

In A Nutshell

2 "I could be bounded in a nutshell and count myself a king of infinite space..."
Wm. Shakespeare

Spring, 2007

Reclaiming Lost Ground

by Paul Strashok

As mental health consumer/survivors we all have had many experiences of what I would like to call 'altered states of consciousness' that have been left behind or lost due to our being labeled psychotic and/or having been incarcerated (sometimes against our own will) in a facility designated for treatment of mental illnesses. For some of us, it has been a relief to be able to leave the past behind and 'start over' after a hospitalization. For others, who may have had valuable insights and experiences immediately prior to hospitalization, there is a feeling of loss or even a definite antipathy towards creative endeavors or achievements that were accomplished during a 'manic' phase of our lives. For some of us, our past experiences and insights cannot be dismissed simply by labeling them 'illness', but they must be reclaimed and re-integrated into our present lives.

In my own experience the manic high that preceded a delusory state was often a time of great productivity and unique accomplishment – something which often eludes me when I am stable or, more accurately, 'maintained'. Being 'maintained' has very few ups and downs and may sometimes result in drug-induced depression, a condition that is associated with isolation and despair.

Let me state for the record that I have learned, the hard way, a lesson about remaining under the care of a psychiatrist. Yet it seems, at times, that, rather than allowing the expression of naturally-given gifts and talents (which are to be

used spiritually for the expansion of the Kingdom of God), the rigid and unyielding focus of psychiatry in general is to keep one maintained.

Recently, I was re-hospitalized after being free from hospitalization for 6 ½ years. I found it to be traumatic and even, at times, life-threatening.

However, I was surprised to find out that the first thought of the attending psychiatrist was to change my medication. My inward thought, which I expressed to him, was that "Hey, it worked well enough for all those years. Why change it?" The result was that he brought out a whole pharmacological smorgasbord

of different medications that I could be taking. Instead, I opted for the security of the medications that had kept me stable for all those years. It was my choice and now I must live with that decision.

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"Hey, it worked well enough for all those years. Why change it?"

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However, in the interim, I intend to use my talents to further the cause of the Kingdom of God (El - Heb.), a cause which needs persons from all walks of life to stand and deliver their messages in both the written word and in the expression of gifts and talents which exalt the One who has given them.

It is true that much "water has gone under the bridge" and, in my trying to prove that I was not incompetent or unable to do work, I may have taken too much upon my plate - to the extent that while others were taking sick days or enjoying holidays, I became obsessed with working and

doing so much that I became fixated on a health cure and even damaged my own body in the process.

Now, however, balance is being restored and, by the grace of the Almighty, I intend to return to the labour of love that the "In A Nutshell" newsletter represents and, should the occasion arise that I become obsessed with a health cure, let me take it with a grain of salt (not necessarily sea-salt) and let the balance and revitalization of true healthful being and doing always be a part of this life.

In Memory of Gayle Robinson

by Satya Devi

The famous 19th century Sage, Sri Ramakrishna, was once asked by a student, "Why is there evil?" To which he replied, "To thicken the plot".

My dear friend, Gayle Robinson, passed away last month. I have been trying to come to grips with it, but my feelings change so much. She was a complicated person and a wonderful friend. But there is an essence to this that I cannot fathom, with everyone I see or speak to about her, that I am witnessing a series of Rorschach ink-blot, where one sees anything it likes, is bothered by it, but the ink-spots themselves mean nothing. "Give me a condor's quill! Give me Vesuvius' crater for an inkstand!" **Moby Dick.**

"I saw the best minds of my generation
destroyed by madness, starving
hysterical, naked,
dragging themselves through the negro
streets at dawn looking for an
angry fix

angelheaded hipsters burning for the
ancient heavenly connection to the
starry dynamo in the machinery of
night."

from **Howl** by Alan Ginsberg

Still, I look for feelings, reasons, and at times I close down and feel unreal, almost wooden; then I remember Terry Fox's wooden leg ran the Marathon of Hope, along with his other leg. As I wrote to my brother last month, on the 11th anniversary of his children's death, those of us who are left carry on and hope when it is possible, and we carry on and hope because nothing else is possible.

So, my dear Warrior Sister, did you confuse the mirage in the Desert and take rest, because the ferryman had finally come?

Love and Peace and Remembrance

The Editorial Board of **In A Nutshell** welcomes letters, articles, and poetry on mental health issues from you, our readers.

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Executive Director Interviewed

By vote of the membership our organization has officially changed its name to Motivation Power and Achievement Society. Editor-In-Chief Jim Gifford recently talked to Executive Director Roberta Chapman about the MPA's new emphasis and possible direction.

JG: Among a segment of our membership, there is a general paralysis about what to do next in their experience and personal growth. What does the new name imply regarding healing of this victim mentality?

Roberta: It encompasses everything that is required for a person to successfully move on. We all need motivation; the power that's achieved through our own personal growth and the achievement that's at the end when you've found mental health.

The biggest reason why we changed the name was that MPA had historically not fundraised and we need to in this day and age as the government is not going to provide for all the costs. And when we went to prospective donors, with the old name (Mental Patients' Association), there was a negative response. We actually had one donor say "change your name and come back to talk with us."

The process we went through (which is really important for people to read) was we took it to a Special General Meeting of the membership. This was not my decision or that of the Board. We

said to the meeting the name is yours. If you'd like to keep it, that's entirely up to you. But as the Executive Director I explained the roadblocks it put up in front of us as far as getting future or enhanced services.

When the meeting was complete and the members had asked questions, we talked about donors, particularly those who were going to give large sums of money and wanted to be associated with the positive aspect of what we do rather than with the disease.

JG: To enhance the ex-mental patient by means of these qualities what needs to be encouraged and protected among the membership from a practical point of view?

Roberta: We want to see them do a lot of things. We'd like The Resource Centre to have, as well as the drop-in component, more computers, a proper and decent library, help for those who are ready to go to the employment market, such as preparing and writing a creative resumé.

I feel the name is going to make for a lot more excitement and momentum.

JG: It seems to have a generative effect in that people can move on.

Roberta: Exactly! And they do.

"It (the new name) encompasses everything that is required for a person to successfully move on."

Quote:

"Wealth to us is not mere material for vainglory, but an opportunity for achievement; and poverty we think it no disgrace to acknowledge but a real degradation to make no effort to overcome."

Thucydides

Bookworm

The Anthropology of Evil

Edited by David Parkin
Basil Blackwell, Oxford, 1985

Reviewed by Andrew Feldmár

The etymology of the word *evil* implies *transgressing*. "Everyone who is not understanding that man produces evil as a bee produces honey must be blind or wrong in his head," said William Golding. The Hippocratic oath is an attempt to keep evil at bay: *Do no harm!* Instead of calling Hitler *evil*, modern psychology and psychiatry would call him a *sociopath*. "The *sociopath* is typified by extreme self-serving behavior and a lack of conscience as well as an inability to empathize with others and to restrain himself from, or to feel remorse for, harm personally caused to others," writes the *Wikipedia*.

Hannah Arendt, writing of Adolf Eichmann, speaks in 1963 of "the fearsome, word-and-thought-defying *banality of evil*." It isn't easy to speak about infernal, supernatural, or banal, bureaucratic, or conscious, or unconscious, pathological or criminal *evil*, because it is word-and-thought-defying. Can one ever hope to understand it? Joseph Brodsky, the Russian-born poet who won the 1987 Nobel Prize in Literature, said to a graduating class of students that in this day and age, in a lifetime, none of us would be able to avoid encounters with evil. The more we'd try to escape, the more we'd collide with it. So, he warned, either the encounter would annihilate you, or should you survive, you'd have to continue living with the memory of the encounter. What you have to be careful of is how you conduct yourself during such an encounter. When it's all over, will you like the face that looks back from the mirror, or will you have lost respect for it?

Scott Peck, in *People of the Lie*, asks the question, whether an evil person could find redemption in psychotherapy? One of his insights was that people who are evil attack others rather than face their own failures. Evil is described by Scott Peck as "militant ignorance." The *Wikipedia* summarizes Scott Peck's views: "An evil person:

-Projects his or her evils and sins onto others and then tries to remove them from others [reform others]

-Maintains a high level of *respectability* and lies incessantly in order to do so

-Is *consistent* in his or her sins. Evil persons are characterized not so much by the magnitude of their sins, but by their consistency

-Is unable to think from other people's viewpoints.

Most evil people realize the evil deep within themselves but are unable to *tolerate the pain of introspection* or admit to themselves that they are evil. Thus, they constantly run away from their evil by putting themselves in a position of *moral superiority* and putting the

locus of evil on others." Peck felt there was little chance of making an impact, since evil seems a deliberate choice, not a mistake.

There is *good*, *bad*, and *evil*. Evil is not just a synonym for *very bad*, although in some cultures or languages that is all it seems to mean. Evil can imply an idea of gross excess. In the *Introduction*, David Parkin writes, "Humans often kill, maim and ill-treat each other, but sometimes they engage in such wanton destructiveness and cruelty that they appear to observers to have exceeded definable bounds of humanity." He also points out, referring to Nietzsche, that for some to "be called evil is preferable to being called bad: better to be feared than to be contemptible." The *Introduction* concludes that "evil refers to various ideas of imperfection and excess seen as destructive; but that these are contestable concepts which, when personified [e.g., the devil, Satan, forms of Parvati, or Mara], allow mankind to engage them in dialogue and reflect on the boundaries of humanity."

In the Synoptic Gospels, "Jesus' exorcisms were regarded as a power struggle between Satan and himself, in which Jesus was regarded as being

"Most evil people realize the evil deep within themselves..."

the very essence of the power of God. The Evil One was overpowered by the presence of God's power in Jesus. Thus, Jesus was able to drive out demons and heal people's sickness simply by the power of his word, just as the power of the word of God had brought the creation into existence. The crucifixion was regarded as the power of Satan exercised through men," writes Donald Taylor in Chapter 2, *Theological Thoughts about Evil*. I cannot help but wonder whether the personification of evil, and the mystery of its becoming a supernatural power, don't in fact constitute a mystification, smoke and mirrors to distract us from the cruelty, deliberate destructiveness, vengeful hatred and thus the responsibility of our fellow human beings. If, as Norman Mailer would have it in his recent *The Castle in the Forest*, that the devil got into Hitler at conception, then how can we hold him responsible for what he unleashed upon the world?

