

I. ADVERSITY

There is nothing in the world... that would so effectively help one to survive even the worst conditions as the knowledge that there is a meaning in one's life.... We must never forget that we may also find meaning in life when confronted with a hopeless situation.

--Psychiatrist Viktor Frankl ¹

The Chinese character for crisis represents a combination of the symbol for danger and the symbol for opportunity. Inherent in any profound challenge is the potential for one or the other of these outcomes. To date, psychologists have focused primarily on the “dangerous” consequences of challenges... [but there is] a paradigm shift away from a focus on pathology toward one that understands, explains, and nurtures strength.

--Psychologist Virginia E. O’Leary ²

When a train goes through a tunnel and it gets dark, you don’t throw away the ticket and jump off. You sit still and trust the engineer.

--Corrie Ten Boom ³

II. HOW DO PEOPLE COPE WITH ADVERSITY?

I began writing this portion of the “Psychological Research” paper soon after the September 11, 2001 terrorist attacks on the World Trade Center in New York and the Pentagon. But for some years I have been interested—personally and professionally—in how human beings respond to the inherent crises and traumas of life. In the early 1980s, Focus on the Family’s President James Dobson, Ph.D. did a radio program about “mental toughness” that greatly benefited me at a critical time in my life. I have since read

other writers and therapists, secular as well as Christian, who addressed the subject. I have walked with clients through their own traumatic events, and have waged numerous battles of my own with suffering. But I did not research this subject in an organized manner until I selected this topic for study.

Psychologists, like proverbial Jewish rabbis, rarely seem to agree among themselves on any one point. I find them disagreeing about how to interpret the categories, definitions, and outcomes of adversity, as well as how to help those who struggle with it. Probably most psychologists would not agree with my starting point for this paper. But I begin with a research study that presents four different consequences or potential outcomes to adversity:

1. *Defeat*: The individual “succumbs” to the experience.
2. *Survival*: The person endures, but is “diminished or impaired in some respect.”
3. *Resilience*: He or she returns, rapidly or gradually, to homeostasis or the “pre-adversity level of functioning.”
4. *Thriving*: “The experience of adversity promotes the emergence of a quality that makes the person better off afterward than beforehand.... Thriving is a response to challenge (because thriving represents gain), rather than a response to threat (minimization of loss).”⁴

III. CHARACTERISTICS OF THOSE WHO “THRIVE”— INBORN OR LEARNED?

Research suggests that an individual thrives, or moves to a “higher level” of functioning, after an adverse event because of an increased acceptance of self or others, or a radical change in worldview, the meaning of life, or personal priorities. Through the experience, the person gains new skills for “managing” the world or his/her internal responses to outside events. One such skill might be an increased understanding of a certain problem or of resources that can be used to resolve or cope with problems.⁵

A “psychological sense of mastery” can result from overcoming a difficult or painful challenge, because the person gains confidence that is helpful in subsequent difficulties in life.⁶ Some researchers dispute whether developing of skills leads to increased confidence in one’s ability to cope or if a person’s trait of confidence enables the acquiring of helpful skills.⁷

Regardless of its source, confidence can be a critically important variable in keeping the person engaged in the effort to cope.... Remaining engaged in the effort is itself an important determinant of eventual success.⁸

People differ in the ways they approach adversity: we can describe them as “optimistic vs. pessimistic.” Confident or “high-mastery” individuals strive for a successful outcome and aim to conquer adverse conditions. In their struggle to improve a situation, they can be described as optimistic or hopeful.⁹ Doubtful or “low-mastery” people give up when challenged; their quitting attitude in the midst of adversity tends to worsen, as time goes on. They reflect pessimism or hopelessness.¹⁰ Another way of interpreting these differences is to consider the coping style of the individual: the “high-mastery” person approaches adversity with a “problem-solving” focus, using positive reframing of circumstances or—as is sometimes appropriate—accepting the reality of a problem without quitting. In contrast, the “low-mastery” person uses “avoidance coping,” meaning he or she disengages from the problem, which leads to a non-thriving outcome or response. Psychologists present a stark contrast between determined action and backing away from problems—between “expecting the best” and “expecting the worst” in a situation.

