

A STUDY OF THE LINES OF THOUGHT
IN THE SPEAKING OF
ARTHUR L. BIETZ, MINISTER-PSYCHOLOGIST

Thesis for the Degree of Ph. D.
MICHIGAN STATE UNIVERSITY
MYRON DALE HANNAH
1970



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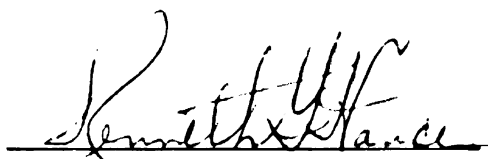
A STUDY OF THE 'LINES OF THOUGHT
IN THE SPEAKING OF
ARTHUR L. BIETZ, MINISTER-PSYCHOLOGIST

presented by

MYRON DALE HANNAH

has been accepted towards fulfillment
of the requirements for

Ph. D. degree in Speech


Major professor

Date July 1, 1970



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Secondary purpose of the study was to determine the effect of the intervention on the self-efficacy of the participants. The study was conducted in a classroom setting, and the participants were given a pre-test and a post-test. The pre-test was given before the intervention, and the post-test was given after the intervention. The results of the study showed that the intervention had a significant effect on the self-efficacy of the participants. The post-test scores were significantly higher than the pre-test scores. This suggests that the intervention was effective in increasing the self-efficacy of the participants.

ABSTRACT

A STUDY OF THE LINES OF THOUGHT IN THE SPEAKING OF ARTHUR L. BIETZ, MINISTER-PSYCHOLOGIST

by

Myron Dale Hannah

The primary purpose of this dissertation is to study Arthur L. Bietz, minister-psychologist pastor of the Glendale, California Seventh-day Adventist Church, as a man of ideas; i.e., to examine the lines of thought in his speaking with particular interest in discovering: 1) his theories of communication; 2) how he fuses the disciplines of psychology and religion in his speaking; and 3) the ways in which his speaking appears to be relevant to the needs of his audiences in California.

Dr. Bietz's impressive credentials include a doctor of philosophy degree from the University of Southern California with a double major in both religion and psychology; and more than twenty years as a successful minister, educator, and clinical and lecturing psychologist. As a lecturer, he speaks to approximately 100,000 people each year, besides those he reaches weekly from his pulpit and his daily broadcasts throughout Southern California.

Chapter I contains a rhetorical biography, which indicates Bietz's commitment to becoming a preacher while a young child living with his parents and eight brothers and sisters on their North Dakota farm home and traces the influences of his home and schooling upon his professional career.

Chapter II presents the characteristics of Arthur Bietz in an attempt to portray as vividly and clearly as possible, the man as a person, as well as in his professional capacities.

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Chapter III deals with Bietz's theories of communication, which were inferred from texts of his sermons and lectures selected for this study, as well as from transcriptions of the interviews that he freely granted to the writer. Through his college days and the early years of his ministry, Bietz, naturally endowed as a speaker, gave little attention to the theories of speaking per se; but as he proceeded with his study of psychology, he developed a deep interest in communication from the psychological point of view. However, when interviewed by the writer at a relatively recent date, Bietz did not profess a rhetorical or homiletical theory of public address. Chapter III, therefore, represents the writer's work in isolating these theories.

Chapter IV deals with the California setting for Bietz's activities, delineating briefly the nature and history of the California environment and showing how the resulting way of life in that state has contributed to the needs of its people. The needs defined in this chapter provide a basis for considering the relevance of Bietz's speaking to the needs of those who make up his audiences.

Chapter V is a study of Bietz's lines of thought taken largely from thirty-four selected sermons and lectures. The first four sections of the chapter study the fusion of Bietz's concepts of religion and psychology. The last section considers specific problems with which Bietz deals in his speaking, and serves as a basis for considering the relevance of his speaking to the needs of the people who make up his audiences. A detailed four-page outline of the contents dealt with within the chapter appears at the beginning, and the chapter itself is an expansion of this outline.

The conclusions of the writer are:

- 1) Bietz's theories of communication are basic to his beliefs, both

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theologically and psychologically, and are of primary importance to his concepts of mental health, personal growth, and spiritual welfare. His concepts of personal worth and of the positive versus the negative factors involving inhibitions and repressions in the communication process might well come into greater focus in the study of speech theory.

2) Bietz has very ably fused the two disciplines in his speaking in both the pulpit and on the lecture platform; and his message, whether he is speaking as a minister or as a psychologist, is the same. Essentially, he is saying that any good psychology from the clinician's point of view must contain the basic elements of religion and, conversely, any good representation of religion should incorporate every relevant truth that has been discovered and found useful by those in the fields of psychology and psychiatry.

3) After comparing the defined needs of Californians with the content of his messages, it is apparent that Bietz's speaking is indeed relevant to the particular needs of Californians who make up his audiences.

The writer believes that many pastors who are able and willing to build the necessary background into their experience could profitably incorporate a fusion of these two disciplines, religion and psychology, into their speaking ministry, and that the content of Bietz's messages could substantially help anyone who is interested in studying such a fusion.

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ABCD

In part.

A STUDY OF THE LINES OF THOUGHT
IN THE SPEAKING OF
ARTHUR L. BIETZ, MINISTER-PSYCHOLOGIST

by

Myron Dale Hannah

A THESIS
Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of
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Department of Speech

1970

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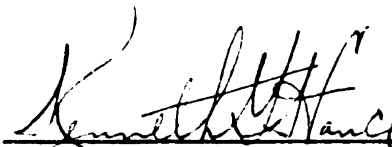
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Accepted by the faculty of the Department of Speech,
College of Communication Arts, Michigan State University,
in partial fulfillment of the requirements for the Doctor
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Director of Thesis

Guidance Committee: Kenneth G. Hance, Chairman

Robert T. Anderson

David C. Ralph

Gordon L. Thomas

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ACKNOWLEDGMENTS

The writing of this dissertation has been one of the most rewarding projects that I have ever undertaken. The knowledge and understandings gained, the friendships made, and the challenging and meaningful experiences involved, together make up one of the finest chapters of my life.

It is my privilege to acknowledge that this dissertation was made possible by the work and cooperation of many people. Dr. Kenneth Hance, my major professor, guidance committee chairman, Christian brother, and very dear friend, gave information, inspiration, understanding, direction, and help far beyond the call of duty and the normal limits of one man's time. His influence upon this dissertation and my life is far-reaching, indeed.

Drs. David Ralph, Gordon Thomas, and Robert Anderson, the remaining members of my guidance committee, whose classes and counsel greatly enriched my life, gave much-appreciated direction to the work of this dissertation.

I am grateful to F.O. Sanders, president of the Nebraska Conference of Seventh-day Adventists, and to the members of the conference committee, for the leave of absence, the necessary monetary help, their expressions of confidence in me, and their encouragement -- all of which made my work on an advanced degree possible.

To Dr. Arthur L. Bietz, his family, and church staff, my deepest appreciation for the complete cooperation that they gave in supplying interviews, information, material, and any kind of help that was requested, together

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John and Carol Davidson of Monterey Park and Mrs. N. F. Trummer, my wife's mother, of La Sierra, California, graciously took us into their homes during the weeks of research done in that state. John and Alma Allen of Battle Creek, Michigan, opened their home to us and gave of their friendship and encouragement during large portions of the time when this dissertation was being written.

My deepest indebtedness is to my beloved wife, Sarita, who not only patiently and lovingly endured the deprivations and hardships involved in a doctoral study, but has spent countless hours in helping to gather materials, typing and editing manuscripts, responding willingly to myriads of ideas, and helping in every way that she could. Truly, he who has found such a wife is wonderfully blessed.

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In considering the content of his message, this study is concerned with interpreting (a) his theory of communication; (b) his fusion of the disciplines of religion and psychology; and (c) the relevance of his messages to the needs of the people who make up his audience.

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INTRODUCTION

Purpose of the Study

The purpose of this study is to examine the lines of thought of the speaking of Arthur L. Bietz as represented by selected sermons and lectures. In pursuing this purpose, the writer (1) studies the personal and biographical factors which motivated this man to enter the ministry and subsequently to become trained as a psychologist; (2) studies the sociological backgrounds of California in order to discover the climate of opinion and the expressed needs of the people who make up his audiences; (3) examines the lines of thought in selected lectures and sermons of recent date in an attempt to discover (a) his theories of communication; (b) how he has fused the disciplines of psychology and religion in his speaking; and (c) in what ways his speaking appears to be relevant to the needs of his audiences.

Limitations Imposed on the Study

This study is limited to a consideration of the intentional matters of Dr. Bietz's speaking, and deals with him as a man of ideas. The study does not purport to be a complete historical-critical study of him as a speaker.

In considering the content of his messages, this study is limited to inferring (a) his theory of communication; (b) his fusion of the disciplines of religion and psychology; and (c) the relevance of his messages to the needs of the people who make up his audiences.

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Inasmuch as Arthur Bietz has been lecturing and preaching for over twenty-five years, delivering hundreds of lectures and sermons, the writer carefully selected, in order to make the scope of this project manageable, fourteen lectures and twenty sermons of relatively recent date, which had been electronically recorded as they were delivered.

The detailed examination of Bietz' message content is largely limited to the manuscripts of these thirty-four discourses, which, in the estimation of the writer, are a representative sampling of the whole.

Significance of the Study

Intrinsic Merit

In an era when the social needs of America are in sharp focus, when churchmen are searching desperately for ways and means of meeting the basic personal needs of individuals in our society, addressing themselves to what one has described as "the frightening irrelevance of the church to the life of our times," there is intrinsic merit in studying the content of the messages of a man who appears to have been very successful in reaching and winning the confidence of thousands of persons beyond his parish, as his speaking ministers to them at the point of their need.

In preparation for this extended ministry, Dr. Bietz obtained a Ph.D. degree from the University of Southern California, based upon the full course work for two separate degrees, one in religion and one in psychology. He then sought and received credentials as a licensed psychologist, that he might use this added avenue of service to complement his pastoral ministry.

In the intervening years, he has distinguished himself as a much-sought-after lecturer on psychologically-oriented topics. He estimates that he speaks to approximately 2500 people a week, or about 100,000 each

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year, in his lecture audiences alone, besides the many that he reaches in person and through the radio broadcasts of his weekly sermons in the Glendale Adventist Church.

There is an element of uniqueness in Dr. Bietz in that he is a fully-qualified professional clinical psychologist who has been for many years, and is at present, actively and professionally functioning as a clinician, while at the same time carrying the full responsibilities as the senior pastor of a large congregation. Since Bietz is professionally trained, qualified, and functioning in both the fields of religion and psychology, and since it has been his purpose for more than twenty-five years to represent in himself and in his speaking a fusion of these two disciplines, there is intrinsic merit in discovering how a man of this stature has fused these two disciplines in the messages that he presents from both pulpit and lecture platform. This is especially true since there appears to have been relatively little interdisciplinary dialogue between the fields of religion and clinical psychology in the past.

Since the relevance of the speaking of churchmen is in sharp focus today, there is also intrinsic merit in discovering how a man of Bietz's ability and background adapts his messages, representing the fusion of these two disciplines, to the needs of his auditors.

The writer and those who seem to know Bietz best agree that his overwhelming interest in life is that of meeting the challenges of public oral communication. As one of his friends said, in somewhat common vernacular, "An audience is his bag." Bietz is a constant student of communication, of his audiences, and of the reactions of the people, even though he has never formally approached public speaking as a study of rhetoric or homiletics.

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Since Dr. Bietz's approach to oral communication has been almost entirely from the psychological rather than from the homiletical or rhetorical point of view, there is intrinsic merit in discovering the theory of communication of such a speaker.

Distinctiveness

In addition to the factor of "intrinsic merit," there appears to be justification for this study in terms of its distinctiveness or uniqueness. During an interview in January, 1968, Dr. Bietz assured the writer that no one had yet undertaken a study of his speaking, and he indicated a willingness to cooperate fully in granting interviews and in making materials available. Since no study of this kind concerning Dr. Bietz has been made, it is not "just another project of the same type." Rather, in terms of purpose, scope, and general methodology, it is the first of its kind.

Research Method

As noted in the section on "Limitations of the Study," the emphasis in this dissertation is of a consideration of the content of Dr. Bietz's messages in lecturing and preaching, inferring from these: (1) his theory of communication; (2) the fusion in his speaking of the disciplines of religion and psychology; and (3) the relevance of his messages to the needs of the people who make up his audiences.

In pursuit of this objective, the writer approached Dr. Bietz, who graciously indicated his willingness to cooperate fully in granting interviews and making available sermon and lecture notes, books he has authored, tape recordings of his speaking from his own library, and any other documents in his possession that could be of value to this study.

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members of his family, colleagues and friends of the past and present who have been closely associated with him and have first-hand information concerning his background and work that is pertinent to this study, and sponsors and participants in his lecture and preaching activities. In addition, two of his lecture audiences were surveyed with a questionnaire.

The writer spent the winter quarter of 1968 and several weeks during the spring of 1969 in California, doing research for this project. Besides the numerous interviews that were recorded, the writer was present at many of Dr. Bietz's speaking appointments for the purpose of making recordings and personal observations of his entire speech situation as an aid to this study. A diligent search was conducted for any documents and data useful for this study. A library of the recordings of Dr. Bietz's sermons for the past eight years was discovered, and representative selections were made from among these. Forty-seven recordings of Dr. Bietz's lectures were secured for the writer's personal library. From among these recordings, fourteen lectures were carefully selected and transcribed, to be used for detailed study in the project as a representative sampling of his lecturing. They were selected on the basis that, in the opinion of the writer, they were representative of the kind, quality, and content of the forty-seven lectures which the writer was able to either attend and record personally or of which he obtained previously-made recordings. The lectures averaged 75 minutes in length, or twenty pages when transcribed.

From among the thirty-two sermons that the writer had either heard and personally recorded or selected from the private collection of recordings already mentioned, twenty were transcribed to be used for detailed study as a representative sampling of Bietz's sermons. Ten of these represented a series on the Ten Commandments, and were included because of the

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unique way they enabled Dr. Bietz to cover in a few sermons so many different aspects of life. The ten sermons in this series were balanced by ten others that were selected somewhat at random on the basis of their appearing to be representative of the kinds of sermons which Bietz makes a practice of preaching. Since the sermons average thirty-five minutes in length, or twelve pages when transcribed, it was believed that the larger number of sermons was necessary in order to lend some balance to the materials under consideration.

In preparation for this study, the writer planned and completed special course work at Michigan State University for the purpose of supplying historical, psychological, theological, and sociological background for this study. Besides these sources, leading authorities for the sociological setting in California have been consulted and their material used as a basis for Chapter IV, entitled, "The California Syndrome: A Study of Arthur Bietz's Milieu."

From this background and the background gained from reading much that Bietz has written; from the interviews, dozens of which took place that were not formally recorded; from the observing of Dr. Bietz in numerous and varied speaking situations; from the impressions gained from auditing scores of recordings of his speaking; and from a detailed study of the transcriptions of the thirty-four especially-selected discourses, the writer developed the outline of Bietz's basic beliefs implicit in these discourses under study, which outline appears at the beginning of Chapter V.

For Sections I through IV of this outline, the writer took copies of the transcriptions of the thirty-four discourses, selected, marked, and clipped them according to the separate thoughts expressed in each discourse, coded each clipping according to the place in the outline that it

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Section V of this outline represents the specific areas of need of the people of Southern California to which Bietz seemed to be addressing himself in the discourses chosen. This provides some basis for discovering in what way Bietz's speaking appears to be relevant to the acknowledged needs of the people of California as expressed by those authorities consulted and referred to in Chapter IV.

Since the writer was also interested in Bietz's theories of communication, he inferred from the content of Bietz's discourses and interviews his theory of communication, and this appears in Chapter III.

Materials and Sources of the Study

The materials by Dr. Bietz that will be used in this study are sermon notes, magazine articles, books, and recordings of his lectures and sermons.

Materials about Dr. Bietz have been collected from his relatives, colleagues, friends, and participants in his speaking activities. These materials include letters, articles in newspapers, and numerous taped interviews with persons in the above categories.

Historical, psychological, and sociological documents of a background nature have been gathered and consulted.

The writer has collected for his personal library nearly one hundred recordings of Dr. Bietz's speaking in a number of speaking situations--lectures, sermons, Sabbath School class discussions, Wednesday evening Bible Forums, morning broadcasts of "In Quest of Life," baccalaureate and commencement addresses, a wedding, and a funeral. Mr. Sam Warren, director of

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Adult Education in the Whittier school district of Whittier, California, graciously made available their collection of recorded lectures for the writer to copy. Mr. Pete C. Buhler of Glendale, California, was a source for recordings of Dr. Bietz's sermons for the past eight years; and Mrs. Burt Proctor of Corona del Mar, California, generously shared her collection of recordings and the notes she has taken at scores of Dr. Bietz's lectures.

Organization of the Study

Introduction

Chapter I: Arthur Bietz: Biography

Chapter II: Arthur Bietz in Profile

Chapter III: "The Medium is the Message": A Study of Arthur Bietz's Theory of Communication

Chapter IV: "The California Syndrome": A Study of Arthur Bietz's Milieu

Chapter V: "A Good Psychology and a Good Religion are One": A Study of Arthur Bietz's Fusion of Religion and Psychology

Chapter VI: Summary and Conclusions

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CHAPTER I

ARTHUR BIETZ: BIOGRAPHY

It was haying time as the North Dakota sun beat down upon the sprawling acres of the Bietz homestead during the summer of 1913. Twelve-year-old Albert, the eldest son in the Bietz family, was skillfully managing a team of four horses as he pulled a huge load of hay alongside a haystack that had taken on unusual proportions since the work had begun that morning. All day he had been struggling with all the energy and strength of his youthful body to do the work of a man. There was nothing that he wanted to do more than to fill a man's place in the world. He loved to work. He thrilled at the added strength and size of his body since haying time a year ago. Eldina, his oldest sister, was doing as well as he, but he knew that one day soon, she would be no match for him in the hay field, for this was a man's world and he dreamed of the day when there would be men enough to do the men's work on the Bietz place and the women could devote themselves to the endless chores in and about the house. He thought how fortunate it was that the three boys of the six children were clustered together and that Emil and Reinhold, who were next to him in age, would soon be old enough to help their dad do almost all of the men's work about the place.

Things were going well this year except for one thing. There was mother, in her characteristic place high up on the haystack, moving hay around better than many men could have done. While the sight of her there toiling painfully was not an unfamiliar one, he was especially

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resentful this season, for mother was pregnant again; in fact, the baby could come almost any time now. Recalling that day many years later, he said, "I knew how I felt, and how the rest of the children felt when mother was going to have him (Arthur). We were all disappointed as we thought there were already enough kids, and definitely felt that this should be the last one I always felt it was too hard for mother¹ to be pregnant and up on a haystack moving hay around."

At the conclusion of the haying season, on July 21, 1913, Arthur Leo Bietz was born to Daniel Samuel and Christina Unterseher Bietz on the family homestead near Bowdon, North Dakota. Frieda, an older sister, remembered that when Arthur was born, he was "so scrawny that everybody thought he would die He was so thin; mother had (had)to work too² hard." But despite Arthur's sickly infancy and the hardships of life on the North Dakota plains in the early years of this century, he and his eight brothers and sisters (for two more were born after Arthur), developed as normally active children.

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Arthur's parents were both of German heritage. Theirs was a bilingual home where German was spoken as frequently as was English. As a young man, Arthur's father had migrated to this country with his parents from Russia, where they had been part of a German colony who had settled there during the time of Catherine the Great. While a boy in Russia, Daniel Bietz had suffered a painful spasm in his thigh one day while

1

Albert D. Bietz, letter dated May 16, 1968, subsequently referred to as Letter #1.

2

Mrs. Ben (Frieda) Krueger, interview in her home, Lincoln, Nebraska, April 1, 1969, subsequently referred to as Interview #19.

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playing with some other boys in a well-filled grain bin. A country doctor who attempted to treat the ailment twisted the leg so violently that the bone was broken and the doctor was unable to set it. For months, as Daniel later related to his children, he lay behind their heating stove, near the point of death. Much of the time his lower body was encased in manure to keep his leg warm and draining. Eventually, as Arthur related, "the bones did somehow grow together, but his thigh was completely stiff; and then his leg was, I'd say, three inches shorter." In spite of this, Daniel "was very strong . . . (he)

walked on tiptoe, and was not handicapped. He would run as fast and work as hard as anybody else. He never had a cane, and was exceedingly able to manage and manipulate that thing. In fact, I was never aware he was crippled; none of us were. This was something we became aware of later. This was Dad!"

1

Daniel Bietz and Christina Unterseher were each members of two pioneer families who had settled in the same rural North Dakota neighborhood. The Bietz family was of the Lutheran faith and the Untersehers were Baptists; but after attending an evangelistic series held in a tent by an itinerating Seventh-day Adventist minister, they became active participants in this newfound faith.

A beautiful, wood-frame Adventist church was erected within a mile of the Bietz home and in a few years' time its membership grew to one hundred active members, which was an exceedingly large membership for that sparsely-populated rural plains country when transportation facilities were indeed primitive. In fact, the Bowdon church was the largest

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Adventist church in North Dakota. It was often the scene of state-wide church conventions, during which time the Bietz home was a beehive of activity, since the visiting church dignitaries - possibly because of its proximity - usually stayed there.

Daniel and Christina Bietz firmly believed that each of their children should receive the best education possible. By this time the Seventh-day Adventists had begun to execute an ambitious plan not only to undertake the task of carrying the "everlasting gospel" to all the world, but to develop a system of education wherever they went throughout the earth, that would provide what they termed a "Christian education" for all of their children and young people from the first grade through college.

In 1892, Union College was established at Lincoln, Nebraska to provide advanced educational opportunities for the youth of the plains states. Cheyenne River Academy, a boarding school for high school students, was designed to serve the educational needs of the high school age youth in the Adventist homes of North Dakota. It was located at Harvey, North Dakota, approximately 35 miles from the Bietz home. While the local, union, and general conferences of the Adventist organization supported the high school and college levels of education, it was the responsibility of the local churches to provide an elementary school, if there was to be one, for the local children to attend. Daniel and Christina Bietz never faltered in their determination to provide a church school for the elementary school children in their church.

The plan of finance in the Seventh-day Adventist church is based first upon the tithe, or a tenth of the members' increase or personal

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income. The tithe is turned over to the local conference and is used to pay the direct expenses of the local ministry and the administrative and missionary personnel throughout the world field. In addition to this, there are regular mission offerings to further support the ever-expanding mission endeavors; and besides these tithes and offerings, there are offerings that care for the local needs of the church and its church school.

The Bowdon church never failed to have a church school during the time that the Bietz children were of elementary school age. Daniel Bietz made it consistently and explicitly clear that no matter whether anyone else contributed to this school or not, he was going to have a church school for his children even if classes had to be held in his own home and he had to finance it all alone. Reinhold, now one of the executive vice-presidents of the General Conference of Seventh-day Adventists and chairman of the board of Loma Linda University, remembers,

"And so there was never any question. And sometimes it looked pretty bleak on opening day, or just a week or so before school started, because there were not very many registered. But they knew that Dad would go ahead; and so by the time school started, there were pupils enough. And many times we boarded youngsters from other families at our own home during winter months so that they could go to school."

1

For many years the Bietz family also provided living quarters for the school teacher in the little building apart from the house that was used as a summer kitchen and was made as comfortable as possible for the teacher during the winter months. She ate at the Bietz table; and this gave Daniel Bietz, who had himself had no more than a third-grade education,

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Not infrequently, adults who had been deprived of schooling in their childhood also attended the little church school in Bowdon. Albert, the oldest Bietz boy, remembered sitting in the same wide two-pupil desk with his uncle, John Unterseher, a man in his forties, and both of them learn-
¹
 ing to read at the same time.

Among the farm families of that day, a boy born into the household was cause for rejoicing, for now the family had another "hired hand." By the time one of these lads was fourteen, he could carry almost as large a share of the work as a grown man. But the Bietz family insisted on doing something that was almost unheard of at that time in rural areas such as this. As each of their children, boy or girl, reached the ninth grade, he was sent to Cheyenne River Academy to finish the high-school course. All nine of the Bietz children attended this academy and then went on to Union College.

Daniel and Christina Bietz were soundly criticized for this year in and year out, first by their parents and then by their neighbors, for the usual practice was to choose one or two of the brighter youngsters among the children of a family and permit them to go off to boarding
²
 school if they so desired.

While the Bietz children were often taken out of the academy for a week or two during the critical planting and harvesting times in the spring and fall, this by no means made up for their absence from the farm during the remainder of the year. Even the summer months often

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 Interview #19.

²
Ibid.

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found them away from home, for in order to finance their schooling for the next year, most of the Bietz children became colporteurs during the summer, selling denominational books and periodicals from door to door in a territory assigned to them by the conference colporteur leader.

This meant that the burden of the farm work consistently fell back upon the shoulders of the parents and the elementary school-age children who¹ were yet at home.

Daniel Bietz's interests were not limited to his family, his church, and his farm; for throughout much of his life he was involved in civic affairs. He frequently served on school boards for the public school system, and seldom was he without an office in the county or township. For many years he was the road supervisor for the county in which he resided, and he served lengthy periods as the assessor of the township. His children remember him as a self-educated man who was always active² in civic affairs.

3

Arthur remembers his father as a happy man. Perhaps most of all he loved to sing. He had an outstandly beautiful bass voice. In church he could be heard singing above the rest of the congregation, and he often sang while at work. The song-fests at family worship and on Sabbath afternoon were keenly anticipated by the entire family. In later years the Bietz brothers were well known for their quartet singing. Albert and Emil were tenors; Reinhold was a baritone; but it was Arthur who

¹
Mrs. Jake J. (Ottilia) Walcker, interview in her home, La Sierra, California, May 4, 1969; subsequently referred to as Interview #28.

²
Interview #7.

³
Interview #4.

inherited his father's rich, bass voice.¹

Daniel Bietz had a deep interest in his children. He wanted to provide them a good, happy home² and instill in them a zest for hard work; he wanted them to be upstanding Christian men and women of good character; he was determined that they should have an opportunity to receive a good education; and then he felt that they should take up whatever occupation best suited them. Mother Bietz shared all of these convictions with her husband--save one. She had an overriding interest - even a passion - that every one of her boys become a minister, if possible, and that all her children in some way be a part of the organized work of the Seventh-day Adventist church.³ In this she showed no interest in attempting to be objective. To her, the most important person in the world was a minister of the church.⁴ Visiting ministers never failed to receive an

¹ Interview #19.

² As tangible evidence of this goal, Daniel Bietz, a good sign painter, placed the words "The Happy Home Farm" in large white letters across the front of their red barn.

³ The nine Bietz children - Eldina (Mrs. John Koehler), Albert D., Emil E., Reinhold R., Frieda (Mrs. Ben Krueger), Ottilia (Mrs. Jake J. Walcker), Arthur L., Nathan, and Viola (Mrs. William Bieber) - in a large measure fulfilled their mother's aspirations for them as denominational workers. Eldina taught church school in North Dakota for a time. Ottilia is on the staff of the La Sierra campus of Loma Linda University. Viola is married to a minister who is at present the president of the Idaho Conference. Arthur is pastor of the Glendale Adventist Church. Emil is a minister who has been principal of four academies, president of Canadian Union College, business administrator of Portland Sanitarium, and is at present a missionary in Uruguay; and Reinhold has been a local and a union conference president and is at present one of the vice-presidents of the General Conference of Seventh-day Adventists. Among the nineteen grandchildren, five grandsons are either doctors, ministers or teachers, and nine granddaughters are married to doctors, ministers or teachers.

⁴ Interview #7.

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Interview 419.

Interview 420.

Interview 421.

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invitation to eat at her table and sleep in her home. Ottilia, the sister nearest in age to Arthur, recalls:

"We lived just a mile from the church and all the ministers came to our house. The folks had us trained so we regarded the preachers as if they were angels. Absolutely, they could do no wrong. Somehow, we just revered them; and also the folks always spoke highly of them. This was a big thing to be a preacher. I know they never spoke of its being great to be a doctor or anything else but to be a preacher."

2

Mother Bietz was an industrious woman who always spread a good table; and she delighted in inviting the visiting preachers to Sabbath dinner and then having the neighboring church members drop in during the afternoon for a spirited discussion on religion. Needless to say, there was not room for all the children as well as the parents, so the children were shooed off - and this made these occasions seem of even greater importance to them.

3

A sensitive, deeply emotional person, Christina Bietz was easily touched, and wept with her children in their sorrows. In church, the tears frequently streamed down her face as the sufferings of her Lord or the needs of others were depicted. It was the writer's privilege to preach for a number of years to a congregation of which Albert Bietz was a prominent lay member. Whenever a touch of pathos entered into the sermon, one could glance in Albert's direction and almost inevitably notice a visible response on his countenance. He has related in private conversation that he and his mother were very much alike in this respect;

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that while it was somewhat of a source of embarrassment to him at times, yet he was glad that he was sensitive to the expressed needs of other people. Mother Bietz apparently gave to all of her children, in varying degrees, this capacity for a sympathetic response to the needs of others.

- - - - -

Although at birth Arthur was so thin and weak that the family feared for his life, it soon became apparent that he was developing as a healthy, normally robust child. His pre-school years were marked with only the¹ usual childhood diseases and with a happy relationship with his family and the animals in and around the Bietz household. By the time Arthur was ready to enter the first grade, one of the great decisions of his² life had already been settled - he was going to be a preacher. While his brother Reinhold, six years older than he, at the age of twelve signed a Missionary Volunteer youth commitment card in his church indicating his desire to be a minister, he was not particularly vocal about this decision. However, Arthur from the early age of six never missed an opportunity to proclaim, if the subject of his future came up, that³ he was going to be a preacher!

His brothers and sisters relate that from the time Arthur was a "little shaver," they would find him on numerous occasions behind the house or the barn or out in the field, preaching energetically, shaking his fists.

"He was always preaching; this was right
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Interview #28.

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Arthur L. Bietz, interview in his office, Glendale, California, February 20, 1968; subsequently referred to as Interview #1.

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The animal population on the Bietz farm was large, and death among them was not infrequent. During Arthur's boyhood, dead animals were not buried in the ordinary fashion. Invariably there was a funeral service, with Arthur officiating by either preaching the sermon or translating his brother Reinhold's sermon into German, as was done in their church.² The sermon was seldom a lengthy one, for usually these "funerals" took place during the working hours of the day, and pauses in the Bietz family's working day were always brief. When questioned about the nature of these sermonettes, his sister Ottilia stated that Arthur spoke spontaneously of the animals as though they were members of the larger farm family, and that his remarks were always interesting and meaningful, and were uttered with deep feeling.³

Arthur very early developed an interest in reading and a love for words. When he was ten years of age, he began carrying a little pocket dictionary with him wherever he went. He set as his aim to learn four or five new words each day. Not only did he learn the definitions for the words, but he practiced putting them into use.⁴ He loved to read, and he read "anything he could get his hands on"⁵ and at every spare

¹
Ibid.

²
Ibid.

³
Interview #28.

⁴
Ibid.

⁵
Mrs. Arthur L. Bietz, interview in her home, Glendale, California, May 5, 1969; subsequently referred to as Interview #6.

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moment that he could find. Because he was so much younger than the other boys, the family used Arthur as a chore boy. They were forever telling him to get this and get that, and since he was too young to "fight back" he did the next best thing and hid where he couldn't be found. This hiding place usually was a spot where he could read uninter-
¹
 ruptedly.

During these years Arthur became somewhat of a loner. His interest in reading and his using words that other members of the family sometimes could not understand began to set him apart from his brothers and sisters. The age difference between Arthur and his older brothers may also have been a contributing factor to this isolation. His oldest brother, Albert, related that the older boys in the family took a rather patronizing attitude toward this budding intellectual:

"Arthur was cute and smart. Some of his characteristics we didn't like, because he always seemed to think a little deeper than most of the (other) children in the family. He was never satisfied, but was always digging for something more, and that is what made him a good reader."

2

This unique position in the family may have given Arthur a little complex that made him a bit of a show-off. Mother Bietz began to develop a real concern over her young son, fearing that he was becoming a "smart aleck." She also feared that his wide reading was distorting his character and might tend to undermine his confidence in the teachings of his church. Arthur openly expressed his conclusions that came as a result of his "digging a little deeper," and this sometimes brought disagreement

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from other members of the family; but he was always ready and very able¹ to prove his point.

Even before entering his teens, Arthur demonstrated an unwillingness to bow to social pressures. There was a neighbor who consistently came to church each Sabbath (Saturday) with the back of his buggy loaded down with hay for his horse, although none of the other neighbors brought hay unless they were coming for an all-day meeting. The older boys of the community often discussed this unusual practice among themselves and finally formulated a question that they would like to put to this neighbor, but didn't quite dare. Then someone thought of Arthur; and, as expected, he was quick to volunteer his services. The neighbor was big and strong and had a quick temper; but Arthur boldly walked up to him and asked if his hay was for sale. (Buying and selling on the Sabbath was unheard of among these strict Sabbath-keeping German farmers.) Just as the boys expected, the man almost exploded with indignation; he ran toward Arthur, intent upon giving him a "good thrashing." But Arthur's fleet-footedness was in his favor, and soon he was at a safe distance from his indignant pursuer, to the delight of his fellow conspirators and the consternation of his father, who severely reprimanded him.²

Similar instances prompted his mother one time to exclaim, "But, Arthur, what will the people think?" Arthur's response was a wide grin. "I don't know what they'll think, but wouldn't it be interesting to find out?"³ Mother never quite knew what to do with Arthur!

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Ibid.

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Lecture, "Good Motivation," Corona, California, February 12, 1968; subsequently referred to as Lecture #12.

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Mother Bietz's growing concern for this son of hers who seemed to be a little different from the rest of her children was not alleviated by incidents like this, nor the one on a summer day when Arthur was twelve or thirteen years old. She looked out the window at noon, just in time to see him galloping a four-horse team at top speed into the barnyard, gleefully mounted atop the two middle horses, one foot planted firmly on the back of each. Mother Bietz almost fainted from fright. When Arthur came in, she scolded him soundly, concluding with the exclamation, "What is ever going to become of you?" Grinning, Arthur replied, I'm going to become a preacher!"¹ Arthur may have been a little different from the rest, but his being different was a matter of being consistent with his vision of being himself in the role of a budding preacher. There is no indication that he has ever surrendered his individuality in trying to copy some well-known preacher's life style or speaking mannerisms.

Arthur's brothers and sisters, when discussing his tendency to be mischievous as a child, always hasten to add that Arthur was not a problem; that basically he was both considerate and kind. In fact, his relationship with his sister Ottilia, two years older than he and undoubtedly his closest childhood companion, was both intimate and tender. Ottilia reminisced that they did almost everything together; they played house together, they did chores together, they went to school together, they rejoiced together, they wept together. When Ottilia, who had periods of rather serious illness in her childhood and youth, became ill at school, Arthur was quick to come to her side and do everything he could to help. There were times, she said, when he would simply press his face against hers and his tears of sympathy would roll down her cheek. She said, "He

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was so very tender, so very good to me; I'll never forget that."¹

Arthur was baptized into the Seventh-day Adventist church at the age of thirteen years. A revival meeting which lasted many weeks with high emotional emphasis had gotten no response from Arthur, who from childhood had resisted an emotional approach to religion. After refusing to respond to all the emotional altar calls, he quietly made his own decision on the morning of the baptism. Although deeply interested in their spiritual welfare, Daniel and Christina Bietz never forced anything upon their children, including the decision to join the Seventh-day Adventist church through baptism.²

Arthur attended Cheyenne River Academy during his ninth, tenth, and eleventh grades. He was a good student and entered enthusiastically into the school activities. The financial crash of 1929 occurred as Arthur was ready to begin his senior year, and the depleted state of his family's financial resources made it impossible for him to return to the academy. In spite of his parents' doubts, Arthur was determined to complete his education. He made a plea to his brother Albert, now married and residing in Lincoln, Nebraska, to allow him to come and live with him and to provide employment in the Kay Dee Manufacturing Company, of which Albert was the manager, in order that he might attend the College View public high school. To this, Albert agreed.

Early that fall his parents took Arthur to the near-by town of Carrington, where they bought him the few clothes they could afford, and then

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Interview #28.

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gave him the money they had left, which amounted to fifty-one cents.¹ Taking him a mile and a half outside of town, on the road to Jamestown, they left him to hitch-hike the six hundred miles to Lincoln, equipped only with his suitcase, fifty-one cents, and a determination to complete his education.² Arthur's mother later reported that leaving him on that gravel road that afternoon was one of her most agonizing moments.³

Arthur's first ride was with a truck driver who was going east to Chicago; and by the time they arrived in Fargo, where he had planned to look for a ride south, Arthur had made such a fine impression upon the truck driver that he offered to take him to Chicago to see the World's Fair, all expenses paid. Arthur, delighted with the opportunity, gladly accepted. Following this high adventure, he began hitch-hiking to Lincoln. Rides were hard to get, as most of the truck drivers were not permitted to pick up hitch-hikers. After some time, he was offered a ride by a stock trucker.⁴ He arrived in Lincoln with ten cents in his pocket, which he used for carfare on the interurban from Lincoln to College View, five miles distant.⁵

When he enrolled as a freshman in Union College a year later, he had no money for tuition, but he was willing to work hard to gain the education

¹Letter #1.

²Memories seem to vary regarding this sum, which Bietz's oldest brother Albert remembered as being 51¢. In the lecture "Let's Test Your Mental Health" (Corona, February 5, 1968), Dr. Bietz recalled having \$10 to start the trip; in the lecture "The Future is Up To You" (Downey, March 17, 1960), he referred to the amount as being \$6.

³Arthur L. Bietz, interview in his office, Glendale, California, December 29, 1969; subsequently referred to as Interview #5.

⁴Letter #1.

⁵Lecture, "Let's Test Your Mental Health," Corona, California, February 5, 1968; subsequently referred to as Lecture #29.

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he needed if he was to be a preacher. Though only seventeen, he was soon appointed manager of the college mill, which manufactured lawn furniture. Here Arthur was to experience his first managerial problems in directing thirty-five men. Directing student labor, Arthur often worked through long nights, and also spent some time in sales promotion in surrounding urban centers. During the following college years, he worked in the factory where his brother Albert, was manager.

In addition to his heavy program of work and study, Arthur enthusiastically entered into the numerous extra-curricular and social activities of college life, so much so that one day the president of the college, M. L. Andreasen, called him in and asked, "Who is running this college, you or I?" The two were always close friends, a friendship which continued¹ through the years after college until Dr. Andreasen's death.

Arthur was a member of the male quartet which on several occasions made trips through adjoining states, presenting programs in Adventist academies and churches as a part of the public relations program of Union College. While home for spring vacation during his freshman year in college, he and three other young men journeyed a hundred miles from his parents' home to provide music one evening for a series of evangelistic meetings held in Washburn, North Dakota. Violet Klein, a beautiful, intelligent young lady, played the accompaniment for the quartet. Though Arthur held no conversation with her, he observed her most carefully and was deeply impressed. As he was leaving Washburn at the close of the evening, he remarked to one of his companions, "That's the girl I'm going

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Lecture #29.

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to marry!"¹ He introduced himself to Violet through the correspondence of his sister Ottilia, then began to correspond with her directly. Violet was much impressed by his letters, perhaps even more so because she found it necessary to use a dictionary somewhat frequently. On rare occasions, Arthur found it possible to visit Washburn, and usually it was the 1923 Ford coupe that he had purchased in Lincoln, Nebraska, for \$25.00 which he drove to see his girl friend. But rather than display this rather dilapidated Ford, he would park it at the outskirts of town² and walk to Violet's home.

While Violet was becoming very fond of this persistent young man, she had definite reservations about his chosen life work, for she had always said she would never marry a farmer or a preacher. But in September, 1934, after four and a half years of courtship, much of it by correspondence, Arthur traveled to Chamberlin, South Dakota to convince her that it would be much more interesting to become his wife than to continue her nurses' training. In answer to her objection that she had never wanted to be a minister's wife, he said, "I don't want you to be a minister's wife;³ I want you to be MY wife." Love had won the day!

Arriving in Lincoln with his bride-to-be and little, if any, money, Arthur announced his impending marriage to his brother Albert, who had not as yet met the young lady. Borrowing \$2.00 from his brother, Arthur obtained the marriage license; and the next day, September 18, 1934, attended by Albert and his wife, the young couple were married in the

¹
Interview #6; also Lecture #12.

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³
Ibid.

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Arthur's senior year in college, which began with an event of great personal happiness, came to a close with a great personal sorrow, for in May, 1935, his father died. Daniel Bietz had been struggling for several years against almost impossible odds. The drought and the dust storms had almost ruined his farm; the stock was under-nourished; the crops were poor; and the prices were the worst in memory. The last day that Daniel worked, while struggling to help an emaciated horse to his feet, he was injured internally and died a few weeks later.

Daniel Bietz's untimely death was a great blow to the entire family. They felt, not without reason, that the heavy work and financial hardships entailed in making an education possible for all his children, contributed to his early demise. They regarded his death as a literal
²
sacrifice for his sons and daughters. That he achieved the goal to which he dedicated himself was borne out in the words of a neighbor following Daniel's death and the subsequent loss of their farm: "Daniel
³
Bietz lost everything he had, but he saved his children."

Arthur, who had been particularly close to his father, felt this loss very keenly. Even yet, he refers to him in his lectures frequently and affectionately. Because of the bereavement, he had missed his final examinations and was unable to graduate. Even so, he was invited by the Minnesota Conference of Seventh-day Adventists to join with Pastor J. L. Tucker in Rochester, Minnesota, in conducting an evangelistic series of

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meetings just two blocks from the famous Mayo Brothers Clinic.