Alan Macfarlane, in Chapter 4, *The Root of All Evil*, writes that there "is a never-ending war both within the individual and against external dark forces. An archetypal example of such a world can be seen in much of continental Europe between the fifteenth and eighteenth centuries. In the *Malleus Maleficarum*, or 'Hammer of Evil', written by Sprenger and Kramer and published in 1486, we are provided with a compendium of possible evil and a directory of how, through torture, interrogation and trickery, evil was to be eliminated." *The Diagnostic and Statistical Manual of Mental Disorders* (DSM), published by the American Psychiatric Association is the handbook today that is used everywhere in the world to diagnose mental disorders. It has gone through five revisions since it has been published, and the next revision (DSM-V) is expected in 2011. There are thousands of criteria listed, and once a diagnosis has been made, there are other sources to determine appropriate treatment. Notice the parallels: nothing much changed in 500 years. The arbitrariness of the DSM can be intuited when one realizes that before a psychiatric plebiscite in 1973, homosexuality was listed in the DSM as a diagnosable mental illness. This dangerous compendium of criteria was first unleashed on the world in 1952, with about a 106 different disorders listed. By now the number of disorders doubled, and the treatments recommended aren't

all that different from "torture, interrogation and trickery." Consider ECT, the side effects of major psychiatric drugs, the degradation of diagnosis, and the fixed ideas, dogmas perpetuated without any doubt or inquiry, for instance: "Once a schizophrenic, always a schizophrenic." Or: "We don't talk to them [schizophrenics], we only medicate them. Talking just agitates them." In over 500 years, *evil* changed into *illness* but the dark ages continue into the 21st century.

In *The Seed of Evil Within*, Chapter 5, by David Rheubottom, examines evil in Skopska Crna Gora (Montenegro), a rural region of Macedonia in former Yugoslavia. Children are taught from an early age on, through cruel and demeaning games "that greed and trust lead one into trouble. The safe course is to be wary." Evil can also be created. "This happens when an

element contained within the confines of a bounded village, household or person breaches the boundary. In doing so it creates evil... in each instance it was the trusted dependant, the contained element – Eve, Judas, the member of the Ottoman general's entourage – that betrayed the whole of which it was a part." Jennifer Freyd, in her

book *Betrayal Trauma*, writes, "Betrayal is the violation of implicit or explicit trust. The closer and more necessary the relationship, the greater the degree of betrayal. Extensive betrayal is traumatic. Much of what is traumatic to human beings involves some degree of betrayal."

There is no mention in this book of the more positive take on evil, or the demonic that is best expressed by Giorgio Agamben in *The Coming Community*. He writes, "Spinoza... wrote that the devil is only the weakest of creatures and the most distant from God; as such – that is, insofar as the devil is essentially impotent – not only can it not do us harm, but on the contrary it is what most needs our help and our prayers. It is, in every being that exists, the possibility of not-being that silently calls for our help (or, if you wish, the devil is nothing other than divine impotence or the power of not-being in God). Evil is only our inadequate reaction when faced with this demonic element, our fearful retreat from it in order to exercise – founding ourselves in this flight – some power of being. Impotence or the power to not-be

"The arbitrariness of the DSM can be intuited..."

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is the root of evil only in this secondary sense. Fleeing from our own impotence, or rather trying to adopt it as a weapon, we construct the malevolent power that oppresses those who show us their weakness; and failing our innermost possibility of not-being, we fall away from the only thing that makes love possible. Creation – or existence – is not the victorious struggle of a power to be against a power to not-be; it is rather the impotence of God with respect to his own impotence, his allowing – being able to *not* not-be – a contingency to be. Or rather: It is the birth in God of love.”

“Creation... is the birth in God of love.”

There are fourteen chapters in the book, each illuminating a facet of the frightening diamond of evil. Brian Moeran notes that a “single Chinese character (*o, aku*) is used to express ‘badness’, and this character appears to connote ‘disgust’, rather than ‘wrong’.” Perhaps we can recognize evil from a felt, bodily sense of the disgusting.

The book under review, however, is thought provoking and illuminating. ■

Quote:

“...we shall see how all earthly evil,
all our sufferings are drowned in the mercy
that will fill the whole world.”

Chekhov's *Uncle Vanya*

Minute Particulars

by Andrew Feldmár

In 1974 I traveled to London, England, to work with R. D. Laing, the controversial Scottish psychiatrist, who had championed asylums for people who normally would end up diagnosed, drugged, given courses of ECT, and often locked up, on psychiatric wards.

Wikipedia states, “In 1965 R. D. Laing and his associates asked the Lesters [who were in charge of Kingsley Hall, a community hall in the East End of London] for permission to use the Hall as a community for themselves. Kingsley Hall became home to one of the most radical experiments in psychology of the time. The aim of the experiment by the Philadelphia Association [a registered charity concerned with the understanding and relief of mental suffering, formed in 1965 by R. D. Laing along with Clancy Sigal, Aaron Esterson, Joan Cunnold, David Cooper and Sid Briskin; by 1974 Laing was the chairman, accompanied by Leon Redler, Hugh Crawford, Francis Huxley and John Heaton] was to create a

model for non-restraining, non-drug therapies for those people seriously affected by schizophrenia” and other diagnosable, so-called mental illnesses.

When I arrive on the scene, there are seven functioning households in London, each with its own character, atmosphere, blessings and difficulties. At the Tollington Park House, I meet a man who is half asleep under a threadbare sleeping bag. ‘The house is no good,’ he confides in me. ‘Laing is like an Edwardian Lord with 18 – 20 children. Zeal and Oakley [two psychoanalysts, one male, the other female] are surrogate parents, making the community weak...’ He sleeps for a while and then offers his solution, ‘The revolutionary act is to rape the surrogate parents. All therapy is sex, thinly disguised masturbation!’ This almost scares me. What saves my day is seeing him sleeping like a baby for the rest of the afternoon.

I visit the Holland Park House. Mina leads yoga sessions there three times a week for members of the community. I would like to join in, but I meet with palpable reluctance. I realize that the yoga classes are more than just exercise. I am told that a class is communal time, intimate, especially after it's over and everyone feels relaxed. It's too soon; I am still a stranger to them. So I hang around at less sensitive times and slowly get to know the people who live there. In two weeks' time I get invited to do yoga there. Everyone works hard, especially Hugh Crawford [a psychiatrist friend of Laing] who is the 'father' of this house. Mina is always gentle and attentive.

I go to Open House at the Shaftesbury Road House. Lots of people there, lots of smoke, music, singing, food, and dancing. Mary Barnes [Nurse, Madwoman, Explorer of the Underworld, Celebrant of Death and Rebirth, Member of Kingsley Hall Community, Artist, Writer, Healer, Catholic Mystic, Visionary – see www.mary-barnes.net] lives here. She takes me to her room and shows me her paintings. She talks about each of them, analytically, critically, as if they were painted by someone else. She seemed sweet, mild, and gentle, and she smiled a lot. For moments she was a ten-year-old little girl. Smart, with large hips.

Doris calls me to help out at the Portland Road Community. Most people have left for Wales. Eric and Zita are fighting. Doris is worried. Zita goes to a movie; Eric and I are left to our own resources. He is wiry, with deep brown eyes and lots of dark hair. He keeps jumping up, walking about the room; at times he gets behind me and with his fists pounds my shoulder several times. He is always angry with me. We do some Indian wrestling, later some arm wrestling. We seem to be evenly matched. Doris bustles about, like a worried mother, making tea and food. Later in the evening Hugh Crawford arrives, and I witness a family scene. Eric delivers heavy blows with his fists at a passive, hunched-over Zita. Hugh demands absolute semantic clarity:

E: She controls me.

Z: I am not trying to.

HC: So what? He didn't say you were *trying* to control him, he said you *were* controlling him!

Z: He causes vibrations in my head that pass through me and almost freak me out.

HC: Bullshit! Omnipotence. *What* vibrations?

Z: I can't stay in the room with him!

HC: (Exploding, angry) I will have *none* of that in this house! That is a judgment and a sentence!

That's not what this house is about!

I leave at this point, genuinely hoping that Hugh's anger is not ever going to be focused on me.

Mary Barnes is taking care of Colin: 'Why don't you pee in bed, it's nice.' When I first see him, he is in an empty, dirty room, windows smashed, November weather whistling through the silence. He is under a blanket, huddled on the floor. I get chilled very quickly so I go downstairs to make a cup of tea. The house is empty. When I go up

again, I can smell shit from a great distance. Colin must have produced an enormous pile of shit right at the very top of the stairs and then kicked it down as hard as he could. I find traces of excrement on the walls and stairs for three long flights between landings. The rest of the afternoon I spend cleaning up. Colin stayed

under his blanket for the rest of the evening.

The six to eight people who lived in each house, assisted by a number of trained personnel, were encouraged to evolve their own way of co-existing. There were many meetings to discuss difficulties, and slowly out of the initial chaos, a caring, supportive community evolved. People were able to relax into their idiosyncratic auto-rhythmia, as each was let be, allowed to be. No one was ever coerced to get up, or go to bed, eat or not eat, take medication or not, participate in available activities, including therapy, or not. There was a deep trust and faith, that people knew what they needed, and none of the professionals presumed to know what was best for another. People constantly wrestled for the truth, and unexpected truths emerged, surprising everyone.

Usually after three months to a year, residents would find some outside interest, and with the caring support of house-mates, people venture out to create a life for themselves that would be different than the one that confused them, broke them down to begin with. One young man I worked with, who stayed in one of the London households for three years, without ever leaving his room on the third floor, when recovered and whole, said to me in response to my asking what

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"...out of initial chaos, a caring, supportive community evolved."

Stand in the Sun

by DenPaul

Let eternal life now be the answer
in all its facets and forms
as we move with the singer and the dancer
unfettered by the pale of the norms.

the planets still turning, revolving
in their own particular way
as we wonder, their courses solving
which planet holds us in sway.

Let hope now, esprit, inspire
be more than planets, be deeds –
when anchored to all alive
hope is more than our needs.

the joy of the journey is agapé
filtering down through the layers of love
without which all that is passé
would never fit as hand in a glove.

all my sophistries die behind me
as i take up this singular craft
to lay down in measure and portion
the truth of agapé that lasts.

for the calling is sure
we're called to be pure
but at the thought of doing myself in
i would laugh at that lie
for we'll live rather than die
whether here, there, or all in between.

there is sound now, both song and sense
there is agapé, not held in pretence
there's a measure moving on the morning
there's the life of the spirit and soul
there's the seabird that cries without warning
there's the battle for mind control.

Let all that is within us now rise to the call
as we rejoice in the light that shines on us all
for the passion and Person of all that is true
is above and beyond all earth's ball
and faith to believe for all of the best
is all that matters when, in me and you
when the true light shines, breaking through;
we stand in the Sun
engulfed by His rays
for this we would thank the Ancient of Days.

(continued from pg.7)

he thought of the three long years that he spent in silence and virtual solitude: 'It was a necessary waste of time...'

Laing, in an interview with Bob Mullan, said, 'For the time it went on, people who lived there would have been living nowhere else – except in a mental hospital, on drugs, getting electric shocks. There were no suicides, there were no murders, no one died there, no one killed anyone there, no one got pregnant there, and there was no forbidding of anything.' Everything was permitted that wasn't prohibited, and nothing was prohibited. People ended up making agreements amongst themselves, but there were no rules. For instance, in one house the residents agreed that after midnight one could listen to radio or TV, but only through earphones.

