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The Terrible Paradox of Suffering

This book will develop a hermeneutic based on the existential approach to suffering of Dr. Viktor E. Frankl. The process will first situate Frankl's logotherapy and existential analysis within the disciplines of psychology and hermeneutics. Frankl's therapeutic approach will be explored. This approach does not dictate a specific meaning for any given event, but consists of a set of psychological principles that allow for the discovery of personal meaning within any given event.[1] Frankl's indebtedness to existentialism and phenomenology will be explored.[2] Finally, Frankl's principles will be developed into a hermeneutic that will be applied to the Book of Job. A logotherapy hermeneutic is one that can provide a vocabulary to reveal truths discovered in the text. As a vocabulary closely associated with both meaning and suffering, it is in a unique position to do so; that is, it is in a unique position to read and understand the text. Special emphasis will be placed on the question of whether Job will "curse God and die." The question of disinterested piety, or whether Job "fears God for nothing," will be explored. Job's final, ambiguous response to the speeches of God will be treated as an existential challenge to the reader. The book will conclude with a discussion of how a logotherapy hermeneutic is of benefit in understanding and responding to this challenge.

The hermeneutic developed here may best be described as a postmodern reading of the book of Job falling within what David E. Klemm

1. Frankl, *The Will to Meaning*, 67.
2. Frankl, *The Will to Meaning*, 10.

describes as practical philosophy, "when interest shifts from the understood meaning to the activity of understanding."[3] Klemm goes on to explain, however, that such a shift does not mean that one looses interest in the meaning presented by the text. Rather, meaning is understood in terms of an interaction between the reader and the text.[4] In other words, meaning is not something to be reconstructed, but, rather, is something the reader discovers through an act of dialogue with the text. Jeffrey Boss captures the essence of such a hermeneutic when he writes, "If one reads not simply about Job, but also sees oneself as traveling Job's journey with him, then it is possible for the reader to be changed or enriched by the experience."[5] As with other contextual hermeneutics, a logotherapy hermeneutic will be conscious of its specific bias, its specific location in place and time. This location is defined by Frankl's logotherapy and existential analysis. Boss continues, "As the story of Job unfolds it has theological and philosophical implications, and these in turn raise psychological questions."[6] The hermeneutic will be one in which Frankl's system of psychology—a system that specifically addresses meaning in life despite unavoidable suffering—is set in dialogue with a text that describes unavoidable suffering.

As a Holocaust survivor, Frankl had a personal stake in the effectiveness of his approach. He lived the suffering about which he wrote. Because of this, reading the Book of Job with a hermeneutic based on his understanding will provide fresh insight into meaningful responses to unjust suffering. The text when read with a logotherapy hermeneutic will present opportunities for the reader to discover her own unique meanings as she clarifies her attitudes toward pain, guilt, and death as reflected in each section of Job. The reader informed by logotherapy will actively participate with the text. As meaning is discovered through this participation, we will see that Job's final response can become a site for the transcending of suffering.

The association of hermeneutics with a system of psychology is not new. For example, Sigmund Freud's psychoanalysis is viewed as a form of hermeneutics by Paul Ricoeur.[7] As part of Ricoeur's larger project to mediate among various theories of interpretation, he argues that objective models, such as psychoanalysis, are not incompatible with hermeneutics when

3. Klemm, *Hermeneutical Inquiry*, vol. 1, 37.
4. Klemm, *Hermeneutical Inquiry*, vol. 1, 37.
5. Boss, *Human Consciousness of God*, Preface.
6. Boss, *Human Consciousness of God*, Preface.
7. Ricoeur, *Freud and Philosophy*, 8.

hermeneutics is conceived of as either practical philosophy or ontology.[8] Ricoeur views hermeneutics as developing in two directions. One direction is "archaic" and belongs "to the infancy of mankind." Psychoanalysis exemplifies this direction inasmuch as Freud reduces the meanings of dreams, symbols, and religion to primitive psychodynamic processes. The other direction is said to "anticipate our spiritual adventure." It is understood as a "recollection of meaning."[9] Consequently, logotherapist and psychoanalyst Stephen Costello situates Frankl within Ricoeur's meaning-oriented hermeneutic.[10] Such a hermeneutic renounces psychoanalytic reductionism as does Frankl.[11]

Ricoeur has called another psychological model for understanding the Book of Job, Carl Jung's *Answer to Job,* "one of the most important spiritual texts of the twentieth century."[12] What might be described as Jung's hermeneutic discerns within the text of Job the beginning of a transformation in the very nature of God, or, at least, in the image of God in the Western psyche.[13] This transformation includes the incorporation of the divine feminine within the Godhead through the introduction of the wisdom poem (Sophia/Logos) in chapter 28, a growth in consciousness and in the capacity to love, and an integration of the dark and light sides of God through a reconsideration of the problem of evil.[14] However, whereas Jung emphasizes changes in the consciousness of God, a logotherapy hermeneutic will explore changes in the consciousness of the reader of Job.[15]

Historically, various terms have been used to describe Frankl's concepts. Frankl coined the term "*Existenzanalyse*" in 1938 as an alternative to the earlier term "logotherapy."[16] *Existenzanalyse* was translated into English as "existential analysis." Ludwig Binswanger coined the term "*Daseinsanalyse*" in 1942 to describe his system of analysis that is closely associated with

8. Klemm, *Hermeneutical Inquiry*, vol. 1, 228.

9. Ricoeur, *Freud and Philosophy*, 496, 28.

10. Costello, *Hermeneutics*, 15.

11. Ricoeur, *Freud and Philosophy*, 27; Costello, *Hermeneutics*, 10–11; Frankl, *Man's Search for Ultimate Meaning*, 28.