At the outset of this evangelistic endeavor, there were only two Seventh-day Adventists in Rochester, and no church building. Arthur and his wife were only twenty-one years of age, they had no automobile, and the salary paid him by the conference was \$12.00 per week. When Pastor Tucker moved on, only four weeks after the meetings began, the youthful Bietz picked up all the preaching responsibilities. Violet played the piano, and the two of them did most of the singing for the services. Arthur and Violet also carried a daily radio program in which the preaching and singing were a family enterprise. For six months he walked to most of his appointments until he was able to purchase a good used car. The Bietzes stayed in Rochester for eighteen months, at the close of which time the church was housed in an acceptable building and a thriving congregation was organized with 175 members.¹

After leaving Rochester, he was called to do itinerating evangelistic work in other communities in Minnesota. He went to Austin and then Albert Lea, where he stayed two years raising up a church and supervising the building of a church structure. He conducted two simultaneous tabernacle evangelistic campaigns in the two cities. He did comparable work in the next few months in Mankato. During this time he was also responsible for a district of seven churches, while at the same time conducting evangelistic meetings, often seven nights a week. Then he was called to the North Side church in Minneapolis, which at that time had a membership of fifteen. Two and a half years later, the Bietzes left this church with a membership of 400, responding to a call to be

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a pastor-evangelist in Berkeley, California.¹

Arthur Bietz was ordained to the gospel ministry a few months before leaving Minnesota. During the usual four-year interval before the Seventh-day Adventist denomination ordains its ministers, he had proved himself to be one of the most successful evangelists among all of the Adventist ministers in North America at that time. There were many factors that contributed to his success in Minnesota; but not the least of these were the intense drive and long hours that he put into his work. His wife recounts that "when we left Minnesota to come to California, he was on the verge of a breakdown. He had had pneumonia, and it was all from working too hard. He nearly died."²

Arthur Bietz's ministry in Berkeley, California, extended from 1939 to 1943 - four years which were, in a sense, transition years in his experience. He continued a vigorous evangelistic program, and began broadcasting his preaching services over a local radio station. During his stay in Berkeley, the membership of his church was greatly increased.³

By this time, Bietz had met many situations in his work for which he did not feel adequately prepared. He read widely in search of answers to specific questions and for solutions to the real problems with which he was confronted. He believed more and more that religion should completely satisfy the basic needs of man. This led him to audit a number of classes at the Pacific School of Religion in Berkeley.⁴

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Interview #5.

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Interview #6.

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Ibid.

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Interview #1.

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In 1942, the president of the College of Medical Evangelists at Loma Linda, which later grew into Loma Linda University, extended an invitation to Bietz to join the faculty as head of the Department of Religion. At that time the invitation was unwelcome, and it was refused. A year later, in 1943, the invitation was repeated, and this¹ time the Bietzes decided to accept.

During the preceding year, Arthur Bietz's "clinical concept"² of the ministry had strengthened. He was anxious to take advantage of this opportunity to do graduate work in the field of religion and psychology, which he believed would greatly increase his proficiency in his chosen work. He also found this new teaching and preaching ministry in the midst of professional young medical students to be highly stimulating. In his new professor-minister role, Arthur Bietz was to be the pastor of the White Memorial Church in the heart of Los Angeles and chairman of the newly-named Department of Applied Christianity on the Los Angeles campus of Loma Linda University.

He immediately enrolled in the University of Southern California and completed the requirements for a B.A. with a major in psychology by the spring of 1944. In the spring of 1945, he received his Master's degree in psychology and religion from the same university with a thesis

¹
Interview #1.

²

During the same interview he told the writer, "I developed rather early in my ministry a sort of a clinical concept - the idea that unless religion could be applied to the actual life situations we were accomplishing very little. I found very soon that abstract theory unrelated to real life problems and needs was relatively worthless." He stated that his reaching out for help in wide reading and the auditing of university classes in Berkeley caused him to realize that some of the things he and the church were doing were actually a major cause of some of the difficulties with which he was dealing in his pastoral counseling.

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spanning both of these disciplines entitled, "Biblical Parallels to Modern Mental Hygiene Values." He completed the course work for his doctoral degree in religion and psychology during the ensuing year, receiving the degree of Doctor of Philosophy from the University of Southern California in the spring of 1946. His dissertation, again fusing both areas of study, was entitled, "The Relative Roles Played by Clergymen and Physicians as Counselors Regarding Selected Types of the Emotional Problems of Young People: A Study of the Attitudes of 819 University Students."

In reminiscing about his college and university work, Dr. Bietz indicated that his college work, taken when he was quite young, seemed rather dull to him and he took it "simply to get into the ministry." But in retrospect he felt very differently about his graduate study. By the time he was twenty-nine, with eight years of experience behind him, he had a clear conception of what he wanted to study.¹

Six of his professors made deep and lasting impressions upon him: Dr. Walter Muelder in the field of classical ideals and philosophy of religion; Dr. David Eitsen in the field of inter-relationships between religion and psychology; Dr. Robert Taylor in the field of religious education; Dr. Floyd Ruch, head of the Department of Psychology; Dr. Franz Alexander, who was a visiting professor in the school of psychology at the time Dr. Bietz was enrolled; and Dr. Louis Thorpe, also a widely-known psychologist in the department. With most of these men Dr. Bietz has established a close and personal friendship that is active to the present time. In fact, Dr. Thorpe has lodged a request that at the time

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of his death, Arthur Bietz be asked to officiate at his funeral.¹

During the three and a half years that he studied at the University of Southern California, Bietz carried on with his full load of teaching and preaching responsibility. For eighteen years, from 1943 to 1961, he was pastor of the White Memorial Church in Los Angeles, chairman of the Department of Applied Christianity at Loma Linda University, a member of the management committee of five which was directly responsible for the operation of the university, and a member of the university board.²

An event of great importance in his personal life took place during this period. His only child, Constance Kay, was born on January 5, 1949, and in preparation for this long-anticipated fulfillment, he and his wife purchased their first home.³

Following the completion of his doctorate, he began receiving numerous invitations to be guest speaker for various organizations. His wide reading contributed to his growing reputation as a speaker with tremendous interest-appeal whose content was rooted in deep scholarship.

In 1948 Mrs. Gertrude Gorham, owner of an artists' management agency, asked him for the privilege of booking him as a lecturing psychologist, as she was especially anxious to have a "Christian psychologist"⁴

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Interview #1.

2

Interview #4.

3

Lecture, "Are You in Hiding?", Corona, California, February 26, 1968; subsequently referred to as Lecture #2.

4

Bietz, however, makes it clear that he believes that there is no such thing as a "Christian psychology" any more than there is a Christian biology or a Christian mathematics, for he believes that truth is truth wherever you find it. He agrees that there are Christians who are psychologists, but states that there is no "Christian psychology" as such.

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available for lectures.¹ At that time, Dr. Bietz was not interested in having a professional agency book his speaking appointments. However, Mrs. Gorham persisted for months, appealing to him to share his understanding and his ability to communicate knowledge with the thousands of people in Southern California who might attend his lectures, but who would never be reached by any of the churches. The following year, Dr. Bietz agreed to let Mrs. Gorham's agency book him for a limited number of lectures. As Mrs. Gorham stated in an interview:

He started in a small way; and I always say that good speakers are like good food; you hear about it eventually, and soon they (the audiences) know where to get it. However, our own efforts alone could never have succeeded with the tremendous amount of response that Dr. Bietz has had. As the boys say, he "delivered the goods;" and if he hadn't delivered, his work would not have mushroomed as it has.²

Mrs. Gorham went on to say:

So many wonderful professors are so academic in their approach. I say there are two kinds of professors - the behind-the-desk professors who should always stay where they are; and there are professors who know how to impart their information and are platform speakers. Dr. Bietz had ... both the academic knowledge and the great ability of imparting it with tremendous interest and entertainment appeal to the public. Strangely, most of the public in the women's clubs and schools and colleges and conventions and management clubs, men's groups, service clubs, where he's been going, don't want to be educated; but if they can get information in the form, perhaps, of a sugar-coated pill, then they'll just eat it up; and then when they get away, they realize they learned a lot as well as having been helped

¹ Gertrude Purple Gorham, interview in her office, Hollywood, California, April 24, 1969; subsequently referred to as Interview #15.

² Ibid.

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a great deal. And this is, I think, one of the amazing parts of Dr. Bietz's ability. He is able to present something very profound, not in an academic way but in a popular way, without in any way distorting or sacrificing his message.¹

For most of the twenty years Dr. Bietz has been lecturing, he has spoken to from 1500 to 3000 people each week during the nine-month lecture season. Besides this, he speaks twice each week to congregations in his own church, where the Saturday morning worship service with 1200 to 1500 in attendance is broadcast throughout Southern California over Station KRGB in West Covina, a city near Los Angeles. Every morning at 7:45 a previously-recorded four-minute devotional is broadcast over the same radio station.

In 1961, two political phenomena within the structure of the Loma Linda University combined to cause Dr. Bietz to transfer the base of his operations from the Los Angeles campus of the university to the Glendale Adventist Church at the corner of California and Isabel Streets in Glendale, California. The first issue had to do with whether the two campuses of the university should be combined on the Los Angeles campus or on the Loma Linda campus. Dr. Bietz was the unofficial leader of the group who favored the idea of combining on the Los Angeles campus. This group, apparently, did not represent as large a segment of the board as did those who favored the Loma Linda campus; but with Bietz's powerful and persuasive leadership, it was felt by the chairman of the board and several others that as long as Dr. Bietz held a key management position in the university, it would be most difficult to come to a decision

¹ Interview #15.

² Arthur L. Bietz, interview in his office, Glendale, California, March 18, 1968; subsequently referred to as Interview #2.

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Therefore, it was resolved that, due to the growth of the university and the White Memorial Church, Dr. Bietz would be asked to choose between being pastor of the church or chairman of the Department of Applied Christianity with its attendant administrative responsibilities. For him to surrender his pulpit was unthinkable; and yet that particular pulpit without the teaching and administrative connections with the university was equally as unacceptable. Dr. Bietz, therefore, countered with a request to be transferred, and was subsequently invited to fill the pulpit of the Glendale Adventist Church, a position he has held from 1961 to the present time.

Arthur Bietz is the author of twenty-four books, many of which are compilations of his sermons. In addition to being an ordained minister of the Seventh-day Adventist church, and holding the B.A., M.A., and Ph.D. degrees, he also has the following credentials:

1. Licensed Psychologist, State of California
2. Associate of the American Psychological Association
3. Member of the Los Angeles County Psychological Association
4. Member of the Los Angeles Society of Clinical Psychologists
5. Licensed Marriage, Family, and Child Counselor, State of California
6. Associate Member of the American Institute of Management
7. Certified Professional Member of the National Vocational Guidance Association.
8. Member of the American Association for the Advancement of Science.
9. Member of the International Society of Theta Phi (an honorary scholarship fraternity of religious scholars)
10. Member of Phi Chi Phi (a religious scholarship fraternity)
11. Member of Phi Delta Kappa (a national professional education fraternity)
12. Honorary Doctor of Law degree conferred June 2, 1968, by Walla Walla College, Walla Walla, Washington
13. Has been listed in Who's Who in American Education, Who Knows - and What, and Who's Who in the West.
14. Member of the Kiwanis Service Club Organization
15. Member of Town Hall
16. Member of the Los Angeles World Affairs Council
17. Certified Teacher in the California Public School System

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CHAPTER II

ARTHUR BIETZ IN PROFILE

One's first impression of Arthur Bietz on the platform is that of a handsome, dark-complexioned, urbane man in his middle fifties, impeccably groomed, relaxed in manner, and dapper in dress. His black hair is flecked with gray; his well-cut suits lend height and trimness to his medium build. A small moustache sets off the wide mouth that often wears an engaging smile, displaying a full set of white, even teeth. His countenance is expressive; his features mobile; his voice is deep and resonant, with a full range of pitch and nuance. When he is communicating orally, he displays a definite dramatic ability expressed largely through the voice, facial expressions, and appropriate but subdued gestures. His eye contact with his audience is constant and searching, his eyes darting from person to person as he speaks.

He has a keen sense of humor. He introduces most lectures by one or two short, humorous anecdotes designed to relax the audience, get their attention, and test their responsiveness. Usually these anecdotes introduce or reinforce some important fact or lesson related to the topic of his lecture. His use of humor in a speaking situation to let down his audience or reduce their tension without losing their interest is masterful. The audience is usually so much with him that it appears that he can elicit laughter from them almost at will. Those whom the writer interviewed and who responded to a questionnaire relating to Bietz's speaking agreed almost unanimously that his humor is appropriate and

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As a person he is warm and approachable, yet he maintains a certain professional reserve. He gives so much of himself to his audience, congregation, and counselees that there is room for only a few close personal friends outside of his immediate family.

He is obviously extroverted and outgoing, and appears genuinely to enjoy relating to individuals and groups. He freely acknowledges that he has been genetically endowed with more energy than most people and has worked a seventeen-hour day since high school.¹

He can become so absorbed in whatever he is doing that, according to his wife, he is frequently unaware that his body is tired to the point of exhaustion. Even when he is tired, he seldom admits it. His daughter stated, "Mother can't get him to sit down at home; he's either reading a book, or working in the yard, or doing something. He never stops!"²

Dr. Bietz believes a certain level of tension is necessary to success and advocates each person's discovering the optimum level of tension for himself. "I know how much tension I have to have, and I insist on keeping up that level of tension. . . . There is a difference between what we call a negative tension, which comes from fatigue, and a positive tension, which comes from a readiness to venture and dare. . . . The successful person knows his level of tension."³

¹ Lecture #26; also Glendale News-Press, June 23, 1969, page 1-B.

² Constance (Bietz) and Lawrence Blackmer, interview in the Glendale Adventist Church office, Glendale, California, April 29, 1969; subsequently referred to as Interview #9.

³ Lecture, "Rules for Successful Living," Whittier, California, October 4, 1965; subsequently referred to as Lecture #36.

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His family has always known him as a determined person. What he went after, he got.¹ For example, at the outset of the depression that began in 1929, his mother tried to convince him that he should by-pass a college education and begin preaching without it, as she didn't think he would be able to finish college in view of the conditions then prevailing in the world. But, as has been previously noted, Arthur had made up his mind on that score. "Mother," he said, "I will get a college education," and he did.²

This same determination was to play a vital part in his getting into the ministry. The country was still in the throes of the depression when he reached his senior year in college, and word came to the religion department of the college that none of the young men who were training for the ministry should expect to be hired by the Seventh-day Adventist conferences in the area, since rather than hiring more men they were dropping several who were already in conference employ. Thus discouraged, most of the prospective ministers dropped out of the theological course, but not Arthur Bietz! He let the conference presidents know that to him, salary was immaterial; he felt called to preach. If one of them would simply assign him a city or territory, he would make his own way financially; but this would not interfere with his plans to preach. As a result, he was the only one to be called to the ministry that year.³

Another more recent example of his determination was related by his daughter. While using electric hedge clippers at his home one day, he

¹ Interview #19.

² Interview #9.

³ Interview #1.

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almost severed one of his fingers. She urged him to go to the hospital immediately to have it cared for; but instead he wrapped it up, finished his hedge-trimming job, and then wanted to bathe and change clothes before going to the hospital.¹

His determination is also revealed by his refusal to submit to physical ailments. He is seldom ill, and in the twenty years that he has been lecturing, he has missed only one appointment, and that because he fainted on the way to the lecture and his wife had to rush him to the hospital. During the winter of 1968-69, he had what was diagnosed as the Hong Kong flu. Although he reluctantly took the aspirins that were prescribed and used a vaporizer daily to relieve the congestion in his lungs, the illness persisted for several weeks, but he did not return to the doctor until almost two months later. At that time, X-rays revealed that he was just recovering from pneumonia. In the meantime, he had carried on his regular program of church administration, preaching, and lecturing.²

Dr. Bietz is not given to making snap judgments. He considers a matter carefully, makes the decision, and then abides by it. Once a decision is made, his family and associates say, he seldom reverses it. His "No" means "No" and his "Yes" means "You can count on it."

His ability to grasp and absorb ideas quickly and his powers of retention were discussed in an interview with Kenneth Hoover, one of Dr. Bietz's long-time associates, who indicated that Bietz's colleagues

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Interview #9.

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Ibid.

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During the three and a half years that he was in attendance at the University of Southern California, in the process of acquiring his B.A. degree in psychology and subsequently his M.A. and Ph.D. degrees in the fields of religion and psychology, Arthur Bietz averaged twenty-three hours of classwork per semester; he finished his master's thesis and his doctoral dissertation; and at the same time he carried on his full load of preaching and teaching. The fact that he attended the university during World War II at a time when accelerated programs were encouraged helped clear the way for him to take this heavy load of classwork; but in spite of this, each registration was an ordeal in that he had to convince several administrative officers that he should be able to register for the heavy schedule. His persistence, plus the fact that every grade he received was an "A" with the exception of one "B", made this program possible.²

Dr. Bietz is devoted to keeping abreast of current findings in his areas of competence. Not only does he read widely and insatiably, but he has the ability to synthesize this mass of material and use it in his professional activities. Dr. Jack Provonsa, a former long-time associate of Bietz who himself holds not only the M.D. degree, but a Ph.D. in theology and philosophy, stated that in his estimation Dr. Bietz is one of the best-read men he knows. According to him, Bietz is not one of those men who have large libraries, but who know relatively little of what is in

¹ Kenneth Hoover, interview in his office, Glendale, California, May 1, 1969; subsequently referred to as Interview #18.

² Interview #1 and #6; also Lecture #26.

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them. "Bietz reads widely and rapidly," he stated, "and he very quickly absorbs it on the spot."¹

Dr. Bietz estimates that he has approximately 5,000 books in his library. He adds three or four books each week, weeding out those which are out-dated or which he feels he has outgrown. He stated that he has from 400 to 500 books in the field of management alone - one of his areas of proficiency in which he lectures widely and holds impressive credentials. In this connection, it is interesting to note that he has been in great demand to speak to management clubs in some of the largest corporations in Southern California, such as Ryan Aircraft, Hughes Tool, and Firestone Tire Company. In fact, Gertrude Gorham, owner of the agency which handles his lecturing appointments, related that the aircraft division of the Hughes Tool Company, which has used his services repeatedly, asked for permission to recommend him to the speaker's list for the national management club association. But he turned down the offer because, with his local responsibilities, he could not travel that much. "One sad thing about it," Mrs. Gorham added, "is. . . Dr. Bietz has been too busy to become famous over too large an area."³

Bietz wishes to leave no stone unturned as far as his preparation for his speaking appointments is concerned. For instance, when he preached a series of sermons on the Old Testament, he bought approximately thirty books on this portion of the Bible.⁴ If there is current information to

¹ Jack W. Provonsha, interview in his office, Loma Linda, California, May 7, 1969; subsequently referred to as Interview #23.

² Interview #2.

³ Interview #15.

⁴ Interview #2.

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be had, he is willing to dig for it and absorb it into his background of knowledge and understanding. But, he says, "I have no interest in spraying the universe with words."¹ He does not want to be an itinerant speaker, meeting most of his audiences on a one-time-only basis. He prefers speaking in a more restricted area where he can appear before the same audience on many occasions and relate to his auditors on a more personal basis.

Perhaps one of Dr. Bietz's most developed abilities is his faculty of "thinking on his feet." He demonstrates a remarkable proficiency in questions put to him during the question-and-answer period at the close of his lectures and the Wednesday evening Bible Forums, or to reason informally with those who attend his Saturday morning discussion classes. No doubt much of this success can be attributed to his zest for reading, his curiosity, his near-passion for being well-prepared in any area in which he will speak, together with his unusual ability to recall what he has read or thought.

He relishes a discussion atmosphere, where there is a give-and-take between him and his audience. However, he will neither argue nor debate. His wife flatly states, "He just can't stand arguments; he thinks they are such a waste of time."² But on occasion, usually when he is speaking as an administrator, and needs to defend a point or speak to a proposed point of view, he can do so most persuasively. While he was on the management committee and the board of Loma Linda University, the issue of where the university should be located in the future was in the

¹ Glendale News-Press, June 23, 1969, p. 1-B.

² Interview #6.

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process of decision, and, Dr. Provonsha remembers, "he was so effective in verbal combat. Who could stand up and talk against Bietz on his feet?"¹ His brother, R. R. Bietz, speaking of this same ability, said, "I don't think anybody could ever corner him. He has the ability to use words in such a way that he will convince you in spite of yourself."²

In the opinion of the writer, this should not imply that during such times Arthur Bietz is not open to what is going on or is not listening carefully to the statements of those who may be disagreeing with him. But he will very ably speak of what he believes until he is convinced otherwise.

Emotion is another very definite characteristic of Bietz. Commenting on this, Dr. Provonsha said, "He is a deeply emotional person. He is one of the most emotional preachers that I know because of his own deep feelings. He feels things intensely." Provonsha went on to explain that in his estimation, Dr. Bietz releases his emotions at the appropriate time as he is lecturing or preaching, and this allows him frequently to build up to a crescendo. "Then as you trace back the steps you see that it was an appropriate time for this to have happened. But it's his ability, I think, to throw himself into a presentation that makes him effective as a communicator."³

In discussing his sensitivity and the emotional side of his nature, Mrs. Bietz readily acknowledged that her husband is a very tender, affectionate person. She said, for example, that many years ago, Arthur

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brought home a lost, fluffy kitten which lived with them twelve years. When the cat finally became inactive and senile, he himself took it to the veterinarian to be put to sleep. Upon returning home, he laid his head on her shoulder and wept, saying, "That was my cat!" Continuing, she said, "You know, he is very tender. He sometimes doesn't give that impression. There are some who think that Arthur is hard because he makes up his mind and goes through toward his goal; but if they only knew him, he's a pushover. He just melts."¹

In his lectures and sermons, Dr. Bietz frequently refers in glowing terms to his home and family. This is one of his most attractive and basic appeals to his audiences. The writer was interested in getting first-hand comments from his wife and other intimates concerning his home life. His sister Ottilia said, "This is a remarkable thing. He loves his family, he loves his work, he loves his home, and to me he is just ideal!"²

Mrs. Bietz was much more explicit. She indicated that his home makes up the largest share of his recreation. If she but mentions that she would like to re-arrange the furniture, he "drops everything and comes flying. He just loves it!" Mrs. Bietz recalled that her mother used to say to her over and over again, "I just can't believe it, Violet; you're such a lucky girl. Your father never had that kind of interest in his home." She indicated that he spends every spare moment that he possibly can with his family at home. He loves to sweep the pool, do painting around the house, plant shrubs, build a fire in the fireplace

¹ Interview #6.

² Interview #28.

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and sit before it with his family, listening to the rain outside or reading a book. Then she concluded by saying, "His home is his hobby."¹ His daughter Connie said, "My dad is objective until it comes to his family." His son-in-law added, "When it comes to Connie or his wife, well this is his world, and he revolves around that."²

Although Bietz loves the things of nature, he is a confirmed city dweller. He recalls lonely times in his boyhood on the farm when he would see a car going by in the distance and dream of driving to a far-off city and there making his home close to many people. His sister Frieda spoke of the hard years on the farm while Arthur was yet at home and how this experience turned him against the farm.³ When reminded that in his lecturing he often speaks of his life on the farm, his daughter countered, "Yes, those were lessons for him - not to go back!"⁴ There can be little question that Arthur Bietz loves the city and his beautiful home on the side of a mountain in Glendale, which affords him a view of much of the Los Angeles area. He is not one to dwell at length upon country living and rural values.

Dr. Bietz is credited by those who are close to him with being a very good manager of his time and money. He has always been energetic, and in the early years of his career tended to overwork and as a result, the impairment of his health was threatened. He has since learned to pace himself effectively, and is consequently able to carry the heavy

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load that he does.¹

By grouping his work and responsibilities, he often accomplishes in a few hours what others would take a much longer period of time to do. His Wednesday evening schedule at his church is an example of this. At 5:30, he comes to his study and with the assistance of a technician, tapes his seven daily devotional broadcasts for the coming week. At 7:30, he conducts his weekly Bible Forum program, which is composed of a 30-minute talk on an announced subject, followed by a 25-minute question-and-answer period. At 8:45, he conducts a church administrative staff meeting three Wednesdays a month and meets with the church council on the fourth. The writer was present at a number of these Wednesday evening functions, and was impressed with the ease, dispatch, and effectiveness with which they were carried out.

This same energetic approach has been applied to his personal finances. His wife related that while they started in the ministry without an automobile, within a few months' time they had purchased a very good used Ford and from that time forward, they have never lacked for any of the material things in life. She said that because Arthur is "a hustler" they had something to show for every penny they spent, so much so that in the early days of his career, members of her family with much larger incomes than theirs used to express amazement at his ability to provide so well on his limited means.² Bietz has always wanted his wife to be queen of his home, and not since their marriage has she taken outside employment. In more recent years, the Bietzes have invested in income

¹ Interview #6.

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property, and Mrs. Bietz manages the finances for this enterprise and for their home.

Because of Arthur Bietz's drive and leadership ability, he has consistently been the focus of attention of large audiences and congregations. Only during the first month of his ministry, when he worked under Pastor J.L. Tucker's guidance, has he served as an assistant. "Dr. Bietz is a man who almost compulsively cannot share the limelight with others," was the candid opinion of a long-time associate, who added that in his estimation this is a characteristic of many men who are great communicators.¹ This is not to suggest that Bietz is domineering; while his is a commanding personality, he is not arrogant or oblivious to others' feelings. Perhaps his orientation to solo performances dates back to his childhood when, as the seventh child in the family, whose next older brother was six years his senior, he was somewhat of a loner.²

Many of his intimates believe that optimism is one of Arthur Bietz's outstanding characteristics. His son-in-law stated, "He is an extremely optimistic person, always looking at the good side of everything he sees, including people, even those who are openly hostile to him."³ His optimism permeates most of his speaking; a frequent comment from members of his congregation and those who attend his lectures is that they consistently get a lift from what he says.

Along with his optimism, he practices and teaches openness. By this he means an openness to the truth about himself, about that which is

¹ Interview #23.

² Letter #1.

³ Interview #9.

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happening within himself and within the environment beyond himself; he intends that this openness shall bring him an increasingly authentic view and understanding of himself, or others, and of things in the world about him.¹

In practicing this principle, Arthur Bietz freely draws upon his own life and experiences and those of the significant people in his life as well; but this should not be construed to mean that he dwells upon the negative factors in his life. For instance, during an interview with Bietz's daughter, the writer learned that he is allergic to many foods, including all dairy products, a circumstance that greatly restricts his diet,² but there has never been any reference to this handicap in the interviews the writer had with Dr. Bietz or in the many lectures which the writer has audited. Apparently, even many of his close associates are not aware of this problem. He has a back ailment which resulted from an injury received while Indian-wrestling with a young medical student about twenty-five years ago. Even though this injury keeps him in constant pain³ and greatly limits his activities so that he can no longer play any of the active games he used to enjoy, he seldom makes reference to it and even close associates are hardly aware of it. His wife indicated that if he holds his body straight enough, he is able to swim; and this was one of his principal reasons for installing a swimming pool at his home.⁴

¹ Arthur L. Bietz, interview in his home, Glendale, California, April 18, 1969; subsequently referred to as Interview #3.

² Interview #9.

³ Lecture, "The Future is Up to You," Downey, California, March 17, 1960.

⁴ Interview #6.

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The writer could conclude that Bietz finds it inconsistent with his philosophy to dwell upon factors of discomfort in his own life and experience, considering these to be negative factors that he must live above and preferring to dwell upon that which is positive and rewarding in his life. There is no reason to believe that he would avoid talking about these negatives if he were asked, for he has never failed to answer a question that the writer has put to him. But these evidences not only underscore his optimism, but also indicate that his view of openness does not necessitate dwelling upon factors in his life that he feels would not benefit himself or others.

Dr. Bietz is counted by those who work with him as one of the most patient and forgiving men they have ever known. A progressive churchman who is constantly reaching out for new ideas, plans, and procedures, he is frequently ready to introduce or experiment with that which his membership may not be ready to accept. His associates say that he is not one who pushes unwanted plans and procedures upon others. They have expressed their astonishment at Bietz's patience and willingness either to wait until his membership is ready to accept an innovation or to discard it entirely.¹

Although Dr. Bietz is patient, forgiving, kind, and considerate of others, his family indicates that he is also fearless in saying or doing what he thinks is the most advisable or appropriate thing to say or do. While he wants to please others, he is unwilling to be inauthentic as a person. For example, in the summer of 1967, he took his family to Europe,

¹ Charles Hall, Donald F. Haynes, and Kenneth Hoover, joint interview in the Glendale Adventist Church office, Glendale, California, March 4, 1968; subsequently referred to as Interview #16.

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where he performed the wedding ceremony for his daughter, Connie, and Lawrence Blackmer, who was at that time stationed with the U.S. Army in Germany. While there, the Bietzes purchased a Jaguar XKE in which they toured Europe.¹ He had this long, low sports car shipped back to California and has been driving it or one like it as his personal car to the present time. While this car does not fit the image of a minister held by a number of the members of his congregation, he feels that it fits him and the image he has of himself and his role. He prefers to be authentic as a person rather than attempt to adjust himself to an image that others have of his role which is inconsistent with his own.

Due to the uniqueness of this man and the fact that he is professionally qualified and credentialed in areas ordinarily considered outside the normal scope of the ministry of a parish pastor, there is understandably a certain amount of disagreement and even criticism on the part of members of his own church and others within the denomination. Those in his immediate family indicate that his sensitive nature longs for acceptance by everyone, but he understands that this is impossible. While every disagreement or criticism hurts him a great deal more than most people realize, he has learned to accept these and refuses to dwell upon them.²

Although Arthur Bietz admittedly does not spend all of his sixteen or seventeen working hours each day directly with his pastoral responsibilities, it is the opinion of this writer, himself a pastor, that the program carried on in the Glendale Adventist Church by Dr. Bietz and

¹ Lecture, "How to Handle Your Hostilities," Whittier, California, June 5, 1967; subsequently referred to as Lecture #19.

² Interview #6.

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his associates is a strong one. More than this, as a pastor, educator, practicing psychologist, marriage counselor, management consultant, and lecturer, he probably contacts more people personally outside his parish than does any other Adventist minister. One of his associates remarked that there isn't a minister that he knows who wouldn't like to have the following that Bietz does as a result of his speaking.¹ Even those who disagree with him enjoy bringing their out-of-town visitors to hear him speak.²

Those who hear him outside his denomination accept him enthusiastically and unreservedly. The critics within his own congregation appear to be in the minority. However, he is a somewhat controversial figure with a number of Seventh-day Adventists outside his own parish.

"I think Arthur is making a great contribution, and I feel he could make an even greater contribution to the church if he were not so greatly misunderstood," stated his brother, R. R. Bietz. He went on to explain that Arthur is an intellectual who has thought things through in a way that is far beyond the average person, and at times he will make a statement based on his reasoning that sounds "far out" to some of his members. On a number of occasions, Reinhold - who as president of the Southern California Conference was for many years Arthur's immediate superior - discussed some of these misunderstood statements with his brother, and the explanation Arthur gave him was usually satisfactory. When asked why he did not further elucidate at the time he made the particular

¹ Rockne Dahl, interview in his office, Glendale, California, May 1, 1969; subsequently referred to as Interview #13.

² Charles Hall, interview in his office, Glendale, California, May 1, 1969; subsequently referred to as Interview #17.

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statement in public, Arthur's reply was, "Why, they ought to know that!"¹

While several reasons might be offered by those close to Dr. Bietz in an attempt to explain the hostility of many who object to his preaching, intimates suggest that perhaps the most basic reason is that he so logically confronts his auditors with his understanding of the basic issues of life that they find themselves face to face with the necessity to decide either for or against what he is saying. If an auditor is rigidly holding to convictions that are threatened by information presented by Bietz, and if this individual lacks the necessary flexibility to re-examine and perhaps reorganize his own personal platform of beliefs (if this should be called for), he may recoil defensively and sometimes will react with criticism if he is not able to refute the arguments.²

Arthur Bietz is perhaps the most positive and optimistic speaker the writer has ever observed, and one who consistently gives a "lift" to his auditors. In addition, his passion for continued growth and development in his own life leads to a fluidity of stance on any issue (without, however, any compromise of basic values), since he wants to be continually open in every area to re-think and re-shape his opinions as new information becomes available. In the writer's opinion, it is those persons who become interested in taking a somewhat comparable attitude toward life as it opens to them that constitute the thousands who listen to him gladly throughout Southern California.

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Interview #7.

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Interview #9.

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Detailed description of Figure 6: This Western blot shows two rows of bands representing p-ERK1/2 and ERK1/2. The top row is labeled 'p-ERK1/2' and the bottom row is labeled 'ERK1/2'. There are four lanes in total, grouped by cell type: HIF-1 $\alpha^{+/+}$ (left) and HIF-1 $\alpha^{-/-}$ (right). Each group contains two lanes: one for DMSO treatment and one for TGF β 1 treatment. In the HIF-1 $\alpha^{+/+}$ group, the p-ERK1/2 band intensity increases significantly with TGF β 1 treatment compared to DMSO. In the HIF-1 $\alpha^{-/-}$ group, the p-ERK1/2 band intensity remains low even after TGF β 1 treatment. The ERK1/2 bands show consistent intensity across all lanes, serving as a loading control.

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CHAPTER III

"THE MEDIUM IS THE MESSAGE": A STUDY OF ARTHUR BIETZ'S THEORY OF COMMUNICATION

Arthur Bietz does not overtly profess a homiletical or rhetorical theory of public address. In an interview with the writer he said,

I don't really believe in speaking and I don't believe in preaching. I believe only in what we call the mind meeting mind and person meeting person; and in this meeting there are certain verbal tools and informational data that we process. That's why I have never been willing to be an itinerant or traveling preacher, because I think it is utmost folly to spray the universe with words if you don't basically relate to the people as a person.¹

During the same interview, when questioned concerning certain basic technics that he uses in speaking, he replied,

Whatever the technic may be, it follows a feeling of closeness that I may achieve with the persons to whom I relate and speak. In other words, whatever comes as a technic would certainly have to be studied by someone else, because I wouldn't know what that would be. This I would not be conscious of. Someone might observe me and say, "Bietz does this and Bietz does that," but the last one to know that would be Bietz. I relate² to the people and whatever happens in the technic comes directly from that relationship.³

¹ Interview #1.

² By "relating" he means building a relationship(which is communication), and relationships can be developed only through mutual knowledge. Bietz accomplishes this with his auditors by letting them know him through personal anecdotes (see pages 50 and 51) and by conveying his understanding of them through illustrations or references to people with similar problems and situations (see pages 51 and 52).

³ Interview #1.

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In college and in the early days of his ministry, Arthur Bietz was well known for his ability to give readings. When asked about speakers or speech teachers who inspired or coached him in those early days, he says that there were none. He apparently learned his art through elementary speech courses taken in college (to which he attaches no particular significance); through observation; and by "playing it by ear," so to speak. Apparently, the cursory knowledge of speech theory that he has acquired through the years is what he seems to be rejecting when he says, "I don't really believe in speaking and I don't believe in preaching."¹ But he often speaks of wanting to relate to people to whom he speaks; of wanting mind to meet mind and person to meet person; of wanting to communicate with the individuals in his audience.

The statement above, however, should not be interpreted to mean that Arthur Bietz does not have theories of oral communication. Rather, he has discussed explicitly several theories with the writer; and they are implicit in much that he has said in his speaking, both from the standpoint of a preacher and lecturer as well as from the point of view of the individual auditor or counselee, who must, in Dr. Bietz's estimation, find success in communicating orally with others if he is to be a healthy, happy, and successful person.

Bietz's Purpose in Speaking

Most of Dr. Bietz's speaking is done as a minister to congregations and as a lecturing psychologist to adult-education audiences. Those interviewed by the speaker who have sponsored his speaking and/or have listened to him for many years in one setting or another opined almost

¹ See page 45 for his complete statement in context.

unanimously that his primary purpose in speaking is "to help people." He does receive a regular though modest stipend for his work as a minister, and he receives the usual fee for most of his lecturing engagements; but those interviewed indicated that in their opinion, financial remuneration appears to be only a secondary motivation. Among the typical remarks made by those interviewed, the most frequent were: "He wants to help people"; "he is genuinely interested in people"; "his sincerity is without question"; "you feel that he understands you and has something good that he wants to share with you."

In an interview with Dr. Bietz at his home in Glendale, the writer questioned him as to his basic objective in being a combination minister, lecturer, psychologist. His answer was:

There is really basically one objective, and that is to reach another person, to interact on an interpersonal basis with another human being. This I feel may many times be more significant than the particular content (of what I say), although the content is very important. You can't reach people unless you reach them at the basis of their particular needs. If you speak apart from those needs, you are not communicating; so the attempt, of course, is to communicate, to get people out of their communication blocks into a larger world. I think this is essentially what public speaking should be.¹

In the above quotation, Dr. Bietz has stated that his basic objective in speaking is to reach other people by interacting with them on an interpersonal basis. He reasons that communication is dependent upon this interpersonal interaction, and that unless this relationship is established, the content is of little value for it would not be communicated to the minds of the other persons; and then he adds that the content must

¹ Interview #3.

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be directed at meeting these persons at the basis of their particular needs by speaking of that which is relevant to them.

This thesis is supported by convictions that Dr. Bietz has stated publicly. For instance, "Godliness is a feeling of closeness to persons."¹ This statement would indicate that, in his estimation, the ultimate in religion, or godliness, may be defined as a condition where there is a feeling of closeness to persons, or a condition providing the optimum opportunity for communication between persons. Again, he said, "Man is created to think, to be whole, for meaning, for relationships."² This further states that as God created or designed man, it was God's plan that man be able to think, to make decisions in order that his life might be whole and have meaning, and to have relationships with God, with his fellow men, and with whatever else in the environment man is able to identify. Here again he indicates that the crowning achievement of man is to be successful in his relationships; and successful relationships require communication.

The above thesis is further undergirded by the foundational psychological principle (which Dr. Bietz has indicated that he believes) that man is primarily a social creature. That is, man's basic need is for successful and adequate interpersonal relationships. This indicates that man's basic need is not primarily to satisfy instinctual biological urges on the visceral level of his being, but rather the primary need at the top of his hierarchial arrangement of needs is that of interacting personally with others of like capacity on the highest levels of intelligent communication;

¹ Sermon, "Don't Sell Yourself Short," Glendale, California, April 12, 1969; subsequently referred to as Sermon #6.

² Sermon, "Synchronized in Time," Glendale, California, March 29, 1969; subsequently referred to as Sermon #25.

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In a recent lecture he made the following statement in support of this thesis: "Solitary confinement may very well be the ultimate in punishment and deprivation."¹ He also stated in this context that a successful relationship is a loving relationship; that "love is the capacity to have some regard for the communication process. . . If you want to love, you must understand the other person; but to do this, you must know something of the art of communication."²

Bietz's Concept of Communication

Bietz's concept of the art of communication is that of a two-way process. The speaker agrees to speak, the occasion is announced, and the listeners respond by coming and being ready to participate as members of the audience. Now the opportunity has presented itself for the two-way communication to take place; and the initiative in this must be taken by the speaker. Dr. Bietz believes that as an oral communicator he must present himself to his audience as a person. He says that when he speaks, he has a viewpoint to share with his listeners, and his person is the embodiment of that point of view. Then, he says,

. . . I proceed to give the people, as it were, a person rather than a talk.³ In other words, you go

¹Lecture, "Tomorrow is a Good Day," Whittier, California, October 9, 1967; subsequently referred to as Lecture #42.

²Lecture, "Let's Test Your Mental Health," Whittier, California, May 27, 1968; subsequently referred to as Lecture #30.

³Perhaps proof of Dr. Bietz's success in this endeavor was inadvertently attested to by a little girl of his congregation who misspoke as she introduced him to her visiting grandmother, "Grandma, this is our sermon." ("Count to Ten," Glendale, California, October 3, 1964.)

there to give yourself; and the means by which you give yourself is, of course, language and ideas and concepts which you hope will help them to grow and enlarge their own sphere of action."¹

He believes that the first step in presenting himself as a person is for the speaker to appreciate his own intrinsic, incalculable worth as a human being. He must think well of who and what he is and what he has to present. The second step is to believe sincerely in the worth of these who are his auditors. The interrelation between these two concepts is brought out in his statement that an appreciation of another's incalculable worth--in fact, the worth of all men--must flow from this position of the realization of one's self-worth. The same belief was stated in a recent sermon: "Our very survival depends upon enlightened and warm friendships and a feeling of the other person's worth and a feeling of our own worth." ²

This rapport, then, that a speaker should have with the individual listener is the result of an interpersonal relationship between the two, based upon openness, authenticity, and integrity. Bietz believes that an individual's awareness of being liked or loved by another is due to believing, consciously or subconsciously, that the one loving him thinks that he has worth; that is, "He likes me, he thinks I am worth something."³

By conveying his belief in the auditor's intrinsic worth, the speaker is able to allay the listener's fear that he may be inferior to the speaker. If the speaker believes that he has discovered something worth

¹Interview #3.

²Sermon, "The Heart of Morality," Glendale, California, April 19, 1969; subsequently referred to as Sermon #28.

³Sermon, "Pueblo Morality, " Glendale, California, January 4, 1969; subsequently referred to as Sermon #19.

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sharing, he must lead the listener to believe that he, too, is capable of making a comparable discovery; and if the speaker is able to communicate his belief in the listener's ability to do this, a great deal is accomplished toward opening the channels of communication between these two.