Milieu therapy was experimented with before Kingsley Hall. Around 1953, Laing was at Gartnavel Royal Mental Hospital in Glasgow, where with twelve of the worst-off patients on his ward, he initiated an experiment. All the patients were schizophrenic, had been on the ward for over four years, they received no attention and were the least liked. He basically let them be in a room, called the Rumpus Room, from nine to five, Monday to Friday. Within eighteen months, all twelve patients left the hospital.

David Cooper at Villa 21, at Shenley Hospital, in 1962 ran a unit for young schizophrenics with minimal staff/patient demarcation (see <http://laingsociety.org/colloquia/thercommuns/villa21.1.htm>). Dr. Maxwell Jones was one of the pioneers of therapeutic communities run as democratic social systems, starting at Henderson Hospital near London as early as in 1947.

Dr. Loren Mosher, once chief of NIMH's Center for the Study of Schizophrenia, had started and maintained houses in California and in Washing-

ton, DC, which were small, drug-free treatment facilities that were more akin to homes than hospitals. His young care providers in one center, Soteria House in San Jose, lived and performed household chores with the handful of patients. "The idea was that schizophrenia can often be overcome with the help of meaningful relationships, rather than with drugs, and that such treatment would eventually lead to unquestionably healthier lives," Dr. Mosher once wrote. As late as 2002, he claimed that 85 percent to 90 percent of his clients returned to the community without conventional hospital treatment. See <http://www.moshersoteria.com/>.

*"...schizophrenia
can often be
overcome with the
help of meaning-
ful relation-
ships..."*

For many years, I have tried to set up such homes in Vancouver, and in Budapest. I advocate a largely drug-free treatment regimen for schizophrenics, which still runs counter to a prevailing opinion for using antipsychotic drugs for schizophrenics in Canada, Hungary, and the rest of the world. I believe the patient should always have the freedom to choose whether he wants to take medication or not. This alone

has created resistance and opposition to the licensing and financing of such alternative attempts at helping those who are most disturbed and disturbing among us.

And yet I haven't given up hope. If my son, daughter, wife, or anyone I love were to plunge to the depth of despair that would look to others as madness, or I myself were to be blinded by fear and appear crazed to my neighbors, I truly hope that I could find a genuine asylum, where anyone distressed could find shelter from responsibility, pressure, guilt and shame. For a while, at least. It takes as long as it takes. I have seen people revive, as if reborn, when given half a chance.

We are all in the same boat; there are no *them and us*; there is only *us*. We are all vulnerable to confusion, despair, terror, and grief. Any one of us could 'go mad' at any moment. Who will save us from the 'treatment' that we could be bullied into by arrogant experts? ■

Quote:

"Chaos often breeds life,
when order breeds habit."

Henry Brooks Adams

Predestination And Free Will

by reinhart

In the theology of early Judaism there was no real doctrine of an afterlife. The dearly departed were said to “go down into Sheol, from whence none returneth”. Originally, Sheol was not a place or state of being, such as one associates with other religious concepts of an afterlife, such as Heaven or Hell for example. Instead, Sheol was a metaphor that aimed to clarify the immortality of G-d, in contradiction to the mortality of man that aimed to illustrate how the dead were cut off from the community of the living, and how the dead were laid in the earth and buried. The notion of Sheol could be rendered as, “the land of death.”

Within early Judaism the Hebrews had been systematically versed in the stories of the Patriarchs, the “Law” given by G-d to Moses, the legend of the heroes and kings of their early history, and the exhortations of some of the early prophets, for only a few hundred years. The core and central theme of Judaism, was and still is, Israel’s covenant with G-d. The Hebrews considered themselves bound to the worship of their G-d and the keeping of His “Commandments”. Conformity to these two precepts constituted righteousness. And in early Judaism, righteousness was rewarded by G-d with “the good life”. The righteous were rewarded with wealth, and abundance of sheep and cattle, good health and happiness, a long life. Similarly, the wicked, those who defied G-d and transgressed His “Commandments”, were punished. Punishment could come in many forms: misery, suffering, poverty, barrenness, sickness, madness, destruction, and an untimely death. “The guilty shall pay.”

However, as the religion developed and became more sophisticated, it became apparent to the priest and theologians of the time that this vision of justice – reward for the righteous; punishment for the wicked – was not always borne out in reality. Indeed the theologians could not deny that often the wicked prospered and the righteous suffered. This scenario is vividly described in “The Book of Job”, among other places. The author of “Ecclesiastes” eloquently wrote, “The sun shines upon the righteous and the wicked

alike.” Judaism adapted to this new understanding of reality. Reward and punishment by G-d could be delayed until some time in the future. Sometimes many years in the future, G-d promised Abraham that he would have a son and that he would father a great nation. But G-d’s promise did not come to pass until many years later, when Abraham was an old man.

However, this new theology would also not suffice, and required further modification. Some wicked men lived in prosperity to a ripe old age, fathered numerous sons, and died peacefully in bed. On the other hand, some of the righteous suffered miserable hardships, or even perished in their youth. Infants died of disease. The poor suffered starvation. Widows were reduced to begging. Leprosy and sickness proliferated, etc., etc. Where was the justice of G-d?

Judaism responded to these difficulties with further adaptation. It began to incorporate a doctrine of resurrection and of an afterlife. The Pharisees brought this new development into the mainstream of Judaism. The tenets are familiar to most of us. If justice were not served in this world, all would be set right in the world to come. The righteous would all be amply rewarded with an eternity in Paradise, while the wicked would go to eternal torment and perdition in Gehenna. Blessed prosperity had evolved into the concept of Paradise (later also referred to as Heaven), while cursed punishment and Sheol had converged and evolved into the concept of Gehenna (later also referred to as Hades or Hell).

Two aspects that have remained constant throughout the evolution of Judaism would be the doctrine of merit and the doctrine of free will. According to Jewish theology, G-d judges mankind according to their deeds and works. Therefore, the righteous merit reward and the wicked merit punishment and destruction. These principles apply to life in this world, and even more so, in the world to come. The critical point being, that men are the authors of their own salvation, or their destruction, according to their choices. Men are in control of

their own destiny. It is their own efforts that determine their future, both in this world and in the world to come.

When Moses addressed the nation of Israel, just prior to departing from them, he clearly told them that they had a choice. They could choose to worship G-d, and obey His "Commandments", and thereby receive G-d's blessings, or they could choose to turn away from G-d, ignore His "Commandments", and thereby incur G-d's wrath and curses. Where could we find a simpler or more fervent dissertation of free will?

Christianity, which could be described as a further evolution of Judaism, eventually had to deal with its own dilemmas and conundrums. This new religion focused more intently on "the spirit of the Law" as opposed to "the letter of the Law"; and on the motive as opposed to the deed. Christians found evidence in the teachings of Jesus that led to the formulation of a radical new theology. The new doctrine postulated that man is essentially wicked and that there is absolutely nothing he can do to merit salvation. Should mankind be subject to justice and judged by g-d according to "the Law", every last one of us would be eternally damned. "There is none righteous, no, not one." None can measure up to the standards of "the Law".

This new religion insisted that the only way man could gain salvation is by faith in "Christ Jesus crucified". It is only the sacrifice of the "sinless" "Son of G-d" that can adequately atone for our sins. Scripture states; "Without the shedding of blood, there is no remission of sin." To atone for all sin, the ultimate price must be paid, the crucifixion of G-d's own Son. It is the fact that Jesus is the "sinless", "spotless", "sacrificial Lamb of G-d" that makes the sacrifice completely acceptable to G-d. Because Christ is "sinless", He is able to take our sins upon Himself and pay the price that we humans owe. He is "the way, the truth, and the life." Only by His sacrifice on the cross can we be reconciled to the Father, and redeemed from "the curse of the Law". Jesus said: "No-one comes to the Father but through Me." In practice, this translates into a radical new departure from all previous religions, in fact from all known religions. Our righteousness is "Christ within us". Those seeking salvation must come "possessed by Christ Jesus".

Perhaps it shouldn't be surprising that Christian theologians would arise who would follow these precepts to some rather strange and extreme conclusions; men such as Calvin; a French Protestant Reformer in the sixteenth century. Such men pondered the situation of the Jews. If G-d is absolutely righteous, and man is essentially wicked, how is man able to choose something that is utterly against his own nature? And they pondered the situation of the Christians. If there is nothing that man can do to merit his own salvation, how can he choose to accept Christ as his own personal Saviour? Would not the act of choosing to accept Christ constitute "a work of righteousness"? And also, would not then therefore the act of choosing to accept Christ constitute merit – and merit a man's salvation? If so, then we are once again back in the world of works and merit – and ultimately, we are once again subordinate to the "Law". These issues occupied John Calvin, among others.

Thus arose the doctrine of predestination. If there is nothing men can do to merit salvation, then it must be G-d alone who chooses who will be saved – regardless of anything a man might do of his own. And therefore man's salvation or damnation is predestined "from the foundations of the world". From time immemorial, G-d has already decided who will be saved and who will be lost.

Calvin further expounded on the doctrine that G-d is omnipotent, omnipresent, and omniscient. If G-d is omniscient, then He knows everything, including the future. And if G-d knows the future, it must be fixed, that is, predestined.

Perhaps even more offensive in the theology of Calvin, than the complete lack of free will, and therefore, by extension, of any real responsibility, is the notion that G-d has predestined multitudes of men to eternal damnation. Not only is this doctrine offensive, it is also illogical. If man has no free will, then he is not responsible for anything which he does. And if he is not responsible, on what ground can he be condemned by G-d? And what fair chance does a man have if he is condemned from the beginning of time? What point does his existence have? What meaning can his life have?

And yet, even more importantly, the theology of Calvin is self-contradictory. On the one hand, he maintains that G-d is absolutely righteous,

incapable of any evil whatsoever, and on the other hand he claims that G-d, in some cases, is the author and originator of an evil circumstance. For is G-d predestined some to eternal damnation, "from the foundation of the world", then He, G-d must have created them as evil, also "from the foundation of the world". And how can an absolutely righteous G-d create an evil man, a man evil enough to warrant eternal condemnation?

In defense of Calvin, it must be noted that predestination was a popular topic among philosophic circles and discussions in his day. The predeterminists began their dissertations by stating the obvious. Every happenstance, every situation, condition or state of being, has a cause. From there they work backward. Every cause is itself the effect of a previous cause. And that precious cause is the effect of an even more previous cause. So on and so on, ad infinitum. So that, therefore, any present happenstance is the unavoidable, determined, final result of an endless chain of cause and effect. In other words, inevitable, foreordained and inescapable! There is no free will! There is no responsibility!

The debate concerning determinism versus free will still goes on in philosophic circles. I am unaware of any definitive resolution. As for myself, however, I have made peace with the arguments of predestination in theology, and predetermination in philosophy. First, I am of the opinion that it is a mistake to try and define G-d by the limitations of man. So that, for example, the future need not be fixed for it to be known by G-d. And second, I am of the opinion that any particular cause, or more likely group of causes, can have numerous and varied possible effects, and that as it relates to mankind, we are free to choose which one, or more, of these possible effects we will actualize. We have limitations, but we are free!

