup> Țuțea sees in this attitude a 'crass stupidity' – i.e. the refusal to keep mind and heart open to divine revelation and inspiration – rather than guilt in the legal sense of a fault condemned by God. He suggests (with the Romanian philosopher Constantin Noica) that illnesses of the spirit, such as the condition of *homo stultus*, are different from those of the soul.<sup>61</sup> In his view, the soul can be conceived only as part of an undivided psychosomatic entity, which is 'the whole human being created in the image and likeness of God'.<sup>62</sup> Again, for him the human soul has no independent existence and can be understood only in terms of relationship with God:

The soul in itself is not an object of scientific investigation. Psychology studies the empirical data of consciousness and of the self, and the laws that govern them (...) Rational psychology claims that, through consciousness, we can know more than empirical data, and can, of ourselves, grasp reality in its proper nature and essence (...) [Such claims are based on] two kinds of elements: empirical data (the material of knowledge), and a priori forms [of thought]<sup>63</sup> (which, however, no experiment has been able to reproduce).<sup>64</sup>

Țuțea implies that the human soul gives unity to the human person and mediates it within the seamless coherence of the human and the divine in Christ.<sup>65</sup>

What of mental illness? A scholar who is mentally ill and talks nonsense is different from an ordinary person suffering from the same illness, yet the psychiatric significance of his speech is similar, according to Țuțea. However, if the Aristotelian *nous*<sup>66</sup> in the mentally ill is not clouded through denial of transcendence, they could

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<sup>59</sup> For an exploration of various forms of atheism, see John Gray, *Seven Types of Atheism*, Penguin, UK, 2018.

<sup>60</sup> *Jurnal cu Petre Țuțea*, p. 79. For a discussion on *homo stultus* as a dogmatic atheist, see A. Popescu, *Petre Țuțea: Between Sacrifice and Suicide*, p. 123.

<sup>61</sup> Noica even calls them 'maladies of the contemporary spirit': Constantin Noica, *Șase Maladii ale Spiritului Contemporan*, Humanitas, Bucharest, 1997.

<sup>62</sup> SYSTEMS, p. 203. Țuțea uses inter-changeably the words *suflet* ('soul') and 'psyche', emphasising etymologically the psyche as the object of study in 'psychology' and 'psychoanalysis'.

<sup>63</sup> "Forms of thought do not derive from facts or phenomena, because these are silent and uphold an order which comes from beyond them", SYSTEMS, p. 84.

<sup>64</sup> SYSTEMS, p. 201.

<sup>65</sup> SYSTEMS, p. 195 (italics added). "...the lack of a real soul - as an intelligent, affective, and volitional substance, and as a real unity of the psychosomatic human being and society - confronts us with a para-psychology".

<sup>66</sup> Manifestly people do have mental illnesses. However, Țuțea suggests that the higher part of the soul, corresponding to 'the image of God' in which everyone is created (Genesis 1:27), remains beyond the reach of psychopathological distortions, though it can be obscured by sin. This is consistent with Aristotle's use of the term *nous* (or intellective capacity) in *De Anima* II. 2 (413b) and Aquinas's distinction between *synderesis* (the

still be capable of apprehending the divine and thus be spiritually healthy. Țuțea distinguishes the psychopathology of psychiatrically ill people ('which assumes the existence of a sick soul')<sup>67</sup> from indifference to or rejection of divine inspiration (as in *homo stultus*), and also from the Pauline 'foolishness of God' which is 'wiser than men' (1 Cor. 1:25). The action of God in 'fools in Christ' [*nebuni in Hristos*], for example, supersedes human understanding and is not necessarily pathological, though it might be thought to be so by some psychiatrists.<sup>68</sup>

Mental illness is a pathological condition. We speak of 'the madness of the Cross' [*nebunia Crucii* - English convention prefers the less abrupt word 'folly'] as an exaltation of the Cross, that is, an overwhelming experience of it. But this shows that the word madness can be used not only in a pathological sense, but also metaphorically. However, one cannot speak of Jesus Christ's madness [*nebunia lui Hristos*].<sup>69</sup>

For some Christ is 'the divine fool',<sup>70</sup> and more than once Jesus was judged to be mad (Mk. 3:21; Jn. 10:19). Țuțea in no way suggests, however, that the mentally ill cannot be vehicles of God's grace. Mental illness is *not* a spiritual illness, the mentally impaired may still be open to God's grace - they too are made in the image of God. *Homo stultus*, by contrast, is spiritually sick and creeps into his shell of ideological aloofness - although even he can experience a 'road to Damascus' moment. Religious experiences are afforded irrespective of mental health or intellectual ability.