12. Spiegelman, "Jung's Answer to Job," 1.

13. Jung, "Answer to Job," 3–4.

14. Spiegelman, "Jung's Answer to Job," 7–11.

15. Jung states, "Job is no more than the outward occasion for an inward process of dialectic in God." Jung, "Answer to Job," 16.

16. Frankl, "Zur geistigen Problematik der Psychotherapie," 33; Frankl, "Philosophie und Psychotherapie," 707.

Martin Heidegger's philosophy. This term also came to be translated as "existential analysis."[17] Frankl, who enjoyed an amicable relationship with Binswanger, wished to refrain from using the term "existential analysis" in his English publications to avoid confusion.[18] Frankl explained the difference between *Existenzanalyse* and *Daseinsanalyse* in 1958 and noted that the two terms were translated similarly in English, Spanish, and French. *Daseinsanalyse* according to Frankl deals with the illumination of being, while *Existenzanalyse* deals with the illumination of meaning.[19]

Following Frankl's death in 1997, the Viktor Frankl Institute of Logotherapy in the United States began to write of "Franklian Psychology" and retitled their curriculum with this term. However, the phrase was not adopted widely outside the coursework of the Institute.[20] More recently, the Viktor Frankl Institute in Vienna, Austria has advocated use of the phrase "logotherapy and existential analysis" based on the subtitle of Frankl's first book dedicated to the topic, *Arztliche Seelsorge: Grundlagen der Logotherapie und Existenzanalyse.* This phrase appears in the subtitle of Alexander Batthyány's recent volume *Existential Psychotherapy of Meaning: Handbook of Logotherapy and Existential Analysis*. Moreover, Batthyány states flatly in his Introduction to *The Feeling of Meaninglessness: A Challenge to Psychotherapy and Philosophy:* "Frankl gradually developed Logotherapy into the independent psychotherapy system that is known today as *Logotherapy and Existential Analysis*."[21] The Institute in Vienna considers the era of various "schools" of psychology to be over, rendering the adjective "Franklian" obsolete.[22]

I will use the term "logotherapy hermeneutic," and sometimes simply "logotherapy," to refer to the reading based on Frankl's thought developed here. This is based on Frankl's stated preference that the term "logotherapy" be used when referring to his ideas in English.[23] He notes, "Often I speak

17. See Binswanger, *Grundformen und Erkenntnis menschlichen Daseins*.

18. Frankl, *Recollections*, 113; Frankl, *The Will to Meaning*, 5.

19. Frankl, *The Feeling of Meaninglessness*, 81.

20. Graber, personal communication, December 1, 2012.

21. Batthyány, "Introduction," 7; italics original.

22. Batthyány, "Open Microphone Question and Answer Period," March 18, 2012.

23. Neither translations of Frankl's German works nor Frankl's books originally published in English (*The Will to Meaning* and *Man's Search for Ultimate Meaning*) typically adhere to the current English use of inclusive language. This is due partly to the era in which the works were written and translated and due partly to the nature of Frankl's native German language. This book will conform to current English conventions for

of logotherapy even in a context where no therapy in the strict sense of the word is involved."[24] At the same time, it is noted that Frankl sometimes defines logotherapy strictly in the clinical sense, defining it as "the clinical application of our existential analytic approach."[25] Based on this more restricted definition, a logotherapy hermeneutic may also be described as a "special existential analysis," or the analysis of meaning of a specific person (or text, in this case).[26]

STATEMENT OF THE PROBLEM

The central problem in the Book of Job, according to the text itself, is the issue of disinterested piety. As the satan queries in 1:9, "Does Job serve God for nothing?"[27] Moshe Greenberg explains the problem this way: "A pious man whose life has always been placid can never know whether his faith in God is an interested bargain . . . only when misfortune erupts into a man's life can he come to know the basis of his relation to God."[28] He continues, "By demonstrating that disinterested devotion to God can indeed exist is

inclusive language, but no attempt will be made to modify Frankl's English writings or to modify the translations of Frankl published by others. At the time of this writing, the Viktor Frankl Institute Vienna and the Viktor Frankl Archives have catalogued Frankl's publications. Some writings still remain unpublished. A German language collection of the complete works of Viktor Frankl is currently being published. The English translation of the collected works that appears subsequently is likely to address issues of inclusive language. At present, however, only the first generation translations are available.

24. Frankl, *The Will to Meaning*, 5. Unlike books published prior to 1969, *The Will to Meaning* was first published in English rather than German and has been called Frankl's "American book." Perhaps this is the occasion for Frankl's greater reflection on English terminology at this time.

25. Frankl, *Man's Search for Ultimate Meaning*, 67.

26. Frankl, *The Doctor and the Soul*, 176. The special existential analysis of a given individual (or text, in this case) is in contrast to the general existential analysis that encompasses Frankl's thoughts on such matters as the meaning of life, the meaning of death, the meaning of love, and so forth.

27. All translations are the responsibility of the author unless otherwise indicated and based on the Masoretic text. Translations are made as literally as possible except when to do so obscures the meaning. Brackets set off English words added for clarity that have no correspondence in the Hebrew. Throughout, "the satan" is used for השׂטן with the definite article and in lower case letters to indicate that the word is used as a description of function (accuser/adversary) and not as the ontological source of evil that develops in later tradition.