A current movement, “Positive Psychology,” is critical of traditional psychology which emphasizes diagnosing pathological thinking and correcting dysfunctional behaviors. The new approach proclaims that we can be helped to function better—and to thrive in adversity—when psychologists nurture our potential and inner strengths.¹¹ The founder of this movement, University of Pennsylvania psychologist Martin Seligman, established himself by research about learned helplessness in the 1970s but by 1990 had redirected himself toward “learned optimism.”

A tendency toward optimism or pessimism develops by age ten, behavioral science tells us, and is mainly due to how the child’s parents respond to the difficulties and setbacks their children experience. In other words, parenting has major influence on one’s outlook on life and response to adversity. Positive Psychology’s adherents claim life can be richer and more productive if people learn to be positive. A recent flood of studies suggest that optimists excel over pessimists in work, school, and sports, are less depressed, accomplish more of their goals, manage stress and fight off disease better, and outlive pessimists. Dr. Seligman comments, “Social science now finds itself in almost total darkness about the qualities that make life most worth living.”¹²

According to Seligman, explanatory style, or the way in which people explain their setbacks to themselves, is learned early in life and dictates whether individuals rise above failure or accept it. Seligman not only explores the consequences of a positive or optimistic style, but he also addresses how a negative explanatory style can be changed into a positive one. This new conception may be particularly important because optimism is associated with positive immunological functioning and health.¹³

Behavioral scientists draw parallels between the beneficial aspects of overcoming stress to the physical body and to the psychological self. Our bodies can respond to stress with muscle development, strengthening the immune system, and numerous other ways of building physical health or endurance. In the same way, mental strength or ability can develop when the individual is “stretched” beyond his/her understanding of self, others and the world—and the opportunity for measurable psychological growth occurs.^{14 15 16}

Some psychologists suggest that just as by physical conditioning or stress training can toughen or strengthen a person’s body, so can exposure to manageable stress cause mental or emotional toughness. The key word is “manageable,” because prolonged exposure to stressful events can be destructive to physical and psychological health.

Under conditions of stress, one would expect a physically weakened system, but positive physiological changes can occur—often in the context of psychological thriving.... As a caveat, we must note that frequent exposure to stressors, despite a positive psychological set and apparent physical resilience, may nevertheless have physical costs. Prolonged states of arousal... may... take a toll on physiology.... Thus, the cost of coping with challenge may add up over time.¹⁷

But as long as the individual has a sense of control in the adverse situation and can quickly adapt to repeated stressors, he or she can emerge from even traumatic events with “a greater appreciation of life (e.g., appreciation of each day, changed priorities) and stronger religious faith.”¹⁸

Fascinatingly, children—whom we might consider to be more easily harmed than adults—can sometimes have exceptionally resilient responses to adversity. Behavioral scientists use the term “invulnerables” to describe such children.

Invulnerables are children who seem to be unaffected by adverse home and socioeconomic environmental conditions in which they live. These children are subjected to family and economic stresses, and yet exhibit remarkable coping skills. Psychologists have frequently targeted this group for study, since the so-called invulnerables provide opportunities to study the psychological and parental factors, along with personality characteristics, that enable them to succeed despite

home environments. Psychologists have attempted to identify what factors enable these children to succeed despite their seeming lack of support and opportunity. Researchers have been more successful in identifying factors that lead to a child's lack of success in school than in identifying those complex personality and environmental factors that contribute to resilience in the face of adversity. Among the factors that appear to contribute to an invulnerable's success is one significant, supportive relationship with an older adolescent or adult.¹⁹

That key element—having “one significant, supportive relationship with an older adolescent or adult”—is frequently mentioned in studies about anxiety, in the research literature of psychology. One in-depth study of South African children who live on the streets concluded that there are additional factors that contribute to resilience, including “social support, in the form of acceptance, understanding, and companionship provided by a significant person or group... exceptional fortitude, creativity, and astute knowledge of human nature... [and] a strong internal locus of control....”²⁰

One writer notes that all children, including those who are at risk due to traumatic events, have four major psychosocial needs:

- Love and security
- New experiences
- Praise and recognition
- Responsibility

Counselors and other people helpers who work with traumatized children should especially consider what the writer has to say: “If these needs are not met or are thwarted, children may be at risk for emotional and behavioral problems, and fulfillment [might be] sought elsewhere (away from the family unit). Street children may fall into this category.”²¹

My mind is awash with the concepts and data presented by behavioral scientists. The many conflicting viewpoints bring me to the conclusion that psychology, which likes to be known as science, is unable to clearly establish whether people who “thrive” by meeting life's challenges head-on are born with the tendency or do so because of their environment. Both might be true. The researchers have a lot to say about interventions, theories and external factors that contribute to resilience or thriving.