Bietz indicates that unless this concept of the worth of the individual listener is actually held by the speaker, the nonverbal expressions of attitudes, voice intonations, and gestures will sooner or later betray what the speaker really believes, even though his words attempt to convey a different concept. "We are not understood by what we say; we are understood by what we are and what we do."¹

The third step in relating to the individuals in the speaker's audience is to give them an opportunity to know him. Since most of them will know him only on the speaker's platform, Dr. Bietz believes he must share with his listeners significant portions of his life by referring to them in his lectures and sermons. This is a part of his plan to present a person rather than a talk. It was significant to the writer that in many interviews with those who have sponsored Bietz's speaking for a number of years, the opinion was expressed that the most effective and memorable statements or references that Bietz made were those involving his own life and that of his family. One of those interviewed stated that the only improvement he could suggest for Dr. Bietz's speaking would be for him to make even more frequent references to his own life experiences and those of his family; for he felt that these had the greatest influence upon him and, he believed, upon the audience as well.²

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Sermon #6.

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Milton Thorne, interview in his office, Walnut, California, April 30, 1969; subsequently referred to as Interview #28.

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The fourth step in opening a two-way channel of communication between himself and the individual listener is to convey to the listener the feeling that not only does he know the speaker, but the speaker understands and is friendly toward him. This process can take place simultaneously with the other steps. Dr. Bietz believes that the way he can best accomplish this is actually to be intimately acquainted with many different types of individuals who would be representative of a cross-section of his audiences. He states that he accomplishes this by wide counseling with many different types of people. This cross-section of humanity represented in his counseling to whom he indicates that he gives himself completely in a one-to-one relationship, he believes provides for him the necessary experience and background that qualifies him to generalize to the individuals in his audiences and relate to them successfully, since he perceives them to be typical of those whose lives he has personally shared in his counseling chambers.

In an interview he said, "I refer to my personal work with clients, and then assume that the problems of these individuals in counseling relate to the larger audience to which I speak."¹ He also indicated that he reads widely in many fields, especially in the areas recording the latest research in the studies of human nature. After assimilating that which he believes is pertinent to life and education, he tests this information in his daily laboratory of experience. From all of this he shares his popularized version of his understanding of human nature, and the successful pathways trodden by himself and others to personal

¹ Interview #3.

fulfillment.¹

Bietz's Concept of the Listener

It is Dr. Bietz's concept that each person is created in the image of God; in fact, that each person is the image of God, and each person's potential for godliness may be expressed as his potential for humanness. He indicates that humanness is that extra dimension which people have above that of the animals about them, which makes it possible for persons to be self-conscious--that is, conscious of their inner thoughts and feelings; to communicate verbally and to think abstractly, with all of the potential relationships that lie in this realm; to be conscious of the future, extending into eternity; and to be aware that they are subject to death, which awareness, he indicates, no animal possesses. This humanness, he says, centers in man's ability to communicate.

As stated in the preceding pages, Bietz's avowed purpose in speaking is to relate to each of his auditors as a person who is engaged in a continual process of discovery of what he himself was intended to be and may become. As Bietz learns to cooperate with the laws of life and communication, his hope is that his speaking will help to set other persons in his audience "into motion toward a greater self-realization which never stops. . . . The urge of discovery, the urge of growth, becomes more exciting as one grows and becomes a better Christian, a better person, a finer, more mature human being."²

While Arthur Bietz is not unwilling to help those with pathological emotions, his overwhelming interest is in helping the normal person--

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Interview #2.

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that is, that wide range of persons who are not pathological, but who have learning problems due to normal neuroses (deficiencies in their ability to communicate both within themselves and with others). It is his desire to help people to discover their own potential for living successfully, for becoming more mature persons, for realizing more and more their potential for humanness.

Generally speaking, he equates success in living with success in communicating. This communication has first to do with communicating within oneself--that is, with one's own inner world of feelings and thoughts, both real and imagined. He would include one's communication or relationship with God in this realm of the inner self. The other aspect of communication would be with those beyond oneself--that is, with fellow human beings. He indicates that those with troubled relationships are those who have failed in communication. He further states that the emotionally disturbed person is one in whom communication is broken down within himself.¹

Since the range in normalcy among human beings takes in the vast majority of people, excluding only the pathological at one end of the spectrum and the unusually well-informed and mature at the other end, it leaves this vast bulk of humanity in the middle with varying types and degrees of neuroses or learning problems or blocks that inhibit the communication process. As stated earlier, Bietz believes that it is the lack of successful communication within the person that causes him to have trouble communicating with, and relating to, others. His work as a

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Arthur L. Bietz, "Course in Group Leadership and Team Management," Los Angeles, 1956, Lesson V, p. 1. (Mimeographed.)

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clinical psychologist, pastoral counselor, consultant in management, lecturer, and preacher is premised upon the principle that the art of communication within, between, and among persons must be understood and practiced successfully if worthwhile objectives are to be achieved.¹

The Place of Communication Blocks in Bietz's Theory of Communication

In the conclusion of his reply² to the question as to why he chose to be a combination minister-psychologist, Bietz said, "The attempt, of course, is to communicate; to get people out of their communication blocks into a larger world. I think this is essentially what public speaking should be."

Since every audience is made up of individual auditors, and since it is Dr. Bietz's avowed purpose to relate successfully to each person in his audience, this brings the communication process within the individual into sharp focus as far as Bietz's theory of communication or speaking is concerned. Inasmuch as his theory of communication has been arrived at through his psychological orientation, and since he speaks of it and uses it in this context, it seems impossible to talk about the blocks to this communication process without referring to certain basic psychological terminology. Perhaps a brief definition of these psychological terms would be in place here.

"Anxiety" is a term that is in common use today, and its psychological implications are not appreciably different from those used in the vernacular. Dr. Bietz, who is expert in popularizing scientific concepts,

¹ Bietz, "Course in Group Leadership."

² See Page 47.

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seems to have in mind the simple dictionary definition of anxiety as being "A blend of uncertainty, agitation or strong dread and a brooding fear about some contingency."

"Neurosis," while not in such common use, is a term that seems to be pertinent to a discussion of Bietz's theory of communication. Definitive statements concerning the term "neurosis" made by Dr. Robert White of Harvard University seem to encapsule the meaning that Dr. Bietz implies as he uses this term. The statements are as follows:

"The core of neurosis lies at the point at which anxiety has blocked or distorted the learning process so that new, adaptive learning cannot take place."

And again,

"Neurosis is the outcome of an attempt to avoid anxiety accomplished by the application of rather desperate and unsuitable defense mechanisms such as repression."¹

Here we find neurosis associated with the blocking of the learning processes. It is also said to be outcome of an attempt to avoid anxiety, and the factors that bring about this blocking of the learning processes are defense mechanisms such as repression.

"Repression," as used here in a psychological context, has its own distinct connotation; and the following dictionary definition fits the use that this term is being given in this paper:

"A process or mechanism of ego defense whereby wishes or impulses ... are kept from or made inaccessible to consciousness, except in disguised form."²

¹ Robert W. White, The Abnormal Personality (New York: The Ronald Press Company, 1964), pp. 190 and 43.

² Dictionary definitions are taken from Webster's Third New International Dictionary, (Springfield, Mass.: G. & C. Merriam Company, Publ., 1968).

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"Fear" is used in the conventional sense as "an unpleasant emotional state characterized by anticipation of pain of great distress."

"Psychosis" might best be represented by the following statement by Dr. White:

"A distinguishing mark of psychosis is a substantial loss of contact with the surrounding world. This loss of contact is often referred to as a break or withdrawal from reality."¹

Speaking of the factors that block effective communication between a speaker and his auditors, Dr. Bietz said in an interview,

I think many speakers know how to beam in on certain fears and anxieties and get a response in terms of people's repressions; but these are all communication blocks. My hope will always be to bring the people a growth avenue so that from their point of blockage they might be encouraged to walk down the journey of becoming better persons.²

Here Bietz identifies fears, anxieties, and repressions as communication blocks. These are all obviously tied in with various neuroses, which as indicated in the definitions above, are based upon an inhibited learning process, or an area of conduct in an individual's life where experiences are repeated, from which he ought to learn certain lessons but the learning from these experiences does not take place. No matter from what reliable source we seek an answer for this, the answer seems inevitably to be to learn to communicate freely and successfully about these experiences in one's life. Dr. Bietz indicates that the average listener in any audience has many and varied neuroses or blocked learning

¹ White, The Abnormal Personality, p. 51.

² Interview #3.

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processes that every speaker must deal with; and in order to be successful in speaking to these persons in an audience, the speaker must remove these communication blocks or at least take them into consideration if he is to get through.

As an example, Dr. Bietz used a clergyman who himself is paranoid (one who is suspicious of others).

He sees a snake under every stone, and the world's going to come to no good end; and all those of a different faith have to be watched because they don't belong to his group. Therefore they must be held with a degree of suspicion as perhaps going down the road to perdition. Now this kind of an approach simply reinforces the ailments and the illnesses in human beings; and I think that a speaker must always ask himself where the "Amens" come from; and the speaker should, in essence, be very ashamed if he has certain people saying "Amen" to what he says. The individual who is caught in a certain block will always like to have a speaker speak to his ailment and reassure him that he is not ailing.

Now I think a minister or any speaker has to ask himself, "What am I doing? Am I playing for the immediate response or for the long range closer relationship for these people to whom I am relating?" In other words, could I stay in this congregation two years? I could very well if I played simply on sicknesses of the congregation. But after that I would have to be looking for another placement, because I would be caught in the sickness myself and would become part of the sickness because I played to the sickness. But if I played toward health, conceivably the longer I would stay in the congregation, the more healthy my relationship should be to all the people there and the freer should be the interaction between the people and me.¹

Bietz here expresses his theory that pessimism, intimidating threats, fear-producing discussion, and other kindred negative factors introduced by the speaker tend to inhibit the learning, comprehending, and remembering processes in the minds of his auditors, while at the same time they

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He says,

I could go before an audience and remind them of their wrongs and then add a bit of damnation and hell until I could break each (auditor) completely if he would follow. But that is not the way to do. It is tenderness, gentleness, and good humor that are required for the counselor and the speaker, that too many don't demonstrate.¹

The Role of Optimism in Bietz's Communication Theory

While Bietz has never indicated that the speaker should not give the whole picture when it is needed, he believes that the negative factors should be presented in tenderness, gentleness, and good humor--of course, adapting these traits to the gravity of any given speech situation. He holds that playing upon the fears of the auditors, inflicting mental and emotional pain upon them, tends to inhibit or block the communication channels and to reinforce the existing blocks.

Consequently, it is his avowed purpose to be, and to teach others to be, optimistic regarding life. He believes that laughter, good humor, optimism, happiness, hope, buoyancy, and enthusiasm introduced into a speaking situation through attitudes and verbal descriptions by the speaker, aid in every way the communication process and enhance comprehension, memory, and learning. He stated to a lecture audience: "I can't teach you one thing here tonight unless you feel sufficiently congenial and hopeful to allow something to happen within your personality."²

¹
Lecture, "Unlearning Misery," Whittier, California, April 25, 1966; subsequently referred to as Lecture #43.

²
Lecture, "Happiness and Learning," Whittier, California, September 20, 1965; subsequently referred to as Lecture #15.

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The writer has repeatedly observed Dr. Bietz grip large audiences with his message and his confident assumption that each person present can enjoy new levels of growth, achievement, and happiness in life. To illustrate this, Bietz has told his lecture audiences that they are able to unlearn their miseries; that is, to unlearn the painful experiences of the past in their lives. He suggested that they go home and write out all the painful experiences each has had in his lifetime. Then he suggested that they say to themselves, "I am going to face everything, with no intent to spank or undermine myself. I will not run from any of it. I will face it all." Then he added,

Try to associate it with a cushioning experience; with something good or funny if possible; and if you can, do this with somebody whom you know and trust. But the only way you can reassociate your misery successfully and unlearn it is through gentleness, tenderness, and kindness with yourself.¹

Bietz has also stated,

Happiness develops a learning situation and basically nothing else does. Fear and punishment develop inhibitions and repressions; but we do not learn from these circumstances. In fact, it makes learning much more difficult if not impossible.²

Here he is indicating that only through gentleness, tenderness, and kindness can a person talk about the miserable and difficult things in his life if he is ever to unlearn the attitudes that he has associated with them; that is, if he is to take them from their fragmented or separated position in the personality, bringing them in and tying them into the personality as a whole. He says that unless the speaker approaches the audience with optimism, trust, confidence, gentleness, tenderness,

¹Lecture #43.

²Lecture #15.

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Communication as an Educational Process

Arthur Bietz also approaches life and the theory of communication as an educational process. Among the many "hats" that Dr. Bietz wears is that of the professional educator, since he was on the faculty of the Loma Linda University School of Medicine for eighteen years. As one who currently stays abreast of the latest research in the educational field, he is very much in demand as a consultant and lecturer in these circles. When Bietz speaks of a hoped-for end product in a person, he sometimes refers to this as a truly-educated person--that is, one who organizes, integrates, and makes useful in his own life that which he has an opportunity to learn. He adds that only an integrated or whole person, who is not fragmented by neuroses and repressed areas of experience in his life, can be a truly educated person. Once again, he indicates that the only^{way} to accomplish this is to encourage the person to become accomplished in the necessary art of communication.¹

The Need for Flexibility on the Part of the Speaker

Successful oral communication is always related to specific audiences and occasions; and Bietz expresses deep-seated convictions concerning the necessity for a speaker to be flexible enough to adapt himself and

¹ Lecture, "How to Fulfill Yourself," Whittier, California, May 5, 1968; subsequently referred to as Lecture #17.

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³ Interview #3.

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In this respect he believes that the introductory statements of any discourse are extremely important. In his lecturing he almost invariably begins with a humorous story of some kind and usually this story has a point that bears upon the subject of the lecture. His attitude as he approaches the story is one of optimism, and frequently he will make a remark about this having been a good day. This attitude, together with the tastefully selected humor, puts him in touch with his audience. He says that his first remarks are used as a gauge to test his audience and their response, in much the same way that a swimmer will approach a pool and lower the tip of one foot into the water to test the temperature and get the feel of it. He immediately establishes an eye contact with as many in his audience as possible; and this he continues throughout his discourse. This process of analyzing and adjusting to his audience never ceases until his discourse is finished.¹

He believes that he must constantly remain flexible. He says, "I don't use notes."² I want to see the eyes of the people. I want to see whether or not I am getting through. And if I'm not, then I must move with flexibility immediately to get a point of contact. So what I intended to say may not be at all what I will say, depending upon the particular atmosphere of the group."³

¹ Interview #5.

² Bietz does not use notes in his lecturing, and for several years did not use them in his sermons but he does use them at the present time in his preaching. He apparently feels that his preaching takes more careful preparation with the time limitation involved in broadcasting the services and because of the more critical nature of his congregation.

³ Interview #3.

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Importance of the Speaker

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¹ Bietz's ability
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² Ibid.

³ Interview #2

He also states that in his initial examination of the audience, he carefully notes the age and sex of those present and how each group tends to respond. He then adjusts his language and personal approach to fit the group present.¹

In order to do this, he indicates that a speaker must stay constantly in the realm of scholarship, studying at every opportunity; also, "You have to refine your language. I think language is something for people; and the language you choose must fit that particular audience."²

This flexibility on Dr. Bietz's part was observed by the writer, who attended two lectures on successive evenings in different locations, but on the same subject and as part of identical series of lectures. Both of these lectures were tape recorded; and upon careful examination it was noted that not over ten to fifteen percent of the total material was the same, even though the subject was identical and the points made in the lectures were very much the same. Bietz has been known on a number of occasions to change the entire content of his talk as well as the method of presentation after seeing and getting the feel of his audience.

Importance of the Speaker's Choice of Language

Dr. Bietz places a great deal of stress on language ability as being that which makes us human; he says that we can become more human, or grow in humanness, only by refining and increasing our language facility.³

¹ Bietz's ability to adapt and adjust to his audiences is most remarkable, as the writer has observed on numerous occasions. Many of those interviewed who had sponsored his speaking observed that he is able to speak very effectively to most any age group regardless of their educational level.

² Ibid.

³ Interview #3.

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Therefore, he believes that is not sufficient for a speaker to be able to explain concepts in such a way that people ought to be able to understand them; rather, he feels that they must be explained with words and combinations of words that the audience to which he is speaking is able to understand. He says,

Most people live with unexamined words. They use words for name-calling, pre-conceptions, smother words, uncritical words, words to produce guilt; for words, when not understood and if accepted literally, will be the greatest cause of guilt and of the failure to accept a person as a person. People can be destroyed by words.¹

With the importance that Bietz places upon communication, he finds it necessary to be very mindful of the words he chooses in this communication process. For the words, laden with the attitudes and gestures of the speaker in connection with them, are the vehicles for the thoughts that are transferred. Bietz attempts to put himself in the place of his auditors and to understand as nearly as possible how the listener feels concerning what Bietz is saying to him.

If I am able to understand how (the listener) feels and speak accordingly, I am making it possible for him to alter his way of life and feeling. . . . The mistake most of us make is to think that because we have said something, therefore the other person knows what we have said.²

Here he is saying that nothing should be taken for granted. First, the speaker should attempt to discern as nearly as possible how he thinks the listener will react to what he says; then he should choose the language

¹ Sermon, "Legalistic Fallacy," Glendale, California, March 22, 1969; subsequently referred to as Sermon #11.

² Bietz, "Group Leadership Course."

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that most clearly and favorably will portray the thoughts selected; then read the audience most carefully in an attempt to ascertain how well they understood and received the thoughts being presented. He indicates that he makes whatever shifts are necessary in order to get through to his audience.

How Bietz Meets the Needs of His Audience.

Bietz indicates that when he is presenting ideas, he wants to do so in such a way that he can retrace his steps if he finds himself to be in error.¹ By avoiding a dogmatic, authoritarian position so as to maintain the flexibility necessary for growth, he is able to alter his position in the future as needed, without shaking the confidence of others in his integrity and judgment. He also believes that the speaker should not insist that the individuals in his audience receive his ideas. He feels that it is much better for the speaker to bid for a listening ear on the part of his audience, with the hope that the audience will consider that which he presents as resource material which the individual listener will use in making his own decisions.

In other words, he tries not to make the decision for the individual listener, but encourages him to get into, and stay in, the decision-making process, using among other resources that which the speaker offers him as a basis for his decisions. He considers a speaker to be somewhat of an educator; and he says in this role that all the speaker can do is to provide an atmosphere in which people who have the ability can educate themselves.²

¹ Bietz, "Group Leadership Course."

² Lecture, "Overcoming Resistance to Change," Whittier, California, May 4, 1959; subsequently referred to as Lecture #35.

As mentioned earlier, Bietz believes that the content of the discourse should meet the people at the point of their need. In his own particular approach, he wants to do more than share with them mere knowledge. It is his hope that the information that he shares with them will lead them into meaningful activity. He believes that a speaker should have his end product in view as he makes this presentation; for in his estimation there are too many people who are compulsively or coercively active in life when the only kind of activity that will lead to fulfillment is creative activity. Thus, Dr. Bietz believes that the content of his message should meet the people at the point of their need and lead them into creative living, that comes only as a result of the individual's own choice and is not the result of fear and anxiety -- which tend toward repression, inhibition, compulsion, and coercion. Creativity is the end product of successful communication, while the alternatives to creative activity are the products of unsuccessful communication.¹

Bietz also believes that the speaker should transmit information in small units. In preparing a sermon, for instance, he believes that unless he can reduce the message he wishes to transmit to a topic sentence, it cannot be a good sermon. In speaking to a group of church leaders, he said, "Send yourself a telegram, condensing the whole sermon. If you can do this, it is probably a pretty good sermon."²

One of Dr. Bietz's greatest talents as a speaker is his ability to maintain the interest of his audience. When lecturing, he often speaks for from 75 to 90 minutes before the question-and-answer period, with the

¹Lecture #17.

²Bietz, "Group Leadership Course"; also Interview #2.

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audience giving him rapt attention during the entire time. The writer asked him in an interview what technic he uses to relax his audiences periodically in order to keep from losing their attention. His reply was that his practice in this respect has not been developed as a technic, but rather, "it comes from a very close contact with the audience, and a feeling with them that this must be a time when something ought to happen in terms of a bit of a breath."¹ In practice, Dr. Bietz is very skillful in using narratives, humorous references, and illustrations of various kinds to relieve the tension of his audiences.

One of the ultimate objectives that Dr. Bietz has in his speaking is to involve as many of his auditors as possible in such a way that nearly as much may be accomplished in this group situation as might result if he were counseling with only one or two persons in his counseling chambers. There seems to be a substantial amount of evidence that he may be rather successful in doing this.

For example, while discussing this point in one of the interviews with the writer, Bietz said,

Just this last week I went into a drug store and a couple came up to me and said, "You don't know us, but we've attended some of your lectures. Our marriage was on the rocks. We came to the lectures; we applied what you said; we involved ourselves; and the last two years have been the happiest days of our lives. Our marriage is (now) just wonderful. You don't know us, we don't know you; but we recognized you and we thought we'd tell you this."²

¹ Interview #1.

² Interview #2.

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CHAPTER IV
"THE CALIFORNIA SYNDROME"

Introduction

Arthur Bietz moved to California as a young man in his middle twenties. Since that time, he has spoken to audiences made up almost entirely of Californians; he has been confronted by, and has been speaking to, the needs of Californians; and in a very large measure, he himself is a product of California. It has seemed imperative to the writer to examine this unique milieu in which Bietz has lived and worked and which has done much to shape the thinking and needs of his auditors.

The chapter attempts to portray briefly California's history, geography, and sociological setting, culminating in a discussion of the problems of Californians as set forth by recent authorities on the subject. The expressed problems and needs of the people of California will provide a basis for considering the relevancy of his speaking to the needs of those who have made up his audiences.

California's Mystique

Though one of the fifty United States of America, California seems to be an entity apart. Celebrated in song and story, at once praised and damned, envied and decried, the subject of countless books and articles, it has for over a century represented to many millions the opportunity for the better life, the promise of a fresh start, the pot of gold at the end of the rainbow.

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California has earned many sobriquets, both flattering and derogatory--"The Experimental Society," "A Putty Culture," "A State of Excitement," "Everyman's Eden," "A Paradise of Paradox," "A Nation Within a Nation," and "The Great Exception," to name a few.

It has been said that if California did not exist, someone would have had to invent it. Writers agree that from California, a state that does not conform to any normal or common pattern, the rest of the nation has come to expect the unexpected.

Throughout its 120 years of statehood, California has been a frontier --the goal of the westering urge, the last stopping-place this side of the Pacific Ocean. This may be, according to one author, because the West as a region occupies a special place in the symbols of America. We go "down south" or "back East," but we move "out West"--a phrase which invokes not only the great open spaces but also the idea of escape from confinement, from the constraint of the old regions.¹

The temptation to run away to the West seems to trouble each generation of Americans, and ours is no exception. The promise of the West has always been the promise of escape, the chance to "light out" and start life all over, to be reborn. And of the western states, one seems to have kept that promise most faithfully. California has not only attracted the majority of the western immigrants, it has also attracted the most ambitious and the most dissatisfied. It . . . performs the magic of making "boosters" out of "drifters."²

What attracts people to California? Many writers have attempted to

¹ Wilson Carey McWilliams, "California: Notes of a Native Son," in The California Dream, ed. by Dennis Hale and Jonathan Eisen (New York: The Macmillan Company, 1968), p. 4.

² Hale and Eisen, The California Dream, xi.

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¹ Wilson Carey McWilliams

² Carey McWilliams, *ibid.* (19-9), p. 59.

³ Ralph J. Roske, *E*
1961, p. 583.

answer this question. Said one:

California is, first of all, a place to which men move (a truth which is either trite or proverbial); and men move in response to symbols, ideas, and images which are the foretaste of actuality. These symbols continue to exert a powerful influence on those who come to live in the state, shaping what they see and can perceive. More than any state, California is to its citizens what it is to the nation: a set of images, the largest Hollywood has ever created.¹

"The dynamite of California," states another writer, "was composed of one part vigor and one part unsatisfied passion." He goes on to add that this was not the usual or typical frontier but "the acme of all frontiers, the most concentrated of quickly flourishing societies" in which "the people lived through a condensed version of the world's economic and cultural growth."²

Yet another author finds

. . . many valid reasons why California has been a golden magnet for a population seeking a better way of life. Despite all that men have done to destroy California's climate and natural beauty, something truly beautiful still survives. The California way of life suggests wealth and leisure, not only to Philistines, but to artists and scholars of great merit. California has created a mystique which few regions of the world can match.³

Explanations for California's dynamism are both physical and mystical: "the unusual meeting of unique people with extraordinary environment, their ingenious mastery of its resources, and the momentum of the innovative society

¹ Wilson Carey McWilliams, "Notes of a Native Son," p. 4.

² Carey McWilliams, California: The Great Exception (New York: A.A. Wyn, 1949), p. 59.

³ Ralph J. Roske, Everyman's Eden (New York: The Macmillan Company, 1968), p. 583.

has resulted.¹

California (is) an extraordinary resource of inventive nature by their wits . . . present: the place both place and characteristics that the society that distinctiveness work.²

While no doubt some of the basis of extravagant and numbers of commerce, but it is true that the residents promoters.

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that has resulted."¹

California (is) an exploitation of a region of extraordinary resources by a people of aggressive, inventive nature who are not afraid to try to live by their wits . . . Two interacting factors are present: the place and the people. In California, both place and people have distinguishing characteristics that have imparted distinctive traits to the society that tries to emerge. But without the distinctiveness of the place, California would not work.²

While no doubt some of California's renown has rested on the artificial basis of extravagant advertising and publicity-seeking on the part of chambers of commerce, booster clubs, and commercial interests, it still remains true that the residents themselves have been the state's most ardent promoters.

The biggest surprise, however, is the people: no one believes in "the California dream" as intensely as the Californian. Conversations with a native reveal two things: first, that he believes California to be in some sense a "special" place, requiring "special" rules; and second, that he is very conscious of being a Californian. . . The Californian not only believes the ethos of his state, he lives it, and displays its main outlines in his everyday life.³

Because there is something different about California, the state has always been a target of curiosity and derision.

In the East, where many remain mistrustful of the sudden size and strength of California, the state is sometimes dismissed as the breeding ground of kook and extremist, a barbecue culture held shakily in place by ribbons of freeway.⁴

¹ Neil Morgan, The California Syndrome (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1969), p. 258.

² Morgan, The California Syndrome, p. 10.

³ Hale and Eisen, California Dream, xiii.

⁴ Neil Morgan, The Pacific States (The Time-Life Library; New York: Time, Inc., 1967), p. 15.

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The explanation may be in what Carey McWilliams, distinguished editor of The Nation, called the "highly imperfect cultural adaptation (of California), the general unrelatedness of things, the ever-present incongruity, and the odd sense of display."¹

As the author of a recent history of California summed it up,

California's culture and society are big, malleable and ebullient. The old taboos do not often apply to life there. A great deal about the state defies easy generalization. All that can be said with certainty is that much of what was true yesterday will not be true tomorrow. While much that caustic critics deplore is unquestionably deplorable, much that is worthwhile and challenging is also occurring within the borders of the state.²

Background: Why is California What It Is?

A brief look at California's history and geography will help in the discovery of what makes California what it is.

Although four centuries have passed since the Spanish explorer Juan Rodriguez Cabrillo sailed into San Diego harbor September 28, 1542, just fifty years after the discovery of America, becoming the first European to touch the soil of the California of today, practically the entire story of its growth is crowded into the last 120 years. Not until 1769 was a settlement begun in San Diego, in part to fend off the threat of Russian advances down the Pacific coast toward the mines and cities of New Spain, and in part to evangelize the aboriginal Indian population. The latter activity was the special burden of the monk, Franciscan Junipero Serra,

¹ Carey McWilliams, Southern California Country (New York: Duell, Sloan and Pearce, 1946), p. 233.

² Roske, Everyman's Eden, p. 559.

who was instrumental in establishing the string of twenty-one missions along the coast from San Diego to Sonoma, which lasted over fifty years and have had such a profound influence on California history and culture.¹

The origin of the state's name is shrouded in mystery. Some trace it to "Califerne" in the Song of Roland, probably borrowed from the Persian Kari-i-farn, "the mountain of paradise."² The more widely accented version attributes the name to Calafia, the black Amazon queen in a romantic novel in vogue in Spain about the time the first explorers set foot in California.³ Its setting, an island near the Indies whose only metal was gold, fittingly foreshadowed this future "El Dorado" of the New World.

On January 24, 1848, a few days before Mexico ceded its California territory to the United States, gold was discovered in the tailrace of John A Sutter's new sawmill at Coloma, on the south fork of the American River.⁴ Within a few months the stampede of gold-seekers caused California to emerge suddenly from comparative obscurity and become the cynosure of world-wide attention. Discovery of gold could not have come at a more opportune time. It followed on the heels of the announcement of American acquisition of the province, just as the United States was on the rebound from Mexican War activities and the American frontier was piling up against the baffling sub-humid and treeless Great Plains. Europe was still in ferment after the revolutions of 1848; and it is entirely understandable that

¹Andrew Rolle, "California," Encyclopedia Americana, 1969 ed., Vol. 5, p. 210.

²Carey McWilliams, The Great Exception, p. 3.

³Morgan, The California Syndrome, p. 136.

⁴Rolle, "California," p. 211.

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gold seekers poured into California from every state in the Union and practically every foreign nation.¹

The discovery of gold divided California into two "states" for almost four decades, as northern California was invaded by hordes of newcomers while southern California remained virtually unchanged under Spanish-Mexican influences. The big activity boom in southern California occurred from 1885-1891, when inexpensive railroad transportation direct to Los Angeles became available, and was induced in part by promotional endeavors which stressed the pleasant and healthful climate and the vast stretches of cheap but fertile land. In the decade of the 1880's Los Angeles county grew 204% compared with the state's population which grew 40%.²

Since that time, the tides of migration have steadily swelled the population of the Golden State. In 1848, according to the generally accepted estimate of the great 19th century California historian, Hubert Howe Bancroft, the population of California was 14,000.³ When admitted to statehood in 1850, its population, according to a federal census, was 92,597,⁴ although this figure was considered sketchy and inaccurate and a state census taken two years later to correct it showed 223,000.⁵ Since then, each

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John Walton Caughey, California (New York: Prentice-Hall, Inc., 1940), p. 1.

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David N. Hartman, California and Man (2nd ed.; Dubuque, Iowa: Wm. C. Brown Company, Publishers, 1968), p. 382.

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Gladwin Hill, Dancing Bear: an Inside Look at California Politics (Cleveland, Ohio: The World Pub. Co., 1968), p. 271.

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Andrew F. Rolle, California: a History (2nd ed.: New York: Thomas Y. Crowell Co., 1969), p. 2.

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Hill, Dancing Bear, p. 271.

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1 Hill, Dancin

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3 Morgan, The

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New York: G.P.

5 Morgan, p

succeeding decade has seen the population grow by 50%; in other words, the state has doubled its residents every twenty years for more than a century. With a population of almost 20 million, California is now the most populous state in the nation, having taken away the lead from New York in 1964.¹ At times in recent history, it has grown at the rate of 5% per year--more than five times the rate of the nation. During the 1960's, the rate slowed somewhat, but it is still 600,000 annually. In 1969, one in ten Americans lived in California. By 1975, demographers predict more than 25,000,000 residents, and by the year 2000, from 36 to 42 million.²

A recent study gave this day-by-day picture of California growth: About 1,000 babies are born each day, and nearly 1,000 people arrive from other states and countries. 100 persons leave, and 400 die. At the end of the day, California has 1500 more people than at the beginning.³

And to make this rate of increase even more graphic, we are told:

Just to keep up with the influx, California has to provide 150 new elementary classrooms each week; three new high schools every month; 1,000 miles of highway every six months, and 300,000 new homes each year.⁴

Though California has only 118 people to the square mile--one-seventh as densely settled as New Jersey or Rhode Island--it is not a rural state, for 85% of its people live in cities, and three out of five live in the Los Angeles and San Francisco metropolitan areas.⁵

¹ Hill, Dancing Bear, p. 8.

² Rolle, California: A History, p. 2.

³ Morgan, The California Syndrome, p. 310.

⁴ Curt Gentry, The Last Days of the Late, Great State of California (New York: G.P. Putnam's Sons, 1968), p. 33.

⁵ Morgan, Pacific States, p. 55.

A

During the 1950's and 1960's, most newcomers to the state came to Southern California. Los Angeles county alone gained more people than any state except Florida, New York, and California itself. In the early 1960's Los Angeles county was the most populous of the 3,103 counties in America. By 1968, the city had a population of 3 million, the county 7 million. In other words, 37 out of every 100 Californians lived in Los Angeles county; 9 million (almost one-half the state's population) lived within a 60-mile radius of the city's old plaza.¹

Evidence of the continual influx of residents is the fact that in most states, about 70% of the population is indigenous; in California, the proportion falls to 40%.² (Some writers place the figure as low as 25%)³

What has drawn, and continues to draw, these hordes of humanity? The first great impetus, of course, was given by the gold strike of 1849. The '49ers were typically young, male, single, and from the Eastern seaboard. Wrote J.S. Hittell, an historian of early California:

Selective forces were at work. The immigrants were by and large well educated. They had essentially the same traits as other Americans of the period, but the traits were more striking, because the immigrants made up--not a cross-section, but a selection of the American people.⁴

Soon thereafter, the news of the mild climate drew the aged and sickly, so that by 1880 the whole foothill district around Sierra Madre and San

¹ Rolle, California: a History, p. 4.

² Morgan, The California Syndrome, p. 72.

³ Herbert Brucker, "Memoirs of a Recent Migrant," Saturday Review, September 23, 1967, p. 21.

⁴ Quoted in Morgan, The California Syndrome, p. 9.

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Gabriel was "one vast sanitarium." One out of three early tourists were "run down, consumptive, or ailing." Southern California became a paradise for morticians and faith healers.¹

There are most basic reasons for this migration, however, than gold or climate. Californians are, by and large, people who have left a relatively good life in search of a better one. Persecution and famine do not figure in the California migration.

California was not simply the recipient of a mass migration, but of a certain type of migrant. The California migrant was not fleeing religious or political persecution, and he did not suffer, in most cases, from actual want. He was not a member of an oppressed minority group, breaking out of servitude and seeking for the first time, a fair and equal opportunity. He was, especially in the beginning, a failure, and he sought not liberty but a second chance. The continent, to paraphrase Ambrose Bierce,² tipped, and everything that was not tied down rolled westward. The result was a continual upheaval, a constant shifting of cultural authority and experience, created by all the hopeful millions who went to California in search of their undefined "Something."³

Californians, then, are the people of all states, migrated in search of common quests. They have rejected geographic regionalism and ethnic ties for a loose confederation with those who share similar aspirations. The mainstream Californian of today is a highly individualistic migrant; if he were not, he would not have pulled up stakes in the East and gone West in the first place.

¹ Carey McWilliams, Southern California Country, p. 100.

² A Hearst columnist of the 1880's whose tart wit and acid pen dominated the California literary world for decades.

³ Hale and Eisen, California Dream, xiii.

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² Quoted in Morgan,

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A cross-section does not necessarily mean a mental and emotional cross-section. The typical Marylander, after all, is not someone who leaves Maryland to go to California. Frontiers historically attract two sorts of people: the enterprising and imaginative, and the escapists--in both cases, individualists with less than ordinary regard for convention, established norms, and what has gone before.¹

Perhaps the writer O. Henry summed it up best: "Californians are a race of people," he wrote; "they are not merely inhabitants of a state."²

But not all authorities agree that the people are the most important factor in making California what it is. Veteran California historian John Walton Caughey felt that the selective forces of successive migrations nearly canceled each other out so that the deviation of the state's population from the American norm was insufficient to compare with the geographic element in the explanation of why California is what it is.³

Indeed, present-day California society is closely integrated with its environment. No one would pretend that its orange groves, its truck gardens, its oil or motion picture industries, or its recreational patterns could be transplanted to the Missouri Valley or reproduced on the Atlantic seaboard. In the West there is an eternal consciousness of the land.

Nature, grandiose in scale, does not allow itself to be overlooked; it is a part of life. Few people grow blasé about the juxtaposition of mountain, sea and desert. The challenge of the uncommon physical environment has always been sensed.⁴

¹ Hill, Dancing Bear, p. 20.

² Quoted in Morgan, The California Syndrome, p. 314.

³ Caughey, California, p. 604.

⁴ Morgan, Pacific States, p. 55.

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¹ Hill, Dancing Bear

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⁴ Gentry, Late, Gra

Part of the "uncommon physical environment" is due to California's size and shape. The third largest state (after Alaska and Texas), California is bigger than Germany, Italy, or Japan--eight hundred miles long, over two hundred fifty miles wide. Superimposed on the Atlantic seaboard, it would stretch from Massachusetts to South Carolina and inland as far as Pittsburgh.¹ It encompasses one hundred three million acres, one-fifth of which is barren desert and mountains, one-third of which is forested, and only one-sixth of which is cultivable.² Ninety percent of the population of California lives in about fifteen percent of the land area.³

One of the physical features that Californians have learned to live with, albeit just barely submerged in their subconscious, is the constant threat of earthquakes. There is solid geological basis for this fear, for California is on the "Circle of Fire" or circum-Pacific seismic belt in which eighty percent of the world's earthquakes occur. Interlaced with hundreds of faults in the earth's crust, California is, of the fifty states, the most susceptible to quakes, thousands occurring there annually, all but five hundred so small as to be unfelt by man. California's largest fault, the San Andreas, runs from north and west of San Francisco some six hundred and fifty miles downstate south and west of Los Angeles.⁴

Although for years seismologists have warned that a large quake is

¹ Hill, Dancing Bear, p. 15.

² Morgan, The California Syndrome, p. 311.

³ Jerry Cohen and William S. Murphy, Burn, Baby, Burn! (New York: E.P. Dutton & Co., Inc., 1966), p. 12.

⁴ Gentry, Late, Great State, p. 23.

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- 1 Gentry, Late, Gre
- 2 Carey McWilliams,
- 3 Gentry, Late, Gre
- 4 Hartman, California

building under the soil of California, most probably along the San Andreas fault, the official attitude has been to ignore the potential threat; and housing developments, in some cases whole communities, have been built on or near the San Andreas fault. No spot in Los Angeles county is more than sixty miles away from it, while several major cities--San Bernardino, Riverside, Palm Springs--are right alongside it.¹ Skyscrapers have lately begun to rise in San Francisco and Los Angeles, as new construction techniques and materials make high-rise buildings possible in this earthquake-prone zone.

Nevertheless, though repressed, the fear of earthquakes is close to the surface. "Southern Californians . . . are haunted by a vague and nameless fear of future disaster. The belief in some awful fate that will some day engulf the region is widespread and persistent."² No doubt this fear has been fanned by cultists' predictions of disaster that have abounded since the founding of the first of California's bizarre religions in 1840.³

But predictions of disaster are no match for the drawing power of the climate, a pleasant, temperate weather that prevails over a vast portion of its land areas and is probably California's single biggest attraction. Strictly speaking, however, there is no "California climate" as the state has every climate known except the true tropical.⁴ While climate may often be exaggerated as a factor in the lure of the West, it is nevertheless a strong attraction. It provides diverse settings for year-round leisure,

¹ Gentry, Late, Great State, p. 165.

² Carey McWilliams, Southern California Country, p. 199.

³ Gentry, Late, Great State, p. 16.

⁴ Hartman, California and Man, p. 163.

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and it is less likely to impede the movement of Californians with the harshness of hot and cold. Especially is this true in Southern¹ California, the portion of the state south of the Tehachapis (the transverse range that knifes across to the ocean just north of Santa Barbara). Indeed, Southern California and its climate are as distinct from northern California as the Golden State is from the remainder of the nation, a fact recognized as long ago as the 1880's by Helen Hunt Jackson, author of the popular novel, Ramona, who termed this region "a sort of island on the land,"² and by current writers, who maintain that even the rankest neophyte can tell the difference once he enters this region. The combination of mountain ranges, ocean breezes, and semi-desert terrain makes a climate which can be labeled almost "artificial" in its air-conditioned equability and has attracted unlimited resources of manpower and wealth, made possible intensive agricultural development, and drawn specialized industries such as those of motion pictures and aerospace.

"God never intended Southern California to be anything but a desert," a visitor once remarked. "Man has made it what it is."³ Throughout this region there is not a single river, natural lake nor creek with year-round flow of water; yet today, through the miracle of irrigation, it is an area of great wealth and natural abundance, rich and prodigiously fertile. Virtually everything in the region has been imported (plants, trees, people,

¹ The practice of capitalizing the "s" was well established by 1920, according to Carey McWilliams.

² Carey McWilliams, Southern California Country, p. 7.

³ Ibid., p. 183.

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1 Carey McWilliams, *Social*

2 *Ibid.*, p. 369.

3 Morgan, *The California*

4 Morgan, *Pacific States*

5 Morgan, *The California*

6 Morgan, *Pacific States*

7 *Ibid.*, p. 11.

water, electrical energy); it is an artificial region, the product of forced growth and rapid change, and "like all irrigated civilizations, the land has a certain air of unreality and impermanence about it."¹ Yet, somehow, "the idea is held by everybody in Southern California that some sort of destiny awaits the place."²

And this feeling, perhaps, is strongest in the Los Angeles area itself, for, according to one observer, "Nowhere are dreamers more on the make than in Los Angeles. A spark of nationalism ignites the place. Optimism marches in cadence with materialism."³ A prime example of what William H. Whyte called "urban sprawl," Los Angeles is the largest of seventy-six incorporated cities in the county, covers four hundred square miles, and is made up of what once were sixty-four separate communities.⁴ Many urbanists now regard Los Angeles as the prototype of decentralization of the sprawling cellular metropolises that they see in the future.⁵ The population in recent years has increased faster than in any comparable part of the country, accounting for ten percent of all growth in the nation's two hundred twelve metropolitan regions.⁶ Some visionaries believe that Los Angeles megalopolis will eventually become a continuous urban area extending along the coast from Santa Barbara through Los Angeles to San Diego.⁷

¹ Carey McWilliams, Southern California Country, p. 367.

² Ibid., p. 369.