In terms of theology, I believe that much has been accomplished and resolved, for the most part, by St. Augustine. He invoked Scripture: "Many are called, but few are chosen." This verse rings of the biblical idiom. I am convinced that which is implied can be stated as: "All are called, but few respond." Just as in his farewell address, Moses

called to the whole nation of Israel: "Choose ye this day, life or death." Similarly, at some point in our lives, G-d calls to each of us. Clear proof of this is found in Scripture. "G-d is not willing that any should perish, but that all might come to salvation." This can only be true if G-d extends the offer of salvation to each of us at some time. And we are then free and in a position to respond.

This call, this invitation, this offer is "the grace of G-d". Although we are sinners, although we are unworthy, He calls to us. By His grace He invites us into "the Kingdom of G-d"; through the salvation offered by "Christ crucified". All that we must do, in order to be saved, is to respond to His call, believe on the Name of Jesus Christ, and accept Him into our hearts.

"Without free will there can be no "Covenant" with G-d."

And so, in salvation theology, especially that of the Christian sort, the critical point is that G-d is the initiator, Jesus said: "I came not to call the righteous, but sinners to repentance." With G-d as the initiator, the problem of merit is resolved. Although we cannot approach G-d due to our sinful nature, He, who is righteous, can approach us. With G-d as the initiator, we can respond by accepting Jesus into our hearts, as our own personal Saviour. With G-d as the initiator, we are not excluded from righteousness by our own sinful natures because we are free to "put on the righteousness of Christ". Ultimately, we do not choose G-d; G-d chooses us. But we are free to accept Him or reject Him.

The Scripture which states that, "G-d is not willing that any should perish, but that all might come to salvation", certainly refutes Calvin's supposition that G-d predestined the fate of all humanity – that the fate of the saved, and the fate of the damned, was fixed since time immemorial – that G-d created good, and that G-d created evil.

And thus, in the end, we know that without free will there can be no righteousness and no wickedness. Without free will there can be no salvation and no damnation. Without free will there can be no "Covenant" with G-d. Without free will, there can be no relationship with G-d. Assuredly, He does not predestine anyone to Hell; or Heaven. Amen.

Websites of Interest to Consumers/Survivors/Ex-Mental Patients

This list is not intended to be comprehensive or exhaustive, and has left out many well-known sites that are widely available and easily accessible from local directories. This entire page in separate e-form for easy clickability will be sent upon request from: duhring@shaw.ca)

Organizations (General)

www.mind.org.uk www.power2u.org www.mhselfhelp.org www.wnusp.org www.tao.ca/~pact
www.u-kan.co.uk www.mentalhealth.com www.icspp.org www.oikos.org www.icomm.ca/csinfo
www.aapd-dc.org www.mindfreedom.org www.geocities.com www.mdri.org www.breggin.com
www.cvdinbase.ca/mh-atlas/ www.szasz.com www.antipsychiatry.org www.peoplewho.org
www.walnet.org/llf www.mentalhealth.org.uk www.fsu.edu/~trauma/ip.html www.radpsynet.org
www.contac.org www.buildfreedom.com/ft/psychiatric_survivors.htm www.samhsa.gov
www.nucknfuts.com/index.php www.cam.org www.lino.com/~raiddat <http://en.wikipedia.org/wiki/Antipsychiatry> <http://aix1.uottawa.ca/~nstaman/alternatives/OVNVinternational.htm>

Advocacy and Activism

www.mental-health-matters.com/activist.html www.m-power.org www.narpa.org
www.protectionandadvocacy.com www.cchr.org www.popan.org.uk www.advocateweb.com
www.gamian-europe.com www.hri.ca www.hrweb.org www.iahf.com www.benzo.org.uk/prawi.htm
<http://members.aol.com/jimhofw/jimho.htm>

Alternatives

www.talkingcure.com/index.asp www.alternativementalhealth.com www.medsfree.com www.mosher-soteria.com www.transtherapy.org www.patchadams.org www.healthfreedommovement.com
www.weglaufhaus.de www.elcollie.com www.stopshrinks.org www.lstpm.org
www.emotiosinbalance.com www.the-bright-side.org/site/thebrightside/ www.doctoryourself.com
www.emotionsanonymous.org www.projectresilience.com www.bu.edu/cpr/rr/alternative/
www.religiousfreedoms.org www.wildestcolts.com <http://stopbadtherapy.com> http://nht_amh11.blogspot.com <http://essence-euro.org/iasp/> <http://myweb.tiscali.co.uk/erthworks/nonmain.htm>

Drug Information

www.larsmartensson.com www.drugs-and-medications.com www.drugawareness.org
www.outlookcities.com/psych/ www.canadiandimension.mb.ca/v35/v35_5ab.htm#three
www.nmsis.org www.antidepressantsfacts.com www.socialaudit.org.uk/1.4.html
www.chemsense.com www.prozactruth.com www.quitpaxil.org www.talkingcure.com/archive/drugs.htm www.truehope.com www.astrocyte-design.com/pseudoscience/index.html <http://members.fortunecity.com/siriusw/Biochemical-Imbalance.htm> <http://groups.msn.com/SIDEEFFECTS>
www.benzo.org.uk

Children & Youth

www.voice4kids.org www.aspire.us www.hearmyvoice.org www.ritalindeath.com www.p-a-r.org
www.adhdfraud.org

Tardive Dyskinesia/Dystonia

www.power2u.org/selfhlep/tardive.html www.wemove.org www.dystonia-support.org www.dystonia-foundation.org www.iatrogenic.org/index.html www.breggin.com/tardivedysk.html
www.caromont.org/16036.cfm www.emedicine.com/neuro/topic362.htm www.drugdigest.org/DD/Articles/News/0,10141,513136,00.html www.psyweb.com/Diction/tardived.html www.thebody.com/pinf/phenos.html www.reglan-lawsuit.com www.ninds.nih.gov/healthandmedical/disorders/tardivedoc.htm www.easyweb.easynet.co.uk/simplpsych/tardive.html

Bulletin Board

The Self-Help Resource Association of BC (SHRA) conducts regular Facilitator Training Workshops for Self-Help and Mutual Aid Support Groups. They also publish a Directory of Self Help/Support Groups in Greater Vancouver with over 600 listings, many of them dealing with mental health. SHRA is located at suite 306 - 1212 West Broadway, Van. BC V6H 3V1 Tel. 604-733-6186 Fax. 604-730-1015 e-mail shra@telus.net . Website - www.selfhelpresource.bc.ca

Vancouver/Richmond Mental Health Network sponsors many self-help groups and has recently moved to its new office at #201 - 1300 Richards Street, Vancouver, BC V6B 3G6 Tel. 604-733-5570 Fax: 604-733-9556 e-mail vrn@vcn.bc.ca

Named after Vincent van Gough's homeopathic doctor, Paul Gachet, **Gallery Gachet** works to provide a safe, borderless. place of artistic expression. It is located at 88 E. Cordova, Vancouver. Tel. 604-687-2468

Websites of Interest to Consumers/Survivors/Ex-Mental Patients

(continued from previous page)

Electroshock

www.ect.org www.banshock.org www.idiom.com/~drjohn/review.html <http://bmj.com/cgi/content/full/bmj:326/7403/1363>

Forced Treatment

www.freedom-center.org www.namisc.org/newsletters/August01/MindAid.htm www.hri/doccentre/docs/gosden.shtml www.garynull.com/issues/Psych/Index.htm www.psychlaws.org www.kqed.org/w/hope/involuntarytreatment.html

Mental Health Law

www.bazelon.org www.ac.wvu.edu/~knecht/law.htm www.psych.org/public_info/insanity.cfm www.forensic-psych.com/pubs/pubADment.html www.psychlaws.org www.imhl.com www.ialmh.org www.justiceseekers.com www.safe-trak.com/main/competencyl.htm www.abanet.org/disability/sites.html www.experts.com www.expertpages.com/psychiatry-psychology.htm www.psych.org/advocacy-policy/leg_res/apa_testimony/testimonysub-crimeposted91800.cfm www.ilppp.virginia.edu/ www.law.cornell.edu/topics/mental_health.html www.helpforparents.net/LegalResources/1LegalResources.htm

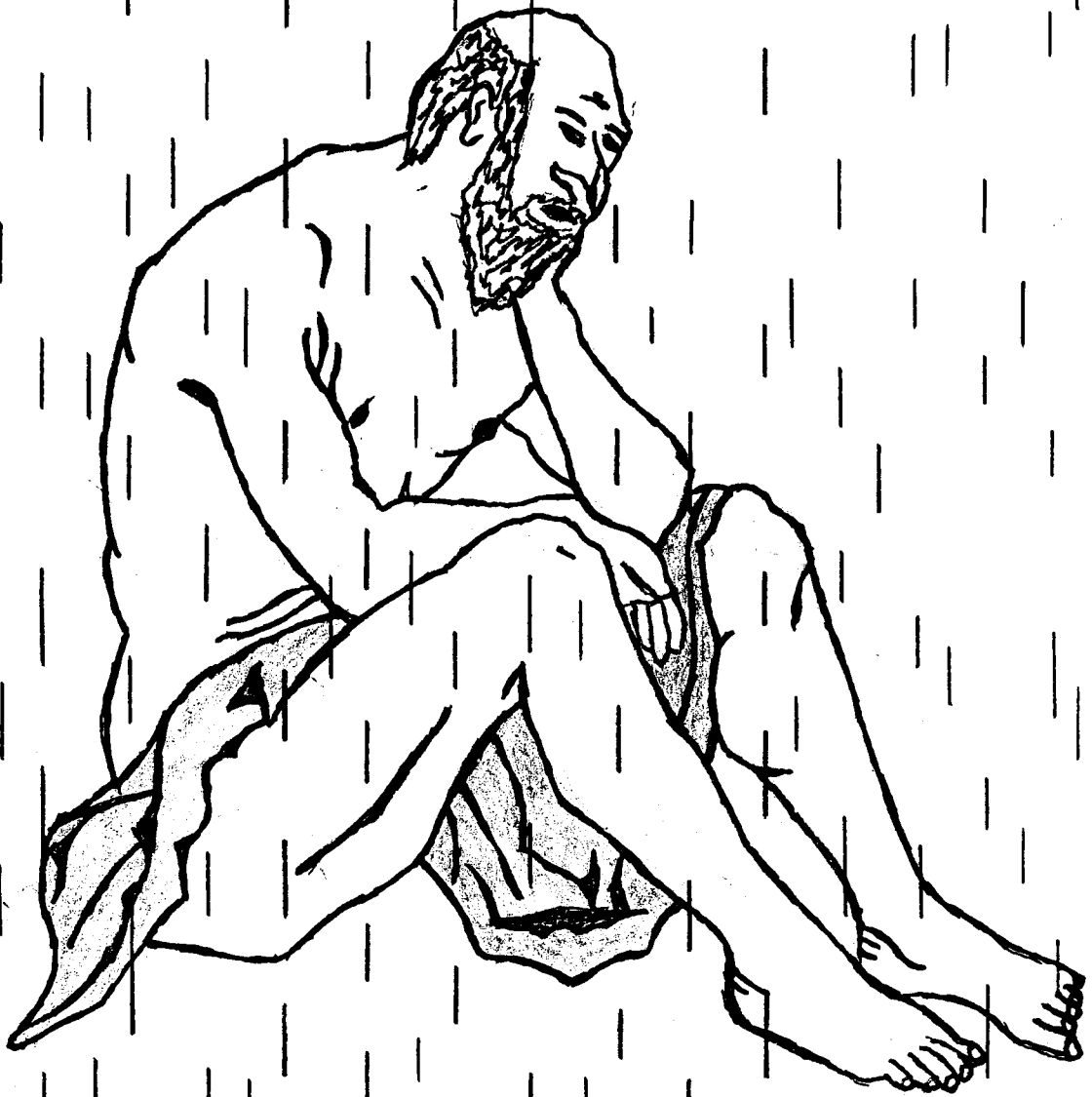
History of Mental Health Care

www.psychiatricsurvivorsarchives.com www.webcom.com/thrive/schizo/kdarch.html www.cwu.edu/~warren/addenda.html www.epub.org.br/cm/n02/historia/psicocirg_i.htm