#### *b. Psychiatric Delusion and Spiritual Discernment*

Spiritual 'pathology' rejects the 'foolishness of God' in believers and seeks to define them as 'mad' in a psychiatric sense (corresponding to delusion, i.e. psychotic belief). In DSM-5, delusion is defined as a false belief that "is not ordinarily accepted by other members of the person's culture or subculture (i.e. it is not an article of religious faith)."<sup>71</sup>

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infallible ability to distinguish good from evil) and fallible *conscientia*. See *Quaestiones disputatae de veritate* 16.2; 16.3; 17.1; 17.2. See, respectively, Aristotle, *De Anima (On the Soul)*, trans. with introd. and notes by Hugh Lawson-Tancred, Penguin, London, 1986, pp. 158-161, and *Summa Theologiae* Ia. 79, 12. Țuțea insists on, and develops, Aristotle's argument that the human psyche has a capacity for reasoning. The materiality of the human psyche is 'of a different nature' from that accessible to the senses, PROBLEMS, p. 321.

<sup>67</sup> "To accept the idea of psychopathology is to assume the existence of an ill soul: under this appearance or arbitrary symbolism real physical-pathological conditions of the body can be disguised. Psychiatry becomes empty speculation if dysregulations described in its sophisticated language have no real base." SYSTEMS, pp. 193-194.

<sup>68</sup> Țuțea himself was named 'God's fool' by many of his prison mates, although he does not use the phrase 'fool in Christ'. For this 'paradoxical figure' of the Christian East see Kallistos Ware, chapter 'The Fool in Christ as Prophet and Apostle', in his *The Inner Kingdom*, St Vladimir's Seminary Press, Crestwood, NY, pp. 153-180.

<sup>69</sup> *Jurnal cu Petre Țuțea*, p. 79.

<sup>70</sup> Cf. section 'Imitators of the Divine Fool', in Ware, op. cit., pp. 171-172.

<sup>71</sup> *The Diagnostic and Statistical Manual of Mental Disorders*, 5<sup>th</sup> ed., American Psychiatric Association, 2013, Appendix, 'Glossary of Technical Terms', p. 819.

This remains a controversial definition, as it begs the question of whether or how far mainstream conventional belief can be wrong (e.g. classically the case of Galileo's support of Copernican heliocentrism – where in addition, as so often, personal and political dynamics were also in play). It further begs the question of what constitutes a 'culture or sub-culture' – must a sub-culture have, for instance, a minimum number of adherents? And it seems to ignore the scope for diversity of belief and individual experience within cultures (again raising the issue of interpersonal and power dynamics, which affect what is 'ordinarily' accepted within a group). In the last analysis *secular medicine cannot transcend its relativist definitions of normality*. Truly to understand the self of another person requires the 'discerning of spirits'.<sup>72</sup>

### c. *Political Power and Mental Health*

Above all, Țuțea's anthropology affirms the absolute uniqueness of human persons in their psycho-somatic, moral, and spiritual integrity. His typology is extremely personal, and his harsh attitude to atheism, equated with *homo stultus*, reflects his personal experience under the Romanian Communist system. I believe his approach, explicitly Christian as it is, can nevertheless speak to a wider audience. His understanding of what a person is – as more than pure mind or material body, as a being who can only truly be in relation to the other (*unus homo, nullus homo*) – speaks to a world in which too often the person has been stripped of all transcendence to become merely the agent or subject of power and often illegitimate political power.<sup>73</sup>

Western mainstream authorities' approaches to Islamist de-radicalization, for example, often reflect and reinforce unexamined attitudes that dismiss as delusional religious worldviews that are in fact coherent within other, or at least their own, politico-theological terms of reference. Islamist radical extremists may be rooted in nothing larger than their own intensely forced interpretation of Islam, yet within their own terms they are 'rooted'. De-radicalization programs address these radicals much as a therapist might address a patient as delusional or having an overvalued idea. Such an approach, based ultimately on the cultural and moral assumptions of the therapist, is highly unlikely to achieve its 'therapeutic' ends.<sup>74</sup> In Țuțea's words:

Utopias uproot our spirit from the reality of things as they are. To be precise this is not a matter of logic but of mental health. The moral order cannot be built on the basis of imaginary human beings but only on real human beings.<sup>75</sup>

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<sup>72</sup> In its original Pauline sense 'discerning of spirits' (1 Cor. 12:10) means recognising when people are taken over by demons.