³ Morgan, The California Syndrome, p. 231.

⁴ Morgan, Pacific States, p. 67.

⁵ Morgan, The California Syndrome, p. 231.

⁶ Morgan, Pacific States, p. 67.

⁷ Ibid., p. 11.

California's economy can only be classed as ebullient. If called a nation of its own, California would rank sixth among world powers. Its gross "national" product is calculated at an annual rate of \$108.8 billion¹ and is exceeded only by that of the United States, the Soviet Union, West Germany, Japan, and France.² Los Angeles and its environs have earned a ranking position with the major metropolitan areas of the world, many of which were world leaders before California was even discovered.

In agriculture, California ranks first of the states with a \$4.3 billion agribusiness that turns out two hundred farm products,³ leading the nation in production of fifty-six of these.⁴ California is the sixth ranking manufacturing state,⁵ and has assumed leadership in the exotic industries of electronics, aerospace, and oceanography, with certain sections of the state ranking with the Harvard area as centers where science and industry merge.⁶ Almost half the Nobel laureates in America are in California; in 1968, one hundred eighty-five members of the National Academy of Sciences listed California as their home state (compared with one hundred thirty-eight for Massachusetts and one hundred thirty-two for New York)⁷ and one-fourth of the federal aerospace budget goes into California.⁸ The

¹ "California: A State of Excitement," Time, November 7, 1969, p. 64.

² Morgan, The California Syndrome, p. 5.

³ "A State of Excitement," p. 64.

⁴ Hartman, ibid., p. 5.

⁵ Rolle, California: A History, p. 5.

⁶ Morgan, The California Syndrome, p. 256.

⁷ Ibid., p. 318.

⁸ Ibid., p. 11.

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1. Morgan, The California
2. "A State of Excite-
3. Morgan, The California
4. Ibid.
5. Roske, Everyman's
6. "A State of Excite-

state leads the nation in military contracts, receiving in 1967 close to \$7 billion, almost twice the sum awarded the second-ranking state, Texas. California also has more federal workers than any other state--about equal to the metropolitan area encompassing the District of Columbia.¹

The Bank of America, founded in 1904 as a poor man's bank in a San Francisco saloon by an immigrant's son, Amadeo Peter Giannini, is today the world's largest, with assets of over \$25 billion, and a credit-card system used by 25 million worldwide subscribers.² It led the nation's banks into the electronic age with the industry's first fully-automated electronic accounting system.³

The motion picture industry has been important not only because it employs thirty thousand people in Los Angeles (about one percent of the metropolitan area employment)⁴ but also as a tourist attraction, although it is now superseded by Disneyland, the fabled \$95,000,000 recreational plant which draws six million visitors a year.⁵

California's wage earners constitute a mass aristocracy that takes home about \$1.5 billion per week; their per capita income (\$4,111) is higher than that of any state or country on the earth.⁶ More than half of California's six and a half million families have incomes in excess of \$10,000

¹ Morgan, The California Syndrome, p. 270.

² "A State of Excitement," p. 64.

³ Morgan, The California Syndrome, p. 262.

⁴ Ibid.

⁵ Roske, Everyman's Eden, p. 552.

⁶ "A State of Excitement," p. 64.

annually, well over the national average and substantially above the second state, New York.¹ By 1975, demographers predict personal income will have soared to \$110 billion, compared with \$76 billion in 1968.²

It has been stated that the true motive power of the California economy is its massive educational system. Californians have been vigorously committed to giving their children free education from kindergarten through college. The total outlay for learning approaches \$4 billion per year.³ The state spends \$2 million per day to operate its university system.⁴ By 1960, this outlay for public education had raised the educational level of its young people above that of the nation; Californians over twenty-five years of age had completed a median of 12.1 school years (the national average is 10.6 years.)⁵ Close to eighty-five percent of its high school graduates go on to college, compared with less than sixty percent in the nation as a whole.⁶ This thirst for education goes on into the adult level: the University of California has several thousand extension courses,⁷ and nearly one million Californians are engaged in some form of adult education, including large numbers of housewives and grandmothers.⁸

¹ Morgan, The California Syndrome, p. 255.

² Ibid.

³ Ibid., p. 256.

⁴ Hill, Dancing Bear, p. 17.

⁵ Roske, Everyman's Eden, p. 542.

⁶ Morgan, The California Syndrome, p. 256.

⁷ Ibid., p. 193

⁸ George B. Leonard, "Where the California Game is Taking Us," Look, June 28, 1966, p. 116.

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³ Remi Nadeau, *Calif
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⁴ "A State of Excite

However, though the University of California is one of the greatest public education facilities in the land, boasting among other things some of the best science faculties--including fourteen Nobel laureates--of any university anywhere,¹ its luster is threatened by the current political crisis--budget cuts proposed by the governor, public indignation over student and faculty dissent which is reflected in voters' rejection of building bond issues, and beginning in the fall of 1971, the imposition of tuition for the first time in the university's 102-year history.²

The California voter (so the story goes) is unpredictable and bizarre. The state's bewildering party disunity, its "lunatic fringers," and the high proportion (approximately one-third) of its citizens who are classed as independent voters³ make California the despair of political scientists and practicing politicians alike.

Californians have an unfettered political imagination. They have sent John Birchers to the legislature and the Congress, an actor to the Governor's mansion, a tap dancer to the U.S. Senate, entertained the notion of electing an ex-child star to Congress, and helped place one of their local lawyers in the White House after denying him Sacramento. . . . The mixture of reformist zeal and conservatism, of distrust of government interference and insistence on government help . . . lend California politics an especially unreal air.⁴

This unnerving lack of political stability perhaps has its roots in California's history. To the state's pioneers, preoccupied with carving

¹"A State of Excitement," p. 66.

²"The Governor v. the University," Time, March 30, 1970, p. 69.

³Remi Nadeau, California: The New Society (New York: David McKay Company, Inc., 1963), p. 5.

⁴"A State of Excitement," pp. 65-66.

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2 From a 1966 report
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civilization and personal fortunes out of the wilderness, government was less a fixture of social maturity than a necessary evil. Orthodox party politics were a nuisance; after all, the citizens' prime concerns (water, Indians, etc.) were non-partisan problems. "The saga of politics," said one writer, "was an interplay between two great frontier forces--the urge to experiment and the desire for security. One causes radical surges toward both left and right; the other superimposes a stabilizing 'moderation.'"¹

The emergence of the New Left and the Extreme Right, both of which first showed up as forces to be reckoned with in California, are explained by some sociologists as a result of the rootlessness of the West Coast society.

Shorn of tradition and the moderating influence it exercises, the new Californian casts about for an alternative. Some find this alternative in the uncompromising principles of extremism. To a member of the John Birch Society, or to his Leftist counterpart, there are no questions, only answers; no problems, only solutions.²

The predominance of the Far Right in California politics may be due in part to the difficulty which some of the state's oldest residents have found in adjusting to non-frontier complexities. Ultra-conservatives flock to the John Birch Society, headquartered in San Marino, for deliverance from that confusing environment symbolized by the Beatniks and the hippies.³ "The more experimental and permissive the moral, artistic, political, and social Left, the more the Right backs up in its ruts, high-centering itself

¹ Hill, Dancing Bear, pp. 11-12.

² From a 1966 report of the liberal Republican Ripon Society of Southern California, quoted in Morgan, Pacific States, p. 127.

³ Rolle, California: A History, p. 683.

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¹ Wallace Stegner, "The
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² "Slower Migration
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Until recent years, there was a tendency to dismiss California's political didoes as a sideshow that, while amusing or curious, had nothing to do with what went on in the main tent of American politics. However, in 1964 California became the nation's most populous state; and recent projections based on a July 1, 1969 Census Bureau estimate of state populations are that California will have forty-two seats in the House of Representatives, compared to New York's thirty-nine,² and a corresponding increase in electoral votes and influence in national political conventions.

Even more attention-getting than its politics has been California's fabled addiction to cults and cultists. There were few evidences of cultism between 1850 and 1900; but as the region grew in wealth and fame, it began to attract some strange characters and the early 1900's found a plethora of sects with bombastic names springing up. The most publicized of these was the Temple of the Four Square Gospel founded by Aimee Semple McPherson in Los Angeles in 1922, whose followers numbered thirty-five thousand. At the time of her death in 1944, there were two hundred branches of her temple around the state, and even now the Temple counts a membership of twenty thousand.³

There were few California cults which did not practice some form of health faddism--as simple as vegetarianism, as ritualistic as Hatha Yoga.

¹ Wallace Stegner, "California: The Experimental Society," Saturday Review, September 23, 1967, p. 28.

² "Slower Migration Cuts House Seat Estimate," Associated Press dispatch in Lincoln Journal, February 16, 1970, p. 2.

³ Morgan, Pacific States, p. 88.

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According to the Federal Drug Administration, cults support hundreds of dealers in health-food supplements, bogus diagnostical devices, and pure-water bottlers. In Los Angeles alone, there are seventy-six health food stores.¹ The American Medical Society says that California lists more chiropractors, allopaths, naturopaths, faith healers, herb doctors, and acupuncturists than any other state (almost more than all other states), most of whom have links with the cults.²

The apparently willing reception for these fads is due, in part, to the uprooting effect of migration, says Carey McWilliams. He quotes Dr. William W. Sweet as saying, "History is replete with instances of corruption of religion among migrating people," and adds,

In the process of moving westward, the customs, practices, and religious habits of the people have undergone important changes. Old ties have been loosened; old allegiances weakened. The leaders of the orthodox faith have repeatedly complained, with the exception of those of the Catholic Church, that established church practices and procedures have undergone various mutations in Southern California.³

While off-beat sectarianism steadily declined after World War II,⁴ people turned in some numbers to more complex and sophisticated spiritual guides, such as Zen Buddhism, Dianetics, and the Eastern religions of the swamis and the gurus.⁵ As bizarre cults give way to psychiatrists and

¹Nadeau, The New Society, p. 259.

²Gentry, Late, Great State, p. 248.

³Carey McWilliams, Southern California Country, p. 269.

⁴Morgan, Pacific States, p. 88.

⁵Roske, Everyman's Eden, p. 553.

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² Hartman, California

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group therapy, observers wonder if sophistication is taking place or not. The elderly, in particular, cling to religious cultism as a substitute for the stability of tradition. There are at least two hundred such cults in Southern California alone, with a combined membership of twenty-five thousand.¹

Having long been a haven for varied religions and cults, it was not surprising that California became the home of hippies, the drug-bemused dropouts from the world. During the 1960's, the alienation from society of this new type of young rebels became so great that a species of "underground culture" was created which centered on the search for "inward values," an emphasis on love and sharing, and the use of drugs. The hippies' life style also included letting their hair and beards grow, dressing as they pleased, and their use of psychedelic colors and ultrasonic music.

The hippies congregated in the Haight-Ashbury district of San Francisco--a ten by fifteen block section east of the Golden Gate Park--which soon became a major tourist attraction, rivaling Chinatown.² With the lurid publicity and the ogling tourists came commercialization and an invasion by the criminal element; and before long it became evident that the community had every ghetto ill--poverty, malnutrition, illegitimacy, drug addiction, suicide, mental disorder, and venereal disease.

Distrust gradually arose among those who came to feel that their way of life had proved no better than society's . . . Sociologists and psychologists felt that the Hippies raised valid questions about society's ethics, yet these malcontents did not provide solutions.³

¹"A State of Excitement," p. 17.

²Hartman, California and Man, p. 346.

³Rolle, California: A History, p. 682.

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² Id., p. 182.

³ Carey McWilliams.

Hippies have since left some of their larger centers; some have started communes in rural areas; others have pursued various eastern religions; and the hippie influence on the styles, entertainment, and thinking of the nation's youth has become widespread.

Whether as the cause or result of the preoccupation with cults, the rate of church affiliation in California is low: while approximately two out of three Americans are church members, this is true for only about one in three Californians.¹ This means that a large proportion who were church members in their former communities did not bother to renew their affiliation after arriving in California. Because it is largely Protestants who have abandoned their former affiliation, more than half the California church members are Catholics.²

Since formal religion is declining in influence, conventional denominations often resort to unusual salesmanship to attract followers.

"For the most part," a church survey made up in Los Angeles states, "the newly developing religious teachers are sincerely trying to serve their followers, and prove to be strong influences because traditional habits do not reach the people in this community. Even the older-type churches have been adopting measures unsanctioned in other parts of the country for a more effective hold upon their people."³

Writer and editor Remi Nadeau, a fifth-generation Californian and the author of several books on California, feels that there is also room for serious concern over some of the organized religion that does exist in California.

¹ Nadeau, California: The New Society, p. 178.

² Ibid., p. 182.

³ Carey McWilliams, Southern California Country, p. 269.

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The Christianity preached in some of these pulpits is not very demanding. Those in the congregation are told, not what religion expects of them, but what they can expect of religion . . . Californians do not have a strong personal attachment to their denomination but readily cross denominational lines. . . . There is not much real enthusiasm among many churches in spreading the Gospel . . . Committee meetings are so well attended that there is not much time for religion. The result is that many California churches, whether of the fundamental or modernist persuasion, are reaching the point where the member is offered, not a challenge but a gimmick . . . (His church) offers religious satisfaction without religious commitment. . . . In sum, California provides an almost unique experiment as a society largely divorced from organized religious guidance. It is almost as secular as France, where only one-fourth of the people are church affiliated. This is all the more remarkable since the Californian is offered not just one faith, but the widest possible choice.¹

No doubt the Californians' church-going is greatly affected by their weekend pattern of living. Friday is "get-away" day--from mid-afternoon on, the freeways sport bumper-to-bumper traffic as residents flee to beaches and mountains. And this would not be possible without the famed California freeways--the most intricate and expensive highway system in any comparable area of the world, which by 1980 will reach 12,500 miles in length, and this at a cost of up to \$15 million a mile.²

The greatest concentration of motor vehicles in the world is in California. In 1965 it passed the ten million mark--a ratio of one car per 1.7 residents.³ Nearly five million automobiles churn through the Los

¹Nadeau, The New Society, p. 182-5 passim.

²Morgan, The California Syndrome, p. 41.

³Gentry, Late, Great State, p. 167.

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Angeles megalopolis each day, spewing exhaust from eight million gallons of gasoline.¹ Only the states of New York, Pennsylvania, and Texas have more cars than does Los Angeles.² One-half million people enter the downtown area every day; five persons commute by car to every two by bus. One-third of the available land downtown is devoted to parking. Metropolitan Los Angeles has only about five thousand people per square mile compared to San Francisco with sixteen thousand five hundred per square mile and Manhattan with seventy-six thousand. A mass transit system would be of doubtful merit in this urban sprawl.³

But it is doubtful that the urban Californian would ever give up his automobile and his freeways, for the car has become "an extra, highly essential part of the human anatomy."⁴

What the promenade around the central plaza is to Latin cities, the freeway is to the Californian: the parade of his peers, the lemming urge, the common meeting ground. Yet . . . it is chillingly impersonal, suicidally frenetic, and so vacuous as to make its inhabitants appear as the robots of a city that has become a puppet of technology.⁵

In many areas, congestion has reached the point where police are just as busy keeping traffic moving as in slowing it down. Anyone in the left lane driving slower than the flow of traffic is liable to be ticketed. The high accident and violation rate is accounted for as much by the energy

¹"A State of Excitement," p. 66.

²Morgan, The California Syndrome, p. 41.

³Morgan, Pacific States, p. 63.

⁴Nadeau, The New Society, p. 234.

⁵Morgan, The California Syndrome, p. 46.

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3. Ibid., p

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and determination in the California temperament as by the crowded, nerve-wracking conditions of the freeways. The eight million California drivers get more than four million traffic tickets a year.¹

California Life Style

Californians make up the most mobile segment of our society. They travel substantially more, both in business and in pleasure, than Americans of other regions. In recent years they have been buying half again as many passports as the national average. They make up more than one-third of all pleasure travelers in the Pacific beyond Hawaii. According to an American Airlines survey, almost twice as many Los Angeles residents, on a per capita basis, flew between Los Angeles and New York as did New Yorkers.² The Los Angeles-San Francisco commuter's airplanes are the most traveled in the world, with close to four million round trips per year.³ More than thirty thousand people are employed at the Los Angeles International Airport itself.⁴

This mobility is also seen in residential movement. On a national average, one in five families changes its residence each year; in northern California the ratio is one in three; in Southern California it is one in two. The apex of mobility is reached in San Bernardino county, which is the largest county in the nation and has a heavy military and aerospace factory population. There a recent survey showed that on an average every family moved every year.⁵

¹Nadeau, The New Society, p. 238.

²Morgan, The California Syndrome, p. 75.

³Ibid., p. 40.

⁴Ibid., p. 51.

⁵Ibid., p. 76.

Some of the practical problems created by such mobility are illustrated by the San Diego department store with seventy thousand revolving charge accounts, which must make three thousand address changes each month. Half of its customers move each year.¹ Most large Southern California cities require new telephone books every few months.²

As Neil Morgan, columnist for the San Diego Tribune and author of several books on California, sums it up:

The Californian has a penchant for impermanence. Those people with whom he involves himself seem interchangeable . . . He buys and sells his houses in much the same way that others buy and sell their automobiles and then he moves on. He tends to live on the land, an affluent squatter, rather than to become a part of it. He does not sink roots easily. He drifts between communities of amiable strangers. He may be immensely affable with his neighbors, but he chooses to avoid personal entanglement; his closest friend may be 20 miles distant by freeway. . . . This is the land of the urbane hustler, the professional nomad When the Californian talks of home, he often means a place in Kansas or Illinois or Missouri. In the end, with startling frequency, he does return to that home. Air shipments of corpses from the Los Angeles International Airport are over 3,000 each year.³

No doubt this impermanence and mobility have contributed to creating what sociologist Carle C. Zimmerman has called "communities of strangers."⁴ Having broken old ties in moving West, the migrant is often slow in making new ones. He is not likely to be deeply involved with his neighbor.

¹ Morgan, The California Syndrome, p. 77.

² Nadeau, The New Society, p. 35.

³ Morgan, The California Syndrome, p. 70-71.

⁴ Morgan, Pacific States, p. 15.

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Possibly this trait harks back to the pioneers, who shared an ability, as historian Arthur M. Schlesinger, Sr., put it, "to build a special brand of democracy, one based on the notion that the best good of all was served by everyone looking out for himself."¹

The fences which Californians build about their homes effectively symbolize the compartmentalization of California society, in which the family tends to shut itself from the world and live its separate life.

They build fences around their yards, often tall ones, thus clearly establishing the boundaries of their worlds, creating islands of permanence, certainty, comfortably familiar amidst a sea of change. After driving the freeways, it is a relief to return to something orderly, compact.

Privacy is a factor, but whether for isolation or insulation is a matter of individual determination.

More often than not, they have nothing against their neighbors. They simply do not know them. Los Angeles is composed of "communities of strangers"--people who share the same streets, the same mailman and the same garbage collector, but little else.²

A natural corollary to the Californians' preoccupation with self is tolerance for others. One has difficulty doing as he pleases in a society of bigots or busybodies. Here, everyone is free to "do his own thing"--and it is difficult sometimes to know how much is broadmindedness and how much is simply that no one cares. In the matter of morals, Southern California is, by and large, permissive. It has been suggested that those who move there leave their morals behind. Perhaps a more likely explanation is that they had to learn to tolerate the more relaxed codes, or be miserable.³

¹"A State of Excitement," p. 64.

²Gentry, Late, Great State, p. 186-7.

³Ibid., p. 188.

In all the West Coast communities, the old Puritan ethic, shaped in conflict with an environment of storm and violent changes of weather, of struggle with nature, seems to be withering away, to be replaced, in widely varying degree, by the old "vie Mediterranee" of interpersonal laissez-faire and dolce far niente, of wide tolerance and easy manners.¹

While many migrants bring old habits and seek to establish much of their former pattern of living, a basic implication of their migration from other parts of the nation is their readiness to accept new ways of life. One of California's most salutary characteristics is an open mind --a willingness to give an idea a sporting chance to prove itself, rather than condemning it out of hand.²

This climate of tolerance and absence of tradition encourages experimentation and innovation. The fact is that Californians have become so used to the idea of experimentation that they are psychologically prepared to try anything.

"Whenever we have had anything new to try out," reports A.O. Buckingham, chairman of Brand Names Foundation and vice-president of Cluett, Peabody and Co., "I have always asked our people to send it out here (Los Angeles) because I knew you would try it. I knew that you would not think of all the reasons that old established communities can think of why it wouldn't be successful, but that you would take it and say, 'Let's try it.' After you have tried it and made a success of it, then the old established cities accept it. If anything, that is the magic which has made Los Angeles great."³

As a result, "whatever the fad--from rock 'n' roll to the new sound, from miniskirts to mod, from sky to scuba diving, from the sensual to the

¹ Stegner, "The Experimental Society," p. 28.

² Nadeau, The New Society, p. 289.

³ Quoted in Carey McWilliams, Southern California Country, p. 221.

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psychedelic--chances are it first caught on big in California."¹

Even Los Angeles itself is a prototype of a concept of urban development in which the vitality of the city is not concentrated at the center but spun out into the periphery--a cellular city whose smaller communities would readily allow for the amenities of family life and community relationships as opposed to the overpowering concentration of life in other urban centers.²

Innovation has also carried over into the niche that women hold in California society. There is historical basis for this uniqueness, for, at a premium in the mining camps of early days, women were given preferential treatment. A visitor to California in 1867 wrote that

. . . under social arrangements so abnormal, a white woman is treated everywhere on the Pacific slopes, not as man's equal and companion, but as a strange and costly creature freed from the restraints and penalties of ordinary law.³

In addition, the primitive conditions made the Western woman self-reliant, and the long distances made her master first of the horse and then of the auto. Her ascent in a man's world was accelerated during World War II when she went to work in the shipyards and aircraft plants. As a result, California women are not only more equal than in most other places, but they are becoming at least as equal as the California men.⁴

Wrote Dr. George R. Bach, a Los Angeles psychologist:

There is a new kind of woman in the world. She is found mostly in California, leading the revolution

¹ Gentry, The Late, Great State, p. 12.

² Morgan, The California Syndrome, p. 250.

³ Carey McWilliams, The Great Exception, p. 80.

⁴ Nadeau, The New Society, p. 172.

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Journal, July, 1967,

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p. 62.

that is taking place in the relationship between the sexes. She will be found tomorrow, I predict, all over the world.

She is the first really free woman in history, the equal of the male in every respect . . . The California woman does not compete with the male. She does not want to. She does not have to. On the other hand, she is not afraid of the male. She does not fear exploitation She is interesting, stimulating, a real person.¹

In June, 1967, the Ladies Home Journal devoted an issue to "The California Woman," and concluded, based on a research sampling of four thousand women (two thousand in California, two thousand in other states) that she is different. This survey revealed the following differences between California women and their sisters in other states: California women have more liberal attitudes towards sex and birth control; prefer smaller families; are more racially tolerant; attend more cultural affairs. More of them feel younger than they are; more take adult education courses; fewer believe in God than they did before; fewer are regular church goers. Perhaps the most important conclusion from the questionnaire was that nearly three times as many California women felt that California women are different--that they lead "more glamorous, exciting lives."²

But writers seem to agree that, for all their freedom and equality with men, California women are not in danger of going masculine, and are not only as beautiful as any in the world but also as feminine, although they don't show their femininity in the traditional domestic ways. Those

¹ George R. Bach, Ph.D., "Her Amazing Sexual Freedom," Ladies Home Journal, July, 1967, p. 63.

² "How Different Is She--Really?" Ladies Home Journal, July, 1967, p. 63.

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who are not pursuing careers often spend their time in organized activities with their children, in attending classes (one-third of the university extension courses are enrolled in by women), dabbling in the arts, "fending off wrinkles, pounds and ennui" in all-day health clubs,¹ and in such ventures as the Everywoman's Village in Van Nuys, "an experiment in the rehabilitation of bored middle-aged housewives."²

If California's women are different, so are its youth. California continues to be a state of, for, and by its youth. Almost nine million (forty-six percent of the population) are less than twenty-five years of age,³ and it is estimated that by 1980, the number of Californians under twenty-five is expected to increase about ninety percent compared with national projections of fifty-nine percent.⁴

California is the first child-centered society, says Remi Nadeau, with conspicuous devotion to children almost reaching the point of child worship. A cause for this may be the breaking of the continuity of generations. With grandparents and other relatives left behind in the East, young couples turn more completely to their children. In turn, this brings on a tradition of more freedom for the youngsters, partly because of less pressure from older relatives on proper upbringing.⁵

In short, California young people are probably more free, and more

¹ "A State of Excitement," p. 60.

² Gentry, Late, Great State, p. 188.

³ Hartman, California and Man, vii.

⁴ Morgan, The California Syndrome, p. 269.

⁵ Nadeau, The New Society, p. 102.

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3 *Ibid.*, p. 3.

carefree, than their counterparts in other regions. They have in this state the climate and the facilities needed to enjoy the fullest measure of the bloom of life. This freedom, combined with the lack of parental discipline and their experimental attitude, no doubt helps to account for the rising incidence of delinquency among California juveniles, for even allowing for the annual population jump, juvenile arrests in all categories are rising by ten percent or more each year.¹

Certain it is that teenagers and adults tend to live in separate worlds in California, even more so than in the rest of the country. California youth are at the forefront of national teenage emancipation.

Mobile, reasonably well-financed, and with few parental restraints, they have a premature taste of freedom. They are not required to pay for this pleasant state with any particular responsibilities. And they live in a part of the world where climate and geography combine to provide a year-round grab bag of diversions.²

It should, then, come as no surprise to California parents that their offspring are probing new frontiers of hedonism. The Western style is so leisure-oriented that the pursuit of pleasure is becoming a regional trait.

The fact is that California, perhaps more than any other state, is really a fulfillment of the American dream--considerable comfort, escape from drudgery and hardship, reasonable leisure time, and the environment to make the most of it. Is this not the American promise--freedom to enjoy life as the fruit of honest labor?³

¹ Wilson Carey McWilliams, "Notes of a Native Son," p. 356.

² Nadeau, The New Society, p. 135.

³ Ibid., p. 3.

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1 Hartman, California

2 Rolle, California

3 Morgan, The California

4 Ibid.

5 Morgan, Pacific

Here again, the environment is what seems to make the difference, for the Californian, usually without thinking it through, equates leisure and environment. Nature provides playgrounds, and Californians have cars to get there. The sun makes the seashore, mountains, and desert into amusement areas, available even to those whose budgets elsewhere in the nation would not class them as the leisure class. Swimming, boating, surfing, and sun-bathing are bound to be popular activities when fifteen million people live within a one-hour drive of an ocean beach.¹

Consider these figures:

California reputedly has one-half the swimming pools in the United States.² They are not uncommonly found in the backyards of families with \$10,000 per year income.³

In 1966, there were 13,000 private aircraft registered in California, with 70,000 active pilots. There are three times as many par-three golf courses as the second-ranked state, and only a slightly lesser multiple of regulation courses. The saddle horse population in Southern California is estimated at half a million. Californians own more than half a million boats, plus lavish beach equipment of all kinds.⁴

More fishing licenses are bought in California than in any other state.⁵

Car rentals are double the national average; sales of film and photographic equipment are

¹ Hartman, California and Man, -. 432.

² Rolle, California: A History, p. 682.

³ Morgan, The California Syndrome, p. 191.

⁴ Ibid.

⁵ Morgan, Pacific States, p. 90.

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half again as high in California as nationally.¹

An estimated 300,000 go in for skin diving in its various forms.² About half a million California youths regard themselves as surfers.³

A 1965 survey showed that Disneyland is second only to San Francisco as the most-visited destination in Western United States, Even Las Vegas and Yosemite followed Disneyland.⁴

Then, too, California's population includes high proportions of older, retired people and of young people--both groups largely unproductive and requiring outlets for energies and interests.

And, of course, implicit in all the outdoor activity is the cult of the body, the interest in vitality and good health. Commented one writer: "If the London fog can make the English 'moody and introspective,' what must the California sun do the Californians? . . . it is impossible to appear ashen and morose in California, even if one tries very hard."⁵

As was mentioned earlier in this chapter, there are many health fad-dists, and the ratio of doctors to population (175 per 100,000) is higher than the national average.⁶ However, the general interest in health seems not to be with health per se; rather than being an end in itself, health is simply a prerequisite for the enjoyment of life.

¹ Morgan, The California Syndrome, p. 190.

² Nadeau, The New Society, p. 224.

³ Morgan, The California Syndrome, p. 197.

⁴ Ibid., p. 194.

⁵ Hale and Eisen, California Dream, xiii.

⁶ Nadeau, The New Society, p. 259.

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¹ Morgan, Pacific

² Nadeau, The New

³ Ibid.

⁴ Ibid., p. 265.

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This interest in being healthy and active also applies to the over-65 population, which in California doesn't "act its age." Rest homes and rocking chairs are out of style. The region has led in the evolution of a whole new life pattern for the retired--large, self-contained communities specially designed for older people.¹

While the state's percentage of people over 65 is under the national average, the proportion seems higher in some areas because they congregate in Southern California and in particular communities such as Santa Cruz, Pasadena, Glendale, Santa Monica, and Long Beach.² But there is little of the old negativism pervading the haunts of the aged. Whereas originally older people came to California, as one observer put it, "because it's a better place to die; their old bones don't ache so much in the warmer weather,"³ today's elderly don't think or act in terms of dying. They may be forced to retire at 65, but they aren't going to stop living. Said one retiree, "I don't mind dying, but I'd sure kick myself for dying before I do some of the things I've wanted to do all my life."⁴

Even death, when it does come, is looked upon somewhat differently in California. Entombment in mausoleums and the practice of cremation, for instance, are much more common there than elsewhere in the nation.⁵ In funeral services and cemeteries, the morbid is banished in favor of

¹ Morgan, Pacific States, p. 133.

² Nadeau, The New Society, p. 257.

³ Ibid.

⁴ Ibid., p. 265.

⁵ Carey McWilliams, Southern California Country, p. 269.

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beauty and dignity. Perhaps the man most responsible for this noticeable evolution in the Californians' attitude toward death is Hubert Eaton, builder of Forest Lawn, world-famous for its statuary, fountains, gardens, and chapels. Though sometimes criticized and even lampooned for its unctuousness (as by novelist Evelyn Waugh's satirical The Loved One), Forest Lawn draws up to two million tourists and has five thousand funerals each year.¹

Problems of California's People

The foregoing has been a survey of the California scene, the life-style of the people among whom Arthur Bietz lives and works. It is evident that California is unlike any other state, and its problems bear the imprint of this uniqueness. Perhaps nothing has more deeply affected America, and especially California, than has man's progress in the field of transportation. Mobility has transplanted most California families from a tradition-bound, mores-supporting community somewhere back East to the Golden State, where mobility continues to play the dominant role in making the California life-style possible. The impermanence, the fluidity, the transience, the rootlessness, the privatism, the instability, the anomie, many if not most of the pleasure and recreational pursuits, together with numerous other factors in the Californians' syndrome, are all directly or indirectly either the product of or made possible by mobility.

Statistics indicate that the Californians are the most mobile of all Americans. This extreme mobility promotes a feeling of permanent impermanence, particularly in Southern California. As social critic Eugene Burdick put it, "(The California) south of the Tehachapis is occupied by

¹ Morgan, The California Syndrome, p. 240.

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a rootless, happy, very transient and roiling mob of people."¹ This attitude dates back to the earliest migrations to California. Wrote Sidney H. Burchell, the English novelist, in the late 1880's"

Some seem to regard existence here as camping out, and never make a real home, living in their trunks for years. Even those that have homes are making changes all the time, trading one for another, or building afresh. Yes, really, it's almost like living in a big tent, with houses instead of canvas tents.²

The average Californian still thinks of himself as a sort of permanent tourist, with no real stake in political affairs or social problems. Because "the sense of community responsibility is blurred in so fluid a society,"³ the Californian resigns from society and succumbs to what the sociologists call "privatism"--each family pursuing its own activities with little awareness of the others.

In its orientation this life is actually ingoing, withdrawn. It is a rejection of society, in favor of the self. The rolling isolation booths on the highway, the fences around each yard, the absence of sidewalks between houses in the newer subdivisions, the tendence toward specialized communities of young marrieds or senior citizens, are all symbolic of a society of strangers. Observes Leo Rangell, a Beverly Hills psychoanalyst, "Our modern culture fails to encourage the deep friendships between man that occurred in ancient times. (Yet) true friendship is a human trait which goes along with and makes possible civilization." The point is that the California society is losing communication--at least horizontal communication among its members.⁴

¹ Eugene Burdick, "The Three Californias," Holiday, October, 1965, p. 67.

² Quoted in Carey McWilliams, Southern California Country, p. 507.

³ Morgan, Pacific States, p. 18.

⁴ Nadeau, The New Society, p. 280.

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4 Ibid., p.

Such endeavors as the quest for meaning in life, the improvement of political institutions, and the demand for justice require participation in one's society and an affirmation of one's environment beyond the home and neighborhood; and precisely for this reason, says Remi Nadeau, they are not of much interest to Californians, who have adopted the traditional feminine attitude that life's problems, duties, and joys are bounded by one's family and perhaps one's friends.¹ He adds:

In short, the Californian is preoccupied with private affairs at the expense of public affairs. . . . His individualism is . . . the type foreseen by (Alexis de) Tocqueville in his Democracy in America²--an individualism "which disposes each member of the community to sever himself from the mass of his fellows, and to draw apart with his family and his friends so that, after he has thus formed a little circle of his own, he willingly leaves society at large to itself."³

As Nadeau says,

The Californian seems intent on disproving the statement that "no man is an island." . . . He is a man disengaged from society. Indeed, the very concept of a society of mutually responsible, mutually involved citizens goes over his head. He lives not in a society, but in an environment, which he means to make the most of for his own purposes.⁴

The sociologists' favorite word for the California condition is "anomie"-- a state in which the human being finds himself in a social vacuum, uprooted, drifting, marked by an absence of social norms and

¹ Nadeau, The New Society, p. 173.

² The French writer's masterpiece of the 1830's which remains today a classical interpretation by a foreign observer of the American republican system and a democratic society.

³ Nadeau, The New Society, p. 6.

⁴ Ibid., p. 214.

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meaningful values. Says Andrew N. Rolle, professor of California history:

California can be a disappointment for those who have little to contribute to its society. To such folk the state may seem impersonal and industrial rather than rural and friendly. California may lead the rootless, cut off from old ties and traditions, simply not to care about the future. It makes others insecure.¹

But there is an increasing number of Californians who are searching for meaning, for something in which to anchor their lives. This search takes various forms.

A large number of the troubled souls, mainly young and middle-aged, join encounter groups which have proliferated in California. Psychologist Carl Rogers, one of encounter therapy's pioneers and now a resident fellow at the Center for Studies of the Person in La Jolla, is convinced that group-grope "is the new psychological frontier. The people here are all transients. They're saying 'What will I do for roots?'" . . . The answer, it seems, lies in that Holy Grail of the psyche-oriented '60's-- . . . "meaningful interpersonal relationships."²

Though transience, with its accompanying rootlessness or anomie, figures largely in the problem of these "troubled souls," and though nothing short of meaningful relationships can fulfill this aching void, the Californian's privatism, his family-centered orientation, interferes with the cultivation of these interpersonal relationships. As Nadeau said:

In the end, the Californian, no less than other people, hungers first of all for meaning in his life. If there is such a thing as personal happiness, a more plausible basis for it is surely one's significance to one's environment--more

¹ Rolle, California: A History, p. 684.

² "A State of Excitement," p. 65.

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² Ibid., p. 178

simply, one's genuine value to others. But in California one's community is held at such an arm's length that one's significance is confined to the home.¹

It seems to be an accepted though seldom spoken fact that personal happiness is the understood goal of most all Californians. Here Nadeau pointedly links this personal happiness with one's significance or genuine value to other people. It has been repeatedly stated by authorities on social conditions in California that when the larger segment of the community is excluded, then great loss of happiness or meaning in the life is inevitable for many of these Californians.

Though happily released from the family and community pressures of their hometowns "back East," they have lost the security and the settled viewpoint of a traditional society. They have lost the comfort of corporate behavior and belief and are unequipped by experience to seek Truth alone. To borrow from David Riesman's idiom in The Lonely Crowd, other-directed people are suddenly required to be inner-directed, and they can't make the grade. The intense activity prevents them from being alone long enough to face the question of meaning in life.²

Here is a reference to the intense activity that fills the lives of most Californians, apparently in order to avoid facing the emptiness in one's life because of the lack of meaningful purpose or goals and the consciousness of being valued or needed by other persons. Perhaps the most intense activities of the Californian seem to be in the direction of recreation and the use of leisure time. While residing in Los Angeles, Clifton Fadiman observed in satirical vein,

¹ Nadeau, *The New Society*, p. 251.

² Ibid., p. 178.

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¹ Clifton Fadiman
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² Nadeau, The New

More efficiently than any contemporary society, we are preparing to shoulder the burden of leisure . . . What a fool that old fossil Lincoln Steffens was when he returned from Russia to report, "I have seen the future, and it works." We have seen the future--and it plays.¹

"Anyone not having fun," wrote Remi Nadeau, "is suspected of being a malcontent." Quoting author Irving Stone's comment that California's devotion to relaxation and diversion demonstrates that "we are on the way to creating an anxiety-free people," Nadeau commented, "but the effect of a people living by expediency rather than convictions may be just the opposite; and the grand quest for diversion may be less a cure than a symptom."²

Certainly California has many advantages for those who want and need recreation. And recreation itself could never be considered a problem. Ideally, every person should have leisure time in which he could pursue some pleasurable recreational activity. To some in California this leisure means healthful activity, cultural and intellectual enrichment, and freedom; others associate it only with boredom, hectic amusements, and a feeling of worthlessness.

California's fun philosophy becomes a problem when it is expressed as a hedonistic pursuit of unsatisfying pleasure, in an attempt to fill the vacuum that only the pursuit of meaningful goals and the realization of successful personal relationships can satisfy. Time magazine recently described the view of most Americans when it said, "As most of them see it,

¹ Clifton Fadiman, "Mining-Camp Megalopolis," Holiday, October, 1965, p. 60.

² Nadeau, The New Society, p. 181.

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the good, godless, gregarious pursuit of pleasure is what California is all about."¹

Even in the midst of intense activity involving other people, Californians often find themselves feeling unattached and incredibly lonely. Two decades ago, David Riesman in his book, The Lonely Crowd, gave great emphasis to this fact. More recently, Curt Gentry related the experience of San Francisco Chronicle columnist Merla Zellerbach, who

... . once attended a meeting of the Organization, a group of single people banded together to escape their common isolation. "It makes my day when the bus driver recognizes me," one young divorcee confessed to her. "I buy groceries one at a time so I can stop by more often and chat with the clerk," a secretary admitted. Observed a lonely widower, "I even love the rush hour."²

"I am convinced," said Carey McWilliams, "that the popularity of the cafeteria is primarily due to the loneliness of the people. The possibility of meeting someone--just someone--is much greater there than in a restaurant."³

It is evident, then, that the physical and material advantages of California are not sufficient, but must be matched with cultural and social cohesion. As Neil Morgan sums it up,

All is not well with the New Californian. . . He says and does what he pleases, or what he presumes to please him, but he is not pleased. He is more self-oriented than he has ever been before. No one frowns at him. There are no intimate neighbors to gossip, no established reputations to be

¹ "State of Excitement," p. 60.

² Gentry, Late, Great State, p. 109.

³ Carey McWilliams, Southern California Country, p. 171.

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2 Ibid., p. 77.

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destroyed. The tolerance of the frontier still exists, but now it is a sociological frontier . . . He is uneasy about his freedom and unsure about his goals. If there are new social mores to replace those he has abandoned, he has not yet found them. His anomie becomes epidemic. It lurks unspoken behind the glossy but fragile facade of California. Yet it is measurable in many ways.¹

It is of interest to note that Morgan here used the term "anomie" to describe the California condition that is related to mobility and privatism and includes widespread loneliness and hedonism. Morgan continues by saying, "But more significant patterns of California anomie are found in the high rates of divorce, suicide, homosexuality, illegitimacy, drug addiction, and crime, and the relatively low rate of church affiliation."²

Bishop James A. Pike made a comparable observation in referring to San Francisco as "leading the cities of America in the end products of frustration and despair: alcoholism, suicides, drug addiction, homosexuality and divorce."³

Indeed, California's statistics for the "end products of frustration and despair" are rather startling. With about ten percent of the national population, California has about twelve percent of known alcoholics.⁴ The sale of bourbon in California is three times as much as in Illinois, the state with the second greatest thirst for bourbon.⁵ San Francisco has the

¹ Morgan, The California Syndrome, p. 75.

² Ibid., p. 77.

³ Quoted in Neil Morgan, "California: The Nation Within a Nation," Saturday Review, September 23, 1967, p. 17.

⁴ Nadeau, The New Society, p. 251.

⁵ Morgan, The California Syndrome, p. 8.

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1 Gentry, Late

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highest per capita alcohol consumption rate of United States cities--two and one-half times that of the rest of California.¹ In the United States as a whole, cirrhosis of the liver ranks tenth among the killers; in California, it is sixth; and in San Francisco, it is fourth.²

Drug addiction is widespread, thanks in part to the proximity of the Mexican border, the continent's best-stocked marketplace for narcotics.³ This helps account for the fact that over eighty-three percent of the state's narcotics arrests are in Southern California. The state is second only to New York in narcotics offenders, while Los Angeles is second only to New York City.⁴

The rate for major crime in California has long been the highest in the nation. In 1968, the rate of personal crimes of violence rose almost eighteen percent. More than five percent of California's population was arrested that year on various charges. In San Francisco alone, forcible rape rose one hundred one percent between September, 1968 and September, 1969.⁵ Los Angeles' assault rate is sixty-five percent higher than New York's; the rape rate is almost triple. Law enforcement is complicated by the proximity of two underworld havens, Las Vegas and Tijuana.⁶

According to a 1967 Wall Street Journal article, Southern California

¹ Gentry, Late, Great State, p. 112.