Online Publications

www.mentalmagazine.co.uk <http://members.aol.com/asylumpub> <http://userpage.fu-berlin.de/~expert/psychnews/>

REINHART



In A Nutshell

2 "I could be bounded in a nutshell and count myself a king of infinite space..."
Wm. Shakespeare

Spring, 2007

Reclaiming Lost Ground

by Paul Strashok

As mental health consumer/survivors we all have had many experiences of what I would like to call 'altered states of consciousness' that have been left behind or lost due to our being labeled psychotic and/or having been incarcerated (sometimes against our own will) in a facility designated for treatment of mental illnesses. For some of us, it has been a relief to be able to leave the past behind and 'start over' after a hospitalization. For others, who may have had valuable insights and experiences immediately prior to hospitalization, there is a feeling of loss or even a definite antipathy towards creative endeavors or achievements that were accomplished during a 'manic' phase of our lives. For some of us, our past experiences and insights cannot be dismissed simply by labeling them 'illness', but they must be reclaimed and re-integrated into our present lives.

In my own experience the manic high that preceded a delusory state was often a time of great productivity and unique accomplishment – something which often eludes me when I am stable or, more accurately, 'maintained'. Being 'maintained' has very few ups and downs and may sometimes result in drug-induced depression, a condition that is associated with isolation and despair.

Let me state for the record that I have learned, the hard way, a lesson about remaining under the care of a psychiatrist. Yet it seems, at times, that, rather than allowing the expression of naturally-given gifts and talents (which are to be

used spiritually for the expansion of the Kingdom of God), the rigid and unyielding focus of psychiatry in general is to keep one maintained.

Recently, I was re-hospitalized after being free from hospitalization for 6 ½ years. I found it to be traumatic and even, at times, life-threatening.

However, I was surprised to find out that the first thought of the attending psychiatrist was to change my medication. My inward thought, which I expressed to him, was that "Hey, it worked well enough for all those years. Why change it?" The result was that he brought out a whole pharmacological smorgasbord

of different medications that I could be taking. Instead, I opted for the security of the medications that had kept me stable for all those years. It was my choice and now I must live with that decision.

(continued page over)

"Hey, it worked well enough for all those years. Why change it?"

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Minute Particulars by Andrew Feldmár pgs. 6,7, 10
Poetry by DenPaul..... pgs 8,9
Predestination and Free Will by reinhart pgs. 11-13
Websites of Interest to C/S/X pgs. 14, 15
Bulletin Board pg. 15
Artwork by reinhart back cover

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Fax: 604-738-4132

However, in the interim, I intend to use my talents to further the cause of the Kingdom of God (El - Heb.), a cause which needs persons from all walks of life to stand and deliver their messages in both the written word and in the expression of gifts and talents which exalt the One who has given them.

It is true that much "water has gone under the bridge" and, in my trying to prove that I was not incompetent or unable to do work, I may have taken too much upon my plate - to the extent that while others were taking sick days or enjoying holidays, I became obsessed with working and

doing so much that I became fixated on a health cure and even damaged my own body in the process.

Now, however, balance is being restored and, by the grace of the Almighty, I intend to return to the labour of love that the "In A Nutshell" newsletter represents and, should the occasion arise that I become obsessed with a health cure, let me take it with a grain of salt (not necessarily sea-salt) and let the balance and revitalization of true healthful being and doing always be a part of this life.

In Memory of Gayle Robinson

by Satya Devi

The famous 19th century Sage, Sri Ramakrishna, was once asked by a student, "Why is there evil?" To which he replied, "To thicken the plot".

My dear friend, Gayle Robinson, passed away last month. I have been trying to come to grips with it, but my feelings change so much. She was a complicated person and a wonderful friend. But there is an essence to this that I cannot fathom, with everyone I see or speak to about her, that I am witnessing a series of Rorschach ink-blot, where one sees anything it likes, is bothered by it, but the ink-spots themselves mean nothing. "Give me a condor's quill! Give me Vesuvius' crater for an inkstand!" **Moby Dick.**

"I saw the best minds of my generation
destroyed by madness, starving
hysterical, naked,
dragging themselves through the negro
streets at dawn looking for an
angry fix

angelheaded hipsters burning for the
ancient heavenly connection to the
starry dynamo in the machinery of
night."

from **Howl** by Alan Ginsberg

Still, I look for feelings, reasons, and at times I close down and feel unreal, almost wooden; then I remember Terry Fox's wooden leg ran the Marathon of Hope, along with his other leg. As I wrote to my brother last month, on the 11th anniversary of his children's death, those of us who are left carry on and hope when it is possible, and we carry on and hope because nothing else is possible.

So, my dear Warrior Sister, did you confuse the mirage in the Desert and take rest, because the ferryman had finally come?

Love and Peace and Remembrance

The Editorial Board of **In A Nutshell** welcomes letters, articles, and poetry on mental health issues from you, our readers.

In A Nutshell is a publication of the M.P.A. Society. The MPA is a non-profit organization that offers a variety of programs in **ADVOCACY, HOUSING, RECREATION** and **SOCIAL ACTIVITIES**. Editorial Board: Jim Gifford, Paul Strashok, Ely Swann, reinhart. All works are © The individual authors, 2007

The opinions expressed in this newsjournal are those of the individual writers and not necessarily those of the M.P.A. Society. Donations toward the cost of **In A Nutshell** publication will be gratefully accepted by M.P. A. Society.

Executive Director Interviewed

By vote of the membership our organization has officially changed its name to Motivation Power and Achievement Society. Editor-In-Chief Jim Gifford recently talked to Executive Director Roberta Chapman about the MPA's new emphasis and possible direction.

JG: Among a segment of our membership, there is a general paralysis about what to do next in their experience and personal growth. What does the new name imply regarding healing of this victim mentality?

Roberta: It encompasses everything that is required for a person to successfully move on. We all need motivation; the power that's achieved through our own personal growth and the achievement that's at the end when you've found mental health.

The biggest reason why we changed the name was that MPA had historically not fundraised and we need to in this day and age as the government is not going to provide for all the costs. And when we went to prospective donors, with the old name (Mental Patients' Association), there was a negative response. We actually had one donor say "change your name and come back to talk with us."

The process we went through (which is really important for people to read) was we took it to a Special General Meeting of the membership. This was not my decision or that of the Board. We

said to the meeting the name is yours. If you'd like to keep it, that's entirely up to you. But as the Executive Director I explained the roadblocks it put up in front of us as far as getting future or enhanced services.

When the meeting was complete and the members had asked questions, we talked about donors, particularly those who were going to give large sums of money and wanted to be associated with the positive aspect of what we do rather than with the disease.

JG: To enhance the ex-mental patient by means of these qualities what needs to be encouraged and protected among the membership from a practical point of view?

Roberta: We want to see them do a lot of things. We'd like The Resource Centre to have, as well as the drop-in component, more computers, a proper and decent library, help for those who are ready to go to the employment market, such as preparing and writing a creative resumé.

I feel the name is going to make for a lot more excitement and momentum.

JG: It seems to have a generative effect in that people can move on.

Roberta: Exactly! And they do.

"It (the new name) encompasses everything that is required for a person to successfully move on."

Quote:

"Wealth to us is not mere material for vainglory, but an opportunity for achievement; and poverty we think it no disgrace to acknowledge but a real degradation to make no effort to overcome."

Thucydides

Bookworm

The Anthropology of Evil

Edited by David Parkin
Basil Blackwell, Oxford, 1985

Reviewed by Andrew Feldmár

The etymology of the word *evil* implies *transgressing*. "Everyone who is not understanding that man produces evil as a bee produces honey must be blind or wrong in his head," said William Golding. The Hippocratic oath is an attempt to keep evil at bay: *Do no harm!* Instead of calling Hitler *evil*, modern psychology and psychiatry would call him a *sociopath*. "The *sociopath* is typified by extreme self-serving behavior and a lack of conscience as well as an inability to empathize with others and to restrain himself from, or to feel remorse for, harm personally caused to others," writes the *Wikipedia*.

Hannah Arendt, writing of Adolf Eichmann, speaks in 1963 of "the fearsome, word-and-thought-defying *banality of evil*." It isn't easy to speak about infernal, supernatural, or banal, bureaucratic, or conscious, or unconscious, pathological or criminal *evil*, because it is word-and-thought-defying. Can one ever hope to understand it? Joseph Brodsky, the Russian-born poet who won the 1987 Nobel Prize in Literature, said to a graduating class of students that in this day and age, in a lifetime, none of us would be able to avoid encounters with evil. The more we'd try to escape, the more we'd collide with it. So, he warned, either the encounter would annihilate you, or should you survive, you'd have to continue living with the memory of the encounter. What you have to be careful of is how you conduct yourself during such an encounter. When it's all over, will you like the face that looks back from the mirror, or will you have lost respect for it?

Scott Peck, in *People of the Lie*, asks the question, whether an evil person could find redemption in psychotherapy? One of his insights was that people who are evil attack others rather than face their own failures. Evil is described by Scott Peck as "militant ignorance." The *Wikipedia* summarizes Scott Peck's views: "An evil person:

-Projects his or her evils and sins onto others and then tries to remove them from others [reform others]

-Maintains a high level of *respectability* and lies incessantly in order to do so

-Is *consistent* in his or her sins. Evil persons are characterized not so much by the magnitude of their sins, but by their consistency

-Is unable to think from other people's viewpoints.

Most evil people realize the evil deep within themselves but are unable to *tolerate the pain of introspection* or admit to themselves that they are evil. Thus, they constantly run away from their evil by putting themselves in a position of *moral superiority* and putting the

locus of evil on others." Peck felt there was little chance of making an impact, since evil seems a deliberate choice, not a mistake.