<sup>73</sup> PROBLEMS, p. 247.

<sup>74</sup> Alexandru Popescu, 'Remembering the Lessons of Communist "Re-education": Does "de-radicalisation" risk the political misuse of psychiatry?', *Keston Newsletter*, No 24, Oxford, 2016, pp. 19-29.

<sup>75</sup> THEATRE, pp. 57-58.

## 4. Spiritual Health Re-defined in a Secular Context

### a. 'Fuzzy Fidelity'

Between the two poles of the faith spectrum (atheism and committed belief - whose extremes merge in the common subtype of *homo stultus*), researchers like Linda Woodhead, Professor of the Sociology of Religion at the University of Lancaster, also discuss the variations of religious opinions and beliefs among individuals who identify themselves as having 'no religion'. Woodhead coins the term *fuzzy fidelity* to refer to 'the religion of no religion',<sup>76</sup> the large numbers of so-called 'nones', i.e. people who don't conform to sociologists' neat-and-tidy categories of what a 'real' religious or atheist person should look like.<sup>77</sup>

But against the idea that there is a growing tide of hard secularism Linda's research finds that most 'nones' are not atheists. In fact atheism has been growing less than 'no religion'. Amongst the 'nones', 43% are atheist, 40% are agnostic, and 16% actually believe in God. Most 'nones' do not decisively reject God. What they reject is identification with a particular religion, and with the label 'religious' – especially when the question is worded to give a positive alternative (see table below).<sup>78</sup>

**Table: Linda Woodhead, 2014**

<i>Which, if any, of the following best describes you?</i>	Nones	All
A spiritual person	12%	15%
A religious person	1%	8%
Both spiritual and religious	1%	10%
I would not describe myself, or my values and beliefs, as spiritual or religious	67%	48%
None of these	17%	13%
Don't know	3%	6%

<sup>76</sup> Linda Woodhead, *The Religion of No Religion: Are the 'Nones' Religious, Spiritual or Neither?*, 6<sup>th</sup> annual Vincent Strudwick lecture, Kellogg College, Oxford, 22 November 2017.

<sup>77</sup> According to the UK 2011 Census, a quarter of the population have no religion. In Woodhead's 2013 YouGov survey an even higher proportion (38%) reported having 'no religion'. 'No religion' had – for the first time – become the identity of the majority (55%) of those aged 18 and 19.

<sup>78</sup> [http://faithdebates.org.uk/wp-content/uploads/2014/04/Linda-Woodhead-the-fuzzy-nones\\_.pdf](http://faithdebates.org.uk/wp-content/uploads/2014/04/Linda-Woodhead-the-fuzzy-nones_.pdf)

### *b. Spiritual Dimension of Health*

Given such multi-nuanced aspects of the human spirit, attempts have been made to introduce the term 'spiritual' into the WHO definition of health, but no consensus on the proposals has been reached. The WHO understands spirituality as:

an integrating component, holding together the physical, psychological and social components [of a person's life]. It is often perceived as being concerned with meaning and purpose and, for those nearing the end of life, this is commonly associated with a need for forgiveness, reconciliation and affirmation of worth.<sup>79</sup>

The understanding of spirituality 'with regard to the integration of physical and mental health with social and community care' was reaffirmed this year in the House of Lords by the Bishop of Carlisle, James Newcome, the lead bishop for healthcare, in a debate marking the 70<sup>th</sup> anniversary of the National Health Service:

Our word 'health' comes from an Old English word meaning 'wholeness', and the Old Norse version of that word meant 'holy' or 'sacred'. From the start, when churches and monasteries founded our first hospitals, healthcare has been understood holistically. There is a real sense in which our NHS should include caring for all aspects of well-being in all our people.<sup>80</sup>