28. Greenberg, *The Book of Job*, xviii.

necessary for a man's spiritual well being . . . The terrible paradox is that no righteous man can measure his love of God unless he suffers a fate befitting the wicked."[29] John H. Eaton similarly restates the book's central question: "Do men love good, or love God, *purely*, for the sake of what they love? Or does self-interest turn even their best loves into a form of self-seeking?"[30]

Closely intertwined with this problem is the formation of a meaningful human response to unjust suffering. Norman C. Habel defines the problem this way: "The crisis of Job is not only the problem of unjustified suffering but also the question of the meaning of life when there is no future, no justice, no relief, and no purpose that he can discern."[31] In Job, the nature of God is also called into question. As Habel points out, "The way in which God agrees to test Job's integrity . . . raises serious doubts about God's own integrity."[32] The focus of the book, though, is on Job and not God. Job, the righteous, is confronted with a world in which righteousness is not rewarded or acknowledged. Job and his friends explore the justice of his suffering. Academic debate and orthodox belief is set against real world pain and suffering.

Job is thus confronted with the question of continuing his own existence: Will he curse God and die? At first, Job's response seems as pious as it does unambiguous: "Yahweh has given and Yahweh has seized; the Name of Yahweh be blessed" (1:21). Job's second response appears a bit more qualified. In 2:10b we read, "In all this, Job did not sin with his lips." Did he sin in his mind? Carol A. Newsom does not think so, but notes that subtle differences between Job's first and second responses have drawn attention since antiquity. In the first response, Job blesses God; in the second he does not.[33] Job's final response in 42:5–6 following the divine speeches remains ambiguous.

According to Habel, historically the ambiguity has been addressed in one of four ways.[34] Some see Job's response as complete surrender. John E. Hartley, for example, states, "A person can triumph over suffering through faith in God."[35] He does take seriously the issue of disinterested

29. Greenberg, *The Book of Job*, xviii.
30. Eaton, *Job*, 41–42.
31. Habel, *The Book of Job*, 63.
32. Habel, *The Book of Job,* 61.
33. Newsom, *The Book of Job*, 61.
34. Habel, *The Book of Job*, 577.
35. Hartley, *The Book of Job*, 50.

piety reflected in the satan's question, "Does Job fear God for nothing?" However, he argues that Job abandons his vow of innocence as an act of submission to God that leads to his vindication and restoration.[36] Others see reconciliation through Job's increased understanding of God. This is the theme of Boss, who sees Job enacting a drama that changes his consciousness of God, finally, perhaps, transcending theology.[37] He views Job's final statement as a turning away from a previous understanding toward a new sense of meaning.[38] Others view Job's response as ironic or as exposing the blindness of God. Dermot Cox, for example, places Job within the literature of the absurd.[39] He does not view Job as gaining a new sense of meaning; rather, he views Job as accepting the absurdity of the world as it has always been.[40] Others see Job's response as an act of defiance. Walter L. Michel writes that Job "passes the ultimate test" by rejecting a God described as "pompous and abusive."[41] He supports this position by arguing for the existence of ellipses in 42:5–6 that allow for a reading wherein Job comes to despise and pity God.[42] Somewhat novelly, Newsom writes of a "Bakhtinian loophole" left in its various understandings and notes that Job's response reserves "the possibility of a word yet to be spoken."[43]

The logotherapy hermeneutic and reading of the Book of Job offered below shares with many of these works important critical perspectives. The work of Cox, *The Triumph of Impotence: Job and the Tradition of the Absurd*, is an existential discussion on the meaning of Job that places the book within the tradition of the literature of the absurd, along with Samuel Beckett, Albert Camus, and Eugene Ionesco. Cox bases his argument on the proposition that Job was written at a time when the human person came to be viewed as an individual rather than as part of a collective. This then raises the issue of individual justice—and its apparent failure—that the Book of Job explores. It is the contradiction between belief in justice and the reality of human suffering that gives rise to the notion of the absurd. Cox notes that the cultural disintegration of the Austro-Hungarian Empire produced

36. Hartley, *The Book of Job*, 50.
37. Boss, *Human Consciousness of God,* Preface.
38. Boss, *Human Consciousness of God*, 214.
39. Cox, *The Triumph of Impotence*, 23.
40. Cox, *The Triumph of Impotence*, 156.
41. Michel, "Did Job or God Repent?," 1, 6.
42. Michel, "Did Job or God Repent?," 6.
43. Newsom, *The Book of Job*, 234.

Franz Kafka (who is one generation removed from Frankl); a similar disintegration of ancient Israel, Cox asserts, produced both Job and Qoheleth. Cox argues that cultural disintegration in both cases produced a "sense of dispossession" characterized by loss of tradition, loss of understanding, and loss of meaning. Cox states, "All explanations of ultimate meaning have been seen to be illusions."[44]

The God speeches and Job's response to them form the literary heart of the Book of Job as seen by Cox; other elements, such as the dialogue with the friends, are seen as mere foils. Cox explains, "There are no answers—but in what Job has learned we do at least come to understand what the human situation is. What *has* he learned? He has recognized the fact of absurdity, he has seen God but learned nothing new about him—except that he is in control, and that his control and his plan are beyond human comprehension."[45] Somewhat surprisingly given his understanding of the absurd, Cox argues that the God speeches reveal that an unknowable purpose, an ultimate meaning, does exist. Cox explains, "the solution offered to Job is not a future hope, but the chance of grasping a present reality; not of understanding it, but of opening a door in the cage of the absurd." He continues, "Thus, instead of locking oneself up in the prison of total non-involvement, man must keep going down the road; still in pain, still not understanding, but knowing that there is somewhere a meaning and reaching out to it."[46] Job is restored to his life by acceptance of the mystery of the ultimate and by taking responsibility for his own being. In other words, he actualizes the potentials of the situation through the discovery of his own impotence. Although a logotherapy reading, also, makes use of an existential perspective, the conclusions drawn through a logotherapy lens are much less pessimistic.