There is *good*, *bad*, and *evil*. Evil is not just a synonym for *very bad*, although in some cultures or languages that is all it seems to mean. Evil can imply an idea of gross excess. In the *Introduction*, David Parkin writes, "Humans often kill, maim and ill-treat each other, but sometimes they engage in such wanton destructiveness and cruelty that they appear to observers to have exceeded definable bounds of humanity." He also points out, referring to Nietzsche, that for some to "be called evil is preferable to being called bad: better to be feared than to be contemptible." The *Introduction* concludes that "evil refers to various ideas of imperfection and excess seen as destructive; but that these are contestable concepts which, when personified [e.g., the devil, Satan, forms of Parvati, or Mara], allow mankind to engage them in dialogue and reflect on the boundaries of humanity."

In the Synoptic Gospels, "Jesus' exorcisms were regarded as a power struggle between Satan and himself, in which Jesus was regarded as being

"Most evil people realize the evil deep within themselves..."

the very essence of the power of God. The Evil One was overpowered by the presence of God's power in Jesus. Thus, Jesus was able to drive out demons and heal people's sickness simply by the power of his word, just as the power of the word of God had brought the creation into existence. The crucifixion was regarded as the power of Satan exercised through men," writes Donald Taylor in Chapter 2, *Theological Thoughts about Evil*. I cannot help but wonder whether the personification of evil, and the mystery of its becoming a supernatural power, don't in fact constitute a mystification, smoke and mirrors to distract us from the cruelty, deliberate destructiveness, vengeful hatred and thus the responsibility of our fellow human beings. If, as Norman Mailer would have it in his recent *The Castle in the Forest*, that the devil got into Hitler at conception, then how can we hold him responsible for what he unleashed upon the world?

Alan Macfarlane, in Chapter 4, *The Root of All Evil*, writes that there "is a never-ending war both within the individual and against external dark forces. An archetypal example of such a world can be seen in much of continental Europe between the fifteenth and eighteenth centuries. In the *Malleus Maleficarum*, or 'Hammer of Evil', written by Sprenger and Kramer and published in 1486, we are provided with a compendium of possible evil and a directory of how, through torture, interrogation and trickery, evil was to be eliminated." *The Diagnostic and Statistical Manual of Mental Disorders* (DSM), published by the American Psychiatric Association is the handbook today that is used everywhere in the world to diagnose mental disorders. It has gone through five revisions since it has been published, and the next revision (DSM-V) is expected in 2011. There are thousands of criteria listed, and once a diagnosis has been made, there are other sources to determine appropriate treatment. Notice the parallels: nothing much changed in 500 years. The arbitrariness of the DSM can be intuited when one realizes that before a psychiatric plebiscite in 1973, homosexuality was listed in the DSM as a diagnosable mental illness. This dangerous compendium of criteria was first unleashed on the world in 1952, with about a 106 different disorders listed. By now the number of disorders doubled, and the treatments recommended aren't

all that different from "torture, interrogation and trickery." Consider ECT, the side effects of major psychiatric drugs, the degradation of diagnosis, and the fixed ideas, dogmas perpetuated without any doubt or inquiry, for instance: "Once a schizophrenic, always a schizophrenic." Or: "We don't talk to them [schizophrenics], we only medicate them. Talking just agitates them." In over 500 years, *evil* changed into *illness* but the dark ages continue into the 21st century.

In *The Seed of Evil Within*, Chapter 5, by David Rheubottom, examines evil in Skopska Crna Gora (Montenegro), a rural region of Macedonia in former Yugoslavia. Children are taught from an early age on, through cruel and demeaning games "that greed and trust lead one into trouble. The safe course is to be wary." Evil can also be created. "This happens when an

element contained within the confines of a bounded village, household or person breaches the boundary. In doing so it creates evil... in each instance it was the trusted dependant, the contained element – Eve, Judas, the member of the Ottoman general's entourage – that betrayed the whole of which it was a part." Jennifer Freyd, in her

book *Betrayal Trauma*, writes, "Betrayal is the violation of implicit or explicit trust. The closer and more necessary the relationship, the greater the degree of betrayal. Extensive betrayal is traumatic. Much of what is traumatic to human beings involves some degree of betrayal."

There is no mention in this book of the more positive take on evil, or the demonic that is best expressed by Giorgio Agamben in *The Coming Community*. He writes, "Spinoza... wrote that the devil is only the weakest of creatures and the most distant from God; as such – that is, insofar as the devil is essentially impotent – not only can it not do us harm, but on the contrary it is what most needs our help and our prayers. It is, in every being that exists, the possibility of not-being that silently calls for our help (or, if you wish, the devil is nothing other than divine impotence or the power of not-being in God). Evil is only our inadequate reaction when faced with this demonic element, our fearful retreat from it in order to exercise – founding ourselves in this flight – some power of being. Impotence or the power to not-be

"The arbitrariness of the DSM can be intuited..."

(continued page over)

is the root of evil only in this secondary sense. Fleeing from our own impotence, or rather trying to adopt it as a weapon, we construct the malevolent power that oppresses those who show us their weakness; and failing our innermost possibility of not-being, we fall away from the only thing that makes love possible. Creation – or existence – is not the victorious struggle of a power to be against a power to not-be; it is rather the impotence of God with respect to his own impotence, his allowing – being able to *not* not-be – a contingency to be. Or rather: It is the birth in God of love.”

“Creation... is the birth in God of love.”

There are fourteen chapters in the book, each illuminating a facet of the frightening diamond of evil. Brian Moeran notes that a “single Chinese character (*o*, *aku*) is used to express ‘badness’, and this character appears to connote ‘disgust’, rather than ‘wrong’.” Perhaps we can recognize evil from a felt, bodily sense of the disgusting.

The book under review, however, is thought provoking and illuminating. ■

Quote:

“...we shall see how all earthly evil,
all our sufferings are drowned in the mercy
that will fill the whole world.”

Chekhov's *Uncle Vanya*

Minute Particulars

by Andrew Feldmár

In 1974 I traveled to London, England, to work with R. D. Laing, the controversial Scottish psychiatrist, who had championed asylums for people who normally would end up diagnosed, drugged, given courses of ECT, and often locked up, on psychiatric wards.

Wikipedia states, “In 1965 R. D. Laing and his associates asked the Lesters [who were in charge of Kingsley Hall, a community hall in the East End of London] for permission to use the Hall as a community for themselves. Kingsley Hall became home to one of the most radical experiments in psychology of the time. The aim of the experiment by the Philadelphia Association [a registered charity concerned with the understanding and relief of mental suffering, formed in 1965 by R. D. Laing along with Clancy Sigal, Aaron Esterson, Joan Cunnold, David Cooper and Sid Briskin; by 1974 Laing was the chairman, accompanied by Leon Redler, Hugh Crawford, Francis Huxley and John Heaton] was to create a

model for non-restraining, non-drug therapies for those people seriously affected by schizophrenia” and other diagnosable, so-called mental illnesses.

When I arrive on the scene, there are seven functioning households in London, each with its own character, atmosphere, blessings and difficulties. At the Tollington Park House, I meet a man who is half asleep under a threadbare sleeping bag. ‘The house is no good,’ he confides in me. ‘Laing is like an Edwardian Lord with 18 – 20 children. Zeal and Oakley [two psychoanalysts, one male, the other female] are surrogate parents, making the community weak...’ He sleeps for a while and then offers his solution, ‘The revolutionary act is to rape the surrogate parents. All therapy is sex, thinly disguised masturbation!’ This almost scares me. What saves my day is seeing him sleeping like a baby for the rest of the afternoon.

I visit the Holland Park House. Mina leads yoga sessions there three times a week for members of the community. I would like to join in, but I meet with palpable reluctance. I realize that the yoga classes are more than just exercise. I am told that a class is communal time, intimate, especially after it's over and everyone feels relaxed. It's too soon; I am still a stranger to them. So I hang around at less sensitive times and slowly get to know the people who live there. In two weeks' time I get invited to do yoga there. Everyone works hard, especially Hugh Crawford [a psychiatrist friend of Laing] who is the 'father' of this house. Mina is always gentle and attentive.

I go to Open House at the Shaftesbury Road House. Lots of people there, lots of smoke, music, singing, food, and dancing. Mary Barnes [Nurse, Madwoman, Explorer of the Underworld, Celebrant of Death and Rebirth, Member of Kingsley Hall Community, Artist, Writer, Healer, Catholic Mystic, Visionary – see www.mary-barnes.net] lives here. She takes me to her room and shows me her paintings. She talks about each of them, analytically, critically, as if they were painted by someone else. She seemed sweet, mild, and gentle, and she smiled a lot. For moments she was a ten-year-old little girl. Smart, with large hips.

Doris calls me to help out at the Portland Road Community. Most people have left for Wales. Eric and Zita are fighting. Doris is worried. Zita goes to a movie; Eric and I are left to our own resources. He is wiry, with deep brown eyes and lots of dark hair. He keeps jumping up, walking about the room; at times he gets behind me and with his fists pounds my shoulder several times. He is always angry with me. We do some Indian wrestling, later some arm wrestling. We seem to be evenly matched. Doris bustles about, like a worried mother, making tea and food. Later in the evening Hugh Crawford arrives, and I witness a family scene. Eric delivers heavy blows with his fists at a passive, hunched-over Zita. Hugh demands absolute semantic clarity:

E: She controls me.

Z: I am not trying to.

HC: So what? He didn't say you were *trying* to control him, he said you *were* controlling him!

Z: He causes vibrations in my head that pass through me and almost freak me out.

HC: Bullshit! Omnipotence. *What* vibrations?

Z: I can't stay in the room with him!

HC: (Exploding, angry) I will have *none* of that in this house! That is a judgment and a sentence!

That's not what this house is about!

I leave at this point, genuinely hoping that Hugh's anger is not ever going to be focused on me.

Mary Barnes is taking care of Colin: 'Why don't you pee in bed, it's nice.' When I first see him, he is in an empty, dirty room, windows smashed, November weather whistling through the silence. He is under a blanket, huddled on the floor. I get chilled very quickly so I go downstairs to make a cup of tea. The house is empty. When I go up

again, I can smell shit from a great distance. Colin must have produced an enormous pile of shit right at the very top of the stairs and then kicked it down as hard as he could. I find traces of excrement on the walls and stairs for three long flights between landings. The rest of the afternoon I spend cleaning up. Colin stayed

under his blanket for the rest of the evening.

The six to eight people who lived in each house, assisted by a number of trained personnel, were encouraged to evolve their own way of co-existing. There were many meetings to discuss difficulties, and slowly out of the initial chaos, a caring, supportive community evolved. People were able to relax into their idiosyncratic auto-rhythmia, as each was let be, allowed to be. No one was ever coerced to get up, or go to bed, eat or not eat, take medication or not, participate in available activities, including therapy, or not. There was a deep trust and faith, that people knew what they needed, and none of the professionals presumed to know what was best for another. People constantly wrestled for the truth, and unexpected truths emerged, surprising everyone.