### *c. Integrated Definition of Health*

It is by keeping in mind this comprehensive vision of social welfare on the one hand, and on the other the infinite nuances of human belief, as Petre Țuțea helpfully explores them and researchers like Linda Woodhead schematise them, that I dare to suggest that the spiritual be explicitly integrated into our definition of health. A more adequate – though still far from perfect – 'definition' might perhaps be worded thus:

*Health is a state of whole physical, mental (emotional, psychological, social), and spiritual well-being.*<sup>81</sup>

Such a definition admittedly begs the question of the nature of the 'spiritual' (particularly in relation to religion/faith), and how this manifests beneficially – given that there are clearly also destructive interactions, as of course there are also destructive physical and mental interactions. But it introduces a vital, albeit overlooked, dimension of human experience of being, not necessarily good in itself, any more than human existence as such: 'spiritual' refers to that unknowability within

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<sup>79</sup> WHO Technical Report Series (No.804), Geneva, 1990, pp. 50-51. See Brendan McCarthy, 'Why the NHS Needs Chaplains', 14<sup>th</sup> March 2011, <https://www.churchofengland.org/sites/default/files/2017-11/Why%20the%20NHS%20needs%20Chaplains.pdf>

<sup>80</sup> <https://churchinparliament.org/2018/07/05/in-debate-on-nhs-at-70-bishop-of-carlisle-highlights-importance-of-public-health-and-spiritual-care/>

<sup>81</sup> I am grateful to Professor Richard Swinburne, Emeritus Professor of Philosophy at the University of Oxford, for his guidance in formulating this definition of health.

the world of instrumentalist, controlled functional understanding that we see as our normal relational environment. It specifies wholeness, combining *pneuma/psyche/soma* within holistic health, while acknowledging that, *to confine our common reality prescriptively to an already established set of categories of understanding is to impose a management matrix upon the integrity of lived truth*. The 'definition' above accords with the National Institutes of Health description of mental health as including 'our emotional, psychological, and social well-being'.<sup>82</sup>

## 5. Conclusions

In the light of the integrated definition of holistic health proposed above, I would like to make three final points : first, to emphasize, with Țuțea, the need for 'the spiritual' (and spiritual qualities such as empathy and kindness) to be seen as integrally part of a true understanding of 'health'<sup>83</sup>; second, to invite inter- and trans-disciplinary scientists to explore the fascinating nuances and fruitful space between faith and doubt; and third, to affirm the personal and shared experience of joy-full "abundant life" (John 10:10), understood in a celebratory way as sacrament, rather than in purely practical, philosophical, or conceptual ways.

### *a. Integral Health and the Underprivileged*

Mahatma Gandhi is reported to have said: "The measure of a civilisation is how it treats its weakest members." In an age driven by automation and the shift in community formation to online networks, Țuțea's championing of the underprivileged – whether individual, community, or nation – reminds us that *humanity has a responsibility to raise its children as creative beings who, in their freedom of expression and action, retain empathy and compassion as part of their integral health*:

We have still to participate in the summits of superpowers, because their privileges remain as before, due to their scientific and technological primacy, their conquest of space, their wealth, the size of their populations, and their recent and more remote histories. Their material superiority claims 'values' that are gradually emptied of content (...) Science, art, and philosophy

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<sup>82</sup> Recognising the spiritual dimension of well-being involves a certain sensitivity to realities beyond the material aspects of our inner and outer world and a certain willingness to accept arguments about them. Of course one cannot actually *prove* there are any such realities. If 'spiritual' is to be included in the definition of health, there are perhaps some who will need persuading that there are realities beyond the observable which give meaning to life.

<sup>83</sup> Conversely, the apparently purely physical aspects of healthcare can, in the light of the Incarnation (not to mention existentialist and later philosophy), be seen as profoundly spiritual.

challenge their military arrogance, which is both ethically, socially, and politically damaging and spiritually sterile.<sup>84</sup>

As technologically advanced nations effectively impose policies of consumerism as a global agenda, political and religious establishments in both developed and developing countries often fail to provide hope for individuals and communities. Meanwhile violence increases, 'in a world of international relations where brute force continues to predominate.'<sup>85</sup> *Țuțea's Christocentric typology affirms the spirit and dignity of the whole creation against such abuses and the devastation wreaked by those who resort to violence.*