Newsom focuses her attention on reading Job as a text of many voices. Her project is to restore genre as a critical category for understanding the Book of Job, but to do so with a more robust theory than has previously been attempted. She explains, "The composition of Job in my hypothetical scenario creates a more complex relationship between author and text on the one hand and reader and text on the other, since the 'voices' that populate the text are not just character voices but generic voices as well."[47]

44. Cox, *The Triumph of Impotence*, 24.
45. Cox, *The Triumph of Impotence*, 159; italics original.
46. Cox, *The Triumph of Impotence*, 162.
47. Newsom, *The Book of Job*, 18.

She proposes that the Book of Job is largely the work of a single author who wrote by deliberately juxtaposing genres and stylized voices that embody differing perspectives on the world.[48] For example, the prose narrative corresponds to the simple moral position of Job who accepts both good and evil from God. The dialogue with the friends reflects the complexity of human dialogue with each other and with our traditions. The wisdom poem in chapter 28 responds in a sense to these genres by declaring wisdom to be inaccessible.[49]

She explains her differences with past approaches by stating, "Historical-critical scholarship honed the ability to hear distinctive styles and genres. Unfortunately, . . . these insights were marshaled largely in the service of arguments over authorship and composition."[50] Newsom offers a corrective by basing her reading on Mikhail Bakhtin's concept of the polyphonic text. What she means by this is that different voices within the text are read in dialogue with one another and with the reader. Consequently, she sees each of the multiple voices in the text retaining its own unique perspective with no single voice rising to a controlling position.[51] Like Newsom, a logotherapy hermeneutic views Job as a book of our own age, a text of multiple voices read in a world of multiple voices, a text in which the reader is actively involved.

An actively involved reader is one who approaches the text with the understanding that the text will challenge the reader's beliefs. The reader will find voices with which she may share an affinity and other voices with which she may not. No single voice will dominate the discussion. Newsom explains, "In the postmodern, multicultural world, one cannot escape the reality of the multiplicity of differently situated consciousnesses that continually engage one another over questions of meaning and value." She continues, "There is no culture, no tradition, no society—indeed, no person—that is not itself composed of multiple voices."[52] This same dialogue regarding meaning (Frankl calls it the "will to meaning") also forms the dialogue of a logotherapy hermeneutic.

48. Newsom, *The Book of Job*, 16.

49. Newsom, *The Book of Job*, 18–19.

50. Newsom, *The Book of Job*, 10.

51. Bakhtin, *Problems of Dostoevsky's Poetics*, 3, 6–8; Bakhtin, *The Dialogic Imagination*, 430–31.

52. Newsom, *The Book of Job*, 261.

Boss is the most recent author to address meaning in the Book of Job. He views the book primarily as drama, though notes that it may be viewed as other genres as well. While not unaware of multiple aspects to the Book of Job, Boss tends to emphasize reading the text as a coherent whole somewhat more than Newsom. He believes that the drama follows a path along which the conscious understanding of God changes with character development. He notes Job's "persistence in seeking meaning for his suffering" as the driving force behind this character development.[53] As with Newsom, this "will to meaning" is also the driving force behind a logotherapy hermeneutic.

As the story unfolds, Boss sees two focal points set in tension: God and Job. Job experiences God consecutively as nurturer, destroyer, self-concealing, and holy. Psychological and theological insights are gained as the reader becomes involved with the drama and with Job's changing conceptions of God.[54] Along the journey, Job discovers himself and transcends his prior beliefs. This transcendence, perhaps, borders on mystical experience. Boss explains the lack of dialogue in the epilogue by stating, "This could mean that *Job does not now encounter an aspect of God, but is with the God behind and beyond all aspects of God.* This is the eternal ultimate reality."[55] The central insight gained, according to Boss, is "a religion which points outside itself towards what we may, unforeseen, become makes human growth possible."[56] That is to say, a religion that emphasizes human potential, even if that potential is undefined or unknown, is what makes human growth possible. A reader informed by logotherapy will also become involved with the drama and gain psychological insights, though will make use of Frankl's system of psychology to do so.

VIKTOR FRANKL'S LOGOTHERAPY

Frankl began to develop logotherapy as a young medical student and first used the term in a 1926 address to the Academic Society for Medical Psychology. He was an active member of Alfred Adler's Society for Individual Psychology until Adler expelled him from the Society due to

53. Boss, *Human Consciousness of God,* Preface, 8.

54. Boss, *Human Consciousness of God,* 8. Boss also makes reference to Jung's argument that God is changed by the encounter with Job.

55. Boss, *Human Consciousness of God,* 231; italics original.

56. Boss, *Human Consciousness of God,* 257.

his "unorthodox views."[57] These views included the notion that individual psychology must free itself from psychologism, or the notion that the psychiatrist could understand the symptoms of the patient by reducing them to elements of a psychiatric theory. Frankl viewed symptoms of neurosis not only as "means to an end" (the viewpoint of Adler), but also as unique means of expression. By this, Frankl means to emphasize the humanity of the patient. Neurotic symptoms are not instrumental—as is, say, the behavior of a mouse pushing a lever for a reward—but, rather, derive from the same uniquely human sphere that is also the source of art, love, and apprehension of meaning.[58]

Frankl's first manuscript on logotherapy, *Arztliche Seelsorge: Grundlagen der Logotherapie und Existenzanalyse,* was taken from his coat lining at the time of his deportation to the Theresienstadt concentration camp on 24 September 1942. Frankl lost not only his manuscript, but also his parents and his young bride of nine months to the death camps. They had been expecting a child. Frankl himself nearly died of typhus.[59] During his internment in four concentration camps, writings of fellow prisoners tell of a Frankl that spoke of unconditional meaning in life and desired to help others. Frankl returned to the development of logotherapy and existential analysis, including the rewriting of his lost manuscript, after his liberation from Turkheim on 27 April 1945.[60]

Logotherapy and Viennese Psychiatry

Logotherapy has been called the "Third School of Viennese Psychiatry" after Freud's psychoanalysis and Adler's individual psychology.[61] The description is apt since Frankl, for instance, restates Freud's motivational principle, the "pleasure principle," as the "will to pleasure" and he refers to Adler's "superiority goal" as the "will to power."[62] He contrasts his own

57. Batthyány, "Introduction," 7, 12.

58. Frankl, *Recollections*, 63, 60.

59. Frankl, *Recollections*, 91, 88–89, 95.

60. Batthyány, "Introduction," 26–28. For additional information on the specifics of Frankl's movements while a prisoner, see Redsand, *Viktor Frankl*, 61–81.