Usually after three months to a year, residents would find some outside interest, and with the caring support of house-mates, people venture out to create a life for themselves that would be different than the one that confused them, broke them down to begin with. One young man I worked with, who stayed in one of the London households for three years, without ever leaving his room on the third floor, when recovered and whole, said to me in response to my asking what

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"...out of initial chaos, a caring, supportive community evolved."

Stand in the Sun

by DenPaul

Let eternal life now be the answer
in all its facets and forms
as we move with the singer and the dancer
unfettered by the pale of the norms.

the planets still turning, revolving
in their own particular way
as we wonder, their courses solving
which planet holds us in sway.

Let hope now, esprit, inspire
be more than planets, be deeds –
when anchored to all alive
hope is more than our needs.

the joy of the journey is agapé
filtering down through the layers of love
without which all that is passé
would never fit as hand in a glove.

all my sophistries die behind me
as i take up this singular craft
to lay down in measure and portion
the truth of agapé that lasts.

for the calling is sure
we're called to be pure
but at the thought of doing myself in
i would laugh at that lie
for we'll live rather than die
whether here, there, or all in between.

there is sound now, both song and sense
there is agapé, not held in pretence
there's a measure moving on the morning
there's the life of the spirit and soul
there's the seabird that cries without warning
there's the battle for mind control.

Let all that is within us now rise to the call
as we rejoice in the light that shines on us all
for the passion and Person of all that is true
is above and beyond all earth's ball
and faith to believe for all of the best
is all that matters when, in me and you
when the true light shines, breaking through;
we stand in the Sun
engulfed by His rays
for this we would thank the Ancient of Days.

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he thought of the three long years that he spent in silence and virtual solitude: 'It was a necessary waste of time...'

Laing, in an interview with Bob Mullan, said, 'For the time it went on, people who lived there would have been living nowhere else – except in a mental hospital, on drugs, getting electric shocks. There were no suicides, there were no murders, no one died there, no one killed anyone there, no one got pregnant there, and there was no forbidding of anything.' Everything was permitted that wasn't prohibited, and nothing was prohibited. People ended up making agreements amongst themselves, but there were no rules. For instance, in one house the residents agreed that after midnight one could listen to radio or TV, but only through earphones.

Milieu therapy was experimented with before Kingsley Hall. Around 1953, Laing was at Gartnavel Royal Mental Hospital in Glasgow, where with twelve of the worst-off patients on his ward, he initiated an experiment. All the patients were schizophrenic, had been on the ward for over four years, they received no attention and were the least liked. He basically let them be in a room, called the Rumpus Room, from nine to five, Monday to Friday. Within eighteen months, all twelve patients left the hospital.

David Cooper at Villa 21, at Shenley Hospital, in 1962 ran a unit for young schizophrenics with minimal staff/patient demarcation (see <http://laingsociety.org/colloquia/thercommuns/villa21.1.htm>). Dr. Maxwell Jones was one of the pioneers of therapeutic communities run as democratic social systems, starting at Henderson Hospital near London as early as in 1947.

Dr. Loren Mosher, once chief of NIMH's Center for the Study of Schizophrenia, had started and maintained houses in California and in Washing-

ton, DC, which were small, drug-free treatment facilities that were more akin to homes than hospitals. His young care providers in one center, Soteria House in San Jose, lived and performed household chores with the handful of patients. "The idea was that schizophrenia can often be overcome with the help of meaningful relationships, rather than with drugs, and that such treatment would eventually lead to unquestionably healthier lives," Dr. Mosher once wrote. As late as 2002, he claimed that 85 percent to 90 percent of his clients returned to the community without conventional hospital treatment. See <http://www.moshersoteria.com/>.

For many years, I have tried to set up such homes in Vancouver, and in Budapest. I advocate a largely drug-free treatment regimen for schizophrenics, which still runs counter to a prevailing opinion for using antipsychotic drugs for schizophrenics in Canada, Hungary, and the rest of the world. I believe the patient should always have the freedom to choose whether he wants to take medication or not. This alone

has created resistance and opposition to the licensing and financing of such alternative attempts at helping those who are most disturbed and disturbing among us.

And yet I haven't given up hope. If my son, daughter, wife, or anyone I love were to plunge to the depth of despair that would look to others as madness, or I myself were to be blinded by fear and appear crazed to my neighbors, I truly hope that I could find a genuine asylum, where anyone distressed could find shelter from responsibility, pressure, guilt and shame. For a while, at least. It takes as long as it takes. I have seen people revive, as if reborn, when given half a chance.

We are all in the same boat; there are no *them and us*; there is only *us*. We are all vulnerable to confusion, despair, terror, and grief. Any one of us could 'go mad' at any moment. Who will save us from the 'treatment' that we could be bullied into by arrogant experts? ■

*"...schizophrenia
can often be
overcome with the
help of meaning-
ful relation-
ships..."*

Quote:

"Chaos often breeds life,
when order breeds habit."

Henry Brooks Adams

Predestination And Free Will

by reinhart

In the theology of early Judaism there was no real doctrine of an afterlife. The dearly departed were said to “go down into Sheol, from whence none returneth”. Originally, Sheol was not a place or state of being, such as one associates with other religious concepts of an afterlife, such as Heaven or Hell for example. Instead, Sheol was a metaphor that aimed to clarify the immortality of G-d, in contradiction to the mortality of man that aimed to illustrate how the dead were cut off from the community of the living, and how the dead were laid in the earth and buried. The notion of Sheol could be rendered as, “the land of death.”

Within early Judaism the Hebrews had been systematically versed in the stories of the Patriarchs, the “Law” given by G-d to Moses, the legend of the heroes and kings of their early history, and the exhortations of some of the early prophets, for only a few hundred years. The core and central theme of Judaism, was and still is, Israel’s covenant with G-d. The Hebrews considered themselves bound to the worship of their G-d and the keeping of His “Commandments”. Conformity to these two precepts constituted righteousness. And in early Judaism, righteousness was rewarded by G-d with “the good life”. The righteous were rewarded with wealth, and abundance of sheep and cattle, good health and happiness, a long life. Similarly, the wicked, those who defied G-d and transgressed His “Commandments”, were punished. Punishment could come in many forms: misery, suffering, poverty, barrenness, sickness, madness, destruction, and an untimely death. “The guilty shall pay.”

However, as the religion developed and became more sophisticated, it became apparent to the priest and theologians of the time that this vision of justice – reward for the righteous; punishment for the wicked – was not always borne out in reality. Indeed the theologians could not deny that often the wicked prospered and the righteous suffered. This scenario is vividly described in “The Book of Job”, among other places. The author of “Ecclesiastes” eloquently wrote, “The sun shines upon the righteous and the wicked

alike.” Judaism adapted to this new understanding of reality. Reward and punishment by G-d could be delayed until some time in the future. Sometimes many years in the future, G-d promised Abraham that he would have a son and that he would father a great nation. But G-d’s promise did not come to pass until many years later, when Abraham was an old man.

However, this new theology would also not suffice, and required further modification. Some wicked men lived in prosperity to a ripe old age, fathered numerous sons, and died peacefully in bed. On the other hand, some of the righteous suffered miserable hardships, or even perished in their youth. Infants died of disease. The poor suffered starvation. Widows were reduced to begging. Leprosy and sickness proliferated, etc., etc. Where was the justice of G-d?

Judaism responded to these difficulties with further adaptation. It began to incorporate a doctrine of resurrection and of an afterlife. The Pharisees brought this new development into the mainstream of Judaism. The tenets are familiar to most of us. If justice were not served in this world, all would be set right in the world to come. The righteous would all be amply rewarded with an eternity in Paradise, while the wicked would go to eternal torment and perdition in Gehenna. Blessed prosperity had evolved into the concept of Paradise (later also referred to as Heaven), while cursed punishment and Sheol had converged and evolved into the concept of Gehenna (later also referred to as Hades or Hell).

Two aspects that have remained constant throughout the evolution of Judaism would be the doctrine of merit and the doctrine of free will. According to Jewish theology, G-d judges mankind according to their deeds and works. Therefore, the righteous merit reward and the wicked merit punishment and destruction. These principles apply to life in this world, and even more so, in the world to come. The critical point being, that men are the authors of their own salvation, or their destruction, according to their choices. Men are in control of

their own destiny. It is their own efforts that determine their future, both in this world and in the world to come.

When Moses addressed the nation of Israel, just prior to departing from them, he clearly told them that they had a choice. They could choose to worship G-d, and obey His "Commandments", and thereby receive G-d's blessings, or they could choose to turn away from G-d, ignore His "Commandments", and thereby incur G-d's wrath and curses. Where could we find a simpler or more fervent dissertation of free will?

Christianity, which could be described as a further evolution of Judaism, eventually had to deal with its own dilemmas and conundrums. This new religion focused more intently on "the spirit of the Law" as opposed to "the letter of the Law"; and on the motive as opposed to the deed. Christians found evidence in the teachings of Jesus that led to the formulation of a radical new theology. The new doctrine postulated that man is essentially wicked and that there is absolutely nothing he can do to merit salvation. Should mankind be subject to justice and judged by G-d according to "the Law", every last one of us would be eternally damned. "There is none righteous, no, not one." None can measure up to the standards of "the Law".

This new religion insisted that the only way man could gain salvation is by faith in "Christ Jesus crucified". It is only the sacrifice of the "sinless" "Son of G-d" that can adequately atone for our sins. Scripture states; "Without the shedding of blood, there is no remission of sin." To atone for all sin, the ultimate price must be paid, the crucifixion of G-d's own Son. It is the fact that Jesus is the "sinless", "spotless", "sacrificial Lamb of G-d" that makes the sacrifice completely acceptable to G-d. Because Christ is "sinless", He is able to take our sins upon Himself and pay the price that we humans owe. He is "the way, the truth, and the life." Only by His sacrifice on the cross can we be reconciled to the Father, and redeemed from "the curse of the Law". Jesus said: "No-one comes to the Father but through Me." In practice, this translates into a radical new departure from all previous religions, in fact from all known religions. Our righteousness is "Christ within us". Those seeking salvation must come "possessed by Christ Jesus".

Perhaps it shouldn't be surprising that Christian theologians would arise who would follow these precepts to some rather strange and extreme conclusions; men such as Calvin; a French Protestant Reformer in the sixteenth century. Such men pondered the situation of the Jews. If G-d is absolutely righteous, and man is essentially wicked, how is man able to choose something that is utterly against his own nature? And they pondered the situation of the Christians. If there is nothing that man can do to merit his own salvation, how can he choose to accept Christ as his own personal Saviour? Would not the act of choosing to accept Christ constitute "a work of righteousness"? And also, would not then therefore the act of choosing to accept Christ constitute merit – and merit a man's salvation? If so, then we are once again back in the world of works and merit – and ultimately, we are once again subordinate to the "Law". These issues occupied John Calvin, among others.