In his parables Jesus often refers critically to religious systems and political institutions, implicitly and sometimes directly challenging the establishment order of his time and of all time. For his part, developing his own vocabulary and 'oral style', Țuțea sought to follow his vocation as a Christian through preaching under the radar of the Securitate, instilling hope and faith in his audiences whether in concentration camps or gathered spontaneously in the streets and parks of Bucharest. His words continue to offer insights to those who care about the vital perspective of victims of the world's greed, contempt, abuse, inner insecurities, and violence – the perspective of the crucified. For Țuțea, the moral and political vacuum exposed by the collapse of Communism in the context of globalisation shows that humanity is incapable of providing its own order. His message is that *people need a reorientation toward God, a rediscovery of the sacred at the core of personal and public health.* This clearly is a challenge for an age in which traditional Christianity is questioned by young people searching for personal, political, and ecological solutions at a time of global crisis.

#### *b. Faith and Doubt*

A pervasive aim of any form of re-education is not only to alter or eliminate faith in God, but also to instil rigidity of mind to create puppets for the 'educators'. We tend to think of faith and unbelief as opposites, and such binaries become highly inflexible. But "*les extremes se touchent.*" The miracle story of the man who brought his troubled son to the disciples, and then to Jesus, for healing (Mk 9:24) inspired Țuțea and his followers to seek for spiritual power – against stultifying atheism – through acknowledgement of faith not as a heroic, superhuman correctness, but as something inextricably bound up with the reality of human frailty and fallibility: "*Lord, I believe;*" the anguished father cries. "*Help thou mine unbelief!*" At the same time, Jesus is adamant about the need for unshakable faith:

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<sup>84</sup> NUANCES, p. 28.

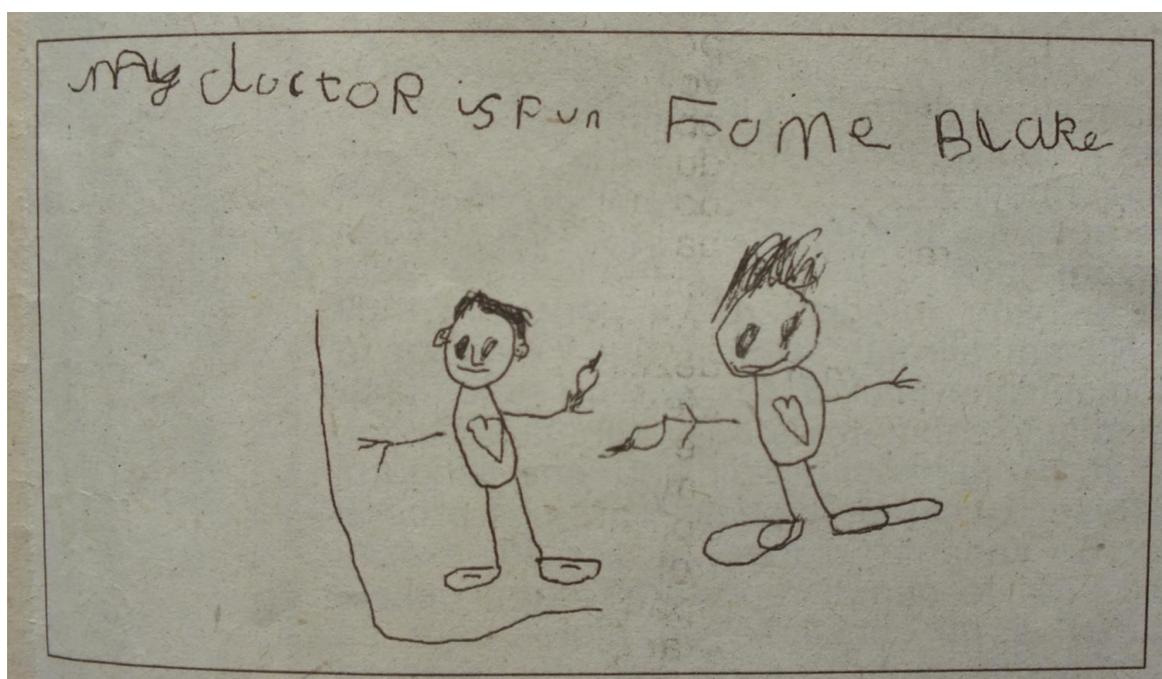
<sup>85</sup> NUANCES, pp. 28-29.