61. Soucek, "Die Existenzanalyse Frankls," 594.

62. For Freud's definition of the pleasure principle, see Freud, *An Outline of Psycho-Analysis,* 3, 55. For Adler's definition of the superiority goal, see Adler, *The Practice and Theory of Individual Psychology*, 13–14.

"will to meaning" with each of these motivational constructs; in fact, he sees the will to pleasure and the will to power as derivatives of the will to meaning that confuse the means of pleasure or power with the ends of finding and fulfilling meaning and purpose. Only if the will to meaning becomes frustrated does the human person become content with either of these derivatives.[63] He sees the will to pleasure as characteristic of the infant and young child, the will to power as characteristic of the adolescent, and the will to meaning as characteristic of the mature adult.[64] He also criticizes each school for attempting to reduce the meaningfulness of human experience to these baser constructs. Frankl writes: "No one will be able to make us believe that man is a sublimated animal once we can show that within him there is a repressed angel."[65]

Frankl began a correspondence with Freud when Frankl was still a high school student. He met Freud by chance as a university student. When he introduced himself, Freud reportedly knew Frankl's mailing address by heart. Sadly, the correspondence written by Freud to Frankl was confiscated by the Gestapo when Frankl was deported to Theresienstadt. Also confiscated were some case histories hand written by Freud that Frankl had in his possession.[66] Freud had been so impressed with the young Frankl that he published a paper Frankl had shared with him in the *International Journal of Psychoanalysis*.[67] Frankl was always very gracious in his remarks concerning Freud despite his dispute with aspects of psychoanalysis, and he held that his own work was an addition to the foundation that Freud had laid.[68] Frankl's respect for Freud can be seen when he writes, "And so Freud's contribution to the foundation of psychotherapy abides, and his achievement is thereby incomparable . . . no one will ever be able to measure up to him."[69]

Frankl spent two years associated with Adler's Society of Individual Psychology, from the time of his first publication in the *Journal of*

63. Frankl, *The Will to Meaning*, 34–35.

64. Frankl, *The Will to Meaning*, 41. Thus, the schools of Viennese psychiatry replicate human development as each builds upon the work that preceded it.

65. Frankl, *Man's Search for Ultimate Meaning*, 65.

66. Frankl, *Recollections*, 48–51.

67. Frankl, "Zur mimischen Bejahung und Verneinung," 437–38.

68. Frankl, *Man's Search for Meaning*, 25.

69. Frankl, *On the Theory and Therapy*, 239.

Individual Psychology to the time Adler expelled him from the Society in 1927.[70] Frankl felt that individual psychology had fallen prey to the reductionist tendencies of psychologism, but also felt that the discipline could be reformed from the inside. Consequently, he did not earlier leave the Society when two of his like-minded colleagues did so.[71] Frankl reports that Adler never spoke to him again after Frankl failed to publicly defend him when they left. He was expelled a few months later.[72] Frankl responds to the criticism that logotherapy is not substantively different from individual psychology by stating: "Who is best qualified to decide that logotherapy is still individual psychology, or that it is not—who more than Adler himself? It was he who insisted that I be expelled from the society."[73]

Frankl's Answer to Jung

Binswanger, Frankl's friend and the founder of *Daseinsanalyse*, worked under Jung at one point, but there is no record that Frankl and Jung ever met. This is surprising when one considers the similarities between them.[74] Both men worked to extend psychoanalysis through the inclusion of the spiritual aspects of the human person, Frankl through an inner spiritual unconscious and Jung through a deeper collective unconscious.[75] Both men included a concept of transcendence in their work.[76] Given Frankl's contention that logotherapy could be combined with many other forms of therapy, it seems curious that more work comparing logotherapy with Jungian approaches is not more common.[77]

Frankl credits Jung for discovering religious elements within the unconscious, but criticizes him for considering them to be instinctual and impersonal, that is, archetypical and collective. (Archetypes for Jung are

70. Frankl, "Psychotherapie und Weltanschauung," 250–52.

71. Frankl, *Recollections*, 60–63. These colleagues were Rudolf Allers and Oswald Schwarz.

72. Frankl, *Recollections*, 60–63.

73. Frankl, *Recollections*, 64.

74. Frankl, *Recollections*, 113; Spiegelman, "Jung's Answer to Job," 196.

75. Frankl, *Man's Search for Ultimate Meaning*, 31; Jung, "The Structure of the Psyche," 321.

76. Frankl, *Man's Search for Ultimate Meaning*, 59; Jung, "Conscious, Unconscious, and Individuation," 524.

77. Frankl, *On the Theory and Therapy*, 185; Frankl, *Man's Search for Ultimate Meaning*, 47.

unconscious mythological themes or primordial images shared by all human beings).[78] Frankl calls this Jung's "great mistake."[79] For Frankl, unconscious religious elements belong to an existential and personal area. This means that the spiritual unconscious is not part of the mind-body organism. It operates through decisions rather than drives; it is intensely personal rather than universal. Indeed, Frankl refers to religious belief as the most personal decision that a human being makes. While religious forms are transmitted to future generations through culture, according to Frankl, each individual must embrace these forms and fill them with her own existential meaning.[80]