IV. PSYCHOLOGICAL INTERVENTIONS: HELPING CLIENTS FACE ADVERSITY

One psychological theory proposes that thriving is “an extreme case of the same process that otherwise is viewed as growth.”²²

It is extreme in the sense that it occurs in circumstances that are at the outer limits of tolerability for threat and that have just enough flexibility to permit the experience of challenge. If circumstances are even more extreme, growth—thriving—may be precluded. At some point there may be a watershed among reactions, a point of bifurcation at which thriving stops and instead there is only impairment and debilitation.²³

Trauma, in this view, can be an impetus for “personal transformation.”²⁴ Therapy is thus a means toward reorganization of the self, according to what is called the “Dynamic Systems View.”

In the dynamic systems view, the broad call of therapy is to move the person from a “local minimum” in his or her overall life space... to a location that’s closer to the optimal.... That is, the goal is to deflect the person into a new attractor [areas in which the system—the person—spends most of its time] in which an existing problem is more fully resolved or in which global adaptation is more broadly positive than it now is. Doing this requires reorganization of what now exists. Inducing a reorganization is not easy. It may require some heavy shaking of the person’s life space to bump the person over the edge of the attractor basin currently occupied. The change, if it happens, can be relatively sudden.²⁵

The “reorganization of the self” occurs, according to this view, because the “system” (the individual) is sufficiently destabilized to break free of its current “attractor.”^{26 27} In other words, the person is so challenged that he or she is willing to consider different responses and ways of thinking that would otherwise not have been considered.

Another theoretical approach is “Constructivist Self Deterministic Theory” (CSDT), which analyzes the parts of personality that are the most strongly impacted by traumatic situations. The changes that occur in the personality structure can possibly lead to a strengthening of the individual’s self. This theory blends psychoanalysis (Freudian psychology), social learning theory (behavioralism) and cognitive developmental theory (the study of human mental development).

CSDT understand the individual’s adaptation to trauma as an interaction between his or her personality and personal history and the traumatic event and its context, within the social and cultural contexts for the event and its aftermath. The underlying constructivist assumption is that individuals construct and construe their own realities.... The clinical implication is that the meaning of the traumatic event is in the survivor’s experience of it; each individual is affected in his or her own unique way.²⁸

While traditional approaches to recovery teach that it is a gradual process of coping and adjustment, CSDT advocates find that recovery can be a “quantum change” that is abrupt and dramatic, as survivors discover a new meaning in life, radical changes in personal goals, and completely different worldviews. The CSDT therapist works with the individual’s frame of reference and within five identified psychological needs: safety, esteem, intimacy, trust and control. The very intense therapeutic relationship includes looking at the client’s beliefs, identity, worldview and spirituality in a process leading to what is called “posttraumatic growth.”

Each aspect of the self addressed by CSDT can be enhanced or modified using the therapeutic relationship... [as] both parties collaborate with a mutual goal and both are influenced by the relationship....

In CSDT, growth and pain are not mutually exclusive but rather inextricably linked in recovery from trauma and loss. There is no simple dichotomy between those who experience growth from trauma and those who are impaired by trauma.... The survivor develops a greater sense of meaning, self-compassion, perspective and insight. The process of mindful attention to one’s underlying beliefs about oneself, others, and the world creates an awareness of choice that may have been impossible before psychotherapy.²⁹

Viktor Frankl Viennese psychiatrist, world-renowned professor and author of 32 books, has better credentials to recommend his “logotherapy” movement than any theorists or researchers mentioned in this paper. As a Jewish physician, he survived Auschwitz and three other Nazi death camps (1942-45) and lost his wife, parents and other family members in the Holocaust. His is a deeper than usual style of therapy, entering into the “soul” of humans to help them not only cope with suffering but also grow in it and from it. Life, he insisted, has meaning. The therapist’s work is to help people find meaning in their lives, no matter what they have endured.