I tell you the truth, if you have faith *and do not doubt*... you can say to this mountain, 'Go, throw yourself into the sea,' and it will be done. (Mt 21:21)

Țuțea's writings correspondingly emphasise on the one hand the infinite nuances of being, beyond any dehumanising dialectic/systematisation, and on the other hand the absolute imperative of faith that sustained integrity under torture and persecution. In the wholeness of personal experience, these seemingly incompatible things are unified. There is a form of undoubting commitment in which 'belief' does not necessarily drive out 'unbelief'. *This area between faith and doubt is insufficiently explored, yet infinitely explorable and open to qualitative research and further interdisciplinary studies of human consciousness.*

c. 'My doctor is fun for me' – a Sentient Celebration

This holistic experience – in which the sacred character of the world is positively celebrated rather than implicit – is wonderfully expressed in this naïve art made by one of my former patients, a child aged 7. Entitled 'My doctor is fun for me', Blake's drawing<sup>86</sup> captures the patient-therapist relationship under the auspices of shared and sentient<sup>87</sup> healing and, in the literal sense, *en-joyment*. Blake depicts *our meeting as a joyful exchange of hearts*: each of us literally pulls his heart out of his own chest in order to offer it to the other as a gift in kind.



<sup>86</sup> Reproduced with permission from Alice Țuculescu, 'Pe Drumul Damascului: Nu mă cunoști, Doctore...', Interview with Dr Alexandru Popescu, *Viața Medicală*, Bucharest, 18<sup>th</sup> January 2008, p. 3.

<sup>87</sup> *Sentience* is a concept used by philosophers to distinguish between the ability to think (*ratio*) and to feel (*sentientia*). According to the English Wiktionary, the term 'is not used by major artificial intelligence textbooks and researchers', because we reasonably believe that AI devices neither feel nor think. It can perhaps best be understood as the ultimately ineffable creaturely capacity to feel, perceive, and experience.

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## List of Abbreviations

APHORISMS: *321 de vorbe memorabile ale lui Petre Țuțea* [321 Aphorisms of Petre Țuțea], 1<sup>st</sup> ed., foreword & ed. Gabriel Liiceanu, Humanitas, Bucharest, 1993.

BGMP: *Între Dumnezeu și Neamul meu* [Between God and My People], ed. Gabriel Klimowicz, foreword & afterword by Marian Munteanu, Anastasia & Arta Grafică, Bucharest, 1992.

ME: *Mircea Eliade. Eseu* [Mircea Eliade. An Essay], 1<sup>st</sup> ed., ed. Ioan Moldovan, foreword by Crăciun Bejan, afterword & interview by Dumitru Chirilă, Oradea, 1992.

NUANCES: *Filosofia Nuanțelor. Eseuri. Profiluri. Corespondență* [Philosophy of Nuances. Essays, portraits, letters], ed. Sergiu Coloșenco, anthology, preface & notes by Mircea Coloșenco, Timpul, Iassy, 1995.

OLD AGE: *Bătrânețea și alte texte filosofice* [Old Age and Other Philosophical Texts], afterword by Ion Papuc, Viitorul Românesc, Bucharest, 1992.

PROBLEMS: *Omul. Tratat de Antropologie Creștină, vol. 1, Problemele sau Cartea Întrebărilor* [The Human Being. Treatise of Christian Anthropology, vol. 1, Problems, or the Book of Questions], afterword & ed. Cassian Maria Spiridon, Timpul, Iassy, 1992.

SYSTEMS: *Omul. Tratat de Antropologie Creștină, vol. 2, Sistemele sau Cartea Întregurilor Logice, Autonom-Matematice, Paralele cu Întregurile Ontice* [The Human Being. Treatise of Christian Anthropology, vol. 2, Systems, or The Book of Logical Wholes, Mathematically Autonomous, Parallel to Ontic Wholes], afterword & ed. Cassian Maria Spiridon, obituary by Viorel Țuțea, Timpul, Iassy, 1993.

THEATRE: *Lumea ca Teatru. Teatrul Seminar* [The World as Theatre. Theatre as Seminar], text established, ed., and annotated with a foreword by Mircea Coloșenco, Vestala & Alutus, Bucharest, 1993.