In explaining his differences with Jung, Frankl recounts the following exchange: "Once I was asked after one of my lectures whether I did not admit that there were such things as religious archetypes, since it was remarkable that all primitive peoples ultimately reached an identical concept of God, and this could after all only be explained with the help of a God-archetype." Frankl responded, "I asked my questioner whether there were such a thing as a Four-archetype. He did not understand immediately, and so I said, 'Look here, all people discover independently that two and two make four—we do not need an archetype for an explanation—perhaps two and two really do make four. And perhaps we do not need a divine archetype to explain human religion either—perhaps God really does exist.'"[81]

Logotherapy and American Psychology

In the United States, logotherapy is situated within Third Force psychology, an umbrella term describing a variety of humanistic and existential approaches. The central feature of these approaches compared to psychoanalysis (First Force) and behaviorism (Second Force) is an emphasis on the application of specific philosophical principles to clinical work.[82] While all such schools tend to emphasize the therapeutic relationship over testable procedures, logotherapy is distinguished from its peers by the development

78. Jung, "The Archetypes," 5; Storr, *The Essential Jung*, 16.

79. Frankl, *Man's Search for Ultimate Meaning*, 70.

80. Frankl, *Man's Search for Ultimate Meaning*, 70–72.

81. Frankl, *The Feeling of Meaninglessness*, 219.

82. Garfield, *Psychotherapy*, 28. The term transpersonal psychology is sometimes used to describe a Fourth Force.

of defined clinical techniques.[83] The Viktor Frankl Institute of Logotherapy, moreover, places logotherapy between the humanist-existential schools (e.g., the work of Carl Rogers, Abraham Maslow, Rollo May, Irvin Yalom, and others) and the transpersonal schools (e.g., the work of Abraham Maslow, Stanislav Grof, Michael Washburn, Fritjof Capra, and others) owing to Frankl's emphasis on self-transcendence.[84]

Frankl does not specifically disagree with behaviorism, in much the same way that he does not specifically disagree with psychoanalysis. Rather, he sees behaviorism as a discipline belonging to a lower dimension of research; logotherapy surpasses it without contradicting it. He explains this position by using the analogy of an airplane: the fact that an airplane is capable of flight does not contradict its ability to move on the ground like an automobile.[85] Frankl's interest, however, is in the specifically human capacity of noetic flight: "How should a psychotherapy that derives its conception of human nature from experiments with rats deal with the fundamental anthropological fact that persons, on the one hand, in the midst of an affluent society commit suicide, and, on the other hand, are prepared to suffer as long as that suffering has meaning?"[86]

Whereas Frankl sees logotherapy as complementary to psychoanalysis and behaviorism, he does take issue with the notion of self-actualization—a central concept in the practice of American humanist psychology. Self-actualization refers to the desire of the human person to realize individual potentials.[87] Frankl sees a concern for self-actualization as evidence of the frustration of the will to meaning and as a contradiction of the quality of self-transcendence. Like happiness, he sees self-actualization as something that cannot be pursued directly, but as something that ensues as a result of self-transcendence.[88] For Frankl, the true actualization of the self comes about only in the context of reaching beyond the self, in serving a cause solely for the sake of the cause, or in loving another solely for the sake of

83. Corey, *Theory and Practice*, 177.

84. Barnes, *Meaning-Centered Interventions*, 17–18.

85. Frankl, *The Will to Meaning*, 26.

86. Frankl, *On the Theory and Therapy*, 12.

87. For Maslow's definition of self-actualization, see Maslow, *Toward a Psychology of Being*, 25.

88. Frankl, *The Will to Meaning*, 38, 41.

the other. Self-actualization reduces such causes or persons to mere means for its own ends.[89]

In contrast to these traditional approaches, American psychology has seen an increasing interest in positive traits and psychological strengths in recent years.[90] The positive psychology movement reflects a shift of emphasis away from pathology and toward resilience. While this movement is not founded on logotherapy, the two approaches do share such a similar orientation that logotherapy has been described as "anticipatory" of the new movement.[91] These similarities include an acceptance of human spirituality, an emphasis on human strengths and values, an appreciation of beauty, gratitude, and humor, and an interest in a fulfilling and meaningful life.[92]

Logotherapy Today

Frankl published 32 books in his lifetime.[93] His most comprehensive treatment of logotherapy is found in *Arztliche Seelsorge: Grundlagen der Logotherapie und Existenzanalyse* published in German in 1946 and translated into English as *The Doctor and the Soul: From Psychotherapy to Logotherapy* in 1955. His final expanded thoughts appear in *Man's Search for Ultimate Meaning*, published in 1997 shortly before his death. Four texts in particular, *The Doctor and the Soul* (1955), *On the Theory and Therapy of Mental Disorders* (1956), *Man's Search for Meaning* (1959), and *The Will to Meaning* (1969) are considered foundational texts for the training of logotherapists by the Viktor Frankl Institute of Logotherapy, the organization charged with maintaining and continuing Frankl's legacy. Frankl's entire body of work is considered authoritative in defining logotherapy.

Logotherapy has been expanded by the students of Frankl. Chief among them are Joseph B. Fabry (*The Pursuit of Meaning*, 1968), Joseph B. Fabry, Reuven P. Bulka, and William S. Sahakian (*Logotherapy in Action*, 1979), Elisabeth Lukas (*Logotherapy Textbook*, 2000), Ann V. Graber

89. Frankl, *The Feeling of Meaninglessness*, 94.

90. Steger, et. al., "The Meaning in Life Questionnaire," 80.

91. Klingberg, "Logotherapy, Frankl, and Positive Psychology," 197.

92. Klingberg, "Logotherapy, Frankl, and Positive Psychology," 208–12.

93. Batthyány, "Introduction," 31. According to Hallowell, Frankl's archive contains "at least 100,000 documents" consisting of notes and manuscripts and "much of that work remains unpublished." Hallowell, "LogoTalk Episode 22." Two additional books were published in German in 2005 and one in English in 2010.