Thus arose the doctrine of predestination. If there is nothing men can do to merit salvation, then it must be G-d alone who chooses who will be saved – regardless of anything a man might do of his own. And therefore man's salvation or damnation is predestined "from the foundations of the world". From time immemorial, G-d has already decided who will be saved and who will be lost.

Calvin further expounded on the doctrine that G-d is omnipotent, omnipresent, and omniscient. If G-d is omniscient, then He knows everything, including the future. And if G-d knows the future, it must be fixed, that is, predestined.

Perhaps even more offensive in the theology of Calvin, than the complete lack of free will, and therefore, by extension, of any real responsibility, is the notion that G-d has predestined multitudes of men to eternal damnation. Not only is this doctrine offensive, it is also illogical. If man has no free will, then he is not responsible for anything which he does. And if he is not responsible, on what ground can he be condemned by G-d? And what fair chance does a man have if he is condemned from the beginning of time? What point does his existence have? What meaning can his life have?

And yet, even more importantly, the theology of Calvin is self-contradictory. On the one hand, he maintains that G-d is absolutely righteous,

incapable of any evil whatsoever, and on the other hand he claims that G-d, in some cases, is the author and originator of an evil circumstance. For is G-d predestined some to eternal damnation, "from the foundation of the world", then He, G-d must have created them as evil, also "from the foundation of the world". And how can an absolutely righteous G-d create an evil man, a man evil enough to warrant eternal condemnation?

In defense of Calvin, it must be noted that predestination was a popular topic among philosophic circles and discussions in his day. The predeterminists began their dissertations by stating the obvious. Every happenstance, every situation, condition or state of being, has a cause. From there they work backward. Every cause is itself the effect of a previous cause. And that precious cause is the effect of an even more previous cause. So on and so on, ad infinitum. So that, therefore, any present happenstance is the unavoidable, determined, final result of an endless chain of cause and effect. In other words, inevitable, foreordained and inescapable! There is no free will! There is no responsibility!

The debate concerning determinism versus free will still goes on in philosophic circles. I am unaware of any definitive resolution. As for myself, however, I have made peace with the arguments of predestination in theology, and predetermination in philosophy. First, I am of the opinion that it is a mistake to try and define G-d by the limitations of man. So that, for example, the future need not be fixed for it to be known by G-d. And second, I am of the opinion that any particular cause, or more likely group of causes, can have numerous and varied possible effects, and that as it relates to mankind, we are free to choose which one, or more, of these possible effects we will actualize. We have limitations, but we are free!

In terms of theology, I believe that much has been accomplished and resolved, for the most part, by St. Augustine. He invoked Scripture: "Many are called, but few are chosen." This verse rings of the biblical idiom. I am convinced that which is implied can be stated as: "All are called, but few respond." Just as in his farewell address, Moses

called to the whole nation of Israel: "Choose ye this day, life or death." Similarly, at some point in our lives, G-d calls to each of us. Clear proof of this is found in Scripture. "G-d is not willing that any should perish, but that all might come to salvation." This can only be true if G-d extends the offer of salvation to each of us at some time. And we are then free and in a position to respond.

This call, this invitation, this offer is "the grace of G-d". Although we are sinners, although we are unworthy, He calls to us. By His grace He invites us into "the Kingdom of G-d"; through the salvation offered by "Christ crucified". All that we must do, in order to be saved, is to respond to His call, believe on the Name of Jesus Christ, and accept Him into our hearts.

"Without free will there can be no "Covenant" with G-d."

And so, in salvation theology, especially that of the Christian sort, the critical point is that G-d is the initiator, Jesus said: "I came not to call the righteous, but sinners to repentance." With G-d as the initiator, the problem of merit is resolved. Although we cannot approach G-d due to our sinful nature, He, who is righteous, can approach us. With G-d as the initiator, we can respond by accepting Jesus into our hearts, as our own personal Saviour. With G-d as the initiator, we are not excluded from righteousness by our own sinful natures because we are free to "put on the righteousness of Christ". Ultimately, we do not choose G-d; G-d chooses us. But we are free to accept Him or reject Him.

The Scripture which states that, "G-d is not willing that any should perish, but that all might come to salvation", certainly refutes Calvin's supposition that G-d predestined the fate of all humanity – that the fate of the saved, and the fate of the damned, was fixed since time immemorial – that G-d created good, and that G-d created evil.

And thus, in the end, we know that without free will there can be no righteousness and no wickedness. Without free will there can be no salvation and no damnation. Without free will there can be no "Covenant" with G-d. Without free will, there can be no relationship with G-d. Assuredly, He does not predestine anyone to Hell; or Heaven. Amen.

Websites of Interest to Consumers/Survivors/Ex-Mental Patients

This list is not intended to be comprehensive or exhaustive, and has left out many well-known sites that are widely available and easily accessible from local directories. This entire page in separate e-form for easy clickability will be sent upon request from: duhring@shaw.ca)

Organizations (General)

www.mind.org.uk www.power2u.org www.mhselfhelp.org www.wnusp.org www.tao.ca/~pact
www.u-kan.co.uk www.mentalhealth.com www.icspp.org www.oikos.org www.icomm.ca/csinfo
www.aapd-dc.org www.mindfreedom.org www.geocities.com www.mdri.org www.breggin.com
www.cvdinbase.ca/mh-atlas/ www.szasz.com www.antipsychiatry.org www.peoplewho.org
www.walnet.org/llf www.mentalhealth.org.uk www.fsu.edu/~trauma/ip.html www.radpsynet.org
www.contac.org www.buildfreedom.com/ft/psychiatric_survivors.htm www.samhsa.gov
www.nucknfuts.com/index.php www.cam.org www.lino.com/~raiddat <http://en.wikipedia.org/wiki/Antipsychiatry> <http://aix1.uottawa.ca/~nstaman/alternatives/OVNVinternational.htm>

Advocacy and Activism

www.mental-health-matters.com/activist.html www.m-power.org www.narpa.org
www.protectionandadvocacy.com www.cchr.org www.popan.org.uk www.advocateweb.com
www.gamian-europe.com www.hri.ca www.hrweb.org www.iahf.com www.benzo.org.uk/prawi.htm
<http://members.aol.com/jimhofw/jimho.htm>

Alternatives

www.talkingcure.com/index.asp www.alternativementalhealth.com www.medsfree.com www.mosher-soteria.com
www.transtherapy.org www.patchadams.org www.healthfreedommovement.com
www.weglaufhaus.de www.elcollie.com www.stopshrinks.org www.lstpm.org
www.emotiosinbalance.com www.the-bright-side.org/site/thebrightside/ www.doctoryourself.com
www.emotionsanonymous.org www.projectresilience.com www.bu.edu/cpr/rr/alternative/
www.religiousfreedoms.org www.wildestcolts.com <http://stopbadtherapy.com> http://nht_amh11.blogspot.com <http://essence-euro.org/iasp/> <http://myweb.tiscali.co.uk/erthworks/nonmain.htm>

Drug Information

www.larsmartensson.com www.drugs-and-medications.com www.drugawareness.org
www.outlookcities.com/psych/ www.canadiandimension.mb.ca/v35/v35_5ab.htm#three
www.nmsis.org www.antidepressantsfacts.com www.socialaudit.org.uk/1.4.html
www.chemsense.com www.prozactruth.com www.quitpaxil.org www.talkingcure.com/archive/drugs.htm
www.truehope.com www.astrocyte-design.com/pseudoscience/index.html <http://members.fortunecity.com/siriusw/Biochemical-Imbalance.htm> <http://groups.msn.com/SIDEEFFECTS>
www.benzo.org.uk

Children & Youth

www.voice4kids.org www.aspire.us www.hearmyvoice.org www.ritalindeath.com www.p-a-r.org
www.adhdfraud.org

Tardive Dyskinesia/Dystonia

www.power2u.org/selfhlep/tardive.html www.wemove.org www.dystonia-support.org www.dystonia-foundation.org
www.iatrogenic.org/index.html www.breggin.com/tardivedysk.html
www.caromont.org/16036.cfm www.emedicine.com/neuro/topic362.htm www.drugdigest.org/DD/Articles/News/0,10141,513136,00.html
www.psyweb.com/Diction/tardived.html www.thebody.com/pinf/phenos.html www.reglan-lawsuit.com www.ninds.nih.gov/healthandmedical/disorders/tardivedoc.htm www.easyweb.easynet.co.uk/simplpsych/tardive.html

Bulletin Board

The Self-Help Resource Association of BC (SHRA) conducts regular Facilitator Training Workshops for Self-Help and Mutual Aid Support Groups. They also publish a Directory of Self Help/Support Groups in Greater Vancouver with over 600 listings, many of them dealing with mental health. SHRA is located at suite 306 - 1212 West Broadway, Van. BC V6H 3V1 Tel. 604-733-6186 Fax. 604-730-1015 e-mail shra@telus.net . Website - www.selfhelpresource.bc.ca

Vancouver/Richmond Mental Health Network sponsors many self-help groups and has recently moved to its new office at #201 - 1300 Richards Street, Vancouver, BC V6B 3G6 Tel. 604-733-5570 Fax: 604-733-9556 e-mail vrn@vcn.bc.ca

Named after Vincent van Gough's homeopathic doctor, Paul Gachet, **Gallery Gachet** works to provide a safe, borderless. place of artistic expression. It is located at 88 E. Cordova, Vancouver. Tel. 604-687-2468

Websites of Interest to Consumers/Survivors/Ex-Mental Patients

(continued from previous page)

Electroshock

www.ect.org www.banshock.org www.idiom.com/~drjohn/review.html <http://bmj.com/cgi/content/full/bmj:326/7403/1363>

Forced Treatment

www.freedom-center.org www.namisc.org/newsletters/August01/MindAid.htm www.hri/doccentre/docs/gosden.shtml www.garynull.com/issues/Psych/Index.htm www.psychlaws.org www.kqed.org/w/hope/involuntarytreatment.html

Mental Health Law

www.bazelon.org www.ac.wvu.edu/~knecht/law.htm www.psych.org/public_info/insanity.cfm www.forensic-psych.com/pubs/pubADment.html www.psychlaws.org www.imhl.com www.ialmh.org www.justiceseekers.com www.safe-trak.com/main/competencyl.htm www.abanet.org/disability/sites.html www.experts.com www.expertpages.com/psychiatry-psychology.htm www.psych.org/advocacy-policy/leg_res/apa_testimony/testimonysub-crimeposted91800.cfm www.ilppp.virginia.edu/ www.law.cornell.edu/topics/mental_health.html www.helpforparents.net/LegalResources/1LegalResources.htm

History of Mental Health Care

www.psychiatricsurvivorsarchives.com www.webcom.com/thrive/schizo/kdarch.html www.cwu.edu/~warren/addenda.html www.epub.org.br/cm/n02/historia/psicocirg_i.htm

Online Publications

www.mentalmagazine.co.uk <http://members.aol.com/asylumpub> <http://userpage.fu-berlin.de/~expert/psychnews/>

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