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# Logo-Psychosomatic Medicine

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When Ephraim McDowell, a Kentucky physician and surgeon, performed the first laparotomy in 1809 he prayed: "Almighty God, be with me, I humbly beseech Thee, in this attendance in Thy holy hour; give me becoming awe of Thy presence, and grant me Thy direction and aid. I beseech Thee that in confessing I may be humble and truly penitent in prayer, serious and devout in praises, grateful and sincere, and in hearing Thy Word attentive and willing and desirous to be instructed. Direct me, Oh God, in performing this operation for I am but an instrument in Thy hands and am but Thy servant, and if it is Thy will, Oh spare this poor afflicted woman! Oh give me true faith in the atonement of Thy Son, Jesus Christ, or a love sufficient to procure Thy favor and blessing that worshipping Thee in spirit and in truth my services may be accepted through His all sufficient merit. Amen."

Ephraim McDowell typifies the Christian approach to the patient. The Christian discipline is the absolute foundation of man becoming whole. Christianity is the synthesis of Old Testament and New Testament truth showing man his true identity and the reason for his existence. Christ as Melchizedek, the Angel of the Lord or Messiah, always brings healing. This is seen not only in the life of Moses in the healing of Miriam of leprosy, but also in the healings performed through Elijah and Elisha and in the healing of Hezekiah. In the Old Testament a healing God bestows loving wholeness upon those who love Him. The Ten Commandments list the laws which lead to wholeness and length of days in this life.

In the New Testament there are many healings by Jesus of Nazareth and His disciples as well as those who followed the disciples. Jesus instructed His disciples to go out and to proclaim that God's kingdom was present and demonstrate that fact by healing the sick. In the Gospel of Luke, the physician, Jesus gave His disciples authority "over all devils and to cure diseases." The disciples went about "healing everywhere." Jesus Himself is never powerless insofar as the

healing of the sick is concerned. The multitudes pressed upon Him and He healed them all. St. Paul and St. Peter are both credited with the healing of many people. The power of the Holy Spirit in St. Peter was so great that his shadow could heal. It is recorded that cloths taken from Paul healed those people to whom they were applied. God's Word tells of this miraculous power being present in the totally committed Christian who is filled with God's Spirit. The reason why these things do not happen today is because man has lost his ability to believe totally in God.

In the early Christian era such writers as Tertullian and Cyprian, as well as Origen, Irenaeus, Clement of Alexandria, Hippolytus, Polycarp, Clement of Rome, Ignatius and many others wrote about the power of the Christian life to conquer death and disease. It was not just a Christian discipline but also was a part of Judaism going on into the Middle Ages to the time of Maimonides who wrote about the healing power of God in man's life, especially those who live a holy and consecrated life.

Christianity is erroneously blamed for the time when scientific advance did not continue and when superstition and ignorance reigned during the Dark Ages. However scholarship and what little was known concerning anatomy and the treatment of illness was preserved in the monasteries of Europe. As man

emerged into the scientific era, through the endeavors of such people as Ephraim McDowell and Beaumont, as well as William Harvey, Koch, Pasteur and many others, scientific medicine gradually became an entity which had connections with the church. However, contacts with the church became more and more tenuous. With the advance of pathology and the German Virchow school of thought in the early 20th Century, there was a gradual increase in adherence to pure science without consideration of the spiritual aspect of man.

Sigmund Freud and his followers began the attempt to understand the mental aspect of man and the psychiatric difficulties consequent to his relationship to those about him. There emerged a type of medical practice, through the concepts of Flanders Dunbar in the early 1930's called psychosomatic medicine. Medical practice today is considered to be antiquated unless man is considered as a psychosomatic entity. However there has been, in recent years, a greater and greater degree of specialization as the knowledge explosion continues. Man is really not considered psychosomatically but is fragmented to the point where it is the rare physician who is able to put him back together physically or psychosomatically. In the 1800's men were closer to God. If they were physicians, they thought of God in relation to themselves and their patients.

We have seen a gradual departure from this type of thinking although there have been such men as Hugh Kelly, the great professor of gynecology at Johns Hopkins, who were men of prayer and vocal in their belief in God and His place in the healing of the sick.

### Inspirational Philosophies

Austria produced Victor Frankl. He was a product of the universities of the Hitlerian era and developed his philosophy as a result of experiences in concentration camps. Alexis Carrel, a Roman Catholic born in France, was a man whose medical philosophy was deeply affected by a trip to Lourdes, detailed in a little book called "Voyage to Lourdes." After Carrel came to the Flexner Institute in New York City, he became a pioneer researcher in vascular surgery. More important, he was a person who looked very deeply into man. In *Man the Unknown* he searches into the meaning of life.