(*Viktor Frankl's Logotherapy*, 2004), Alexander Batthyány and Jay Levinson (*The Existential Psychotherapy of Meaning: Handbook of Logotherapy and Existential Analysis*, 2009), and Alexander Batthyány (*Logotherapy and Existential Analysis: Proceedings of the Viktor Frankl Institute Vienna, Volume 1*, 2016). Logotherapy was introduced into the Russian Federation by Snezhana Zamalieva (*Man Decides for Himself: Viktor Frankl's Logotherapy and Existential Anthropology*, 2012), the first Russian author to summarize Frankl's life and thought. A logotherapy curriculum has been developed largely by Elisabeth Lukas in Germany and by Robert C. Barnes, George E. Rice, and Paul Welter in the United States. Fourteen peer-review journals devoted to logotherapy are published around the world.[94]

Of special importance to the development of a logotherapy hermeneutic, the interpretation of film and literature has become something of a tradition within the discipline.[95] This tradition began, perhaps, because Frankl himself wrote a dramatic play days after his liberation from the concentration camps. *Synchronization in Buchenwald* has been adopted as a text by the Viktor Frankl Institute of Logotherapy in the United States and is used in the training of logotherapists. The play is performed regularly in the Russian Federation by logotherapy students at the Moscow Institute of Psychoanalysis. Although Frankl makes no mention of Job in the play, Fabry nevertheless writes of it, "In this drama . . . sufferers in a concentration camp . . . grapple with the eternal question first raised by Job: Why do we have to suffer? What is the meaning of an apparently meaningless situation?"[96]

Despite the affinities of Frankl's thought with the main themes of Job, it is curious that the only published work to date that has attempted to relate logotherapy to the Book of Job is a five-page article that appeared in *The International Forum for Logotherapy* in 1984. In this article, Alan J. Atlas asserts that both Job and Frankl address the issue of human suffering. The article uses the Book of Job to explain basic logotherapy ideas in the context of pastoral counseling, but does not attempt to develop or define a

94. The most important of these are *The International Forum for Logotherapy* published in the United States by the Viktor Frankl Institute of Logotherapy and *The International Journal of Logotherapy and Existential Analysis* (formerly *Journal des Viktor-Frankl-Institut*) published in Austria by the Viktor Frankl Institute Vienna.

95. This tradition continues today in the form of a standing section in *The International Forum for Logotherapy* entitled "Movies of Interest to Logotherapists."

96. Fabry, "Introduction," 1.

hermeneutic.[97] The text of Job is largely secondary to the approach and is used exclusively for purposes of illustration.

Atlas begins his article with these lines: "All people at some time in their lives are forced to suffer innocently. This undeserved agony is older than the *Book of Job* and will exist as long as humanity itself. The phenomenon of suffering and reflection on its cruelty have destroyed the faith of many, and yet preserved that of others."[98] Here, Atlas defines the scope of his argument—it is to be about human suffering and faith. His conclusion retains the same scope: "Like Job, the logotherapeutic patients are educated to realize that their problem *may not* be answered, and perhaps, *need not* be answered. Frankl and Job teach the patient and the student respectively to have unconditional trust in a very conditional life."[99]

Almost all published examples of logotherapy literary interpretation follow a pastoral counseling structure similar to that of Atlas. The longest such project to date is Robert Leslie's examination of logotherapy and the life of Christ. Leslie makes no claim that he is examining either Frankl or the ministry of Jesus from a scholarly standpoint. Rather, he develops his approach for the Christian lay reader. The focus of his work is to illustrate characteristics of personal relationships in the context of pastoral counseling.[100] Leslie describes a logotherapy principle, illustrates it with an example from a gospel narrative, and offers a pastoral opinion based on the comparison between the two, often making reference to additional psychological research and to insights gained through working with people in counseling. He states from the outset, "Our purpose here is less critical than it is therapeutic; that is, we are concerned with finding in the various incidents hints about personal relationships that are directly and immediately applicable to daily living."[101] The way in which he combines logotherapy and biblical material is described in this way: "Although the main purpose of this book is to come to a better understanding of how Jesus characteristically worked with people, the work of Frankl has been introduced in a logical order which sets forth the outline of his therapeutic approach. Thus while each chapter stands as a unit in itself and demonstrates a specific feature of the ministry of Jesus, the unfolding of Frankl's logotherapy provides

97. Atlas, "Logotherapy and the Book of Job," 29–33.
98. Atlas, "Logotherapy and the Book of Job," 29; italics original.
99. Atlas, "Logotherapy and the Book of Job," 33; italics original.
100. Leslie, *Jesus and Logotherapy*, 7.
101. Leslie, *Jesus and Logotherapy*, 8.

a unifying strand."[102] Leslie's goal—like that of Atlas—is to offer pastoral counseling; this they both do well.

The first attempt to bring a text into genuine dialogue with logotherapy is a 2008 article by Micah Sadigh.[103] The text is Tolstoy's *The Death of Ivan Ilyich* that Sadigh states was an influence on Heidegger as acknowledged in *Being and Time*.[104] Despite the space limitations of a journal article, Sadigh remains close to the text, following the narrative chronologically. He then amplifies certain character developments with insights from logotherapy. In contrast to the two previous examples, Sadigh's approach focuses on understanding the text through logotherapy rather than illustrating logotherapy itself.