² "A State of Excitement," p. 65.

³ Ibid.

⁴ Nadeau, The New Society, p. 149.

⁵ "A State of Excitement," p. 65.

⁶ Morgan, Pacific States, p. 86.

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1 Brucker, "Memoirs"

2 Morgan, The California

3 Morgan, Pacific

4 Morgan, The California

5 Ibid.

is the smut capital of the world.¹ Sixty percent of all pornography distributed in the United States is produced in Los Angeles county.²

In matters of sex, the level of permissiveness is high. The same casualness that marks social relationships among the milling hordes in California cities extends to sexual matters. The state has all of the enabling factors to expedite easy sexual relationships: plenty of cars, year-round benign climate, miles of beaches, and above all, affluence. Many motels consistently report over one hundred percent occupancy.³

The young people of California are leading the way in America's changing attitudes toward sex. "The atmosphere is wide open," wrote Gerald Kennedy, Methodist bishop of Los Angeles. "There is more promiscuity, and it is taken as a matter of course now."⁴ Sociologists have guessed that one in six American marriages is the hasty result of pregnancy. At the high school level in California cities, the proportion is much greater. One Los Angeles principal speculates that three in four marriages among students stem from pregnancy or fear of it.⁵

But sexual freedom is not an easy burden for California youth. Teenage suicide, often associated with drug abuse, is increasing; already it is one-third higher than the overall suicide rate. The rate of illegitimacy is rising more rapidly than the national average; the people of California

¹ Brucker, "Memoirs of a Recent Migrant," p. 21.

² Morgan, The California Syndrome, p. 239.

³ Morgan, Pacific States, p. 89.

⁴ Morgan, The California Syndrome, p. 85.

⁵ Ibid.

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adopt more children than those of any other state and still face the largest backlog of children seeking homes.¹

Another product of sexual freedom--venereal disease--has been called California's No. 1 public health problem. From 1964 to 1968, the number of diagnosed cases rose one hundred sixty-five percent. At the University of California Berkeley campus the gonorrhea rate in 1963-4 was .065 per one thousand students and the rate of contagion thirteen boys to one girl. In the past school year (1968-69) the rate was 8.1 cases per thousand, and the ratio thirteen boys to nine girls.² According to the state's Department of Public Health, venereal disease cases in California numbered more than one hundred thousand last year. More than ninety percent of these were cases of gonorrhea, with over half the victims under twenty-five years of age.³

Homosexuals seem to congregate in California. In San Francisco, the homosexual population is seventy-five thousand, or fifteen percent of the city's sexually potent inhabitants.⁴

Whereas on a nationwide basis, marriage has one chance in four of ending in divorce, in California, one in two marriages ends in the courts, and the rate is climbing faster than the population increase.⁵ San Mateo county, one of the more affluent bedroom suburbs of San Francisco, in 1966 counted 2,631 marriages and 1,794 divorces (more than two out of three),

¹ Morgan, The California Syndrome, p. 86.

² "A State of Excitement," p. 65.

³ Walter Scott, "Personality Parade," Parade, June 14, 1970, p. 2.

⁴ "A State of Excitement," p. 65.

⁵ Ibid.

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with the total number of applications for divorce, annulment, and separate maintenance exceeding the demand for marriage licenses.¹

In all fairness, it should be noted that this high rate of divorce has some out-of-state genesis, for California inherits from other states many couples who decide to make one last fresh start in the West. An indication of this is the fact that more than half of those divorced in Los Angeles have been married outside California.²

One of the most authoritative of marriage counselors, Dr. Paul Popenoe, founder of the American Institute of Family Relations of Los Angeles, traced the high incidence of divorce in California to the qualities of social vagrancy. Among other causes, he listed the lack of family ties, extreme mobility, high use of alcohol, low religious commitment, wild installment buying, the over-emphasis on "shallow, shabby standards," and the fact that the frontier attracts "the desperate and unstable."³

California often proves to be the last try for the desperate--if their problems aren't solved here, there is nowhere else left to go, and suicide often is the only way out. California has one and one-half times the national rate of suicide.⁴ In San Francisco, suicide is the seventh cause of death, whereas in the United States as a whole, suicide ranks eleventh.⁵

¹ Gael Greene, "When Divorce Becomes a Way of Life," Ladies Home Journal, July, 1967, p. 62.

² Morgan, The California Syndrome, p. 78.

³ Paul Popenoe, Sc.D., & Dorothy Cameron Disney, "Ten Reasons Why Her Marriage Goes Wrong," Ladies Home Journal, July, 1967, p. 62.

⁴ Morgan, The California Syndrome, p. 78.

⁵ "A State of Excitement," p. 65.

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In fact, four Western metropolitan areas (San Francisco-Oakland, Los Angeles-Long Beach, Seattle, and Sacramento) have ranked consistently (after St. Petersburg-Tampa) as the highest four cities of more than 500,000 in suicide rate.¹

Remi Nadeau sums up the import of these statistics in these words:

The world is bound to be disappointing if one expects too much of it. But still more devastating is the obvious challenge in these figures to the "fun" philosophy. What Lin Yutang calls "the satisfaction of wants" may not, after all, be the essence of happiness. In the end, the Californian, no less than other people, hungers first of all for meaning in his life. . . . Suicide and alcoholism--two diverse escapes from the realities of life--may well have something to do with the Californian's self-orientation.²

In addition to the foregoing problems of long standing, California has some new challenges that, having come to the forefront in recent years, are assuming important proportions. One is that of racial unrest. Before the Watts riots of 1965, most Westerners had blithely considered the region to be free of serious racial friction. This was a pleasant illusion. Until World War II, Negroes did not constitute a sizable minority in the West; before that time, racial prejudice had been directed against Orientals and Mexicans. But during 1950-60, California showed a gain in Negro population second only to New York state; one of every four blacks who left the South in those years went to California, where it was felt there would be less overt discrimination and more job opportunities.³ In that decade,

¹ Morgan, Pacific States, p. 85.

² Nadeau, The New Society, p. 251.

³ Morgan, Pacific States, p. 86.

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California's Negro populace grew by ninety-one percent, while its overall population increased by only forty-eight percent.¹

At the time of the Watts riot, some two thousand Negroes were arriving in the Los Angeles area each month, half of them crowding into the black ghetto until it reached the point of human saturation.² Most of the new arrivals were poorly schooled and lacked job training. Unemployment reached thirty percent; some sixty percent of the people were on welfare, and the crime rate became the highest in the city.³ While on the surface, this Negro community had seemed an unlikely place for violence to break out--its lawns, trees, rows of single-family homes made it far superior to Harlem--the tragic disparity between the Negroes' hopes and the reality they found helped fuel the riot that took at least thirty-four lives, injured over one thousand, destroyed \$40 million worth of property in a burned-over area of one square mile, and led to nearly thirty-five hundred arrests.⁴

Once the many do well, the few can't be suppressed. "The will-o-the-wisp--Californianism-- . . . fuels the rage of the blacks and the Chicanos⁵ and the newly militant Chinese, who are all the more conscious than minorities anywhere else of deprivation in the midst of fantastic plenty.⁶

¹ Rolle, California: A History, p. 675.

² Roske, Everyman's Eden, p. 572.

³ Morgan, Pacific States, p. 86 and "In Burned-Out Watts: It's Now, Baby," Look, June 28, 1966, p. 94.

⁴ Cohen and Murphy, Burn, Baby, Burn!, p. 317-18.

⁵ This is the tougher name recently adopted by the two million Mexicans in Southern California who are organizing for political action.

⁶ "A State of Excitement," p. 63.

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 2. Morgan, The
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Another problem that has seemed most intense in California but is now assuming national proportions is that of pollution and the conservation of the environment. While the "smog" of Los Angeles has long been the butt of jokes in the rest of the country, it is far from that to the residents of that city or of San Francisco, San Diego, and even Palm Springs, which now share the air-pollution problem.¹ But there are many other worrisome problems of this nature: the fact that three hundred to four hundred acres of California land are going under the blade each day to urbanization or freeway development;² the disposal of accumulated wastes (an estimated fifty thousand tons--over five pounds per person--of solid trash accumulates in California daily);³ the felling of the fabulous redwoods by lumbering interests; the spoiling of beaches and destruction of wildlife by the tides of raw petroleum from off-shore oil wells around Santa Barbara--all are arousing intense public concern.

From Lake Tahoe to San Francisco and from Eureka to San Diego, people are seeing the Good Life fading fast under oozing oil slicks, tangled freeways and stifling layers of smog. The reaction is short of panic, but not much. Considering the popular outcry, it seems likely that California will take radical action while the people of the East remain content to muddle along. California today is down and out, but tomorrow it may well show the rest of the nation how to clean up its air, land and water,⁴

Student dissent is yet another problem that, from an inception in California, has burgeoned nationally. California youth are at the forefront

¹ "A State of Excitement," p. 63.

² Morgan, The California Syndrome, p. 311.

³ Hartman, California and Man, p. 40.

⁴ John S. Carroll, "Reveille Out West," The New Republic, March 7, 1970, p. 13.

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of national teenage emancipation because of their generally high incomes, their numerous autos, and their widespread rebellion against home and family ties.¹ In 1964, when the Free Speech movement erupted on the University of California campus at Berkeley, the name "Berkeley" became a synonym for student revolt. The continued student malaise was fed by stalemates encountered in both the civil rights struggle and the Vietnam war. At Berkeley, demonstrations were held against campus representatives from napalm-producing firms and the burning of draft cards was initiated. Students wished to expand radically the role they played in collegiate government; they were impatient with the depersonalization of academic life.²

On the other hand, public distrust of the state university reached new heights, as many Californians began asking hard questions: Why pay for classrooms that are going to be wantonly burned? Why support the liberalism that attracts eminent scholars if it also spawns student revolutionaries? In the minds of many erstwhile campus boosters, the innocent equation that education equals the good life became suspect.³ This increasing town-gown rift has had political repercussions that are now being seen on a national scale.

Indeed, the manner in which events in California often foreshadow the future of the nation has been the subject of comment by many observers of that state. Phrases such as "a window into the future," "an Early Warning System for the rest of the country," "the national hot-bed and testing

¹ Morgan, Pacific States, p. 90.

² Rolle, California: A History, p. 680.

³ "The Governor v. the University," p. 69.

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ground," "a microcosm of America, good and bad," "the minutes of the next meeting," "the cutting edge of America," "the prototype for the rest of the nation," are used freely by writers describing the Golden State. Fifty years ago, the prescient Farnsworth Crowder wrote:

Here American institutions sharpen into focus so startling as to give the effect, sometimes of caricature Here American scholarship and research are at their best; American cults and quasi-religions are at their shallow and shabby worst; here are America's indignant soap-boxers and pamphleteers, bigots surrendered to some over-simplified ideal, its scared reactionaries and its grim stand-patters; its baronial aristocracy, its patient poor, its sober, good-natured middle class; its promoters, racketeers, opportunists and politicians; its fagged-out oldsters and its brash, raw youth. . . . What America is, California is, with accents, in italics.¹

"Hardly a major move in our national life has not been foreshadowed in the Far West," editorialized Look magazine in 1966. "Good or bad, hope horror, California goes on leading the way."² And in late 1969, Time magazine summarized,

Most of the trends that recently and radically changed California life are familiar in the other America--though many first came to prominence in California. They include the hippie movement, the pop-drug culture, widespread sexual permissiveness, campus revolt, and, since the Watts explosion in 1965, more virulent ghetto riots. They also include, in reaction to much of this, a political swing to the right. Not to mention pollution of all kinds and the resulting concern for salvaging the threatened environment.³

The feeling that California is "where the future will be made"

¹ Quoted in Cohen and Murphy, Burn, Baby, Burn!, p. 15.

² George B. Leonard, "California: A New Game With New Rules," Look, June 28, 1966, p. 32.

³ "A State of Excitement," p. 63.

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² Ibid., p. 64

permeates much of the writing about that state. "Here everything is in the future tense--very tense," stated Time magazine. "California is billed as a now scene. But the fact is, everyone living here has one foot in now and another in tomorrow. Here, you get the feeling, is the authentic international dateline."¹

Some of the experimental programs being developed in California are: "think tanks" such as that at the Rand Corp. at Santa Monica, whose staffers tackle "with extraordinary skill and hubris . . . virtually every problem in America" and which have attracted an intellectual elite to California in such numbers that the San Francisco-Los Angeles university axis has become "an intellectual flyway";² the Esalen Institute at Big Sur Hot Springs, where a growing company of scientists, educators and religious leaders are studying the human potential; the Western Behavioral Sciences Institute in La Jolla, Calif., which is studying methods of improving human relations; the Space Biology Laboratory of the Brain Research Institute at U.C.L.A.; Synanon, an entirely different method of dealing with drug addiction, which originated at Santa Monica and now is being followed in Synanon Houses in several other major cities; innovations in programmed reading which could make genius-level learning ridiculously easy; experiments in using systems analysis to reshape the welfare state; Credit Data Corp., a proposed universal credit watcher; a state-wide version of the Federal Budget Bureau's recommendation for a National Data Center - a data-bank where all California's records on the various social services will be computerized by 1973; and the

¹ "A State of Excitement," p. 63.

² Ibid., p. 64.

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deliberate programming of defense and space agency research findings into the peace economy by both business and government.¹

Thus, the future looks very bright for California--unless, as the senior editor of Look magazine put it, "they lose their cool now that they've run clean off history's road map."² Californians are rambunctious, impetuous, incurably optimistic; they have "that unblinking confidence in progress that was once possessed by all Americans" and they "operate on an almost arrogant principle that they are doing things better than their parents did and better than people are doing them elsewhere, and that they will be doing them still better tomorrow."³

In a state of extremes, superlatives, and near miracles, they are often spurred to gimmick solutions for their problems.

California itself, as a lure to the dissatisfied of other states, is a gimmick. Many Americans consider California the easy answer to their problems. Are they in ill health? They come to California. Is their marriage in trouble? A change of environment, a new start in California.

As citizens, they tend to apply the same technique to the business of the state. They do not regard society as a group career, requiring continual attention. They tend to believe they can do as they please, on their own, and when public problems arise they can solve them on the spur of the moment with a gimmick.⁴

¹"The Turned-On People," Look, June 28, 1966, pp. 33-41 passim; also "Personal Privacy v. the Print-Out," Time, February 16, 1970, p. 38.

²T. George Harris, "California, The First Mass Aristocracy Anytime, Anywhere," Look, June 28, 1966, p. 42.

³Nadeau, The New Society, p. 290.

⁴Ibid., p. 6.

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In the early years of this century, Lord James Bryce, the great English jurist and student of American life, observed that Californians were "impatient . . . for the slow approach of the millennium" and were "ready to try instant, if perilous, remedies for a present evil."¹ If this California genius for improvisation can rise above the expedientism which often solves problems as they come only to add to the difficulty of the next dilemma, and can become true social creativity, with the comprehension, organization, and planning that is implied, then Californians will have moved from frontier conditions into urban grandeur. Then "a new faith in their future may help (them) to build more than plastic cities pockmarked by ugliness, crowding, and the blight of impersonality. At that point material boosterism will have given way to the confidence of solid achievement. Beauty lost will have become beauty won."²

With amazing foresight, Lord Bryce suggested the human problems involved in the material expansion of the Golden State in an address to an assembly at Berkeley in 1909. He asked:

What will happen when California is filled by fifty millions of people and its valuation is five times what it is now, and the wealth will be so great that you will find it difficult to know what to do with it? The day will, after all, have only twenty-four hours. Each man will have only one mouth, one pair of ears, and one pair of eyes. There will be more people--as many, perhaps, as the country can support--and the real question will be not about making more wealth or having more people, but whether the people will then be happier or better.³

And that, of course, is the real question, not only for California, but for the rest of the nation as well.

¹ Quoted in Carey McWilliams, The Great Exception, p. 87.

² Rolle, California: A History, p. 685.

³ Morgan, The California Syndrome, p. 307.

"A GOOD PSYCHOLOGY"
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CHAPTER V

"A GOOD PSYCHOLOGY AND A GOOD RELIGION ARE ONE": A STUDY OF ARTHUR BIETZ'S FUSION OF RELIGION AND PSYCHOLOGY¹

Outline

- I. "A good psychology and a good religion are one and the same thing."
 - A. Religion as a relationship concept is the most therapeutic experience possible to man; but religion as a so-called education in inhibitions is a frightful producer of emotional problems and personality ailments.
 - B. One of Dr. Bietz's graduate professors stated that psychology is a discipline that dwells on mercy and forgiveness, while religion concentrates on right and wrong. Bietz thinks both disciplines should have both concepts built in. Psychology must have morals and ethics, and religion must put the person and his relationship to life and other persons above moral abstractions.
 - C. Bietz contends that truth is of one piece, and neither science nor religion has a monopoly on truth. The two should be fused at the point of truth and relevance.
- II. There should be a goal or purpose in life which embraces love of God and discovery of one's identity as a human being.
 - A. To "love God with all you have, and your neighbor as yourself."
 1. How to know and love God.
 - a. God is a Person who has provided ourselves, others and all in our environment for our enrichment (which enrichment is His glory.) We may know Him by knowing these evidences, including the Bible.

¹

The material covered in this chapter does not purport to be an exhaustive treatment of Arthur Bietz's theological or psychological beliefs or understandings. It is an outlined treatment of his teachings as inferred from a detailed study of the oral discourses listed in the bibliography, with special interest in those areas of thought that appear to present his fusion of the disciplines of psychology and religion.

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- b. Man, made as the "image of God," with the godlike ability to communicate, is a dwelling place for this Creator God; and man may commune with God within himself.
 - c. Man's first order of business is to discover his own identity as a unique son of God (humanness); and learning to appreciate his true status, man is able to gain self-worth.
- 2. Loving his neighbor as himself.

Once he has discovered his own worth and that he was designed by the Creator for loving relationships with others, man's love for his neighbor can flow from this position of self-worth.
- 3. What happens in the process?

Man comes into his own, takes over the reins of his life. Within loving relationships, man is called upon to grow; and this growth process is designed to be a continual, open-ended one, for man's goal is not a destination but a direction.
- 4. Results
 - a. Happiness is the hoped-for end product here and in the hereafter.
 - b. Eternity - man alone among the creatures of earth can comprehend the concepts of death and eternity. The promise of eternity is a continued quest, in a real-life situation, for becoming what we were intended to be inherently.
- B. The goal of life in the Bietz psychological context is to discover one's identity as a human being (his uniqueness as a human being and his potential self-worth) and to progress in a continual movement toward self-realization (as represented by wholeness and by the inevitable quality of happiness).
 - 1. Identity: Man is the highest of the creatures on earth and his qualities or capacities above that of other creatures constitute his humanness. Each person must identify his uniqueness as a human.
 - a. Humanness has to do with:
 - 1. Man's ability to think abstractly and to communicate by symbols.
 - 2. Man's ability for self-examination or to look within himself and become aware of what is happening, has happened, and what he plans shall happen.
 - 3. Man's ability to make choices regarding thoughts, plans, actions, reactions, responses in a meaningful way if he will.

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4. Man's ability for interpersonal relations through communication.
 5. Man's ability to tap a source of intelligence within himself that is obviously greater than himself, which may be discovered as he discovers his own inner self. This intelligence not only governs the involuntary processes of the life, but it is an integrating and organizing source of intelligence which every person may tap if he is willing to become aware of it and give heed to its direction.
- b. Self-worth is that which results from the recognition of one's own tremendous potential and capacity for meaningful, purposeful, rewarding living.
2. Self-realization, or becoming what one was inherently intended to be, includes:
 - a. Wholeness: Becoming or functioning as a whole or integrated person is necessary for self-realization. Wholeness indicates balance or harmony in the life where all that is learned is organized and integrated to benefit the whole; whereas without this concerted effort by oneself to treat every part of the life in relation to every other part, man tends to fragment; i.e., one part is emphasized to the detriment of other parts of the life. Fragmentation is responsible for many personality ailments.
 - b. Happiness: A product of moving toward self-realization as a whole person. This denotes a state of balance and harmony in the life, a relaxed dynamic tension where all of the energies of the life are available to be directed creatively in some desired activity.

III. Man is primarily a social creature made for relationships with God, himself, other persons, other living things, and inanimate objects. This need and potential for relationships, or humanness, is inherent in man; but it must be shared with him and developed by others in the early life of the individual, and as he matures, choice and responsibility are to be assumed by the individual. These provide for the establishment and continuance of relationships.

- A. Man's genetic endowment and personal circumstances are unique.
- B. Man's environmental conditioning begins at conception and his brain (the whole body and person) is programmed by the significant persons in his life during the prenatal, infantile, and childhood periods; and the individual has little if any knowledge of or responsibility for this that has been built in during this pre-conscious stage of his life.

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- C. The metamorphosis from the pre-conscious to the conscious (or self-conscious) state is the design for humanness, which is not achieved or begun until sometime around fourteen years of age when the normal person can become aware of his ability to assume responsibility for his life and choices in using his kingly power of reason.

- 1. Freedom comes to man as he begins to make his own choices.
- 2. Responsibility is implicit in man's ability to choose.

- IV. Man's growth (his becoming, his self-realization) are achieved by his learning (and unlearning), remembering, and communicating, and by productiveness or usefulness.

- A. Learning (and unlearning), remembering, and communicating embody two factors:

- 1. The positive and essential:
 - a. Openness
 - b. Awareness
 - c. Integrity (being in touch with reality)
 - d. Inquiring spirit (curiosity)
 - Questing - questioning - discussion - weighing alternatives
 - e. Happiness
 - f. Interest in and good will toward another (or others) and a willingness to communicate personally.
- 2. The negative:
 - a. Pain caused by fear, anxiety, guilt, and physical discomfort (which tends to produce hostility and aggression)
 - b. Inhibitions and repressions (induced by pain factors), which create blind spots where information (memory) is unavailable; which are the basis for a breakdown in learning and communication.
 - c. Blind adherence to any structure of ideas or authoritarian rule (rigidity).

- B. Productiveness or usefulness, which is needed if the life is to be meaningful or rewarding and which as much as possible should consist of creative productiveness to give expression to the freedom for which man is designed.

- V. Some areas of life and conduct with related problems and needs of the people in his audiences to which Bietz addresses himself in his speaking.

- A. What is right? What is wrong?
- B. What to do with misery
- C. The problem of loneliness
- D. Property rights
- E. Duty versus desire

- F. War
 - G. Marriage and the
 - H. Sex
 - I. Restless youth
 - J. The use of drugs
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- I. Restless youth
- J. The use of drugs
- K. Racial unrest and social reform
- L. Group identity

CHAPTER V

Text

- I. "A good psychology and a good religion are one and the same thing."

As a very successful young minister, Arthur Bietz attracted many people to him in search of solutions to their real-life problems. With his genuine interest in people and their problems, he greatly desired to find answers to their questions and fulfillment for their needs. He has always read widely in search of information; and while located in Berkeley, California, he took advantage of the opportunity to audit classes in the Pacific School of Religion. He stated in an interview,

I developed rather early in my ministry a sort of clinical concept--the idea that unless religion could be applied to the actual life situations, we were accomplishing very little. I concluded that an abstract theory unrelated to real-life problems and needs was relatively worthless.¹

At the age of twenty-nine he transferred to Los Angeles as pastor of the White Memorial Church and chairman of the Department of Applied Christianity at the Loma Linda University School of Medicine. He immediately

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Interview #1.

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enrolled in the University of Southern California. He explained in an interview,

I started my work at the university with a double major in psychology and religion, trying to bring psychology into some kind of fusion, so that the two disciplines would be understood as contributing to the same thing. . . . I took this double major, for I was planning to bring these two fields together and was perhaps one of the first men to be a full psychologist as well as having a professional background in religion. I took all of the doctoral examinations in the field of psychology as well as in the field of religion.¹

In discussing the fact that religion and psychology are dealing with very much the same areas of human life and conduct, Bietz expressed his conviction that these two have to be brought together at some point of human relevance. He said, "They can't be things in themselves; and so I tried to become the person that embodied those particular viewpoints."² That is, he attempted to become a person who represents the fusion of the two disciplines of religion and psychology.

In one of his lectures he stated, "A good psychology and a good religion are one and the same thing."³ This was said in the context of "as I have said on a number of occasions," and seems to be a summary statement of his conclusions as the result of his study and experience in these two fields. It must be noted that he said, "A good psychology and a good religion are one and the same thing." This would seem to indicate that in his estimation, not just any philosophy of psychology or any philosophy of

¹ Ibid.

² Interview #1.

³ Lecture, "Look In On Yourself," Whittier, California, September 19, 1966; subsequently referred to as Lecture #32.

religion would fit together in a fusion that would represent one and the same thing. Furthermore, the qualifying adjective "good" would also seem to indicate that, in his estimation, when he has distilled the best from psychology and the best from religion, then it is these two which can be fused into one and the same thing. It is the purpose of this writer to attempt to discover the basic lines of thought or philosophy in psychology and religion that Dr. Bietz has brought together in this fusion, which he apparently considers to consist of the good in psychology and the good in religion.

In one of his lectures he summarized succinctly the areas of human life covered by psychology as follows: "Psychology has to do with human behavior and human welfare. It has to do with a study of human experience and social interaction."¹ Without doubt this was not intended to be a full and complete definition of Arthur Bietz's concept or understanding of the field of psychology, but it does say something of his understanding of the field and does indicate that the areas mentioned are included in his concepts of psychology and in his interests as well. By inference one can say that in the Bietz context, religion also should have to do with human behavior and human welfare, with the study of human experience and social interaction.

"Human behavior" would indicate that Bietz wishes to study what man does. "Human welfare" would be a study of that which is good for man, of that which will allow man to get the best out of life. A "study of human experience" would be a study of how life and the individual's environment

¹ Lecture, "Psychology and Morality," Whittier, California, November 12, 1968; subsequently referred to as Lecture #37.

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"Social interaction" has to do with the personal aspect of relationships, or the study of interpersonal relationships as well as the relationship of the person with animate and inanimate things in the environment.

Religion has a major place in it for the study of God and our relationship to him. In the context that "a good psychology and a good religion are one and the same thing," and since in Bietz's concept of religion a relationship with God should find a place of paramount importance in Bietz's concept of a good psychology, Dr. Bietz does give God a place of prominence in his psychological philosophy, and this will be discussed at length under Section II of the outline.

- A. Religion as a relationship concept is the most therapeutic experience possible to man; but religion as a so-called education in inhibitions is a frightful producer of emotional problems and personality ailments.

In one of his lectures, in response to a question put to him concerning the relationship of religion to certain psychological problems, Dr.

Bietz made the following reply:

A religious outlook on life, if personalized as a relational and relationship interaction, is the most therapeutic experience possible to human beings; but religion as a so-called education in inhibitions can be the most frightful producer of personality ailments and of mental and emotional illness.¹

Here Bietz is giving some definition to a "good" and a "bad" religion. He is saying that the heart of a good religion is that it is personalized

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Lecture #15.

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in terms of relationships, and the ultimate in religion is that which promotes and produces the very best, the most loving, most consistently-growing and longest-lasting relationships possible. Bietz believes that man may have a personal relationship with God himself, with other persons, and with the animate and inanimate objects of the environment. This kind of religious outlook on life Bietz categorizes as the most therapeutic experience possible to human beings. In this he is giving religion a superior status to a psychology that does not have a religious outlook. However, if psychology and religion became perfectly fused or blended, in the Bietz frame of reference it could not then be said that his concept of psychology does not have a religious outlook.

Dr. Bietz goes on to say in the above quotation that religion as a so-called education in inhibitions can be the most frightful producer of personality ailments and of mental and emotional illness. Assuming that he meant this exactly the way he said it, Bietz thereby indicates that a religion which uses inhibitions to reinforce its concepts and consequently blinds the individual to areas of truth has the potential of being the most frightful producer of personality ailments and of mental and emotional illness. In this, he is giving a "good" religion a superior status to a psychology that does not include a personal relationship with God. Since this aspect of his philosophy will be discussed at length under Section IV-A of the outline, it does not seem appropriate to make further comment upon it here.

- B. One of Dr. Bietz's graduate professors stated that psychology is a discipline that dwells on mercy and forgiveness, while religion concentrates on right and wrong. Bietz thinks both disciplines should have both concepts built in. Psychology must have morals and ethics, and

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This statement of one of his professors represents to Bietz a typical attitude held by psychologists toward psychology and religion. This attitude seems to imply that psychology is accepting of the person as he is; that psychology has mercy and forgiveness to extend to every person; that psychology is never judgmental in respect to some standard of right and wrong; that psychology is attempting to help the person overcome his guilt and frustration and is not trying to tell that person what his right conduct ought to be or to make recommendations to him about the rightness or the wrongness of his behavior.

The more complete statement referred to above is as follows:

I remember when I went to the university it was said again and again by one of my professors that psychiatry and psychology proceed on the basis of mercy and on the basis of love toward persons, whereas there was a moralistic attitude (on the part of the clergyman). In other words, (they say) "You ought to do right, you ought to behave yourself. It makes little difference what you feel or how you feel, this is what you do. You do it, and we don't care much about your feelings and about your emotions. This is right and this is wrong; no questions asked. When you infringe on this, then you take the punishment and that's that. You knew what was right; you did the wrong; here is your punishment."¹

Dr. Bietz has a great deal to say concerning attitudes toward right and wrong. He indicates that when religion becomes a so-called education in inhibitions, this undesirable education almost inevitably involves the teachings concerning right and wrong and the attitudes about these concepts that are held and shared. (This concept will be dealt with somewhat

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Lecture #37.

entirely in Section V-A

Dr. Bietz seems to want to withdraw from the old and ethics in relation to the detailed manner in which he is among those that are in this project. The way in which V of this outline is that Bietz has made it clear that in his redefining morals and ethics, he said:

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In effect, he was influenced by the religious threat of hell or the population now believe in technology, to which incorporate morals and attempts to demonstrate that can be built upon There is no app

extensively in Section V-A of this outline.)

Dr. Bietz seems to be indicating that there are some psychologists who want to withdraw from any appreciable responsibility for teaching morals and ethics in relation to psychology. He dealt with this problem in a detailed manner in a lecture entitled "Psychology and Morality," which is among those that have come under close scrutiny in the research for this project. The writer will deal with this factor in detail in Section V of this outline. For the present it is sufficient to state that Dr. Bietz has made it clear on a number of occasions, both implicitly and explicitly, that in his estimation psychology does have a responsibility for defining morals and ethics. In introducing the lecture referred to above, he said:

My thesis this evening will be that we can build a system of ethics and morals on an empirical base and that this can be built without the threat of hell or perhaps even the reward of heaven. For there are a large number of individuals who don't believe in heaven and a large number who don't believe in hell. So, obviously, what used to work in terms of getting right conduct no longer works.¹

In effect, he was saying that in the past the morals and ethics promoted by the religionists had been in many cases reinforced largely by the threat of hell or the reward of heaven; and since a large proportion of the population now believes in neither heaven nor hell, he holds that psychology, to which many do look for direction, has an obligation to incorporate morals and ethics in its discipline. Bietz believes, and attempts to demonstrate in this lecture, that a system of morals and ethics can be built upon an empirical base in the psychological context.

There is no apparent question with him as to whether or not religion

¹ Lecture #37.

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encompasses morals and ethics; but psychologists have often raised questions about the legalistic, judgmental approach that is sometimes incorporated into interpretations of religion. Arthur Bietz stated in one of his sermons:

I would like to say today that the life and dignity of human beings is infinitely precious; it has a magnificent grandeur; and a human being is worth a thousandfold more than all moral abstractions put together in one heap. The individual who would choose the moral abstraction for the death of the human being is denying the fundamental basis of all ethics and all Christian morality.¹

In effect, Bietz is saying that he prefers to call problems concerning morality not moral problems but human problems. He says that the problem is not basically what's going to happen to the moral standards, but rather what is going to happen to the people involved, and that our principal interest should be in the person rather than in the moral standard, for moral standards are an imperfect, limited interpretation of what ought or might be done in a given circumstance. He indicates that the interpretation represented in the verbalized moral abstraction could never be as important or as valuable as the person whose life or future well-being might be at stake. This concept will be discussed further under Section V of this outline.

Bietz would put the individual person with his infinite worth at the top of the hierarchy of values; then morals and values become necessary in order to protect the individual's position in this hierarchy and to help the individual develop and fulfill his divinely-provided human potential.

This line of thinking the writer has found to be incorporated in both Bietz's lecturing and preaching.

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On more than one occasion, Dr. Bietz has stated in private conversations with the writer, "I hold the position that truth is of one piece." By this he is saying that in his estimation there is no such thing as Christian truth and secular truth. He reasons that since the God whom he knows and accepts is the great Creator God who has made all things and is the Author of all truth and of all of the laws of the universe by which the universe operates, then truth, in whatever form it may take, is truth. It is not partly from God and partly from some other source. In discussing a reference made to a "Christian psychology," Bietz stated in an interview:

I don't think there is such a thing as a Christian psychology. There is a science of psychology, but I don't think there is a Christian (psychology any more than there is a Christian) mathematics or a Christian biology. I think there is biology; and I think there is scientific study of human nature; and I think that there are Christians who are psychologists and biologists and mathematicians; but I don't think there is such a thing as a Christian psychology and a secular psychology.¹

He seems to be saying that whether it be a scientist or a religionist who is seeking for truth, he is seeking it in the same universe which is made by the same God and governed by the same laws that have been provided by the same God; and that, in his estimation, truth which is discovered by either cannot be dichotomized into secular truth versus sacred truth.

- II. There should be a goal or purpose in life which embraces a love of God and discovery of one's identity as a human being.

¹ Interview #1.

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Section II is a discussion of Bietz's concepts of a goal or purpose in life which appears to be the basis or foundation of his philosophy of life. Part A is an approach that has been inferred from his preaching and discussion of religious topics, and describes the goal of life as he has expressed it in religious terminology. Part B is a discussion of the very same goal as Bietz as described it in psychological context. It is the thesis of the writer that Bietz's basic message is the same in both his lecturing and his preaching. This is not intended to imply that Dr. Bietz does not speak more of basic religious themes such as God and the Bible and eternity in a church setting, nor that he does not speak more of the experimental and scientific details of psychology in his lecturing; but it does mean to imply that his basic message in both his preaching and lecturing is consistent and that what he says in each setting is greatly affected by his background and experience and understanding of the other discipline. For example, references to life after death are seldom if ever mentioned in his lecturing, since he obviously feels that those who want to hear him speak on this kind of topic should hear him while speaking as a minister of religion.

A. To "love God with all you have and your neighbor as yourself."

While Jesus was teaching a group of people, a lawyer, who was a Pharisee, asked Jesus a question in an attempt to confuse and entangle him in his own argument. He said, "Teacher, which is the great commandment in the law?" And Jesus said to him,

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your

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In other words, Jesus is saying that these two commandments, teachings that we should love God with all we have and our neighbor as ourself, are basic to all that the prophets and the laws of the Bible have said prior to the time that Jesus spoke these words, and they also summarize what he is teaching and demonstrating to them. Dr. Bietz has often used portions of these texts as foundational undergirdings for what he believes and teaches concerning the goals and purposes in life. For instance, he said in a sermon,

"Love your neighbor as yourself" constitutes the basis of all morality and all ethical procedure. Freedom and morality have to do primarily with the value and the dignity of human life.²

It may be noted from this statement that Bietz believes that implicit in the command, "Love your neighbor as yourself," is the assumption that in order to love oneself, one must discover his own intrinsic worth or value, the dignity of his own life; and from this position of worth or recognition of his own worth, he can then appreciate the worth, and the friendship, and the value of his neighbor. Implicit also is the fact that one is able to recognize his own worth and value as he learns to know and love God who created him in the first place and who invested in him life, with its inestimable worth or value inherent in it.

1. How to know and love God.

The writer has observed that this question is one of the most frequently asked and most perplexing questions that come to a minister. It

¹ Matthew 22:36-40, (RSV).

² Sermon #19.

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is very easy to give a vague and mystical answer; but Dr. Bietz consistently attempts to give logical, concrete, and practical answers to the questions put to him. The writer was impressed with the straightforward answer which he gave concerning this question.

- a. God is a Person who has provided ourselves, others, and all in our environment for our enrichment (which enrichment is his glory). We may know him by knowing these evidences, including the Bible.

Bietz places great stress upon the person of God. He indicates that our relationship with God should be a personal one and, consequently, the relationship that we have with anything in the environment about us should be a personalized relationship, whether the object be animate or inanimate. The writer asked Dr. Bietz how he believed an individual could get to know and love God. He replied:

The relationship with God as I see it is precisely this: Interaction with the milieu or the persons and the environment which God has provided for me, and the recognition and acknowledgment that this is all from God and it is all provided for me, for my enrichment; and his glory is my enrichment with what he has provided for me.¹

This explanation is premised upon the assumption that a person believes in a God who has created all things. In Bietz's theological context he may make this assumption, because he believes that God was instrumental in bringing the Bible into existence and he accepts the fact of a loving Creator God as revealed in the Bible. But he believes that we learn about God by getting to know the things that he has made through an "interaction with the milieu or the persons and the environment which God has provided

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Interview #3.

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for (us)." We may know God by knowing the things that he has made, providing we are able to recognize and acknowledge that all of the creation about us is from God and is provided for us, for our enrichment. This premise he infers from the Biblical account, which in itself is a part of what God has provided for our study.

- b. Man, made as the "image of God," with the God-like ability to communicate, is a dwelling place for this Creator God; and man may commune with God within himself.

Bietz's thesis is that love is a product of communication, and that man's ability to communicate is perhaps his highest ability or one of his most God-like qualities. This ability to communicate he would consider as one of the chief evidences of the "image of God"¹ in man.

If we get to know God by knowing all that we are able to know in the environment which he has provided, then we may learn to love him by learning to love those things that he has provided while recognizing that he has provided them for us in order that we may love them.

Bietz has consistently equated love with successful communication.

For instance:

The psychologically healthy person knows full well that love is the end product of good communication You can generally equate love with the capacity for good communication.²

Love is the capacity to have some regard for the communication process. . . . If you want to love, you must understand the other person; but to do

¹ This phrase is taken from Genesis 1:27 (RSV): "So God created man in his own image, and in the image of God he created him; male and female he created them."

² Lecture #30.

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this you must know something of the art of communication.¹

Comfort is the joy you feel when you are successfully in communication with another. If you don't feel love any more for a person, then perhaps you ought to forget love and start communicating.²

It is a self-evident fact that the greatest of relationships that one can have is with another person who has an ability as high as, or higher than, one's own to respond in love. Bietz is saying that we learn to know God by knowing the people and the things that he has made which are all about us; and that we learn to love him by interacting with these and by experiencing the comfort, or the love, that comes from this successful communication.

As a further step, man may not only get to know and to love the other persons and objects in his environment, but having achieved this ability to communicate, to interact on a personal basis, may then enjoy communion with God (or, in a psychological context, with the intelligence of the universe) within himself. The Bible often speaks of the Spirit of God or of Christ who dwells within man. Bietz believes that God does speak to man through "the still small voice"³ and that man may tap this great source of intelligence if he will. This concept will be discussed in its psychological context in Part B of this section.

¹
Ibid.

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Lecture, "Learning About the Human Brain," Whittier, California, May 20, 1968; subsequently referred to as Lecture #26.

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- c. Man's first order of business is to discover his own identity as a unique son of God (human-ness). Learning to appreciate his true status, man is able to gain self-worth.

Man's survival depends upon other human beings sharing their love and developed selves with him during his early infancy and childhood. Dr. Bietz says:

Without help from genuine human beings, we cannot achieve the human experience. If children were isolated from their parents, were locked up in a room and simply given the necessary food and drink, they would never become human. They would be incapable of responding and surely not able to love.¹

He has also expressed the thought, "Nobody can love unless he first feels himself loved."²

Love is first a gift from some other loving person. Love is awakened when the individual feels that another person appreciates and values him. This is the beginning of the individual's discovery of his own identity. A parent or some other significant person may teach him that he is a child of God; that he is the image of God; that he is not only able to receive love but to love in return through his ability to participate in the communication process.

A person may discover his uniqueness as a son of God through discovering that he has different talents and characteristics from those of any other person. Dr. Bietz has said many times that it is in this concept of being valued and appreciated and loved by God-fearing parents that the child may begin to learn his own true status, his incalculable worth,

¹ Sermon #6.

² Arthur L. Bietz, When God Met Man (Mountain View, California: Pacific Press Publ. Assn., 1966), p. 52.

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and his uniqueness as a child of God. This concept of self-worth is to be ever growing and expanding. It is this self-worth that makes it possible for man to know and love God and all that he has provided for man to love.

2. Loving his neighbor as himself. Once he has discovered his own worth and that he was designed by the Creator for loving relationships with others, man's love for his neighbor can then flow from this position of self-worth.

Christ's instruction to love one's neighbor as one's self, Bietz says, is a clear indication that before a person can love another, he must learn to love himself first. The person must first learn to receive love, to receive the valuation, the appreciation, that others place upon his life. This in essence is a matter of discovering one's own identity, one's own uniqueness; and these, if discovered and accepted, will build a foundation of safety, security, and confidence for the person himself.

Bietz stated this as follows:

Your first obligation is to yourself. You've been told time and time again, perhaps, that your first obligation is to others. No; first you become strong and then you may take care of others. Don't try to take care of others if you are as weak as the next person. Now that supports the old adage which we've had from Biblical times which says in effect, "Don't you go running to help a blind person if you're blind. First go to the optometrist and get some glasses, else you and the one you're trying to help will both end up in the ditch."¹ That means, essentially, don't try to help others until you have been reasonably fulfilled yourself.²

¹ The reference is to Matthew 15:41 (RSV): "If a blind man leads a blind man, both will fall into a pit."