Dr. Paul Tournier saw that many of his patients had problems beyond those which could be handled by the writing of prescriptions or by surgery. Practicing in Switzerland he worked with the Red Cross and became a member of the Oxford Movement. His life became oriented toward God and toward the Bible and from his thought and his experiences he developed "The Medicine of the Person." Physicians of all disciplines began to listen to Tournier and attend his conferences in Europe. Dr.

Tournier taught that the physician must look deeper into the life of his patient. In order to truly be able to understand man, according to Tournier, doctors must have an experience with God and must point the patient to his personal potential of having an experience with God through Jesus Christ. Tournier's many writings have been an inspiration to the physicians of America who see the danger of increasing scientism and materialism in the practice of medicine and the lack of a true orientation toward the individual who is ill. Both Alexis Carrel and Paul Tournier have joined Victor Frankl in requesting that man become again concerned with himself as a total human being, and with his orientation to God in order to be able to live in the future.

Alexis Carrel in *Man, the Unknown* states that "No one understands that the structural, functional and mental quality of each individual has to be improved. The health of the intelligence and of the affective sense, moral discipline and spiritual development are just as necessary as the health of the body and prevention of infectious diseases . . . Man must now turn his attention to himself and to the cause of his moral and intellectual disability. What is the good of increasing the comfort, the luxury, the beauty, the size and the complications of our civilization if our weakness prevents us from guiding it to our best advantage? . . . There is not a shad-

ow of a doubt that mechanical, physical and chemical sciences are incapable of giving us intelligence, moral discipline, health, nervous equilibrium, security and peace . . . . We must leave the physical and physiological in order to follow the mental and the spiritual."

Dr. Carrel also states, "The new science must progress by a double effort of analysis and synthesis toward a conception of the human individual at once sufficiently complete and sufficiently simple to serve as the basis of our action." We continue to divide man up and we fail to synthesize him into a total whole organism.

With reference to the Church, Dr. Carrel says, "Ministers have rationalized religion. They have destroyed its mystical basis but they do not succeed in attracting modern men." It would be well if, in the crises in the homes and the medical schools of America, the modern physician would go back and read again the writings of Carrel and develop a medicine of wholeness and begin to be healthy and whole himself.

Victor Frankl states in his book, *The Doctor and the Soul*: "Man lives in three dimensions: the somatic, the mental and the spiritual. The spiritual dimension cannot be ignored for it is what makes us human." Proper diagnosis can be made only by someone who can see the spiritual side of man. Psychotherapy alone is insufficient. Frankl advocates a "medical ministry" which would

not in any way attempt to substitute for the minister or priest. He states that psychotherapy aims to heal the soul and is essentially different from religion which concerns itself with saving the soul. "Religion provides a man with a spiritual anchor . . . . Although the psychotherapist is not concerned with helping his patient achieve a capacity for faith, in certain felicitous cases, the patient regains his capacity for faith. Such a result can never be the end of psychotherapy from the start and a doctor will have to always beware of forcing his philosophy upon the patient . . . . The therapist must be careful to see that the patient does not shift his responsibilities onto the doctor." Frankl states that the ultimate consequences of the theory that man is nothing but the product of heredity and environment has produced, in its most terrible form, the gas chambers of Auschwitz. Of course this same sort of philosophy has allowed a creeping in of the materialistic point of view so that the Auschwitz philosophy has permeated the minds of the majority of our people. This is particularly true in medicine where there has been no consideration of the spiritual aspect of man.

In the fact that we have been able to rationalize abortion and human experimentation, we see ourselves gradually falling into the kind of viewpoint which allowed gas chambers. Similar places of extermination continue to exist today in the Communist nations

according to the writings of Solzhenitsyn.

Victor Frankl has stated that there is a blank area in the science of psychotherapy which awaits filling. Psychotherapy was born when the attempt was first made to look behind physical symptoms for psychic causes to discover psychogenesis. Now, "further steps must be taken to look beyond psychogenesis past the affect dynamics of neurosis in order to see distress of the human spirit. The physician and the patient must look into the meaning of life." "We do not strike to the heart to find out what is truly wrong with man any more than a doctor who, completely eschewing any psychotherapeutic approach contents himself with physical treatment or the prescription of medicaments . . . . How many rivers of tincture of valerian have flowed for this reason — just so the doctor would seem to be doing something? How wise, by contrast, is the classic dictum, 'physic the mind and the body will need no physics.' The point is that all such medical approaches in the face of philosophical conflicts amount to working at cross purposes with the patient under pretense of being scientific." Dr. Frankl would advocate the development of a medicine of the soul and spirit. He would call it "medical ministry."