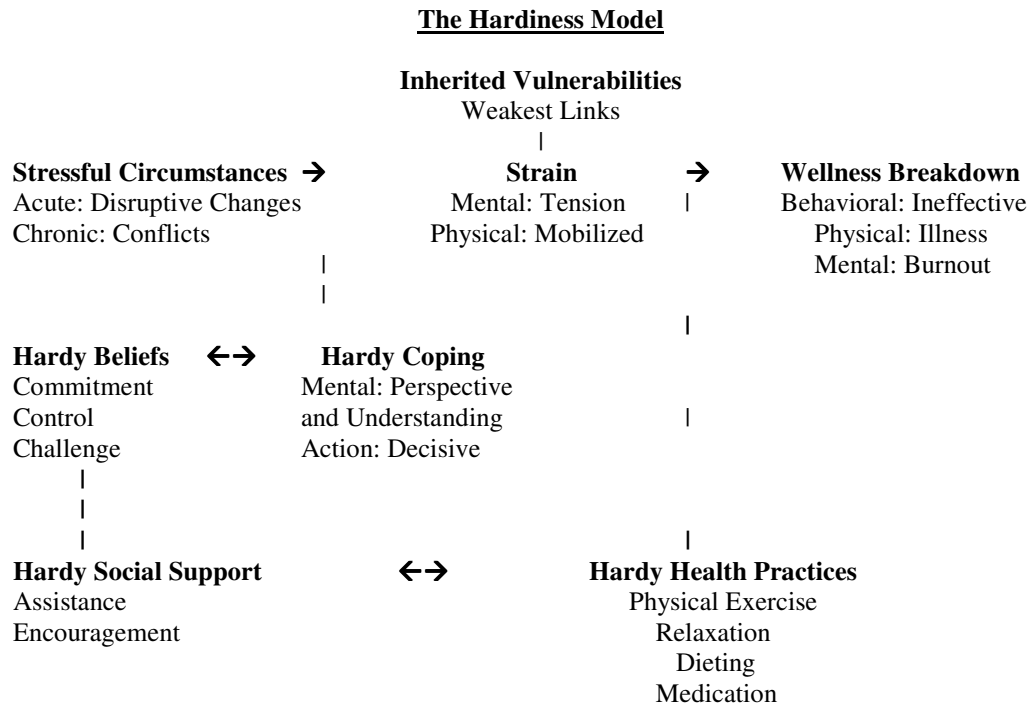
In his most famous book, *Man’s Search for Meaning*, Dr. Frankl wrote “There is nothing in the world... that would so effectively help one to survive even the worst conditions as the knowledge that there is a meaning in one’s life.... We must never forget that we may also find meaning in life even when confronted with a hopeless situation.”³⁰

Frankl was as much a philosopher as a therapist:

[He said], “Everything can be taken away from man but one thing—to choose one’s attitude in a given set of circumstances, to choose one’s own way.” The sane are those who accept this charge and do not expect happiness by right. Thus Frankl’s own “logotherapy,” which views suffering not as an obstacle to happiness but often the necessary means to it, less a pathology than a path....

Logotherapy amounts in nearly all situations to the advice, “Get to work.” Other psychologies begin by asking, “What do I want from life? Why am I unhappy?” Logotherapy asks, “What does life at this moment demand of me?” Happiness... “ensues.”³¹

Psychology professor and researcher Salvatore Maddi proposes a “hardiness” model that is somewhat different from what others have found regarding resilience or thriving. His paradigm can be presented as follows:



Studies show that hardy persons (1) view life events as less stressful, (2) cope effectively with these events, (3) have a more vigorous immune response, and (4) are more conscientious about health practices.³²

Dr. Maddi writes that hardiness is the opposite of the hard-driving “Type A Personality” in that