² Lecture, "Four Ventures of Your Self," Whittier, California, September 25, 1967; subsequently referred to as Lecture #11.

As alluded to in the above quotation, there are many Christians who feel that their first interest ought to be in other persons; and they look down upon the idea of thinking well of themselves. Bietz repeatedly indicates that, in his estimation, this is not what Christ intended and it cannot be in harmony with the clear statement of Jesus, "Love your neighbor as you love yourself." For, as was stated earlier, he believes that "'Love your neighbor as yourself' constitutes the basis of all morality and all ethical procedure."¹

Bietz concludes that when Christ summed up the message of the Bible in the two commandments which ask man to love God with all that he has and his neighbor as himself, in effect Christ was saying that man was made for loving relationships; and that this whole process of love begins by some human being loving another individual first, the person being loved accepting that love and the appreciation and value that this love places upon himself; then, having learned to love, appreciate, and value himself, he gains the capacity to love and thus may learn to love others and God. And so the cycle continues.

3. What happens in the process?

Man comes into his own, takes over the reins of his life. Within loving relationships, man is called upon to grow; and this growth process is designed to be a continual open-ended one, for man's goal is not a destination but a direction.

One of Bietz's most fundamental beliefs is that God created man to be a dynamic, growing organism; and that this growth is the result of the individual's choosing to cooperate with the plans and the laws at work in

¹ Sermon #19.

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the environment, with the potential inherent within himself, and with the peculiar circumstances surrounding his life. Bietz emphasizes over and over that man is made for freedom and that God has made this freedom available to man on the basis of his assumption of the responsibility for his choices. This freedom is pointed up in the Scriptural text, John 8:31: "Jesus then said to the Jews who had believed in him, 'If ye continue in my word, ye are truly my disciples and ye will know the truth and the truth will make you free.'" (Freedom, responsibility, and choice will be discussed in detail in Section III.)

One of Bietz's favorite texts in support of his concept of the Christian's growth process is, "Whoever believes in me, streams of living water will pour out from his heart."¹ In commenting upon this text, he said:

These are words which speak of life at its best; a life which is filled with radiance, with joy; a life which is deeply moving and highly rewarding. It is, in essence, a perpetual fountain, a flowing river with inexhaustible properties of constant self-renewal. . . . Now our Lord speaks of your life and mine as being streams of living water. That is God's desire for us. Water that is clear, water that is fresh, and water that flows. It is a picture of life reaching its highest potential and it is a picture of fulfillment. It is, in effect, our smallness growing into ever-greater largeness. It is our mediocrity issuing forth in greater nobility. Yes, it is a picture of Christians as persons, being at their best.²

Here Bietz is equating growth with being and becoming -- that is,

¹ John 7:38, Good News for Modern Man. (New York: American Bible Society, 1966.)

² Sermon, "Achieving Human Potential," televised on KNBC, Channel 4, Glendale, California, June 1, 1969; subsequently referred to as Sermon #1.

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being what you are genuinely, authentically. Having discovered his identity, his talents, his interests, his circumstances in life, one lives in harmony with what he has discovered and then begins moving toward what he may become. In the quotation above, Bietz compares the process to "a picture of life reaching its highest potential; a picture of fulfillment; a picture of the person's smallness growing into ever-greater largeness and his mediocrity moving toward nobility." He is saying that the goal of the Christian is a matter of being his best while he is moving toward becoming what he may become in potential.

Bietz equates the greatest rewards of life with this growing process. He says:

There is nothing more thrilling, nothing more joyful, than a living, moving, growing, developing experience; and conversely, there is nothing so stultifying, so killing, so depressing, so negating, as that which is static and refuses new understanding and new experiences which outmarch the former experiences.¹

The positive aspects of Bietz's philosophy -- optimism, joy, enthusiasm, hope -- are associated with growth; they are a result of growth; they are the culture in which growth takes place. They are inseparably linked together.

In the analogy of the stream, Bietz says that the person's own stream of life must be flowing, churning, moving, purifying itself, expending power. The alternative is stagnation:

Someone has said, "You often know where you are going, but you should never, never really think that you have fully arrived." And I think the

¹ Sermon, "Life as Process," Glendale, California, February 22, 1969; subsequently referred to as Sermon #12.

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Christian experience may well be something like riding a bicycle. You'd better keep peddling or your bicycle will fall.¹

In a sermon entitled "Life as Process" he referred to a scientific study of the brain processes in rodents which he applies to the growth process in human beings.

There are some fascinating experiments which are at the present time being done with respect to the development of brains in lower animals. It has been found, for instance, that if the environment is deeply enriched and there are many toys and there is a lot of activity and newness in the life of these little rodents, their brains will develop and the circulation of the blood will be enhanced. There will actually be an increase in the volume of their brains and a tremendous capacity, greater than usual, for them to solve new problems.

On the other hand, the brains of those little rodents who have a very deprived environment, whose environment is very dull and offers very little activity and no challenges will actually deteriorate. Certainly the God of Heaven wouldn't wish our brains to remain in a deteriorated state because of the stale intellectual climate in which we live. No; God wants us to reach out and to reach forth to truth that is relevant and truth that is meaningful and worthwhile in terms of human experience.²

The following reveals yet another facet of Bietz's attitude toward growth in the individual and shows the application of his tremendous interest and background in the social and physical sciences.

And so life is a process; life is a flame. It is not a stone. Life is a chemical process. It is an electro-chemical interaction. It is a living, flowing current, and thought is not something static; it is something that is happening now as

¹ Sermon #12.

² Ibid.

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I'm speaking to you. There is an electrical chemical process in action as you listen. As you are now thinking there is a process that is going on within you; a flame, as it were, which absorbs and reaches out toward the living God. And the Scriptures speak of God as a consuming, living fire. And so the Christian life is to be dynamic; it is to be progressive; it is to be onward-moving. It is never static. The goal is always beyond us. There are new discoveries that are always ahead; new frontiers always inviting us and beckoning us on.¹

A quotation that seems to summarize Bietz's thinking regarding that all-important growth process that must be taking place in the life of a Christian is as follows:

"I follow after," said Paul. "I reach forward toward the prize of the high calling in Christ Jesus" for the friendship which is ever new; and I think, if there is one thing that the lessons of science have taught us, with which we should have been impressed, it is that we can't learn everything. The more the mysteries of life are opened to view, the more we realize that there are still more mysteries to be solved; and the more we experience of God, the more there is to experience. The more we are thrilled with the presence and the dynamism of God, the more there is to experience and the more our brains comprehend, the better the circulation, the more the manufacture of protein; and perhaps the volume of our brains and the manufacture of protein and the linkage of this to the genetic principle may be such that we shall grow and grow and grow. This is what it means to be a Christian.²

4. Results

- a. Happiness is the hoped-for end product here and in the hereafter.

¹ Sermon #12.

² Ibid.

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In one of his lectures, Bietz defined what he feels to be the basis of the religious ideal.

Life was intended for happiness and we cannot have it any other way. It's written within our nature. And our religion is based on the idea that you are a happier person if you achieve the religious ideal. And so the Beatitudes¹ are what we call, "Happy are those who do this," and "Happy are those who do that," and "Happy are these," and "Blessed are those," -- in other words, it's an appeal to an inner harmony and happiness that is meant for human beings.²

In the above quotation, Bietz states explicitly that happiness is that for which life was intended; or, to put it a little differently, when a person becomes what he was intended to be, he is happy. One of his favorite views of the human organism is that of an energy-producing system. And one of his descriptions of happiness is the state of the organism when the energies of the life are flowing freely and unobstructedly in some desired and chosen activity. The following quotation involves both of these concepts:

If you want to release your energy and want to become the person that God intended you to be, you must have a good mental image of yourself. You see, we do not know ourselves directly; we know ourselves only from the good or bad images which we have imprinted upon our mind and our brain. So, change your mental image. Let your mental image be one of dignity; let it be one of worth. Whenever Jesus talked with human beings when he was here on earth, he made people feel great; and it has been said, When you meet a great person, you feel great. When you meet a small person, you always feel small. But God has

¹ Matthew 5:3-12.

² Lecture, "Are You Having a Ball?" Whittier, California, October 3, 1966; subsequently referred to as Lecture #1.

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The above quotation is certainly an example of the way Bietz's training and experience as a clinical psychologist show up in his preaching. He translates the Christian's objectives of happiness and hope and growth into concepts of the release of the energies of the organism, of having a good mental image of oneself, of self-worth and dignity, and the often-used analogy among psychologists, "having mental pictures of success."

- b. Eternity - man alone among the creatures of earth can comprehend the concepts of death and eternity. The promise of eternity is a continued quest, in a real-life situation, for becoming what we were intended to be inherently.

For Bietz the goal of life is to be continually moving toward that which we were intended to be and which we are in potential. He is not one who believes in focusing the center of interest on the hereafter. This should not imply that he does not keep the hereafter in view in his thinking and in his presentations; but for him the hereafter is a continuation of the process begun in this life of becoming what God has provided for us in potential.

And so I think the Christian life could be spoken of as that eternal chase; it is that eternal journey; and the paths to the City of God must always be kept open. The Spirit of God and the means of achieving the glories of God can never be captured, can never be confined in words, never be written down in formulas; for the Christian life is a process, it is not something which is processed; it is not something which is ever finished. Even through the ceaseless ages of eternity, we shall "grow up like calves in the stall" as the Scripture

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symbolism puts it.¹ In other words, even on the other side, in the better world, life will be a continual growing, a continual reaching forward.²

Bietz has often implied that the Christian's concept of salvation is one that is too often handled very loosely and with little definite meaning. In one of his sermons he referred to an Old Testament Scripture³ which is believed to refer to salvation. The setting is a time of great danger in the land of Israel; and the text says, "Though Noah, Daniel, and Job, were in it (the land), as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." And Bietz comments,

In other words, to each his own--his own life; and no one can live by proxy. No one can live the life of Noah except Noah, and no one can live the life of Daniel except Daniel, and no one can live the life of Job except Job. Each must have the fulfillment of his own uniqueness, his own potential.⁴

The significant part of the above quotation seems to be in the last sentence. After referring to these great Bible characters who lived their own lives, who were accepted as men who had realized salvation, Bietz said that these men demonstrate that "each must have the fulfillment of his own uniqueness, his own potential." or, he is saying, salvation is the fulfillment of one's uniqueness or his potential; salvation is the movement

¹ Malachi 4:2 (KJV).

² Sermon #12.

³ Ezekiel 14:20 (KJV).

⁴ Sermon, "Do Your Own Thing," Glendale, California, May 24, 1968; subsequently referred to as Sermon #4.

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The following rather typical statement is an example of the way he refers to the resurrection and to eternity but gives the greater emphasis to living in the here and now with the future in view:

The greatest enemy that we face is death; and in the Christian faith we believe that the greatest hope is the resurrection. Why is this so? The answer is, "Because life is the greatest gift." So someone has written a ballad which says, "I love life and I want to live; I want to drink of life's fullness, take all it can give."

That is evil which takes from my life; that is sinful which destroys my capacity for fullness of living experience. That is wrong which somehow stifles and submerges the miracle of life itself.¹

- B. The goal of life in the Bietz psychological context is to discover one's identity as a human being (his uniqueness as a human being and his potential self-worth) and to progress in a continual movement toward self-realization (as represented by wholeness and by the inevitable quality of happiness).

Section II of this outline is a discussion of the goal or purpose of life as Bietz describes it. Part A was an attempt to isolate his approach to the basic goal or purpose of life as he would describe it as a Christian minister to those who would be listening to him in the role of a preacher. Part B of this section is an attempt to isolate or summarize the way Bietz describes the basic goal of life to his lecture audiences who are coming to hear him speak as a psychologist lecturing on psychologically-oriented topics.

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Bietz's concept of the goal of life as he describes it to his lecture audiences seems to be that of a person discovering who he is, what he is, what he has to work with, something of what he may become, and then entering into the process of becoming that which he is able to become, which is a process of self-realization.

1. Identity: Man is the highest of the creatures on earth and his qualities or capacities above that of other creatures constitute his humanness. Each person must identify his uniqueness as a human.

It might be noted that "humanness" in Bietz's psychological context might be compared with "God-likeness" in the Christian context. "Humanness" has to do with those qualities and abilities that people have which are above those possessed by the lower creatures of earth. "God-likeness" in the Christian context is sometimes thought of as a demonstration of the higher abilities given to man, as expressed by a loving person who is engaged in useful and rewarding pursuits of life.

a. Humanness has to do with:

1. Man's ability to think abstractly and to communicate by symbols.

As has already been stated, Bietz observes that although a child is born into the world with the potential of becoming human, he is not human until some other human shares his humanness with him. The ability to communicate with abstract symbols, he indicates, holds for man the greatest potential for developing his humanness. He uses Helen Keller as an example of one who, unable to see or to hear, did not become "human" until her teacher introduced her to words. While Helen Keller could never see other people nor hear their speech, she was enabled to receive the humanness of

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others as transmitted to her through word symbols; and this, together with her developed ability to use words, helped her become a beautifully cultured example of humanity.¹

Bietz indicates that in order for a person to become human, he must become self-conscious; and it is impossible to become self-conscious without the use of word symbols. He says that while we as individuals may be aware of what is happening within us (i.e. what we are feeling) and of what we are thinking, yet other persons can never know who we really are in the sense of what we think, why we think it, and how we feel, unless we describe this to them with language. The following quotation will indicate how this psychological concept has permeated his preaching.

Now we have said that man is a man because he has the capacity to use language. Speech and language are the sole prerogative of the human being. It is speech which distinguishes us from the lower animals. Abstract language has nothing in common with any other creature except the human being. Now speech permits us detachment from life as well as involvement with it. Language permits us to rise above the immediate situation; language can also become a prison in which we live for an easy security, without going out to meet the destiny of life.²

This indicates that it is language which gives man his great flexibility, which can bring him most extensively in touch with reality or can permit him to use words and images to construct a dream world of fantasy in which he may live unrealistically. Again he illustrates by saying,

Words can be a substitute for human love. A man may say, "I love you, you know I love you; now

¹ Lecture, "Human Potentialities," Bellflower, May 6, 1969; subsequently referred to as Lecture #23.

² Sermon #11.

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leave me alone. But I married you, didn't I? You've got a legal contract. Go kiss it! I want to read my newspaper. Don't bother me." . . . Now, as I have indicated, while language can help us to become truly human, it is also the source that can lead us to the most barbarous inhumanity. We must understand the nature and the limitations of human language.¹

In illustrating his concept further, he said,

A name is a word symbol. A name has to do with language, it has to do with linguistics. It has to do with a human capacity. In fact, if we were to point out that specific which applies to our species which is very, very unique, we would have to say that it is our capacity to use language; and if we think of the human brain, if we think of the higher cortical areas of the brain, we think of the capacity to use symbols and to use words. When parents first hear a child say, "Mama," "Papa," you know the ecstasy in which they move. And at that point, we have the first emergence of a human being in what we call the genuine human sense, the capacity to use language. And if the ability to use language is not developed, then we cannot really say that we have fulfilled our human capacity.²

In an interview in which the writer discussed with Dr. Bietz the relative importance to a discourse of inventional matters and ethical matters (ethos), he made the following statement indicating that he felt that both of these were conveyed by language:

I think the species specific for human beings in language, and that's really all we have; and whatever we communicate finally has to be in a language facility and competence, because we are human only at the point of the refinement of their language facilities. We really have no other point of contact; because the language must convey emotion, the language must convey the ethos, the language must convey the motivation. So finally, it's an adeptness at language and bringing human beings to self-consciousness through

¹ Sermon #11.

² Ibid.

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language, and being so flexible in the language technic that one can readily use a thousand tools in his chest; so that if this doesn't work, we'll quickly take another; if that doesn't work, we'll throw it aside -- in other words, this is a very quick process that demands, I think, a constant addition of language facilities. Because I cannot grow without language and no human being can grow without language; no audience can grow without analytical language frames of reference. We become human - we become more human only through language and only through speech; because speech and language is what makes us human.¹

2. Man's ability for self-examination or to look within himself and become aware of what is happening, has happened, and what he plans shall happen.

Among the great abilities that go to make up man's humanness is the one that Bietz sometimes speaks of as man's ability to look in on himself. This is introspection, the examining of one's inner feelings, thoughts, and responses. Man is uniquely able to become aware of these and then to communicate with another concerning them. It is Bietz's thesis that until a person can find words accurately to describe that which is taking place within himself, he cannot really know or understand the inner processes of life that are basically available to his understanding.² Man not only has the ability to look within himself, to become aware of what he is experiencing within, to conceptualize these experiences by putting them into word symbols, and to understand this sufficiently to be able to intelligently communicate it to another person if he desires, but he is also able to remember what he has experienced within himself in the past and to gain

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an understanding of these past experiences in the light of his present understanding.

Bietz is referring to all of this when he speaks of a person becoming "self-conscious." But not only may a person be aware of his inner experience in the present and in the light of his past experiences, but he may also plan the patterns for this inner experience for the future. He says,

You see, the unique thing about a human being is his capacity for self-awareness. There is the higher brain center which makes it possible for me to project my future, to know what I'm going to do, to be aware of how to get there; and this self-awareness makes me different from the lower creatures.¹

Bietz says that through this ability man is able to know what makes him happy today; and knowing this, he can repeat it tomorrow. If a person has a reasonably good day today in terms of self-awareness of what is happening and why things are going so well, he believes that the person can choose to repeat this experience in the future. Putting this in a religious context and speaking of these human qualities, he said,

The only thing that you and I have to offer to our God is our intelligence, our remembering. If we do not offer him our intelligence, we have nothing to offer him. If we do not offer him our thoughts and our communication, we have nothing to offer God.²

In another sermon he said,

God wants us to move to deeper levels, to reach deep within ourselves and there feel our whole being unified.³

¹ Lecture #11.

² Sermon #25.

³ Sermon #1.

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This capability for introspection, which makes possible self-consciousness or self-awareness, he points out as one of the great qualities of humanness.

3. Man's ability to make choices regarding thoughts, plans, actions, reactions, responses in a meaningful way if he will.

Dr. Bietz believes that man is a creature of choice; and that while there are many circumstances within and about an individual's life that his choices cannot control, yet each person can choose how he is going to respond to these. In this respect, he is at the opposite pole from the radical behaviorist who considers man but a product of his environment, with each stimulus producing a predictable response. Bietz believes that even if everything in one's environment were as nearly perfect as possible, this external situation would not guarantee his happiness; for, he says, "happiness comes from within, and is that everlasting risk-taking and the believing that in taking the risk you can find some new self-discovery."¹

Elsewhere he said:

I make my own decisions; but in making my own decisions, I have to take my consequences. Then I can't blame anyone else any more. Then I can't project my own hostility on others; I can't say, "I would be happy if someone else treated me properly." You see, when you make your own decisions, then you do differentiate yourself from others.² To become human, then, is to become lonely.

Here Bietz equates a degree of loneliness with the assumption of

¹ Lecture, "Using Your Mind," Whittier, California, September 27, 1965; subsequently referred to as Lecture #44.

² Lecture, "How to Manage Loneliness," Anaheim, April 21, 1969; subsequently referred to as Lecture #20.

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responsibility for one's own choices, for when a person makes his own choice, he alone is responsible. He says that parents often give their children the impression that they have no choice. This is especially evident when the parent assumes responsibility for the way the children turn out in life; that is, when parents indicate that they, the parents, must have done something wrong or their children would not have misbehaved. In this context he says:

There is not going to be much ethical or moral behavior unless parents very early relate to their children on the basis of, "Look, you have a choice. You can act decent; you can be nice; you don't have to be nasty; you can choose." And parents, for instance, who believe in morals and ethics will never take the full responsibility for what their children do. They wouldn't dare. For if your child is very successful you can't take the full credit for it; and if they fail, you had better not take the full blame. Because if you take the full credit, you imagine they have no right of choice in doing better than you did; and if you take the full blame; then you, too, say, "The poor dears are not responsible."¹

Bietz believes that the ability to make choices is man's most basic and human ability. As has been previously noted, he often looks upon the human organism as an energy-producing system; and when the energies are flowing freely and uninhibitedly, the person is happy and the organism is in optimum condition. In this context he said:

In order to have energy flowing vibrantly within us, it is necessary for us to make decisions. You see, so many of us suffer from mental indigestion. There is so much unfinished business. We have stacked our problems instead of making decisions about these problems. Many persons, for instance, could be radiant with energy if only they would say, "Yes" or "No", and then stand by these decisions. They should know what they want. You see, the body goes into a

state of disorganization when the mind doesn't know what to do. Is there unfinished business? Are you a problem stacker? Or are you the kind of individual who can make decisions? You see, when the mind is in control and you can say, "Yes" and "No," then you may be amazed to find that there is a reservoir of energy that comes to the surface that you didn't even imagine was there. Some have lost the art of decision-making, and this always leads to boredom.¹

When Bietz quoted Milton's "The mind is its own place, and in itself can make a heaven of hell, a hell, of heaven,"² he was in essence saying that no matter what the external circumstances are, no matter what may have happened to discourage us or to tend to bring about defeat in our lives of what may be available to us that should insure happiness and success, the ingredient that makes the difference in the individual's life is his ability to choose. He summarized this when he said, "Today I have had a choice about the way I felt and related."³

4. Man's ability for interpersonal relations through communication.

It might well be said that Bietz believes that man is made for relationships. He said,

Life finds its truest and highest fulfillment in sharing openly and honestly the relationships with God, with ourselves, and with all other persons whom God has created. This, then, you see, would relieve us of the alienation, the lack of identity, and the depersonalization in our times.⁴

¹ Sermon #1.

² John Milton, Paradise Lost, Book I; quoted in Lecture #44.

³ Lecture #37.

⁴ Sermon, "Loneliness," Glendale, California, March 24, 1968; subsequently referred to as Sermon #13.

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A most important part of man's discovery of his identity is to learn that he is made for interpersonal relationships. Again he says,

I think it is well for us to think of a human being as an instrument of communication. Think of yourself as a receiving organism, and as a sending, transmitting organism. You receive messages constantly; you correlate these messages; you try to make sense out of the incoming stimuli; organize it; and then you try to send messages to other persons. Some individuals are sending out very erratic messages; they do not know why they are misunderstood.¹

Bietz indicates that man is not made to exist and function properly in isolation from other persons; but our humanity demands that other persons be more than just nearby. We need to relate to them, to communicate with them. He says,

So we do need people; we need interaction. No person is a person in isolation; and we no longer think of persons as being totally within themselves. We think of a human being in interaction with other persons; and if you take all other persons out of your life and go into isolation, then you become de-humanized.²

The above quotation seems to identify a very significant link in the Bietz chain of beliefs. Here he ties humanization to a successful relationship with other persons. In the same lecture he goes on to further clarify this thought. He says,

Population has increased tremendously, yet it cannot be said that there is a sense of unity or a sense of belonging. Someone has said that each person must have at least one person to whom he feels close. And if you do not feel close to at one person, then you cannot be a person, for no one can be a person by himself. We have to test ourselves against the other person. We have to

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know who we are as the result of seeing ourselves reflected in someone else.¹

As has been noted earlier, we become human as a result of being helped to be human by others sharing their humanness with us. Bietz has indicated repeatedly that without help from other human beings, we cannot achieve the human experience. But the ability to relate to others on an interpersonal basis approaches the ultimate in humanness.

5. Man's ability to tap a source of intelligence within himself that is obviously greater than himself, which may be discovered as he discovers his own inner self. This intelligence not only governs the involuntary processes of the life, but it is an integrating and organizing source of intelligence which every person may tap if he is willing to become aware of it and give heed to its direction.

Earlier in this outline, Bietz was quoted as saying, "Life finds its truest and highest fulfillment in sharing openly and honestly the relationship with God, with ourselves, and with all other persons whom God has created."² This segment of the outline is an attempt to isolate and concisely describe the scientific or psychological concept of God and the individual's relationship with him that Bietz shares with his lecture audiences.

One of his clients, who has attended hundreds of his lectures and who has had regular counseling sessions with him for an extended period of time, said "He continually refers to a power greater than we are, to the great intelligence of the universe residing within us."³ The writer has

¹ Lecture #20.

² Sermon #13.

³ Mr. and Mrs. Burt Proctor, interview in their home, Corona del Mar, California, April 17, 1969; subsequently referred to as Interview #23.

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observed references made by Bietz in his lectures concerning the intelligence of the universe that the individual may tap; the fact that intuition may very well be much more than a stray thought that just wandered into a person's consciousness; and many other references to an intelligence available to all of us that is much greater than the person's own mind.

In his lecture entitled, "Using Your Mind," he approached this theme in detail.

The great joy of living is that I think that within Arthur Bietz there is an intelligence much greater than some of the stupidity which now shows itself. And that's just a fact; this is not true only of me, but it's true of all of you.¹

Introducing this lecture, he said:

And so tonight, I would like to impress you with, perhaps, a deeper and more complete approach to yourselves, to the nature of the universe, and to the nature of life. I would like to have you think this evening in terms of a frame of reference infused by an intelligence so much greater than our comprehension that if we seek to explain it, we already tend to make a lie out of life itself. Perhaps one of the greatest weaknesses of the western mind is that it seeks to define everything and thinks that it can encompass that which is in the universe by the mind instead of being encompassed by an intelligence greater than what we are able to grasp.²

Bietz asks a profound question:

I wonder how many of us really believe that the mind is the essence of our being, and that intelligence is the milieu and the context, and the atmosphere in which we function? Many times people will say, "Life just doesn't seem to make sense." I'd like to suggest to you that life is all sense, that life is intelligence; and if there were no intelligence that was greater than what we see represented by the senses,

¹
Lecture #44.

²
Ibid.

there would be no human existence.¹

Bietz points out that he believes that our concept of reality is extremely important to us, and that it has much to do with the way that our life is oriented. He says that in emphasizing the so-called scientific approach as a materialistic approach, many have ignored the reality of life itself, in that their recognition deals merely with the material universe, the universe of form, of organized matter; and this, he says, is not dealing with reality at all. But rather, he indicates, reality has to do with something that stands behind what we see; and the truth about a person is not what that person appears to be externally but is that something which has produced the person; and this reality which is behind the person, which is behind all matter that we see, is intelligence and mind; and this, he believes, must be conceived to be the nature of the universe. For, he says, the universe is essentially intelligence, and the organization of matter is the result of intelligence.²

To illustrate this, he says,

One gram of matter, so it is said, has in it 25 million kilowatt hours of energy. Think of that intelligence! Think, for instance, of the fact that matter can be turned into energy according to certain basic intellectual procedures and known laws, and then that energy can be turned back into matter again.³

As Bietz looks at the universe, which works by definite and discoverable laws, he sees order and direction and design in it all. Then he points to the fact that each human starts from sub-microscopic beginnings without

¹ Lecture #44.

² Ibid.

³ Ibid.

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the mother's or the father's conscious direction. The embryo grows and develops, and in all of this there is an intelligence at work which is greater than that of the mother. He points out that there are no intelligent-direction connections between the mother and the developing embryo. The mother produces the food, but she has no intellectual connection with the genetic formulation or the genetic message which says the child's eyes will be blue or his hair will be blond or he will be so tall and of a certain type of body formation. All of this is produced by an intelligence at work which neither the mother nor the embryo generates. After the child is born, he begins to grow; and then, Bietz says,

. . . . an intelligence at work within the young organism produces certain responses at the age of three that are quite normal and up to expectations. At four you expect another type of developmental phase which all children go through; at ten, at thirteen, there is an intelligence at work which seems to bring order and meaning out of so-called chaos; and the parents simply stand and see the unfolding of intelligence as it relates to their children. And if you don't interfere and gum up the works of that intelligence and that growth, if you know the laws of that growth and at least to some degree work congenially with it, a fine human being will develop.¹

Bietz indicates that it is our privilege to discover this intelligence which is giving direction and order and beauty to life.

If you think of the world as a materialistic world, and if you think of yourself simply as a mass of matter, then, of course, there is not a great deal that you can do about yourself. On the other hand, if the universe is pulsating with intelligence, and if the universe is pulsating with design; and if you are the result of an architectural direction; if you know that energy is not a matter of disorganization but that energy is intelligent and that you can be a center of organizing intelligence - now I want to

¹ Lecture #44.

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emphasize this, because too many times I think we believe that we are the center of intelligence rather than the center which organizes and taps intelligence. If I believe that there is intelligence which I can release rather than produce, then life is much more hopeful; and if my judgment at this particular moment is not adequate, I recognize that there is an intelligence which I can tap.¹

Bietz points out that he believes many people's problems center in the fact that they look out into the world and discover that there are problems to be solved and needs to be met that are far beyond their abilities to cope with. He says that if we can see that there is an intelligence with the necessary power that is able to cope with and bring order and beauty out of the chaotic dilemma, we need not as persons be overwhelmed. He suggests that in reality we see intelligence, design, dynamics,

. . . . an organizational type of meaning which is directed toward certain end goals. In other words, our so-called conscious intelligence is such a small, small part of intelligence that it can hardly be said to be anything except a consciousness that there is intelligence. In other words, sort of a slight awareness that we on the surface can actually become aware of, that is intelligence at work! No physician ever heals a wound; he dresses it, but intelligence heals it. Most people think that intelligence is simply some surface thing which they produce, rather than intelligence being the very nature of the universe into which we tie ourselves, which we actually can begin to experience.²

In discussing the fact that it is every person's privilege and responsibility to build his personality, Bietz says that this great intelligence in the world, if given a chance, can be a magnificent thing in terms of helping each person to build his personality.

¹
Lecture #44.

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Ibid.

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Not only is mind at work while I talk with you in what we call a superficial conversation. There is at work in you and me an intelligence which keeps us alive, which makes it possible for me to think; which makes it possible for me to see all of the things where I am not now consciously directing my seeing, yet I see them. I am not consciously directing certain processes within my body which, if they should now cease, I would be dead. Well, can you see that intelligence is not only the nature of the universe around us, but it is also in us and through us and is producing us, and this intelligence is goal-directing. It is true that our intelligence - our mind - simply becomes a radiating center of intelligence. Our minds simply become a creative center to use that intelligence; and this intelligence is goal-directed; and when I tap it, I become a dynamic, wholesome, growing human being.¹

Summarizing all of this, Bietz says,

Now I don't want to speak tonight in an esoteric sense or in an ethereal sense or in a metaphysical sense as such. I would like to suggest that this is not above physics as metaphysics is beyond physics; but this is the nature of life itself. This is what you are. That's how you happen to become who you are.²

He says that if one is to assume that by the very nature of reality he is linked to intelligence, and that this intelligence is self-directing, that it has a goal-direction greater than the individual knows, so that it is not necessary for the individual to move in greater and greater frustration as he tries desperately to make sense out of his situation - if he accepts this premise, then he may lean back, as it were, on intelligence which is self-directing. Then he asks the question,

You say, "Is this something that is up or down or over there?" No, it is inside you. Now we speak of the deeper inner mind and we speak of the

1
Lecture #44.

2
Ibid.

superficial conscious mind. We speak of the conscious and the unconscious.¹

Bietz definitely indicates that he believes that we contact this source of intelligence within ourselves. He illustrates this by saying that the very morning of the day that he gave this lecture, a woman came into his office deeply distressed, very nervous and upset, and in an extremely emotional condition with the tears flowing freely.

Now what did we do during this hour? There is an intelligence in this girl which, if she could contact during this hour, she would have the solution to her problem, which is precisely what happened. For when we probed a little beneath that superficial fright, after about thirty minutes she began to say, "I think this; I think that; well, it seems to me--" and she walked out of there in touch with a deeper portion of herself because the answers were there, in herself. All that the therapist had to do was to somehow help her to clear away the emotional rubbish which had kept her out of touch with herself; and when that happened you would hardly have recognized her to be the same person.²

As a further illustration, he said:

You've been working on a certain problem, and the more you've thought about it in terms of your conscious mind, the more and more mixed up you got, and finally you decided to go to sleep. In the morning you awaken and suddenly things become very clear that were very mixed up the night before. You see, when you sleep your conscious mind sleeps, but your deeper mind keeps working. If your deeper intelligence did not keep working, your heart would stop beating, digestion would cease, metabolism would cease, and you would not live. A deeper intelligence, then, keeps on in what we call the involuntary functions of the body.³

¹
Lecture #44.

²
Ibid.

³
Ibid.

To add another facet to this line of thinking, Bietz said,

I was talking to a very outstanding physicist the other day who was questioning some of Einstein's conclusions. He said Einstein was not quite correct; he had some good things but there was something far more profound. "Well," I said, "where did you learn that?" He said, "I didn't learn it, but it came to me." And then he went on to explain; and he produced a book by one of the outstanding physicists in the world, and he said, "Now this physicist says the same thing." He said, "I believe there is an intelligence at work within the universe which at a proper time speaks; and if we are sensitized to that intelligence, then we can tune in on it."¹

In this same regard, Bietz recalled that Beethoven spoke of the fact that his music came through him, that he was attuned to melody; that Tchaikowsky indicated that his great musical insights were not really his but he was attuned to them; that Emerson observed that there was over-mind that came through him and he was aware of this intelligence. All of this Bietz gave in support of his thesis that intelligence is available to those who are aware of this source of intelligence and who are willing to become sensitized to it.

Bietz reported that physicians have indicated in their medical monographs that seventy-five percent of all physical ailments can be caused by wrong mental attitudes - that is, attitudes not consistent with the nature of the intelligence of their own being. These wrong mental attitudes cause emotional problems which induce many of their physical ailments. He said that people whose illness arises from this source are living in such a way as to be completely opposed to the nature of their own organisms, which is the nature of the intelligence in which each must participate from the time of inception to his present level of growth. He added,

¹
Lecture #44.

If you move against the intelligence of your own organism, you suffer the consequences. In other words, if you move to obstruct the intelligence, or to sabotage it, or to restrict it or to inhibit it, you could destroy yourself. On the other hand, the physician learns these intelligent laws, biochemical and physical and metabolic; he learns these laws and then cooperates with this intelligence, and an individual is restored in health.¹

Bietz suggested that if a person is going to follow through on the basis that he has recommended,

. . . . you're going to give more attention to intuition; you're going to let your hunches come through, and you're not going to completely ignore your flashes of insight. I dare say that a lot of people right here in this audience, if they had had the courage and understanding of their deeper intelligence and had followed some of their flashes of insight and their hunches, would be successful, great persons today in their field; but they never got to trusting a deeper intelligence within them. The great creative artists, the great poets, the great inventors, the great men in the discovery of the secrets of the universe, have had as it were a flash (of intellect that brought to them a deep secret); and almost everybody with a superficial mind was against them; they didn't see it. But these trusted their intuition; they couldn't prove it all but they knew it to be so, and the human race has profited from it. In other words, when you use your mind rightly, you're not going to ignore the deep intuitions and the deep insights.²

In speaking to the person who is in need, who is attempting to build an authentic and beautiful personality, he said,

There is an answer and there is a wisdom and there is an intelligence in the unconscious which, if contacted, would help any of us over many deep problems. But most of us live externally and most of us live superficially and we live erratically and we are disturbed. Intelligence is self-directing; meaning that if I can tap it, I am on my way toward the solution. . .

¹ Lecture #44.

² Ibid.

Now I think this can change your life completely. I think it can change you from an irrational, upset, neurotic, emotional, disgruntled human being into a well-functioning, happy, creative, good-judgment, fine-relationship person. But it will depend now on whether or not you are willing to concede that there is an intelligence available to you greater than that which you are able to be consciously aware of in terms of your particular use.¹

Perhaps as a final thought for this section, a statement from one of his sermons might tend to relate the statements above, which have been taken largely from one of his lectures, to his religious concept of God.

I used the term "mystery" a week or two ago, and someone said that mystery means the state of mind which is opposite knowledge. No, no. It is the state of mind which believes that the unknown is knowable if only I will reach out with God in order to find his answers. That's the only basis on which I would wish to use the term "mystery."²

- b. Self-worth is that which results from the recognition of one's own tremendous potential and capacity for meaningful, purposeful, rewarding living.

Self-worth is an extremely important concept in Bietz's psychological frame of reference. Self-worth is tied into identity in that the more man discovers of his identity as a human being, the more he can discover of his ability to think abstractly and to communicate successfully by symbols; as he looks within himself and discovers the processes there at work; as he remembers his experiences and responses to the past, and begins to make sense out of them; as he discovers his ability to make choices that will govern his response to external stimuli; as he discovers his capability for

¹
Lecture #44.

²
Sermon #12.

rewarding interpersonal relationships; and then if he makes the crowning discovery -- that he possesses the key that can unlock the storehouse of wisdom and that if he will become sensitized to it, he may tap the great source of intelligence in the universe that tends toward meaning, purpose, beauty, and rewarding living -- to the degree that he does this he will the more completely understand his identity and appreciate his self-worth.

Bietz believes that a concept of self-worth is basic to any system of morals and ethics.

Do you know of anything on the face of the earth that you conceive to have more worth than human beings? Let's just take it purely from the psychological human experience level. Do you know of something that has higher worth or more supreme value than a human being? Then, by the nature of the situation, you would have to say, even if you are not religious, even if you do not believe in hell, even if you do not believe in heaven--you will still have to believe, by virtue of being a human being and by virtue of using your intellect and your reflected capacity, that from the viewpoint of our understanding and experience, we know of nothing that has higher worth than a fine human being.¹

He then continues by making an application of how self-worth ties in with moral conduct.

Now, if I am cheap, then obviously I can be immoral and I can be unethical; but if I have high worth, then it matters how I act. It matters how I act toward you if you are worth something. We say that a person who has value ought not to be violated. And we despise almost naturally the person who takes, say, a thousand-dollar piece of art work and steps on it. We say, "There's something wrong here." We say to a young man or a young woman, "Look, you're worth something; don't cheapen yourself; don't destroy yourself."

Now if you don't think that a human being has basic

¹Lecture #37.

worth, then we need not talk about morals and ethics at all; for all morality and all ethical behavior are based intrinsically upon the idea that you have value; that your sons and daughters are valuable; that their lives have a basic sanctity; and that life, because it is valuable, ought to be very well cared for.¹

Bietz says that too frequently people are reluctant to help their children and others become aware of their great worth for fear that this will cause them to become egotistical:

When you give yourself and your children self-worth, they will not have the big head; they will be able to be free. Project your worth; don't allow yourself into the mood of, "I'm no good; I'm worthless. I should hide myself; I should be ashamed." Don't do that. Venture self-worth, along with self-awareness.²

Bietz says that self-awareness not only brings into self-consciousness the qualities and assets that make for one's humanness and give him a basis for an appreciation of his own worth, but also brings into consciousness the awareness of the negative factors, the frustrations, the mistakes, the failures, the actions of the past about which one feels guilty; and all of these things tend to cause one to feel somewhat worthless. Bietz believes that an awareness of these negative factors is essential to becoming a psychologically whole and healthy person. (The intricacies of this process will be discussed in detail in a later part of this outline.) For the present, it will suffice to say that the only way a person can overcome the negative factors in his life and go on growing into what he was intended to be is for his concept of his own self-worth to outweigh the negative factors that come into his awareness

¹ Lecture #37.

² Lecture #11.

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until they can be processed and overcome. In this regard, Bietz says,

If you do not venture your self-worth along with your self-knowledge, you're sunk! That's why therapy is often very dangerous because unless the therapist can keep a person feeling that he's worth something while he becomes aware of some areas which he has been trying to block out, he's going to collapse. So sometimes the therapist has to leave well enough alone unless he feels that self-awareness can be matched by the venture of self-worth.¹

And again,

Regardless of your limitations, regardless of the areas of your life which you may be ashamed of, regardless of guilt, you must know these things. But in order to continue to be aware of these things and not repress them again, you must feel that you are worth something. That's why you'll only tell your secrets to your dearest friends. Why? Because you wouldn't dare tell your secret if you couldn't maintain your self-worth and your friends will still think well of you even though you tell them everything.²

In another lecture he elucidated upon this same facet of thought:

Develop social skills; don't be a parasite. Initiate friendship; learn social skills; accept yourself as a worthwhile human being; don't go around apologizing for the fact that you are taking up some space on the earth. I know we're getting over-populated, but don't take it to heart and start apologizing because you're taking some space. Don't be a worm crawling on the ground, saying, "I'm no good; step on me," for people have a way of accommodating us, you know!³

To one of his lecture audiences he said,

You can't like me unless you like yourself. You girls will never be able to like a boy genuinely until you love yourself genuinely and enjoy yourself; and when you enjoy yourself you can enjoy a young man.⁴

¹Lecture #11.

²Ibid.

³Lecture #20.

⁴Lecture #1.

Here Bietz is bringing to a lecture audience very much the same concept embodied in the religious principle, "Love your neighbor as yourself." Implicit in this statement is the fact that until a person appreciates his own great self-worth and his status as a human being, which is what Bietz believes loving oneself amounts to, he is not able to love others.

2. Self-realization, or becoming what one was inherently intended to be includes:

- a. Wholeness: Becoming or functioning as a whole or integrated person is necessary for self-realization. Wholeness indicates balance or harmony in the life where all that is learned is organized and integrated to benefit the whole; whereas without this concerted effort by oneself to treat every part of the life in relation to every other part, man tends to fragment; i.e., one part is emphasized to the detriment of other parts of the life. Fragmentation is responsible for many personality ailments.

Holism has grown out of the Gestalt psychology, which was founded by three German psychologists, Wertheimer, Koffka, and Kohler. It says, in effect, that the whole is greater than the sum of its parts; that the whole has a function that could not be performed by its parts working individually. This Gestalt philosophy has been altered and adapted by those who are sometimes referred to as the organismic school of psychology. It is an approach that has been especially popular with clinical psychologists who are interested in helping the whole person; while experimental psychologists, generally speaking, are interested in focusing on isolated parts of behavior in order to fill in the missing links in our incomplete knowledge about man's behavior.¹

¹ Calvin S. Hall and Gardner Lindzey, Theories of Personality (New York: John Wiley & Sons, Inc., 1957), p. 297.