#### Writings of Evans

Griffith Evans, writing in the

1950's in England, was a surgeon who felt that man was suffering because medical science did not allow man to think in the terms of what he truly was and what his ultimate objective in life should be. He felt that medicine was still in the Newtonian Era and had not begun to think in Einsteinian terms. He accused medicine of having an atomic viewpoint rather than thinking upon man in terms of wave mechanics and the true nature of energy systems. Dr. Evans foresaw a phenomenon of our own present age where, despite the field of organ transplantation and our understanding of gene replication and genetic manipulation, science would be calling for more scientific discoveries and set its hopes on "materialistic horses and chariots." However, he did see that in England in the 1950's and early 1960's some physicians turned to the paranormal and psychic areas of healing and this was symptomatic of man searching for other modes of therapy. He saw in this a danger that man might turn away from true spiritual search and go into the psyche rather than to see himself as a spiritual creation of a spiritual God. Man is not just mind and body but also spirit. The writings of Griffith Evans are complex, mathematical and most interesting. He envisages the medicine of the future great in terms of science and also great in knowledge of how man is healed by the power of God — a medicine where doctors who are oriented toward God through

prayer and oriented toward their patients through love, produce the healing of disease and ultimate wholeness.

Dr. Evans states, "The credibility of the Bible as a divinely inspired and intuitively perceived system of thought also emerges. Insofar as universal human urges are divinely inspired and truly evolutionary, they are irresistible . . . . Woe betide the imposed system of academic medicine which disregards *Vis Medicatrix Naturae* and stands for the false doctrine that civilized substitution therapy is preferable to natural evolutionary homeostatis." There are natural tendencies within the human body which is always attempting to heal itself. We must learn how to work along with these forces instead of counteracting them through the use of surgery and chemicals and radiation. Dr. Evans implies that we are in modern medicine working at the end results of abnormalities which are termed disease and do not understand the way that the body heals itself and how to cooperate with the natural forces. This can only be understood as we begin to understand the Bible and to understand man intuitively as well as experimentally. He states, "The abandonment of God the Creator as a unifying and restoring principle leaves man at the mercy of incomplete theories and laws of chance." Jung retained the intuitive belief in God and insisted that mental balance could only be restored by reunion with Him

Who guided its evolution. The same pattern emerges in every stage of scientific and religious study—a single objective truth and two opposing interpretations: Humanist based on reason and induction; Theist based on intuition and deduction. We are in this same position today. Great advances are being made in medicine and surgery but our society is not any healthier.

The surgeon who contents himself with taking out an occasional appendix and gall bladder and ignores the illness of society is seen as an incomplete individual. The thinking physician cannot be complacent in the world of today. The great advances in science and the development of material comforts has little meaning to the person who sees the mental and spiritual anguish of the world.

Thus, man must evolve a "new medicine."

Dr. Flanders Dunbar, 40 years ago, developed psychosomatic medicine. Supposedly today thinking physicians use psychosomatic medicine in the understanding and therapy of all of their patients. However, specialization is on the increase and few physicians are interested in general practice and the treating of the whole person. Basically, medicine across the world has never been less psychosomatically oriented and there is little or no consideration of the spiritual and eternal aspect of man.

From the writings of the physicians mentioned earlier it is

apparent that a great new medicine must be evolved. Dr. Frankl conceived of logotherapy as a new type of psychotherapy. However, the spirit is not an extension of the mind. It is the godly or potentially godly aspect of man. Jesus of Nazareth told Nicodemus it was necessary that he be born of the Spirit. The writings of Watchman Nee of China during the 1920's and 30's are most interesting in this regard. He has written extensively on the necessity of natural man to become spiritual.

Medicine today is a natural medicine practiced by men who have basically ignored the spiritual aspect, not only of their patients but also of themselves. The entire area of the medicine of the Spirit, or what we have termed logo-psychosomatic medicine, appears as a wide-open, uninvestigated and even an unthought-of field. There are many illnesses which are conceived of as being psychiatric which are basically spiritual in their origin. There are many illnesses which are a combination of the spiritual as well as psychiatric.