Type A [aggressive] persons are impatient to the point of hostility, concerned with control issues, and feel as if they never have enough time. In hardiness... a sense of time urgency does suggest the opposite of challenge, and hostile impatience, the opposite of commitment. But the emphasis on control is similar in both.... Our study... showed the predisposition toward illness present in persons high in Type A behavior is nullified if they are also high in hardiness. Perhaps hardiness adds to control concerns the mellowing effects of commitment and challenge, making the critical difference in whether the predisposition is to health or illness.³³

He compares and differentiates hardiness from the “optimism” approach of Drs. Seligman and

Carver:

The main similarity to hardiness lies in the contention that through optimism and optimism training, one can maintain and enhance wellness. Optimism is also part of a hardy outlook, but here a crucial difference emerges. The main source of optimism for hardy persons is reliance on their mental and action capabilities for dealing effectively with whatever comes their way; however, whatever comes their way could be exciting or devastating, and would need to be accepted for what it is, the better to discern effective solutions. In contrast, optimism theory emphasizes that it is best to appraise situations optimistically, no matter what the provocation, for it is through this emotional reaction that health is maintained, and effective coping mounted.

It seems to me that optimism theory cannot differentiate denial, complacency, or naivete, from effective self-reliance, whereas hardiness theory can. Research bears me out. In a study of Israelis in officer training school, hardiness correlated both with graduating successfully and experiencing the training as stressful. Officer training school is intended to be stressful, to separate the resilient from the weak. The unsuccessful candidates tended to describe the training as not stressful, and in their optimism, failed the program. If you cannot see a problem clearly, how can you cope with it effectively?

...Also, preliminary data being collected at the Breast Center in Orange, California, suggests that, among women receiving medical and psychological examinations for an undetermined breast problem, optimism turns out to be positively related to subsequent diagnoses of cancer. Perhaps optimism prevented these patients from discovering the problem and seeking medical attention sooner. Thus, there are major shortcomings in the optimism construct.³⁴

Briefly stated, the comprehensive training provided by the “hardiness” program at the University of California, Irvine, includes intensive, multi-disciplinary (medical and psychological) work in training groups and individual psychotherapy to include coping, social support, relaxation, nutrition, addiction control, and relapse prevention. The program emphasizes identifying stressful circumstances, developing coping strategies with problem-solving and “emotional insight” techniques to “consider alternatives, explore feelings, regain momentum, develop action plans, take decisive actions, and learn from feedback”³⁵ in what is the core of the hardiness program. As Dr. Maddi presents the program, it seems to be beyond the scope of individual counselors working with clients—but it does offer hope by developing “hardiness” traits and behaviors in people who are not predisposed by personality or background to be hardy individuals. Perhaps Christian therapists can weave portions of this paradigm into their work with clients.

In summary, we find that traditional psychology's approach to recovery is contradicted by numerous opposing theories—and the theories dispute each others' presuppositions. What are we to believe about adversity? How are we to help suffering people? The Bible speaks to these questions.

V. WHAT IS THE BIBLICAL OVERVIEW OF COUNSELING FOR ADVERSITY?

As with so many areas of life, the behavioral sciences make many meaningful contributions to our understanding of adversity. They also recommend various, often contradictory, strategies for treatment.

Theorists and practitioners rarely agree regarding definitions:

- Is adversity caused by threat or challenge?
- What is the essential characteristic that enables an individual to overcome adversity?
- Is the person who overcomes adversity more likely to be optimistic, or realistic?
- Do we describe the person as resilient, thriving, or hardy?

For the Christian, there are deeper questions—one of which Frankl touched on:

- “What is the meaning of adversity?”
- The other is, “What does God want of me when I face adversity?”