Brief, simple examples cannot be extracted from this particular article. Rather, what Sadigh does is explain a section of text at length with no reference to Frankl. For example, "In the midst of all the pain and uncertainty, Ivan Ilyich caught himself traveling into the past. It was only in the past where he found any semblance of comfort. Finally his inner thoughts began to guide him to an insight, which resulted in a profound, inner transformation."[105] He then breaks his summary of the narrative with statements by or explanations of Frankl, "The meaning of human existence is threatened not only by suffering but also by guilt and death . . . And what about death—does it not completely cancel the meaning of our life? By no means! As the end belongs to the story, so death belongs to life."[106] Sadigh then continues his discussion of the text, "It was shortly after Ivan confessed to himself, once and for all, that he had lived an inauthentic, false life that he finally encountered a course of action . . . At the same time, the dreaded fear of death had completely left him. In a brief moment, instead of the darkness of uncertainty 'there was light.'"[107] Sadigh has since expanded his thoughts in *Existential Journey: Viktor Frankl and Leo Tolstoy on Suffering, Death, and the Search for Meaning* (2014).

102. Leslie, *Jesus and Logotherapy*, 9.

103. Sadigh, "Transcending Inauthenticity, Meaninglessness, and Death," 82–88.

104. Heidegger, *Being and Time*, 254, n. 12.

105. Sadigh, "Transcending Inauthenticity, Meaninglessness, and Death," 87.

106. Sadigh, "Transcending Inauthenticity, Meaninglessness, and Death," 87. The quote Sadigh uses is found in Frankl, *Psychotherapy and Existentialism*, 127–28.

107. Sadigh, "Transcending Inauthenticity, Meaninglessness, and Death," 87.

TOWARD A LOGOTHERAPY HERMENEUTIC

Logotherapy is uniquely situated to address the problem of unjust suffering and of the meaning of life in the face of it. Frankl writes, "There are situations in which one is cut off from the opportunity to do one's work or to enjoy one's life; but what never can be ruled out is the unavoidability of suffering."[108] He continues to reflect, "A bit later, I remember, it seemed to me that I would die in the near future. In this critical situation, however, my concern was different from that of most of my comrades. Their question was, 'Will we survive the camp? For, if not, all this suffering has no meaning.'" Frankl reversed the question, "Has all this suffering, this dying around us, a meaning? For, if not, then ultimately there is no meaning to survival; for a life whose meaning depends on such happenstance—as whether one escapes or not—ultimately would not be worth living at all."[109]

Frankl explains logotherapy in greater detail when he writes, "Every age has its neurosis, and needs its psychotherapy. It has been reserved for our age to incorporate the capacity of man to suffer into the scope and purpose of psychotherapy. Ours is a generation tried in suffering. . . . Perhaps, only by means of this experience could it find its way back to the acknowledgement of the spiritual personality of man." He continues, "The new psychotherapy and its underlying conception of man were not concocted at a conference table or at a prescription desk; they took shape in the hard school of air-raid shelters and bomb craters, in Prisoner-of-War and Concentration Camps."[110] In other words, Frankl asserts that any psychotherapy that develops after the Holocaust must take account of unjust human suffering. Likewise, a hermeneutic based on Frankl's insights must take account of unjust human suffering. For purposes of a logotherapy hermeneutic, perhaps we may add that the Book of Job has its neurosis, and needs its logotherapy.

Owing to the nature of logotherapy as a form of psychotherapy, Frankl's position emphasizes an individualistic lens in the search for personal meaning. This is somewhat different from, for example, Gustavo Gutiérrez who relates the Book of Job to the suffering of the oppressed,

108. Frankl, *Man's Search for Meaning*, 114.

109. Frankl, *Man's Search for Meaning*, 115.

110. Frankl, *The Feeling of Meaninglessness*, 200.

especially the poor, in Latin America. Gutiérrez views suffering from more of a social-economic-political perspective than does Frankl.[111]

However, logotherapy is clearly more than a school of psychotherapy. In 1979 Sahakian stated that logotherapy "offers one of the most adequate answers to the philosophical problems of natural evil such as the existence of human suffering. In this respect, logotherapy is a philosophy of religion in addition to being a general philosophy of life."[112] Sahakian bases his argument on logotherapy's understanding that suffering is an inevitable part of being human. Thirty years later, in 2009, Batthyány notes, "Logotherapy distinguishes itself from a number of other schools of psychotherapy by its broad applicability and interdisciplinarity."[113] He explains, "one further, and we believe defining, effect of its interdisciplinarity is that Logotherapy is applicable in settings that at least at first sight would not necessarily lend themselves to be addressed in a psychiatric or psychotherapeutic context."[114]

Frankl commonly defines "logos" as "meaning."[115] Hence, his logostherapy consists of a philosophical outlook and set of psychological principles selected and integrated as a means of discovering meaning in life. I will demonstrate that Frankl's integration of philosophical outlook and psychological principles as expressed through his logotherapy and existential analysis can also be used hermeneutically to understand meaning in texts like the Book of Job. The next two chapters will situate Frankl's thought within the worlds of psychology and hermeneutics. The remaining chapters will apply the hermeneutic to the Book of Job.

111. See Gutiérrez, *On Job.*

112. Sahakian, "Logotherapy's Place in Philosophy," 58–59.

113. Batthyány, *Existential Psychotherapy of Meaning,* 24.

114. Batthyány, *Existential Psychotherapy of Meaning,* 24.

115. Frankl, *The Feeling of Meaninglessness*, 61. "Meaning" is Frankl's pragmatic translation for this theologically and philosophically rich term; this bears some similarity to one of Thayer's second (mental) definitions of the term, namely, "reason, cause, ground," and to Thayer's third definition as used in the Gospel of John, in part, "the cause of all the world's life." Thayer, *The New Thayer's Greek-English Lexicon*, 381–82.