We have found that disorders and anomalies of spiritual development may result in illness in the psychosoma, being an end-result of an abnormality which begins in the soul and the spirit. Writers in recent years in psychiatric journals have shown that patients with malignancies often have deep-lying psychiatric problems. It is entirely possible that these problems are not only

psychiatric but psychospiritual. I have seen the development of cancer of the breast in patients who have deep resentments present in their lives, and have seen the amelioration of the disease process when these deep psychospiritual lethal attributes of the subconscious mind can be dealt with spiritually. One of the great problems in modern medicine is the hiatus between the physician and the psychiatrist and between the doctor and God. Perhaps the general practitioner has the greatest chance of being the doctor of the new medicine. This cannot automatically come about on the basis of suddenly making the decision to become a logo-psychosomatic physician. One cannot begin to minister by simply making a decision to do so. It is obvious that there must be a way whereby a man can become logo-psychosomatic. To use the terms of Jesus, it is necessary for a physician who would adopt the new medicine to become born again, to be born of the Spirit. He will then seek spiritual fellowship with like-minded physicians and nurses. He will see his patients as those who also need to be born of the spirit in order to be totally healed.

#### Patients' Decisions

This has been thought of as the function of the church. There has been a wide separation between the minister and the physician. The physician who has become a Christian or a member of the Orthodox Judaistic Church has been loath to inject

his thoughts or feelings into his relationship with his patient. One should be extremely cautious, as Victor Frankl has said, in suggesting to the patients that they follow our convictions. It is necessary that the patient come to a decision in his own life as to whether or not he would become spiritual. The only avenue in this regard is provided through Christianity. The avenues of transcendental meditation and other religious systems of the world allude to such a transformation but usually the requirement is the development of an asceticism or a type of monasticism which is impossible for the physician or his patient to enter into. Through Christianity, spirituality can be achieved in the midst of the throng and the press of life.

Medical ministry would point out that it is not necessarily requisite to become a denominational Christian but that it is necessary for him to accept the precepts of Christ. He must ask that the Christ-life principle enter into his life so that he may no longer be simply a man of body and mind but also of Spirit. This is a point of view which is promulgated in the gospels of Jesus Christ and in the epistles of the New Testament. If one would desire to investigate this type of transformation, the Holy Bible is the primary book of reference.

If there is such an area of man to be considered as his spirit, an entirely new area of investigation is opened up. Physicians who have been mentioned earlier are

men who understood this concept. This realm of the Spirit is not to be confused with spiritualism or occultism. The psychic or soul realm is a most powerful area of one's being and has tremendous potential for good and evil. However it is in this realm that all of the mind cults including religious science, spiritualism, voodooism and Satanism are found. It is not my purpose to condemn psychic healing or psychic investigation but to advocate the true in contrast to the incomplete. Man must have the counter-balance of the Spirit in order to be able to safely work in the realm of the psyche.

Physicians who are investigating the spirit of man do not change their practices to include the nuances of psychic methodology. The doctor using logopsychosomatic medical principles finds that if he is an internist, he continues to practice internal medicine but he does so in a much more compassionate and empathetic manner. He has a deeper consciousness of the person of his patient. If he is a surgeon, he is interested in the entire person of the patient and is reverent even during times of the patient's unconsciousness in the post-anesthesia recovery unit or in the operating room. The physician who is working in neurology and dealing with patients who are comatose gives greater reverence than is ordinarily the case and such terms as the patient being a "vegetable" are used with great circumspection.

In the years 1973 through 1975, there were held in Tampa, Florida the first three international conferences having to do with logo-psychosomatic medicine. Physicians attended from all over the world. Another conference was held there in 1976. At these meetings physicians who have begun to conduct their medical or surgical practices in a logo-psychosomatic way present case histories and their own personal experiences. A large amount of material is being accumulated which will be available in book form.

Logo-psychosomatic medicine is a new medicine for the future which has as its central theme a greater orientation of both doctor and patient toward God through Jesus Christ and through the Holy Spirit. It begins with the physician who must be born of the Spirit. This is a type of medical practice that cannot be administered empirically or without involvement of the physician himself in the deepest areas of his own being. It is a challenging but a most rewarding area of endeavor, not only from the standpoint of the etiology of disease

but of the treatment and perhaps the prevention of illness. This is a threshold type of presentation. Much needs to be done in the realm of investigation. Much needs to be done in the understanding of prayer therapy. If a man has a spirit, there must be a therapy of spiritual disorders just as man who has a psyche at times develops psychiatric disorders which have their own psychiatric treatments. Those things which are physical have their physical treatments. However, Flanders Dunbar has shown us that none of these areas exist in airtight compartments. Therefore psychiatric illness has its spiritual aspects as well as its physical, and spiritual illness has its psychiatric and physical attributes. An expansion is thus needed in man's thinking in all these areas. We must stop concerning ourselves with all of the multiple things that exist peripheral to man and not begin to understand man, the unknown, who is actually man, the creation of God. He can never be truly understood or treated totally without including God and His Holy Spirit in the therapeutic regimen.