For the most part, psychology has historically overlooked or dismissed the spiritual part of human existence. When it does look beyond physical and mental realms into spiritual matters, it tends to miss the biblical view and instead imitates or incorporates New Age or Eastern religious philosophy. There is a growing fascination in the U.S.—and thus in the social sciences—with spirituality:

National polls show that nine out of ten Americans believe in God and consider religion important in their lives. Spirituality is the fastest growing—one of the only growing—sector of the publishing industry, with literally millions buying books on the theme.... But this rekindling of interest is not only a return to traditional religion. An estimated 32 million baby boomers remain unaffiliated today, turning instead to Eastern practices, new age philosophies, Twelve Step programs, Greek mythology, Jungian psychology, shamanic practices, massage, yoga, and a host of other traditions and practices. Many find spiritual fulfillment in music, poetry, literature, art, nature and intimate relationships.³⁶

This portion of my paper, as I noted earlier, was researched before the September 11, 2001 terrorist attacks on our nation, but written afterward. I believe the Church has a vital ministry to offer to people who are traumatized by those events and the ones which terrorist organizations swear will follow:

we have meaningful answers, from Scripture, to the questions stated above. The false religions which so many Americans have followed do not. We Christians need to understand what the Bible tells us about adversity. But I wonder if many Christians—at least American Christians—are interested in gaining a biblical understanding of adversity? My opinion is that they are not, especially if we measure their interests by the titles of best-selling “self-help” Christian (and secular) books. Too many people in our churches have no better answers to the problems raised by adversity than do unbelievers.

But here is a small number of Christian writers who, over the years, have faithfully studied God’s Word and proclaimed the truth to all who would listen. One is James Dobson, Ph.D., of Focus on the Family, who writes about the “Adversity Principle”:

Adversity can have a positive effect on people by helping to build character. For Christians, Scripture says it develops and enhances that precious characteristic called faith (James 1:2-4). Biologists have long recognized this concept... the adversity principle, at work in the world of plants and animals. As strange as it seems, habitual well-being is not advantageous to a species.... If it is accurate to say that hard times often lead to emotional and physical toughness, then the opposite must also be valid....

Could it be that our heavenly father permits His children to struggle in order to keep us strong? I firmly believe that to be true.³⁷

Dr. Dobson discusses the following passages that support his view:

- Romans 5:3-4
- Matthew 16:24-25
- Mark 10:25
- Proverbs 27:21
- Mark 6:45-50
- Matthew 26:41-43
- Numbers 11:1

He concludes:

We see that everything in Scripture seems to reverberate to that vital little word: faith. We... know that faith must be tough, but why? We are in a spiritual war with a deadly foe tracking us every hour of our day. We need to be in the best shape possible to cope with the darts and arrows he hurls our way. Flabby, overindulged, pampered Christians just don’t have the stamina to fight this battle. Thus, the Lord puts us on a spiritual treadmill every now and then to keep us in good fighting condition. It’s the adversity principle, and all of us are affected by it one way or the other.³⁸

The passage in Scripture that I find so pertinent to Christians and adversity, Romans 5:1-5, reads

as follows (words emphasized by this writer):

Therefore being *justified by faith*, we have *peace with God* through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also, knowing that *tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

One Christian author whose works I treasure is Edith Schaeffer, the widow of the great pastor-teacher-philosopher Francis Schaeffer. She wrote a powerful book on adversity which I believe because of its title—*Affliction*—never had a chance to be a best-selling Christian book. Her comment on the topic, however, is necessary for every believer who is serious about understanding and helping people who suffer (which includes all of us). Writing about Isaiah 63:8-9, she teaches about the context and purpose of affliction or adversity in the life of the Christian:

This is not simply a statement of the fact that the Lord feels our sorrows and afflictions in loving concern, but it tells us also that the thrusts of Satan which come against us hit Him in some very real way. What is going on is beyond our complete comprehension, but we are meant to have a real measure of understanding to give us courage to go on. Our personal afflictions involve the Living God; the only way in which Satan can persecute or afflict God is through attacking the people of God. The only way we can have personal victory in the midst of these flying arrows raining down on us to call upon the Lord for help. It is His strength, supplied to us in our weakness, which makes victory after victory possible.³⁹

Another of my favorite Christian writers is Donald Grey Barnhouse, whose four-volume commentary on Romans is worthwhile reading for everyone who wants to dig deep into the doctrines of our faith. Regarding Romans 5:3, he writes there are three truths to consider about suffering and the Christian:

When suffering comes to us, we should not immediately think that we are suffering for God in His war with the enemy. First, we should ask whether we have wandered from His path. Second, we should ask Him to use our tribulation to form His image in us, in order that we may become like Christ. Then we may ask Him to use our suffering for His honor and glory. For, if God can thus be glorified, and if Satan can be made to eat dust, we are delighted that God does with us whatever He pleases.⁴⁰

Pastor-teacher Chuck Smith of Calvary Chapel reminds us that Romans 5:3 speaks of “rejoicing in tribulation.” How does God reconcile those two concepts?