While Dr. Bietz is obviously eclectic enough to make it difficult to identify him with a particular school of psychology, yet it is obvious that he supports the broad and basic principles generally outlined by the organismic theory of psychology.

Self-realization implies a growth process in the individual toward becoming that which the self is capable of becoming. The self in this frame of reference is considered to be the whole person. Bietz seems to be saying that a whole person is one in whom the psychological defense mechanism of repression has not made serious inroads, so that the self has available to its awareness the recollection of experiences in all areas of the life. Repression will be discussed at length in a later portion of this outline; but suffice it to say here that repression submerges the memory of areas of experience into the sub-conscious because of fear and the threat of anxiety. Ideally, the person who is experiencing wholeness would be able to make each decision in his life while being open to an awareness of all past experience and of the needs of each part of his self.

Discovering one's identity is a matter of becoming aware of each factor and facet of one's self and of one's potential. Wholeness is a matter of maintaining an openness and an awareness of all the discovered and, hopefully, the discoverable aspects of oneself, and being able to communicate with oneself and, if necessary, with others concerning these needs. In the Bietz frame of reference, the alternative to wholeness is fragmentation, which denotes an emphasis upon a part of the life or of the self to the neglect or at the expense of another or other parts of the self.

The following are excerpts from Bietz's speaking involving his

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approach to wholeness or holism.

This evening I want us to think in terms of what we call looking at life in terms of holism. Are you functioning as a whole organismic unit, or are you functioning in what we call a state of displacement - in other words, putting an emphasis upon a very small aspect of human experience and ignoring all other areas of human experience?¹

Bietz has used the analogy of earthquake-resistant skyscraper structures to illustrate wholeness in the personality. These skyscrapers are constructed in such a way that the steel framework is all tied together in one piece from the foundation to the very top of the edifice. Furthermore, this construction is flexible rather than rigid, so that if there is a tremor, the structure will bend and sway, thus absorbing the stress and staying in one piece.

Applying this to the human personality, he said,

That, perhaps, is a very good parallel to being able to absorb the shocks of life. I assume that everyone of us at some time or another has undergone some kind of earthquake experience, a very traumatic, probably jolting kind of experience; and we were very fortunate if we could keep ourselves in one piece. Even though, perhaps, there was a bit of weaving and swaying back and forth, yet every part of the self was so tied in with the other part that no part gave way and splintered itself from the whole. . . .

How much of you hangs loose from the center of you? How many parts of you are inconsistently related to other parts of you? That's the question. And the idea today is to try to unify the personality, to face up to realities and to try to live as a person. Now that's an emphasis, for instance, that we hear more and more -- for a person to be himself; that is, to be together in one piece.²

¹ Lecture, "Living by Fragments," Whittier, California, October 28, 1968; subsequently referred to as Lecture #31.

² Lecture #31.

Continuing with this same line of thought, he makes an application to mental illness.

Now I want to say that if any part of you splinters itself off from the rest of you and becomes the basis for a major decision that affects you, then you're in trouble. If a part of you becomes so important that you make a decision on the basis of that part, to the neglect of the whole, then you are in difficulty. Mental hospitals are filled with individuals who are focused on a part of themselves. And it is very strange and very sad to see individuals who have shut out all areas of reality until they are aware of only a part. In these hospitals you will find many individuals who are so fixed and focused on a part of themselves that they ignore all the rest of themselves. This is sickness.¹

To explain this fragmentation in terms of obsessions and compulsions, he said:

In terms of an obsession and a compulsion, here's an individual who is so interested in making money that he forgets his family, he forgets his children, he forgets how to take vacations, he can't spend money any more for trips abroad even though he may have the funds. That individual is so completely focalized on a part of the necessity of life that he destroys everything else because of it . . . He is incapable of responding to life in terms of its totality. This is the kind of individual who is usually very tired. This is the kind of person who has no release of energy, because one cannot really be enthusiastic and energetic until one functions totally.²

Bietz indicates that a fragmented person is one who wants to keep things as simple as possible, so that he can explain them to his own satisfaction. This is, however, an unrealistic approach to life because life is not simple, and therefore the only way that this attitude can be reinforced is for a person to be unrealistic in his outlook. Then when the

¹ Lecture #31.

² Lecture, "Releasing Energy," Whittier, California, May 10, 1965; subsequently referred to as Lecture #38.

evidences come flooding into his consciousness that clearly indicate that life is not as simple as he would like to think, the threat imposed to his structure of beliefs by this additional information is sub-consciously repressed in order to avoid the anxiety that would come as a result of his not being able to reorganize his thinking.

Because of this, a fragmented person often attempts to reduce to very simple terms the reasons for other persons' behavior.

If you must explain a person simply, then you must fragment that person and put that person into a very small piece. In other words, the less whole you are, the less ambiguity or mystery you can take. You've got to have everything plain; everything has to be understood; everything has to be just; everything has to be fair. And if it isn't you begin to come unglued . . . Man is a complex organism, and the mind is exceedingly complex. If you would be whole, you must endure a bit of mystery within yourself.

And so, if somebody would ask, "What are you like?" if you are whole, you would say, "I am a mystery!" Could you endure that? That's why the individual who is fragmented has great difficulty in making decisions. There is nothing that such a person is more afraid of than making clear-cut decisions, because a decision is a commitment; and the fragmented individual who makes a commitment is always afraid of having made a mistake. And the point is that every decision you make is a mistake!¹

That is to say, every decision is a mistake in that something about it is sure not to be perfect, and some part of the outcome might have been better had a different decision been made.

Wholeness and self-worth are intricately tied together, for self-worth comes as a result of discovering one's identity or one's wholeness

¹ Lecture #31.

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and the many facets and factors of his life that go to make up what he is and what he is able to do. The person who is fragmented does not focus upon the whole but upon the part, and therefore is not aware of his great worth, or his great abilities, or his great privileges. This fragmented person, then, is unable to take criticism graciously.

I could take criticism if I were whole, because I am then constantly aware of the limitations of the parts. But that doesn't bother me too much if I'm whole. I am not obsessed with the parts because my confidence is in the whole; it is never in the part. Therefore if you criticize a part of me, that's not going to throw me.¹

Dr. Bietz identifies happiness as a state in which all of the energies of the life are available to be directed toward some desired activity. But he says that the fragmented individual cannot be happy because his energies, rather than being directed toward a goal, are significantly dissipated through energy leaks to the various compartments of the life where repression is at work. The only way fragmentation can be sustained is through denying to awareness the evidences of the needs of the neglected parts of the life, which denial is largely maintained through the involuntary psychological defense mechanism of repression. The human organism is designed in such a way that the evidences of the unrecognized needs continually attempt to surface to consciousness; and significant amounts of energy are required in order to maintain sufficient tension to repress this disturbing evidence.

Bietz says of this energy that is burned up as a result of fragmentation:

Now the fragmented personality is always a personality lacking energy direction. How many pieces

¹Lecture #31.

are you in? How many directions are you going? Are you in a constant state of indecision? Is there so much resistance within you that the energy is in actuality burned in resistance? This happens because we are not whole. On the contrary, when we come together and function as organisms that are unitary, when we come into one piece, we can say, "It's great to be alive!" We feel our total being; the mind and body and the total being come together in somewhat of a symphony, and we are aware of ourselves. We feel ourselves, and we feel the energy. Now this happens when we come together, when our energy is focalized; when life becomes a stream moving toward a specific chosen direction.¹

Bietz indicates that it is a delightful thing to see a person function as a whole. For instance, to see someone laugh "all over," totally involved while he is laughing, and then to be able to be serious "all over." To see someone who is able to be totally involved in his work or play or love or worship or any other activity, never getting compulsive on any one thing, but always the whole standing above the part, and the whole never being sacrificed in behalf of the fragment.

He says it is a delight

. . . to be able to listen to somebody and to listen to that person completely, not just halfheartedly. To eat and to enjoy it all over, so that the man is worth cooking for - this is the delight of any woman who is a good cook. But when a man reads the paper with a part of his being while he eats with another part of his being and thinks of yet something else, only a part of him is laughing; and with a small portion of himself he kisses his wife goodbye, and she knows quite well that he wasn't really there while he was kissing her; and the children know that the parents aren't really there while they are talking with them.²

¹
Lecture #38.

²
Ibid.

Bietz indicates that when a person functions as a total being, at that moment he is enthusiastic, for enthusiasm is the result of the organism's functioning as a whole with all the energies flowing freely and available for direction.

It is of interest to note that in Bietz's overall philosophy, it is the concept of wholeness that he applies to God and to the entire universe. In a sermon he said,

I like the statement of one of the great scholars of our time (Teilhard), who said it this way: "The farther and more deeply we penetrate into matter, by means of increasingly powerful methods, the more we are confounded by the interdependence of its parts. Each element of the cosmos is positively woven from all of the others: from beneath itself by the mysterious phenomenon of 'composition,' which makes it subsistent through the apex of an organized whole; and from above through the influence of unities of a higher order which incorporate and dominate it for their own ends. It is impossible to cut this network, to isolate a portion without it becoming frayed and unravelled at all its edges. All around us, as far as the eye can see, the universe holds together; and only one way of considering it is really possible, to take it as a whole, in one piece."¹

In another sermon he said,

So long as we keep denying God's wholeness and the wholeness of the universe and the wholeness of the human family, we will experience nothing but fear and give our children, environmentally and genetically, nothing but impoverishment in the years ahead.²

b. Happiness: A product of moving toward self-realization as a whole person. This denotes

¹ Sermon, "An Organismic Universe," Glendale, California, March 3, 1968; subsequently referred to as Sermon #2.

² Sermon, "Don't Splinter," Glendale, California, March 15, 1969; subsequently referred to as Sermon #7.

a state of balance and harmony in the life,
a relaxed dynamic tension where all of the
energies of the life are available to be
directed creatively in some desired activity.

This entire section is dedicated to a discussion of Bietz's concept of what constitutes a worthy goal in life for an individual. He believes that there is a great deal of confusion in the minds of many people concerning this.

In our American culture, which is over-coercive in terms of external demands for success there has developed on the part of a large number of individuals the belief that there is something much more important than life itself; and there are those who are willing to sacrifice life in order to be successful.¹

In the Bietz context, making money, for example, is not an indication of success unless the money contributes greatly to the life and to one's ability to live it more completely or abundantly. He would say the same thing for objectives such as obtaining an education or a certain position, or any other goal; for if the achievement of these goals does not contribute to one's happiness and to one's growth toward becoming what he is able to become as a person, it is then sacrificing life for so-called success.

In this context he says,

Somehow they haven't realized that the purpose of life is happiness; and may I suggest that a lot of us here this evening are not having happiness simply because we don't really believe in it. We've been taught that happiness, perhaps, is not a worthy goal of life. We have been taught that it doesn't matter how you feel; it's what you ought to do that matters. You do this and that and the other thing; and it doesn't matter whether you're happy in school, just so you get good grades!²

¹ Lecture #1.

² Ibid.

Developing this same thought of happiness being the goal in life,
he said,

Then the goal of living is to achieve a mood, not anything else. The goal of living is to achieve a mental climate. The goal of living is to create an attitude, an attitude which over-rides every kind of transitional experience of life. This is what I ought to experience. Actually, this isn't something which you have to look for outside of yourself; this is something that is inside of you that wants to bubble out. For life itself is a bubbling, radiating force, and if it isn't covered with a lot of rubbish, then it is like an artesian well which flows; and perhaps one of the finest illustrations of this is that religious statement of the Master Teacher, who says that if you would truly enter into life, then there would be rivers of living water bubbling out incessantly from within you.¹

The above is an example of Bietz's insertion of a religious concept into his lecturing; and it seems obvious that his concept of the goal of life in a religious setting is identical to that expressed in his lectures. In this sense he is saying that the goal of life is for life to be overflowing with radiant happiness, which springs from a state of wholeness and growth, and is a process of becoming what we are intended to be.

I think that the greatest sorrow in life is that so many of us remain dwarfs of ourselves. We remain pigmies of ourselves when we were intended to be tall in spirit and radiant in expression. You see, it is possible for human beings to achieve a richness which is almost staggering to the imagination. Isn't it true that all of us miss so much of the here-and-now living? How little we see when there is so much that we could be aware of! And how closed our lives often are when they should be open and expressive and free in communication with ourselves, with each other, and with our God. You see, God would like to have us break out of our self-made prisons, he would like to have us free ourselves from our culturally-imposed prisons. Yes he would

¹ Lecture #1.

like to see our perceptions cleansed; he would like to have us use our eyes so that we can see; and our ears so that we can hear; for you see, there is a hearing and a seeing which many of us are actually missing. Our perceptions need to be cleansed.¹

In effect, Bietz is saying that our perceptions need to be cleansed in order that we may see ourselves, our potential, our true worth, as we really are. To see the true goal in life as becoming what we were basically intended to be, we must look beyond the blocks and barriers represented by the negative factors that often engross, frustrate, and overwhelm us, diverting our aim and attention from the real goal of life.

Now psychological consultants meet a great deal of misery. In a number of hours in counseling today, the air was filled with unhappiness, sorrow, disappointment, desperation, and tragedy. And if during the course of an hour (the consultant) can add just a little happiness, and if the (counselee) becomes a little more capable of cheerfulness, then we can say that at least we've made some contribution.²

In expressing somewhat the same thought, he said,

I am so impressed, again and again, and so happy when I see a (psychological) test indicating that the person is capable of happiness. Then, again and again, I see tests with indications of nervousness, aggression, and depression. You see, these are unfortunate people; and usually these are the persons who are rigid. The world isn't right; they aren't right; the husband isn't right; the children aren't right; this is dirty and that is bad; and they live in a miserable world of externalism and nothing turns out right because they haven't really been educated to understand that the purpose of living is for the enjoyment of life itself. In other words, the goal of life is living, not something that has to do with the external world outside ourselves.³

¹ Sermon #1.

² Lecture #1.

³ Ibid.

Returning to one of his basic concepts that the human organism must be conceived of as an energy-producing system, and that happiness and the free flow of energy are quite synonymous, Bietz says:

In actuality, a human being has to be conceived of as an energy system. This is what life is. To the degree that there is energy and the proper assimilation of energy, and to the degree that this energy flows freely and can be properly directed, to that degree we find happiness and a feeling of unity within ourselves. The fact is, however, that there are many persons today, especially, who seem to be complaining of fatigue, a constant state of being tired, of being bored. Many just don't have the energy to do what they want to do. Now this is a question in which psychologists are very much interested. Dealing with persons who are emotionally disturbed and who complain of fatigue, we (therapists) see transformations taking place again and again. An individual comes in who seems at the very lowest ebb of energy production; then as therapy continues over a period of weeks, perhaps months, finally we see the same individual transformed; energy is now available. So obviously this matter of energy is not just a problem that has to do with physiology or with biochemistry. It is a problem that has to do with our psychology. It is of interest, then, to psychologists and to those who want to live properly to take a look at this question of energy.¹

Arthur Bietz would then say that if a person is completely aware of his identity, and if he could become completely aware of his true worth, he would be a whole person who would be open to the needs of all of the parts of his life, who would make clear-cut decisions regarding his life with his whole life in view as he makes them; that in so doing all of the energies of life would be available to him so that they could be directed toward whatever decision is to be made or whatever activities are to be experienced; and that the symphonic harmony and the free-flowing energies

¹ Lecture #38.

of this life would result in a completely happy person.

III. Man is primarily a social creature made for relationships with God, himself, other persons, other living things, and inanimate objects. This need and potential for relationships, or humanness, is inherent in man; but it must be shared with him and developed by others in the early life of the individual, and as he matures, choice and responsibility are to be assumed by the individual. These provide for the establishment and continuance of relationships.

In the estimation of the writer, Bietz is one who believes that man is primarily a social creature, a concept that differs from the classical Freudian theory, which is premised upon the idea that man is primarily a biological creature. This latter theory hypothesizes that the overriding need of a human being is that he cooperate with and attempt to satisfy the instinctual, biological urges and appetites of the life. This inevitably puts the sexual desires and instincts at or near the top of the hierarchy of human needs. Dr. Bietz does not agree with this approach, as will be increasingly obvious as his views on sex are discussed in a later portion of this outline.

The alternate theory, that man is primarily a social creature, does not deny an important place to sex or any other instinctual urge or appetite of the life; but it does hold that social relationships are the ultimate expression of man's humanness and that the need for successful interpersonal relationships is the primary, the most essential need in the hierarchial arrangement of human needs.

This latter theory freely admits that sex provides a way of personally interrelating, but it does not see sex as playing the dominant role in self-fulfillment so that a fulfilled life would necessarily be largely

preoccupied with sexual activities. Viewed primarily as a social creature, man is seen as one who is much concerned as to whether he is socially accepted or not, who is greatly rewarded by finding what he feels is his useful place in society and who finds great reward in intimately and personally sharing himself, his talents, his interests, his resources, with those who are most significant to him. This theory allows for a program of giving fullest expression to each person's unique capacities for humanness. All of the biological urges are incorporated in man's asset of humanness, and thereby may be given their fullest and proportionate expression.

There are some persons, no doubt, who would argue that this is largely a problem of semantics; but inasmuch as there is this dichotomy of thought in clinical psychological circles, in the opinion of the writer, Bietz can best be classified among those who consider man to be primarily a social creature.

A. Man's genetic endowment and personal circumstances are unique.

It is the uniqueness of man which is in focus here. Bietz indicates that there are no two persons alike even though they come from the same home with the same parents. Genetically, there are endless possibilities for variety, and each person is inherently different from every other person. It is also true that the personal circumstances surrounding each individual's life are different from those of every other person's life. Each person has a unique point of view, and he interprets all that comes into his mind through his senses in the light of this personal point of view, in the light of his unique past experiences and his uniquely inherited capacities and interests.

Concerning the genetic impact upon the person's life and his attitude toward it, Bietz says:

Now we're beginning to find out that a great deal of what we are is influenced by what we call a genetic pattern; we're putting more and more emphasis upon genetics, upon inheritance. I was speaking of this to someone, and this person responded by saying, "Well, that frightens me; because there are some problems in the family and I trust that they may not be in me." I said, "That's really not so frightening. Actually, what is, probably is there anyway. But if we become aware of what is there, our possibilities of maneuvering and achieving realization of ourselves is far beyond our imagination."

I may lack something genetically, perhaps, in the inheritance pattern out of which I was formed; yet in terms of what there is, how much better I might be doing if I knew how to project myself. There are times, you know, when we function rather well, and we have a feeling that it's a great life and we feel self-realization; but those moments could be increased. The fact is, regardless of who you are and what your endowments may be, if you functioned as you could, chances are what you have inherited is very adequate for the tasks that face you.¹

Again referring to our genetic endowments, he said:

You are indeed to discover your own abilities. One of the great experts in the realm of human intelligence has indicated that there some 150 different types of intelligence; so it is important that you should do your own thing. You have an intelligence which is uniquely your own. You have abilities which are yours alone, and you are not like another human being. There are no two persons alike. Often it has been stated in the past that all men are created equal; this is a fallacy which belongs to a pre-scientific age when life was so simple that it appeared as if all men were equal. But now in an age of complexity and specialization we find that the individual abilities have been used to such a degree that we are able to observe all types of intelligence, all kinds of abilities. So today

¹ Lecture #11.

you must find your own abilities; you must find your own God-given talents; you must do your own thing or else you will never be happy and you will never fulfill what God really intended you to do. And surely, the supreme objective of life is to discover one's self; is to find what God has implanted within us, and then to fulfill and enlarge that ability to the fullest capacity.¹

Turning now to the circumstances that surround a person's life and the environment in which he moves, Bietz makes the following rather significant comment:

To the degree that you are fused with what we call the field forces in which you move -- and just remember that you do not move as an isolated unit apart from the environment -- you move within an energy system . . . I look at a beautiful tree, and I can drink it in, and I can drink thereby the energy of that tree into myself by openness. You see, openness is the very heart of the reception of energy. I open myself toward my loved ones; and their energy, their life, their goodness, flows into me and augments my energy. Some people, for instance, to whom you are open refresh you, and after spending an hour with them you feel as if you have had a good night's rest. In other words, they are that refreshing. You've been open to them and you have received their lives, their vitality, their strength, and you have augmented your own. But whenever you have a tired person, you have a person who is out of touch with the environment in which he moves.²

Not only is there uniqueness in our own point of view of the environment at any given time, but also in the time when we hold that point of view; i.e., the same point of view at a different time would be surrounded by different happenings; and then there is the element of how we relate to the environment, how open we are to it, what it is that we select from the environment to notice, and then what we record in our memory patterns concerning that to which we have related.

¹ Sermon #4.

² Lecture #38.

- B. Man's environmental conditioning begins at conception and his brain (the whole body and person) is programmed by the significant persons in his life during the prenatal, infantile, and childhood periods; and the individual has little if any knowledge of or responsibility for this that has been built in during this pre-conscious stage of his life.

Bietz has pointed out that environmental conditioning begins with the embryo. Drugs taken by the mother, certain infections or illnesses of the mother, the food intake of the mother, together with many other factors which go to make up the milieu and circumstances surrounding the unborn child, make indelible impressions upon its life.

Not only do environmental influences begin at conception, but all influences in life affect the whole person. Bietz's holistic philosophy of life prevents him from compartmentalizing the life into body, mind, spirit, etc. He says:

Now again I want to say to you that you do not have a mind; you are a mind. In other words, that's what you are. And the mind is what I am, not what I have; and intelligence is what I am, not what I have. This means, then, that every portion of my organism is intelligent; and if any part of my organism went stupid -- let's say that part of my leg below the knee -- then I would have to call a physician to amputate it immediately, because that stupidity, that part of my brain, would have to be quickly cut out to save the rest of the brain. Someone said to me, "Do you have to always talk with your hands?" Well, apparently they are a part of my brain, and I need them to talk!¹

Bietz speaks at length of the concepts of building new neural patterns, of building a brain. He is a constant and ready student of many fields of scientific research, and especially those that have to do with human behavior. He rather quickly assimilates, organizes, and integrates

¹ Lecture #44.

the concepts gained into his system of beliefs. Concerning research bearing upon the way the brain is developed, he said:

It is very interesting to know, as the result of recent research, that perhaps for every specific memory, a new idea, a new specific protein has to be created. That protein, however, is very subject to change and to deterioration, so that if you learned something, that protein which is this specific memory is deteriorating; and unless it is replaced (as the result of properly-spaced recall) by its identical, specific protein, that memory will not be there. So when you learn something new, there is now evidence which shows that tied into the original genetic message, which is you, is this new memory; and then that genetic message unites with what is known as the RNA (the DNA is the genetic message; the RNA is a factory which produces new protein), and then that reproduces itself constantly; and you have the memory as permanent consolidation within your brain.¹

Thus the experiences of life in terms of the above-stated concepts become flesh and blood, become a part of us; and at the point in life when we acquire the capabilities of becoming aware of who we are and what we are (which Bietz places at about the age of fourteen), the individual ought to know how it was that he was processed, by what means he arrived at this point. In this connection Bietz says:

Our brains have been built for us by our parents, so that all of the patterning of our brain is done for us before we become conscious of what is done; and the constant stimuli, the environmental factors of the interaction on the interpersonal level between parents and children, build the brains of the youngsters. You were set up by your parents; your brain was built by your parents, by certain school teachers who influenced you; but the very vital elements of your brain were built by your mother and your father, or by your aunt and uncle -- the people with whom you lived, those people upon whom you depended. Up until the age of about fourteen, there is no capacity to even understand what is happening. Perhaps about fourteen

¹
Lecture #26.

the youngster will suddenly ask, "Why?" and then he is often batted down and that will hold him for another two years before he comes up again for fresh air. So victimized are we in the building of our brains that we have really nothing to say about the way our brains are built until it is almost too late.¹

Speaking about the human capacity for self-awareness and for gaining a knowledge of how we have become what we are, Bietz said:

You see, one of the unique things about a human being is his capacity for self-awareness. There is the higher brain center which makes it possible for me to project my future, to know what I'm going to do, to be aware of how to get there; and this self-awareness makes me different from the lower creation. It makes me different from the kind of person who functions only on the conditioned-reflex level. Set up by his parents, wound up, this individual, perhaps, has never really been aware of any of his ideas basically. He has his guilt, he has his emotional responses; he feels good, he feels bad, but he doesn't really know why. You ask such a person, "How do you feel?" and he may say he feels terrible. You ask him, "Why?". His response often is "I don't know!" or you may ask, "Do you feel happy?" "I don't know!"²

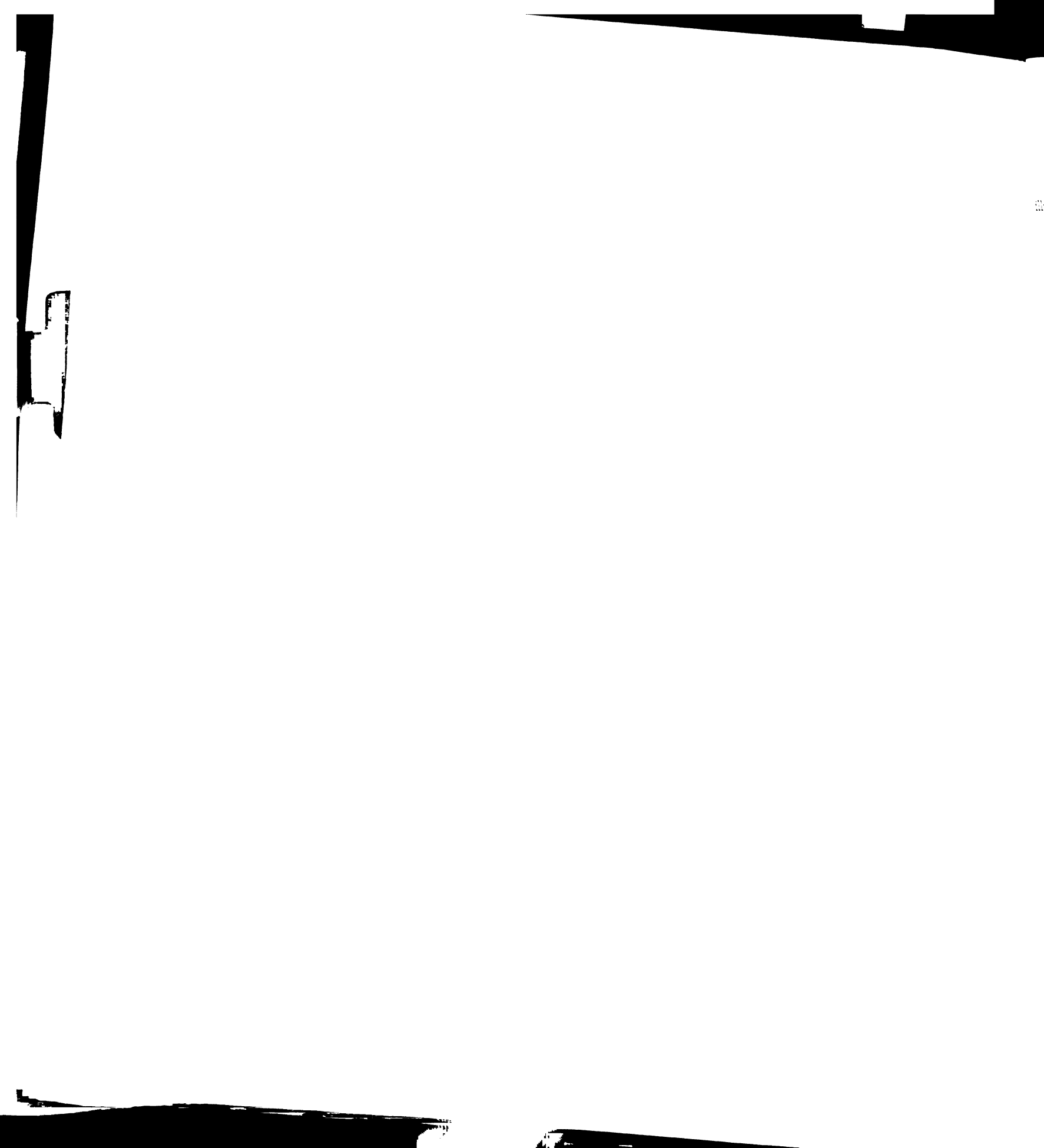
Bietz says that many individuals come to him as a therapist and ask him why they do what they do. They seem to feel impelled to do many things, but they do not know why it is that they do them. He says that the problem with these individuals is that they have not become aware of themselves, aware of the process that has gone into the building of themselves, that has programmed them for doing what they do. Many people, he believes, are slaves of policies, practices, and procedures:

For many of us are simply the servants of the policies that have been drawn up, the policies that have been going for years; and if anybody should start thinking about the policies, God save him!³

¹ Lecture #26.

² Lecture #11.

³ Sermon #11.



Speaking of the conditioning of the brain to war, Bietz used as an illustration battles of the past:

Last summer we went to the battlefield of Waterloo, and visited the farm where the forces of Napoleon came against a coalition of fighting men from England and Germany. On that day long ago, from 11 o'clock in the morning to 7 o'clock in the evening, by hand-to-hand combat largely, 50,000 men were killed and their blood soaked the soil. That is what we would call a totally unconscious response to human existence --either to kill or be killed. Either you beat the devil out of me or I'll beat the devil out of you, and we will see which one will go; but I'll die or you'll die because there isn't room for both of us. These are people who live entirely on what we call the unconscious level of the brain.¹

Applying this same philosophy to our own day, he said to one of his audiences:

If you are trying to operate in a world such as we have today on the brain that your parents set up for you - if you are trying to operate in Los Angeles at the present time on the brain that was set up back in Oklahoma or North Dakota forty-five years ago, you are in trouble! There are a lot of people who are breaking simply because their brains have not been activated for new neural patterns to meet the rapidly-moving world of today.²

Bietz says that the people who are fascinated with the world in which they live, who are growing, who are living useful lives, are people who are building brain material to cope with today's world. But those who are finding the world altogether too much for them have not built a brain that fits; they haven't done enough "brain work," and the world is moving far more rapidly than their ability to adjust to it.

When Bietz was asked why some people adjust so successfully to the world, he answered:

¹ Lecture #26.

² Lecture #11.

This is something that has to be learned; for we do not become human automatically, We become human only because someone has loved us, and someone has cared for us, and the inhumanity which we see, and the tragedy, is due to the fact that many of us have not been helped a great deal toward being human. Many of us have not felt the tender, loving experiences which make a home worthwhile. So often I have talked with young women and young men who were just recently married; and they have said, "We don't really know what a marriage should be like. Will you tell us? We came from homes that were not homes. We do not know what a good home is like." Now these may go through the tragedy of a divorce, and the marriage may break; but I say often they have been more sinned against than sinning.¹

Bietz indicates over and over that a successful adjustment to life must be learned, and that much of this is absorbed in childhood at a time when a person is not conscious of the fact that he is learning.

One of the great Christians of our era, Albert Schweitzer, put it this way: "From the services in which I joined as a child, I have taken with me into life a feeling for the holy and a need for quiet and self-recollection, without which I cannot realize the meaning of my life. I cannot support the opinion of those who will not let children take part in grown people's services until they to some extent understand them. The important thing is not that they understand, but that they shall feel something of the holy presence." The fact the child sees his elders in full devotion at worship gives him a feeling of devotion in which he can join.²

He made this further comment concerning the importance and the impact of the learning of the child during his pre-conscious years:

It is indicated as the result of a recent study that by the age of three, the images and the feelings and the emotional tendencies to react are already well established. By the age of three! How

¹ Sermon, "Love and Sex," Glendale, California, April 26, 1969; subsequently referred to as Sermon #14.

² Sermon, "Space-Age Religion," Glendale, California, April 20, 1968; subsequently referred to as Sermon #23.

many there are who have offended these little ones! And perhaps the most significant things in life happen by about the age of five, educationally and in terms of cementing the whole being together in an organism of unified action -- all this happens in childhood. All the child knows - whether the child is loved - the child feels long before the child can understand words. When Daddy says, "You're wonderful, and you've blessed us so much," or mother says something comparable, if the child can then say, "I know it, Daddy; I know it, Mother; I know I'm wonderful; I know I'm the gift of God to you and to myself; and I love God and God loves me," from such feelings all later conduct comes. Oh, the sorrow of the adult who has been offended in childhood!¹

- C. The metamorphosis from the pre-conscious to the conscious (or self-conscious) state is the design for humanness, which is not achieved or begun until sometime after about age 14, when the normal person can become aware of his ability to assume responsibility for his life and choices in using his kingly power of reason.

Bietz would divide the span of human existence into three basic stages: the unconscious, the pre-conscious, and the conscious or self-conscious. The unconscious would span the prenatal, infancy, and early childhood stages, where lasting impressions are made upon the life through influences that are unrecognized by the person and consequently can never be recalled, for no memory pattern was ever recorded. The pre-conscious stage would begin when the young child is mature enough to be aware of his experiences with significant people and with the environment in his life. While he is able to respond to the various stimuli about him, his decisions are largely to cooperate or not cooperate with the superior forces and authorities influencing him. He is not able to understand the processes that are taking place in his life, nor is he yet able to weigh evidences and make decisions

¹ Sermon #28.

independently for his own life.

The self-conscious stage does not begin, Bietz has indicated,¹ until about the age of fourteen. Self-consciousness is a matter of growing into an awareness of one's own capacities that make up his humanness. This is a program of learning about or discovering one's identity. To become self-conscious, the individual must understand that his life has been programmed by the significant people in his life and by the circumstances that have surrounded him as these have worked upon the genetic endowments that were granted to him inherently. He must understand that his responses to the various stimuli in life have been conditioned, and that his acquired humanness--that is, his developed ability to think, to reason, to communicate, to relate to other people and things in the world; in fact, all that he has learned--has been bequeathed to him as a gift from those about him who have been willing to share their humanness with him.

As he moves into the mature and adult realm of self-consciousness, the young person must learn that he may understand through communicating with these significant others in his life and by reflecting upon his own past experience not only others how he was conditioned but the reasons others had for conditioning him the way they did. Then he may learn that he has the choice of unlearning many of these lessons that were conditioned into him in his early life if he wishes to change his responses and the attitudes that resulted from this previous conditioning.

But to do this involves a decision to become somewhat independent, which carries with it a very real element of loneliness; and as the young person begins to take over the reins of his life, he must understand that

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See Page

with this independence comes responsibility.

Referring to the above-summarized philosophy concerning the pre-conscious and the self-conscious stages of a person's life, Bietz said:

Socrates of old said, "Know thyself." What he called "the unexamined life" is not worth living; and the only freedom that human beings have is the freedom which is granted them as the result of self-consciousness. If you are not conscious, you have no freedom. If you do not know yourself, you are in slavery. If you do not know what is going on within your life, you are blind. If you are blind, you don't know what you're doing, and you certainly do not know what you're doing to others. And there are many individuals who do know what they are doing, and this is very unfortunate. They have never been given the opportunity of self-consciousness. And I think this is something that has to be learned. It certainly does not come automatically. It's not something that our parents can give to us; it is something that is achieved by us--not without help, of course; but even with help, it demands our complete participation. For self-knowledge is precisely this: it is knowledge which you have come to; in other words, you know this. Not something you've been told; not something that you've read; it's something that you know; and if all areas of your life could come to self-consciousness, then you would be free, completely free. Then you would be able to make the proper selective responses and your energy would be released to a degree that I think would be beyond your fondest imaginings.¹

Bietz likes to speak of "conditioning" as something that takes place in the brain, and he uses the analogy of the self-conscious person's being able to "build his brain." He says:

· If it were not possible to influence the brain, to change the brain, then what are we here for, anyhow? We are certainly not here just to waste our time! We are here because our brains can be changed; and if our brains are changed, we are different people. We need not respond tomorrow as we responded today. Something has happened to us. But it will have to

¹Lecture #30.

happen to the brain or it will not happen in terms of what we call a regulated, self-reliant, self-directing human experience.¹

Bietz often uses the expression, "The unexamined life is not worth living," and in this he includes one's past life as well as that which he is experiencing in the present. In this connection he said,

Now I don't want to sink back into the brain portion which my father and mother built. I've explored that portion of my brain; I know exactly what's there. It's been long, hard work, but now it's pretty much in the light. Perhaps not completely, but pretty much so. Now I intend to build brain protein as long as I live; and if I am building brain protein at 80, I'm not going to be talking largely about my childhood. I'll be having more interesting things going on than my mother and father ever experienced. I have more interesting things going than anything that was put into my brain when I was a child.²

In discussing the normal reluctance individuals have for accepting change, Bietz said:

You can say, "I want the old-time religion; it was good enough for my mother, it was good enough for my father, it's good enough for me. I want the old patterns of rearing children," -- and all this; but the old patterns of rearing children wouldn't help anyway when the children have to adjust to a new kind of world. So, whether we like it or not, we're up against a tremendous opportunity. But I have to explore and know my way around my own brain. I have to study; I have to read, I have to think, I have to enter into conversation; I have to make adjustments and not repeat the same platitudes of yesterday. Today is a new day, and nothing that fit exactly yesterday is going to fit today; because it's a different situation; and no situation which ever was in your past is like a situation which exists today. So if you're reacting to your husband, or to your wife, in the same way that you did ten years ago, it is a monotonous, boring kind of experience. But

¹ Lecture #26.

² Ibid.

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if you're building brains together, you're more and more fascinated with each other; and every day becomes essentially a better day.¹

Bietz often contrasts the present trends in society for individuals to become more mature and more self-conscious, with the past, when this process was not nearly so prevalent. He said:

Now in generations gone by, the whole emphasis of life was on conformity. In other words, the idea was that everyone was very much alike. Everyone obeyed; everyone conformed; and no one really dared to do his own thing. Now in a sense there was less loneliness in this, because someone else did the thinking for everyone; and persons didn't become unique in the sense that we become unique today. Today everyone wants to do his own thing. And that's all right, because in a sense we are all unique, for no two persons are like. But in order to become a person in your own right, you're going to have to accept a little more loneliness.²

Dr. Bietz's preaching is permeated with these concepts. For instance, in a sermon that he preached on the Fourth Commandment, he said,

We have come here on this holy Sabbath day to become reasoning men and women; to rise above unconscious urges and instincts to the level of self-direction, to the level of understanding. The unexamined life is not worth living. Sabbath consciousness is the examined living.

There are too many people today who are seeking happiness on a sub-human basis. And so the identity crisis is resolved by Sabbath consciousness; by remembering, by knowing that we can put two and two together. We can put the experiences which we have into a meaningful, comprehensive pattern. . . .

For, you see, the Sabbath is for the purpose of arising into your highest self in the presence of God. It is to experience wholeness; and to

¹ Lecture #26.

² Lecture #20.

remember is the only way of being whole only if he is conscious of what is really going on. We are called to be holy; that is, to be whole, to be of one piece. We are called to be in touch with time and to be synchronized in the present; to be aware of what is going on this moment, and to be fully alive. For the Sabbath revelation is the truth that one can live only in the present. Unless you experience life in the present, in an awareness, you will never experience it at all."¹

Bietz is deeply convinced that man was intended to know himself, to know all that he can of his past, to know what he is experiencing in the present, and to make intelligent decisions in the light of all the evidences that he can gather, so that he can be fully alive in the present and can intelligently project meaningful plans for the future.

He said, "Whatever you are conscious of, you are capable of handling. Now this is a thesis: what you don't know, you can't handle."² But, he says, with knowledge it becomes fully possible for us to make whatever adjustments are necessary in order to handle our circumstances in life successfully.

I was talking today with a person while he was facing up to certain truths about himself; and he said, "Well, now that I understand what's going on, I think I can make some adjustments; I think I can actually rearrange some of my reactions to life." And that's true. In order to be able to do anything with respect to our lives, we have to become conscious of what's going on within us; for you see so many of us tend not to know why we're doing what we're doing."³

1. Freedom comes to man as he begins to make his own choices.

¹ Sermon #25.

² Lecture #11.

³ Lecture #20.

Bietz makes a rather interesting observation on what is involved in being able to make a choice or a decision:

Now you are going to have to make selective choices; but I'll say this, if you don't know your brain, you will not be making any kind of choices. For the simple reason that if you are unconscious and subject to the brain that was built for you, and you never took any initiative on your own, you're not making decisions. For a decision is knowing what is going on, and then selecting what you want to do

There are some people who live a lifetime and die at 75, who never made a decision in their lives! They were wound up by their parents, and that's the way they've been running. They never made a conscious decision, for all decisions are conscious. Therefore I cannot make a decision until I am acquainted with my brain . . . And if my unconscious brain is explored, I can say, "That's where I am going today; this is what I am going to do today," and since there's nothing to suck me down into the whirlpool of unconscious forces, I can make that day come out the way I intended it to be.¹

The following is an even more general statement that Bietz made, **applying** the concepts of self-consciousness and freedom to whole cultures **in** the world as well as to individuals:

Freedom is completely dependent upon a degree of self-consciousness within a particular culture. If a culture becomes self-conscious, then that culture -- the people living within that culture -- can in effect be free; but the only freedom that I ever have is the freedom which is subjective. Now I want you to note that, because this can revolutionize your life. It can change your focus completely, because so many of us think that we are handicapped by external circumstances. We think that we are not succeeding because of others; we feel often that we are not free because of mother and father, and there are a large number of young people today who say they want to be free. Well, good; so do I! But I think that we have too often had the impression that freedom is something outside of ourselves. But it really isn't. Freedom is subjective;

¹ Lecture #26.

freedom is something inside myself. You see, the brain is very slowly built as a result of a process which moves step by step through many days from infancy on through childhood and adolescence and finally to adulthood. Now, our neural systems, if we are not conscious of them, can imprison us, and this often happens. A large number of older people, and younger people as well, are imprisoned by their own neural patterns --systems that they have set up.¹

Freedom and choice are obviously interwoven with morals and ethics; and in this respect, Bietz says:

If you are going to believe in morals and ethics, you're going to have to believe in human freedom. Does a human being have the capacity to choose how he will live, or doesn't he? Am I responsible for the way I acted today, or am I not? Did I have a choice in the way I felt and the way I related? Did I have some choice with respect to my disposition? Now, if you have no choice, then there can be no morals, there can be no ethics. Can we say with some degree of certainty that a human being has the capacity to choose between what is better and what is not good? Have you such capacity?²

Bietz definitely believes that each person must have developed the capacity to choose in order to be able to become self-conscious. He said of himself:

Somebody said to me this morning, "How are you?" I said, "Fine!" "How's that?" "I have chosen it; and when I choose it to be fine, you can't mess it up for me!" But in order to accomplish that kind of day, I dare not slip into unexplored, unconscious areas of my brain. And your pain and your sorrow are linked largely with that portion of your brain, which you have not explored.³

In essence, Bietz says that you are just as free as you are

¹ Lecture #11.