This verse defines real spiritual growth. To rejoice in the hope of His glory is much easier than rejoicing in tribulations. Can I be glad even in hardship? Yes, when I know that my life is governed by God and that this hardship is producing patience, one of the greatest needs in my

life... Difficult times cause me to seek God. When all is well, I don't always respond to Him immediately; but when I'm in trouble, I want God *now*.⁴¹

The Zondervan Expository Dictionary of Bible Words defines "perseverance" (the closest term I could find to "resilience" in the Bible):

The Greek word *hypomeno* means "to patiently endure." In the Bible it usually has an active sense. Perseverance is overcoming difficulties: it is facing pressures and trials that call for a steadfast commitment to doing right and maintaining a godly life. The NT encourages us to value trials and difficulties, for, taken in the right way, they can enable us to develop perseverance (Ro 5:3-4; Jas 1:3-4).

When we are under intense pressure, it is all too easy to become discouraged. At such times we need to remember the words of Hebrews: "Do not throw away your confidence; it will be richly rewarded. You need to persevere so that when you have done the will of God, you will receive what he has promised" (Heb 10:35-36).⁴²

Baker's Evangelical Dictionary of Biblical Theology on comments on "Perseverance":

Most evangelical theologians... view endurance as a crucial aspect of a human's response in faithfulness to the gracious, loving God who in giving Christ provides acceptance and salvation (John 3:15). Endurance, then, is an inherent part of authentic "believing" that is expected of every Christian. Inadequate believing withdraws in times of confusion (John 6:66), but true commitment endures by looking to Christ for the resources of life (6:68)... It is a key element in adequately arming the Christian for endurance in the battle against the forces of evil (Eph 6:18). That battle is a lifelong one. To finish the race by keeping the faith offers to the one who endures the anticipation of a reward that is symbolized in a "crown of righteousness" (2 Tim 4:1-8).⁴³

Scripture addresses the subject of dealing with adversity from an eternal perspective, in passages that teach us about suffering, trials, endurance, and fear (see James 1:2-3; 1 Peter 1:3-9; 1 Corinthians 5:1-8; 2 Corinthians 4:7-12; 11:17-33; 12:7; 1 Timothy 1:20; Hebrews 1:1-2; 5:11-6:8; 10:26-31). Ultimately, prayer and a personal relationship with the Living God are the resources of the believing Christian who seeks to endure in the midst of adversity.

Because Christians... take human weakness seriously, they realize the crucial necessity of divine support. Thus, prayer becomes a vital part of the Christian pilgrimage (Matt. 26:41; Acts 12:5; 14:23; Rom 12:12; 2 Cor 1:11; Php 4:6; 1 Thess 3:10; 1 Peter 4:7). It is a key element in adequately arming the Christian for endurance in the battle against the forces of evil (Eph 6:18). That battle is a lifelong one. To finish the race by keeping the faith offers to the one who endures the anticipation of a reward that is symbolized in a "crown of righteousness" (2 Tim 4:1-8).⁴⁴

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- ³⁹ Edith Schaeffer. *Affliction* (Old Tappan, New Jersey: Revell, 1978), p. 37.
- ⁴⁰ Donald Grey Barnhouse. *Romans, Vol. 2: God's River* (Grand Rapids: Eerdmans, 1959), p. 91.
- ⁴¹ Chuck Smith. *The Gospel According to Grace* (Costa Mesa, California: Word for Today, 1981), p. 42.
- ⁴² Lawrence O. Richards. *Zondervan Expository Dictionary of Bible Words* (Grand Rapids: Zondervan, 1991), p. 484.
- ⁴³ Gerald L. Borchert, article on perseverance in *Baker's Evangelical Dictionary of Biblical Theology*, Walter A. Elwell, Ed. (Grand Rapids: Baker, 1996).
- ⁴⁴ Ibid., on endurance.