² Lecture #37.

³ Lecture #26.

self-conscious, as you are willing to become aware of who you are and what you are. Your freedom is commensurate with your ability to choose, if you will, your responses to those things that have happened to you at any given time. The individual's freedom begins when he begins to make his own choices.

2. Responsibility is implicit in man's ability to choose.

Each person's responsibility is commensurate with his freedom, and all freedom is premised upon man's ability to choose. Freedom is simply the freedom to make decisions and act upon them. But the freedom of choice never implies freedom from responsibility for the outcome of those choices. The more freedom there is in the choice--that is, the more there is involved in the way of persons or relationships or properties - the greater is the responsibility in that choice. Bietz said concerning the gravity of freedom:

But freedom means loneliness. To be free is a tremendous undertaking. Do you really want to be free, or do you want to be taken care of? Do you really want to take care of yourself, or do you want someone else to take care of you? . . . The more freedom people get, and the more freedom they exercise, the greater is the risk of loneliness. You see, then you no longer simply belong to the herd. You no longer simply conform to what others say. When you're free, you run the risk of loneliness. When you're a parasite, you don't take that risk, because you're a leech on someone else and someone else takes the responsibility for you.¹

Bietz links loneliness with responsibility, for the thing that makes the individual stand out alone is that he makes a decision on his own, and

¹ Lecture #20.

this in a sense separates him from all others who might decide differently than he. And this is obviously a lonely position.

Bietz indicates that in order to have mature relationships in which genuine love and understanding are exercised and which are based on intelligence, each person must recognize that he is an individual who is separate from others, and that what makes him separate is his ability to choose and to be responsible for his choices.

In our relationships with each other, we have to accept a certain separation in order to have any kind of feeling for each other at all; for if we demand too much, we may end up having nothing! And I think that many people overextend their loneliness precisely because they expect more than can be given; and expecting too much, they begin to complain and get on each other's nerves until they have nothing at all.¹

Bietz indicates that the attribute of uniqueness is dependent upon our ability to choose; for to be unique is to be different; and to be different means not only that we have different talents and capacities but that the ultimate uniqueness is in our ability to choose independently of others and to be responsible for our own choices. This is undoubtedly man's greatest uniqueness and his most human quality.

Introducing a theological concept, Bietz indicates that he believes God has shared his omnipotence with the human family in giving them the ability to choose.

Either God is all-powerful, and therefore responsible for all evil in the world, or man has freedom and God is not all powerful. For the simple reason that God has created free human beings, he is no longer all powerful. That, of course, lays a demand upon you and me, and the demand is that we cease being false;

¹ Lecture #20.

that we become genuine. Now this authenticity is not easily acquired.¹

Continuing with the moralistic vein, Bietz discusses the concept of prejudice in the light of the principles discussed in this portion of the outline.

Prejudice is a way of bearing false witness; and how much prejudice there is! You see, everything begins with becoming conscious of what you're saying and why you're saying it, and nothing at all has worth unless it has consciousness. The prejudiced individual is unconscious; he moves from his stereotypes, from false images of people, rather than from true images.²

It seems that Bietz is saying in the above quotation that the prejudiced person has to work and think in the realm of the unconscious - that is, the realm of not being fully aware of what he is doing; and he is certainly not aware of the fact that he is responsible for his judgments, his actions, and his decisions which are influenced by his prejudice. In effect, he is accepting without conscious thought and responsible investigation what has been taught him, what he has done in the past; and, in effect, he is shedding his responsibility as if it were non-existent.

Bietz suggests that the only way that any person can be held responsible for anything that he does is to assume that he has freedom; and this freedom implies that he has a choice, and any responsibility that devolves upon him does so because he has freely made the choice. If the individual cannot be responsible, then it would be unjust to place any penalties upon his behavior. This does not imply of course, that man is free from the

¹ Sermon, "Tell It Like It Is," Glendale, California, May 17, 1969; subsequently referred to as Sermon #26.

² Ibid.

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influences of his environment that press upon him; but he is free to choose how he will respond to these influences about him. Bietz stated that our whole educational system is premised upon these principles:

We are free to choose to a great degree the kind of persons we will be. If this is not true, then the whole educational system is misdirected. If the human being, for instance, is not free, then we ought to have dictatorships, and we ought to have a benevolent kind of monarchy, claiming divine rights and making all the decisions for us. On the other hand, if the human being is free, and if the human being can make decisions, then there is such a thing as right and wrong in terms of decision. . . . I think a human being can be responsible; therefore a human being can be called to account in terms of his attitudes and in terms of his behavior.¹

In a personal conversation that the writer had with Dr. Bietz following one of the recorded interviews, the writer asked him to comment upon some of the personality theorists in the field of psychology who he thought had made a significant contribution to his personal philosophy. He indicated that all of them had added something to the field, as do the different colors to a rainbow. But in singling out several, it was significant that he mentioned the theologian Paul Tillich, saying that he felt Tillich had made a substantial contribution to the field of psychology.

In one of his lectures he made this statement concerning Tillich:

Now it was Paul Tillich who observed that unless you accept the fact that you will die, which brings anxiety and loneliness - unless you accept this, you will become pathological. He also said that unless you accept your guilt--for all of us are not as good as we'd like to be, for all of us have some sense of inadequacy in some areas; so Tillich said you must accept the fact that there's a certain amount of guilt that is absolutely essential in being you. You'll never be as perfect as you'd like to be Now Tillich said you've got to accept the

¹Lecture #37.

loneliness of some day dying; and you have to accept the loneliness of not being perfect; and you have to accept the loneliness and the anxiety of not being able to understand everything; for if you have to try to understand everything in this world, you'll soon understand nothing. Because then you will have to make a quick closure and shut the rest of the world out, and then you'll have what we call a closed informational system and you will have a little box in which you shut yourself, and you will really be lonely. So loneliness, I say, is the thought of being human. Don't fight against it.¹

Bietz expresses deep concern for the fact that in this world of ours, where communication ties various cultures and societies very closely together so that they must interrelate, a serious problem is imposed because of the fact that there are so many of these cultures and sub-cultures where the great majority of people basically have not attained the awareness that comes only as the result of self-consciousness. Yet it is only self-consciousness that makes it possible for these various cultures to live at peace with one another when their ideologies are at such odds; and without this developed capacity, there is no way for these peoples to live at peace with one another when culturally they are so critically different.

In this respect he commented:

For instance, within cultures, one cultural level is conditioned one way and another cultural level is conditioned another way and another cultural condition is conditioned still another way; and when you get those of different conditioning together, they despise each other! Why should they do this? The answer is simply that those who have been conditioned, those who have been patterned, whose neural systems have been set up in a certain way, unless they become self-conscious of what they themselves are, they will always be in collision with others.²

¹ Lecture #20.

² Lecture #11.

In effect, he is saying that this lack of self-consciousness is the cause for religious wars and racial strife; for nationalism and for much of the trouble between peoples in the world. The answer, he says, is to become self-conscious: to recognize who we are and what we are and how we became conditioned to respond the way we do; to investigate the basis for our conditioning and then to make intelligent decisions concerning it, recognizing that we are free not only to investigate our past, but to unlearn that which we have learned. Then we may make decisions concerning our past, but we must then be responsible for these decisions.

IV. Man's growth (his becoming, his self-realization) are achieved by his learning, (and unlearning), remembering, and communicating, and by productiveness or usefulness.

Section IV has to do with the factors and processes involved in growth, it being understood that growth is the process of self-realization or the state of authentically becoming what we were intended to be by our Creator and Designer, i.e., what we basically are in potential.

The first and most basic element is that of learning. It would seem that in Bietz's concept learning is basically what life is all about -- learning who we are, what we are, how we became what we are, how we may become what we were intended to be; learning what our potentials are, what our freedom is, what our responsibilities are, and how we may fit into the present and project ourselves into the future. And having learned what we are good for, the second great element is that of doing it, of being creatively productive or useful.

A. Learning (and unlearning), remembering, and communicating, embody two factors.

Part A involves the great learning process which involves remembering

what we have learned and how we have learned it. As a result of this ability to remember, we may make intelligent decisions about what we wish to retain of that which was bequeathed to us as we were conditioned by the significant others in our lives and by the circumstances which surrounded us; and we may discover what we wish to unlearn.

Unlearning is a matter of discovering that what we learned or thought was in harmony with the facts or the truth is no longer in harmony with the facts or the truth as illuminated by the new evidences that we have compiled and accepted. The process of unlearning involves reassociation.

Reassociation becomes necessary as a result of deciding that some of the attitudes and responses that we are experiencing in our lives, which we have learned to associate with certain accepted truths or understandings in the past, are not correctly associated. For instance, when a child has learned in the past that a policeman is very apt to hurt or harm him, the child will probably have an attitude of apprehension if he sees a policeman; and if a confrontation with a policeman seems to be imminent, this would trigger a response of fear, of dread, perhaps of hatred toward the policeman. But if the child could learn that most policemen want to help and protect him and that the policeman represents safety and security, this reassociation with the new evidence that has been received and accepted can bring about an unlearning process that can recondition the child, so that instead of the responses of fear and dread and perhaps hatred when a confrontation with a policeman seems imminent, it may bring on responses of relief, comfort, and friendliness.

But in order for this kind of learning and unlearning to take place, remembering is an extremely important part of the process. Remembering is something that can be either greatly helped or hindered. Communicating

is also vitally important to the learning process, for most of our learning is bequeathed to us because others are willing to share or communicate what they are and what they have learned to us. But unless we can somewhat accurately understand what they are attempting to communicate to us, our learning will be distorted and confusion will result. Conversely, if we are not able to communicate what we think and what we feel accurately, and so that others can somewhat accurately understand what we are attempting to communicate, then it must be said that we do not really know or understand what it is that we think and what it is that we feel. For the only way that we can really test what we know and what we think is by whether or not we can communicate it to another.

1. The positive and essential factors involved.

These are the factors that Bietz points out as being necessary to the learning process-learning factors that encourage, reinforce, and make learning, remembering, and communicating possible.

- a. Openness

Openness is the antithesis to being closed. Being closed to certain types of informational data is saying, in effect, "I am no longer interested in learning any more about that kind of data or receiving information from that source." This obviously inhibits the learning process. Being closed also involves the possibility of capturing or imprisoning that which we feel and which we think within ourselves, making an attempt to hide it or disguise it from others beyond ourselves.

Now in order to achieve and overcome loneliness, I think that the families have to learn the art of authentic closeness to each other. They have to learn to be open to each other. But many people were not reared in this sense of openness, and there

are individuals who will feel threatened; and the reason is that often to be open is dangerous, because we may be judged by others.¹

Here Bietz is saying that openness involves exposure of one's real or inner self, and exposure involves a risk. If others know what it is that we think and feel, which may expose a weakness or a point of view that disagrees with theirs, this can bring on a reaction from others that can be painful to us. Therefore openness is not easy, but it is very rewarding in that it is one of the factors that makes the whole learning process possible.

Again he said:

Now I think that most human problems result from the inability to share what we actually feel, the inability to convey this openly and kindly. So many of us feel that we are not understood, and also we feel a sense of futility. We say, "Well, it's no use talking because we wouldn't be understood, anyhow." And so most people will not talk at all, because they say, "What's the use? I wouldn't be understood, or people would misinterpret what I had to say."²

Here Bietz is saying that the problem of the lack of openness is very widespread; yet in his estimation most human problems result from the inability to share what we actually feel openly and kindly, indicating that openness is necessary if most human problems are going to find solutions.

Again, referring to people as energy-producing systems, he said:

Whenever you see an energetic person, you see one who sees what others do not see; he hears what others don't hear; he is open to experiences that others do not experience. He is open to ideas that others are

¹ Lecture #20.

² Sermon #26.

closed to. He is open to personalities and to friendships that others are shutting out. Whenever you have a person who has energy, you have a person who is an open system, and is aware of the environment in which he moves.¹

Bietz indicates that being open is not an easy accomplishment, but rather it is one of the crowning achievements of life, one that indicates that the person has begun to become what God intended him to be.

We must find a way to communicate openly and honestly and authentically, and in order to achieve this, we must become the persons that God intended us to be. Because God obviously is not simply interested in computer-like words which may issue from computer-like objects. I am sure God isn't interested in this.²

b. Awareness

Openness and awareness are very closely related; and while the two should ideally go together, they are certainly not the same thing. Awareness is an act of tuning in on that which is within the person from the introspective viewpoint, and that which is without the person in his environment. For instance, one facet of openness may be to share some of the inner personal experiences of one's life. It would be impossible to do this unless one were aware of these experiences and had tuned in on them and had learned to understand them sufficiently to be able to share them openly. However, openness and awareness in this particular case are not the same thing, even though they are obviously closely related.

Conversely, openness to evidences that can come through our senses to our person from the environment about us is essential to learning from

¹ Lecture #38.

² Sermon #26.

these sources; but of course we must choose to be aware of that which is happening or is present in our environment before these evidences can enter our minds through our senses.

Speaking of awareness on an introspective basis, Bietz said:

In order to tap and use the mind in this largest sense that I have spoken of this evening, you must have what we call a movement toward the inner core of your being. In other words, most people are surface people, externalists; and then there are what we call people who move from the inner core of their being, which is another way of saying that they are in touch with the center, the inner part of themselves. Now this demands a degree of aloneness; this makes available an intelligence that the superficial person who never reaches within himself never becomes aware of. That means you would have to have some time by yourself. You would have to have some sort of capacity to become acquainted with yourself. That would mean that you would have to be able to enjoy yourself. Every mature person, wherever you find him, and every creative person, enjoys himself; and this is because he is in touch with himself.¹

Speaking again of introspective awareness, Bietz said:

Your total freedom is in the area of self-knowledge; and if you have very little self-knowledge, you know little or nothing about freedom. As your area of self-knowledge increases, your maneuverability, your flexibility, your alternatives increase; and if one door should shut, you've already got ten other doors that you can open, because you have a degree of self-awareness of what is going on. That's why often the life of a person who retires, who has been such a specialist that he has not been in the realm of general awareness, when he no longer has an outlet in his specific specialty, can go completely to pieces for him.²

Bietz is saying that an awareness of what is happening in the inner core of our being, i.e., an awareness of who and what we really are

¹
Lecture #44.

²
Lecture #11.

personally, is extremely important to our mental and emotional well-being, our learning process; and without this awareness, we cannot be a mature or a creative and happy person.

In another lecture he said:

Are you a closed system, or are you aware? I use the green hills, in fact, as one of the indicators of the success of therapy; when people are deeply emotionally disturbed, they see nothing, they just gaze inward; they're blind. And then after awhile they say, "Well, I see it in a different light. I saw the hills this morning as I came in; beautiful!" And then I begin to feel, Well, now things will be better, because this person is beginning to see beyond his own nose.¹

In the above quotation, Bietz was dealing with awareness from the extrospective point of view, indicating that before we become aware of what is happening about us, we must have openness - that is, be open to that which is about us, the alternative to what he called a "closed system." He points out that a person who is deeply disturbed emotionally may gaze inward hour after hour with no indication that he is aware of what is actually happening to him; but when this disturbed person becomes aware of what is happening in the environment about him and can begin to talk about it, this awareness in itself is indication of real progress, a movement toward wholeness, a sign that things are definitely better with that person.

Bietz indicates that awareness is something which you can give, and he ties it to an often-quoted Bible passage:

All of this means that as you give an awareness, you receive energy. And here is a basic thing. You've heard it quoted many times, "It is more blessed to

¹ Lecture #38.

give than to receive,"¹ and some folks can't understand this. But here's the point: If you are aware, you have opened yourself to the influx of energy which is vitalizing and health-giving all the way through.²

Bietz is saying that the most important part is for us to give, and especially for us to give awareness. He is saying that if we give awareness to the beauty of a rose, the green grass, the song of the birds about us, or to the laughter and warmth of a friend's fellowship, or whatever it may be that is about us, we will find energy, strength, and inspiration flowing into our lives. This awareness is a most important part of our learning process.

To his congregation, he says that awareness is a most important factor in learning how to live and how to meet the needs of others in this present time:

What would it mean to be alert to the times in which you live as a space-age Christian? I think it means essentially this: that you would know the needs of the time in which you live. You would understand especially the hearts of the people of the time in which you live. To discern the signs of the times would be to be aware of what's happening in the minds and in the hearts of human beings who are crying out for help; and believe me, they are not asking for the kind of help that they were asking for fifty years ago!³

The following statement, made in a sermon on the Fourth Commandment, is another example of how Bietz uses psychological concepts such as awareness in his preaching:

It is interesting to note that after every order of creation, God said, "It's good; it's good." He knew

¹ Acts 20:35

² Lecture #38.

³ Sermon #23.

what He was doing. He spoke, it was. He was aware, He pronounced it good. You've acted this week; you have done things. Now can you call it good? Are you in touch? Do you know what's going on? Do you know what you're doing? For on the Sabbath, a man functions as a thinking man. What are my attitudes? Am I sharpening my contact with God, with the environment, with the people? How am I doing? What is life all about? Why am I working? What am I neglecting? Am I a slave to the past or do I stand above it in awareness of what I am doing? Am I an unconscious slave or a conscious child of God? Have I said "Yes" or "No" to the right things? What should I change in my life?¹

c. Integrity (being in touch with reality)

All real learning is based upon the search for truth, or reality.

Integrity has to do with wanting to know and to express the truth concerning anything that one wants to learn about oneself or anything in the environment. By nature, it seems to be an easy thing to imagine or pretend that things are the way we want them or would like them to be, rather than the way they are. A person is capable of rationalizing to the point where he may believe that things are different than they are; but when this condition exists, it definitely inhibits the learning process, for an untruth can hardly be consistent with truth, and therefore the existence of pretenses or shams or false premises in the life are sure to result in confusion, distortion, discouragement, and many other conditions that inhibit the learning process.

Bietz indicates that perhaps the most difficult area in which we may recognize the truth and become willing to represent the truth authentically is in our own innermost lives.

¹ Sermon #25.

But I think it can be said without fear of contradiction that men defend nothing more violently than the pretenses by which they live. What we are inclined to defend most violently is our lying. And that lying, of course, is what a person is, not so much what a person may say. This is only a product. Pretenses are defended with violence, because pretenses in essence are not really convictions. With convictions you love and with convictions you can be real and with convictions which are the result of your own thought you can be loving and kind and tender; but with pretensions and with sham you can only be violent and you can only hate. And so this Revelation¹ aims at improving man's ability to be genuine and his ability to communicate that genuineness honestly and openly.²

In the same discourse, he said:

Now the question we're asking in this Ninth Revelation is--and it is the question which God asks us: Are you authentic? Or are you phony? Are you true? Or are you false? Are you real, or are you artificial? Are you genuine, or are you counterfeit? Are you free, or are you simply pulled and victimized by circumstances? Do you see things as they are and as you are? For remember this: You do not see the world as it is; you see it as you are. You do not see another person as that person is; you see him as you are. And therefore this Revelation addresses itself to the question of integrity, to the question of human freedom, and to the realization of the authenticity of one whom God has created.³

Bietz is here saying, in effect, that many people have decided what it is that they would wish to be like, or what it is that they would wish for people to think they are like; and then they go about projecting that image to other people and to themselves, even though this image does not represent the truth about what they are really like. He says that the only real truth about a person is what that person can be when he is at

¹ This quotation is taken from the ninth in a series of sermons on the Ten Commandments, which he referred to as the Ten Revelations.

² Sermon #26.

³ Ibid.

his best. When he is less than that, he is bearing a false witness. Bietz says that when someone talks about another person, attempting to describe some untruthful or inauthentic thing that he has said or done, that this is projecting a false witness, for no one really knows that much about another person, nor is he able to read the other person's mind sufficiently to tell the truth about him.

In this connection, he said:

And when you listen to someone who says, "Let me tell you the truth about him," then be sure that you are about to listen to a liar. For the people who are always going around telling the truth about everyone are bearing false witness. The truth about you is what you can be when you are at your best, and everything else about you is a lie. And one of the biggest lies is to be less than God intended us to be. This is to make a lie of oneself.¹

Much has been said in psychological circles about persons wearing masks, living by pretenses, being unable to know and understand and face up to the truth about oneself. It would be expected that Dr. Bietz, as a psychologist-minister, would deal at length in his preaching on basic integrity. As the writer examined the texts of many of his sermons, he discovered this to be so. For instance:

The thing that is amazing is not that evil people do wrong things but that good people tend so often to live behind pretenses; that good people are not authentic, that they are not real. That children, for instance, can grow up in a home and never know their parents because their parents have been phonies. That a daughter may grow up and never know her mother, never know her father; a son never know his parents, because, you see, they have lived behind masks. They have not been authentic and they have not been able to communicate themselves.²

¹ Sermon #26.

² Ibid.

Again:

You are very false and you bear false witness when you say what you think others want you to say and don't say what you're thinking. And believe me, a lot of us bear false witness. You are asked, for instance, to give what you feel and what you think, but you simply repeat certain stereotyped phrases which you know others want to hear, because you look for their approval since you are incapable of standing on your own feet. That is being false.

Jesus was never false. True, he got crucified for being authentic, for being real. All he would have had to do was to repeat the right words at the right place to the right people; but he would have been a phony. He would have borne false witness to his neighbors. He would not have been Saviour. He would not have been real.¹

In one of his lectures Bietz offered some practical advice to help parents demonstrate integrity as they deal with their children:

Face right up to the children and tell them, right from the very earliest, that you don't pretend to be omnipotent; that you don't pretend to be an angel; that you don't pretend to have all wisdom. So, forget it! You're going to make mistakes, you're going to be a fool; you're not going to have the wisdom (you wish you had much of the time); and there will be times when you may lose your temper and may use words appropriate to the occasion! Well, let's see whether you can deal with reality.²

Speaking of the universal lack of integrity, he said:

How many times we repeat our stale, dead stereotypes, just because we want the approval of someone else, and then deny ourselves and become phony individuals! We live, then, in a make-believe world, always guessing about what's in the other person's mind and never revealing what is in our own.³

¹ Sermon #26.

² Lecture #30.

³ Sermon #26.

- d. Inquiring spirit (curiosity)
 - Questing - questioning - discussion -
 - weighing alternatives

The title chosen by Dr. Bietz for the weekly bulletin of his church is "Quest." The inspirational message he broadcasts at 7:45 o'clock each morning is entitled, "In Quest of Life." According to an associate pastor,¹ "questing" is one of Bietz's favorite terms, and he consistently attempts to motivate people to quest for the very best in life; to quest for learning concerning themselves and others and the world in which they live.

At the close of each of his lectures and at the close of his Wednesday night Bible Forums, he conducts a question-and-answer period. His Bible class, conducted at 8:30 each Saturday morning, is basically a discussion. He thrives in and constantly promotes a discussion atmosphere. Bietz teaches that an inquiring spirit and curiosity are basic and essential to a learning situation, and that this spirit is designed into man and will continue to be there as long as he is not perverted or distorted.

Sometimes folks say, "Why should we spend all the money going to the moon? Why should we spend all the money for research? Because it is the nature of the universe to have intelligence which is goal-directing, and we're linked to it. Intelligence moves, and we've got to move with it or die. That's it! It's going to cost some money? Good!"²

Again he said:

But the nature of intelligence is, Tell me more! What's new? What have you heard? What's going on? Heard anything new lately? Now the nature of intelligence is movement; it is dynamic; and

¹ Interview #13.

² Lecture #44.

if you got off some ten years ago, you'd better get on again! The universe hasn't stopped; life hasn't stopped; so you keep going. The idea that "The show must go on" is not just show business; it's intelligent business.¹

He indicates that man is made for learning, for questioning, for solving problems, for finding that which is new, for discovering truth; and that unless an intelligent person's mind is used and is challenged, he is very apt to be disturbed emotionally.

I was very much interested in a recent survey which was made by Dr. Earl T. Carter, who was associate professor of medicine at the Mayo Foundation in Rochester, Minnesota, where I had the privilege of beginning my ministry. Speaking of the ailments of airplane pilots, he said the reason so many of them are sick is because in order to become an airplane pilot you have to be highly intelligent, and you have to be able to solve a lot of problems. But now, when they get into the air, so much of the routine is taken care of automatically; and once the plane gets into the air the pilot has nothing to do but sit and be bored, and a very active mind is not used. As a result, Dr. Carter says, there are major symptoms of fatigue, and the pilots are ill and they don't know why they're ill. But Dr. Carter says that they are ill physically because they have such excellent minds which were meant to solve problems and to stay alert, and here they sit in an automated cabin where most of the decisions are made on the outside. So their bodies are going to pieces.²

e. Happiness

In the opinion of the writer, the emphasis on happiness and optimism and good humor is at the very core of Bietz's beliefs. It could well be said of him that "learning is what life is all about." Bietz said, "Learning is equivalent to growing, maturing, becoming the persons we ought to

¹ Lecture #44.

² Sermon #12.

be. . . . Learning, growing, happiness -- these three move together."¹

Again he said:

I dare not let any friction point exist within me, for to the degree that I do, I have less energy for the great business of enjoying myself. It takes a certain amount of energy to enjoy yourself, and I insist on having fun. I think that's what I was born for. I was born for enjoyment. I can only learn when I'm happy. My food digests well when I'm happy. I am easy to get along with when I'm happy. I was meant to be happy; but to be happy I have to marshall my energy and know how to utilize it, and that means I'm going to have to go after stress points and see what I can do about them.²

With Dr. Bietz, happiness is not a mere feeling; it's a state of being. It's a condition that is the result of something very basic happening in the life. He defines it this way:

Basically every person is happy when energy is flowing unobstructed. It is not a matter of something making you glad and something else making you sad. No, happiness is being what you are, and unhappiness is not being what you are. Inhibitions and repressions restrict the flow of life; happiness is letting life flow into some desired activity.³

When Bietz speaks of learning, he is speaking of it in the sense of learning how to build a beautiful personality, how to build a brain, how to become what we were designed to be in potential. This is a matter of learning the truth about oneself and about one's attitudes. He says that this kind of learning can take place only in an atmosphere of acceptance, good humor, happiness, tenderness, and understanding.

¹ Lecture #15.

² Lecture #38.

³ Lecture #15.

Oh, yes, you can improve the grades by frightening your children; you can indeed raise the level of their information ingestion as the result of whipping them; but you have not taught them anything, really; you have only set up more hostilities and new problems within their personalities which they are incapable of handling; and as a result, they have had another course in inhibitions but not a course in learning

Whenever you are scared, whenever you are merely inhibited, whenever you are merely warned, the educative process is destroyed. Genuine learning comes as a result of happiness; and the unlearning of many things that you have had as restrictions in your life comes as a result of happiness. Unless you can be reasonably secure, no genuine learning can take place. When I'm scared, no genuine learning happens within me. When I am frightened, no learning happens; I'm just frightened, period!

Again:

It was John Masefield who said, "The days that make us happy, make us wise." Now, how are you going to teach your children wisdom? By making them happy. How are your children going to learn to live healthfully from the mental and the physical viewpoint? And again the answer is, The organism must be in a state of contentment, a state of well-being. You could work sixteen or seventeen hours a day and have a ball--unless, of course, you felt that your work was coercion.³

The following is an example of Bietz's introducing a thought on religion in one of his lectures.

But you say, I'm not going to be righteous if I'm happy! And I say that the only way to be righteous is to be happy; and when you're miserable, you're not going to do the right thing. The children who are happy are going to choose the right way of living because they find it a lot of enjoyment. It has been

¹
Lecture #15.

²
John Masefield, Biography.

³
Lecture #1.

found, for instance, that if you want your children to remain in your religion, they will remain in your religion if you've enjoyed your religion. But suppose you say, "No; I'm going to teach my children the doctrines; I'm going to teach them to memorize the whole Bible, verse by verse; and they're going to do this and that, and we're going to teach them to be religious." And then finally they hate every bit of it, and they leave the church that the parents wanted them to stay with, simply because they didn't understand that religion was for the sake of enjoyment, and not for the sake of mere knowledge.¹

Dr. Bietz places a great deal of emphasis upon the need for a sense of humor. He indicates that a sense of humor is a capacity to be happy. A sense of humor is a fruitage of security on the part of the individual and of a good degree of self-consciousness and awareness of one's weaknesses as well as one's strength. In other words, a person must be secure in order to recognize his weaknesses, which are the things that most of us laugh at, and find something funny about them. He must also be honest and open or he would not see the funny part of himself, which usually has to do with mistakes that he has made or weaknesses that are present in him. It is the knowledge that he is worth something, that he has abilities, that gives him the feeling of security which enables him to laugh at himself.

We have many things in the world today, and we have a very high standard of living; and yet it cannot be said that most people have gained a greater capacity for happiness. A large number of high school girls were asked what they would like most of all as the outstanding characteristic in a prospective life partner, and the highest rating given a prospective marriage partner was a sense of humor. "I would like to be married to a man who has a sense of humor," they said. Which is another way of saying, I would like to be married to a man who has the capacity for happiness; I would like to live with someone who is cheerful; I would like to live with someone who isn't cynical and sour and down in the mouth. Then the

¹
Lecture #1.

boys were asked concerning the qualities that they would want in a wife; and again at the top of the list came this requirement: They would like to marry a cheerful girl, a girl who had the capacity for humor, a girl who had the capacity for laughter; a girl who was able to enjoy herself, her husband, her home, other people, her children.¹

Bietz also referred to a sense of humor in a sermon on the Tenth Commandment ("Thou shalt not covet"):

I think the covetous person, too, is a person who has never developed a sense of humor; he has never been able to find happiness in that which he is actually doing. He does not enjoy what he is going. He hates to do what he has to do, and he is constantly fighting it; and because of this he has the sneaking suspicion that others are having a better time, and therefore he is covetous.²

Here it is evident that Bietz links a sense of humor and happiness to the developing life; i.e., to a life in which a person is learning what he can do, what his capacities are, and then has found a way of living, a work to do, that expresses these abilities, that gives expression to his truest self. This is a movement toward self-realization, which happiness, a sense of humor, optimism, are both positive and essential factors in the Bietz philosophy.

- f. Interest in and good will toward another (or others) and a willingness to communicate personally.

Bietz's belief concerning the importance of communication has been dealt with at length in Chapter III on his theories of communication, where he indicates that love is the ability to communicate with another successfully.

¹Lecture #1.

²Sermon #4.

Earlier in the present chapter, he has been quoted as saying that the feeling of love is the feeling of comfort that we receive from another with whom we are communicating, and that we do not fully understand ourselves, our feelings, our capacities, until we learn to communicate these things successfully to someone else who is significant to us. This communication process is extremely important in the process of self-realization.

The positive factors that have been discussed in the preceding section are factors that contribute toward successful communication, or love, in the life. As was stated, in order to communicate most successfully, one must be open to his environment and to others with whom he wishes to communicate; he must be aware of himself, of the experiences he is having and has had within himself, as well as of the other person and his needs and responses; he must have integrity; he must have an inquiring spirit; and he must be in a state of happiness if he is to be a successful, communicating, loving person.

In addition to the above-listed factors, Bietz believes that an interest in others, a willingness to communicate with them, is indeed basic to man's growth and self-realization. Inasmuch as this has been dealt with at length in Chapter III, there will be no further evidences or quotations from Dr. Bietz's discourses to substantiate this premise.

2. The negative:

- a. Pain caused by fear, anxiety, guilt, and physical discomfort (which tends to produce hostility and aggression).

Pain, in the Bietz frame of reference, is of little benefit to persons, while it does a very great harm. This is not to say that pain does not have a place in the design of life, but that the deliberate inflicting

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of pain upon another, or the use of pain as a corrective or training device is, in his opinion, almost always harmful. For instance:

Now there is a great deal of evidence that shows beyond the shadow of a doubt that aggression and attack and meanness and hatred are the result of pain; and individuals who are born into the world with a great deal of pain are likely to be very angry . . . It is a strange thing that people who are in great pain find that hurting somebody is very rewarding. When you are really suffering, it makes you feel good to hurt somebody.¹

Bietz refers to several experiments done with animals, which point up the fact that pain inflicted upon them inevitably causes hostility and aggression, and tend to support the clinical observations made concerning the effect of pain upon the human responses.

You can have animals who have lived together very happily and playfully, and then suddenly you can put electrodes into the bottom of that cage in which these animals live, and then push a button and shock the feet of these animals and give them pain, and immediately they will viciously attack each other. Friendly animals, when in pain, will destroy each other. A raccoon and a rat have been friendly for months. Suddenly the experimenter shocks them with an electric intensity, and the rat attacks the raccoon and the raccoon attacks the rat, and of course the rat is gone! What made them attack? Pain. Friendly animals will always attack each other when they are in pain.²

Referring to another experiment, he said:

It has been found that even if there is only one animal in the cage and you have a stuffed animal there, that animal experiencing pain will attack the stuffed animal and tear it to pieces. Also, it is found that an animal will attack any object like a rubber ball, given a certain amount of shock. It will jump at that rubber ball and tear

¹ Lecture, "Six Rules for a Happy Family Life," Whittier, California, May 8, 1967; subsequently referred to as Lecture #41.

² Ibid.

at it. Also, if the animal has been taught to push a button which will release an object, when this animal is in pain it will run and push the button and release the object and then attack it. Likewise there are people who are in pain, who are looking for somebody whom they can attack. If people are angry, if they are in pain, get out of their way.¹

He indicates that many people have had more pain than they are aware of. They may have had pain through a series of experiences over a period of many years. He says that many of these painful experiences have come to many persons at times when they are not sufficiently aware to know what was happening; but the nervous system, the organism, was responding in a very specific way and the pain was registered in the unconscious.

One thing that I have learned as a result of being a clinician is that all human beings are very much alike. You may think that you are robust psychologically and are almost unbreakable from the viewpoint of psychiatric strength. This is not true. We are all very fragile, and the reason for this is that we have suffered a great deal.

Young people, generally, can take a little more suffering because they haven't experienced as much. That's why teen-agers, for instance, can usually bring their parents down and conquer them. They're stronger. They can take a little more, many times, for the simple reason that they haven't suffered quite as much pain as the parents. Now this is something that is very important for us to remember: The more pain you have had in the past, the less pain you are likely to be able to endure in the future.²

And again:

How much pain can you take? You think you can take a lot? I don't think you can! Do you think someone else can take a lot? I don't think so. I don't

¹ Lecture #41.

² Lecture #43.

think any human being can take a great deal. In this sense we're all alike. How quick we are to react in what we call an unpleasant way because some unpleasant memory has been triggered within us - some deep disappointment which has literally lacerated our hearts or our ego. There are individuals whose egos are completely crushed and shattered; whose hopes were disappointed, perhaps right at the time when it was believed that the fulfillment of the life dream would come into action.¹

Dr. Bietz says repeatedly that pain inflicted upon other persons is almost never helpful. If they are able to withstand the pain, it is simply because they have not received very much of it in their lives. He says that sometimes we are tempted to think that pain is good for children, but he does not agree with this at all.

Have you had too much pain? All right; all of us have had more than we should have had. I know - again and again people will give you the idea that children are ruined because they have been spoiled and have had too much comfort. Now I do not believe in this theory at all. It may be that some children have had insufficient guidance and some children have had insufficient achievement opportunity; but that is something else again. It is not true that any one of us has had too much tender love, too much comfort, too much understanding and too much of what we call real, heart-warming interaction. No; you haven't been spoiled because you've had it too good; no one is spoiled because he had it too good. There may be other factors, as I have indicated, like guidance and achievement lack; but that's something that has nothing at all to do with the ideal of your having had too little pain. The fact is, the less pain you have had in the past, the more you will be able to take today. . . .

You have heard of nervous breakdowns. What's a nervous breakdown? A nervous breakdown is

¹Lecture #43.

essentially a level of pain and fatigue so great that the individual can no longer take on the normal responses to life.¹

In whatever form pain comes, be it through fear or anxiety or guilt or physical discomfort, Bietz makes it clear that he believes it inhibits the learning processes of life, that it tends to negate all of the positive factors that contribute to the learning situation, to remembering, and to successful communication.

Speaking of fear and its accompanying anxiety, he said:

I know many times individuals will say, "Oh, I learned a lesson that scared me half to death; but I learned something!" No, you didn't; you inhibited something. On occasion somebody has said, "Well, we ought to put a little of the fear of God into him in order to teach him." No, you can't teach him that way. You can put the fear in him; or somebody might be warned of the devil; but that isn't learning. It's simply inhibition. And inhibition takes place as the result of fear of myself, fear of the world, fear of other persons, fear of my incompetence, inability to deal with the very feelings which are aroused within me as the result of the normal experiences which come to me as a human being.²

Bietz indicates that guilt is one of the greatest pain factors in life;

There are persons who do not experience the fullness of life because they are constantly crippled with guilt. There are those who actually feel that if they feel good they ought to feel bad because they are not good when they feel so good! This is the problem of the individual who always feels that piety and self-punishment go hand in hand. May I say to you that guilt has no value. Forgive yourself! Let God forgive you. But always remember that unless you let God forgive you, and you allow yourself to forgive yourself, unless you're willing to forgive

¹ Lecture #43.

² Lecture #15.

others, you probably will have energy blocked within you. You see, good will releases your life and makes your energy flow like a stream of living water, and this is, of course, what God intended. So guilt can cripple you. Be done with it! Give yourself to good humor, to hopefulness, and then know that God has forgiven you because, you see, God doesn't make promises to mock you and then fail to do what he has promised to do.¹

In the above statement, Bietz says that guilt per se has no value. This is not to imply that guilt has no place in the human design, no more than one would want to say that a headache has no place in the make-up of the human organism. Both of these are part of the person's "alarm system." But it is not desirable for guilt to be sustained or exaggerated, for its only function is to sound an alarm that something in the person's thoughts and perhaps conduct is out of harmony with his value system. Bietz indicates that prolonged guilt will block the energies of the life and inhibit the learning processes. He implies that guilt may be exaggerated or perhaps even distorted when it is undergirded with fear complexes. Therefore, he indicates that the manner in which misconduct is pointed out to an erring person is extremely important, for it can either enhance or inhibit the learning situation.

The following quotation is related to this premise:

Now it is my belief, and I hold to this with some consideration--not carelessly but from a great deal of clinical experience--that most people--and I would almost be completely inclusive and say, all people--do the best they know how in terms of the functional resources which are available to them at the moment; and it is no use for me (as a speaker or a clinician) to remember the past and then add new guilt. This is a way to break an ego, to break a personality. I could get before a crowd

¹ Sermon #1.

and emphasize the guilt and the shame and the guilt and the shame, and then add a bit of damnation to it, and then a bit of hell, and tell them, "You ought to be ashamed!" until I could break them completely if they followed. This is what we call a transmarginal inhibition, where the individual finally breaks. That is not the way to do!¹

Bietz indicates that for a religious person, forgiveness and release from guilt are constantly available. He said in a sermon on the Third Commandment:

Are you a guilt-ridden person? Remember, the Third Revelation says it's because you use the name of the Lord in vain; you haven't met the loving God; you haven't met the forgiving God; you haven't met the creative God; you haven't met the God of love and tenderness and understanding. Therefore you have religious terms which pin you down and you feel guilty and you never feel worth anything; and you never feel you can be accepted; and you have indeed a groveling kind of dirt-eating religion.²

Bietz considers forgiveness, mercy, understanding, tenderness, and kindness to be among the positive and essential factors that are necessary in learning, remembering, and communicating in order to bring about self-realization. But he considers condemning a person and adding to his guilt to be a destructive and negative factor. This is not to say that he does not believe in defining wrong-doing, in advocating morals and ethics, but he believes that these things need to be pointed out in understanding, in tenderness, and kindness; in giving guidance and opportunities to learn rather than trying to bring these positive factors about through punishment that inflicts pain.

¹ Lecture #43.

² Sermon #11.

- b. Inhibitions and repressions (induced by pain factors), which create blind spots where information (memory) is unavailable; and which are the basis for a breakdown in learning and communication.

In Section I of this outline, Dr. Bietz was quoted as saying,

A religious outlook on life, if personalized as a relational and relationships interaction, is the most therapeutic experience possible to human beings; but religion as a so-called education in inhibitions can be the most frightful producer of personality ailments and of mental and emotional illness.¹

Inasmuch as one of the major objectives of this dissertation is to give study to Bietz's fusion of the disciplines of religion and psychology, it appears that the concepts surrounding inhibitions and repressions come into sharp focus since they are psychological concepts; and Bietz says that the difference between a "good" religion and a "bad" religion is whether or not inhibitions and their ever-present ally, repressions are used as an educative tool. Perhaps a brief description of the meaning of the terms "inhibitions" and "repressions" would be in place here. However, this does not purport to deal exhaustively with these terms and their ramifications in psychology and religion. It is the desire of the writer to set forth these terms with their generally understood meanings in the way that he understands Dr. Bietz is using them in the sermons and lectures which are under study. It is the opinion of the writer that Dr. Bietz is using these terms in a psychological context, and that they must be interpreted with their psychological implications.

From the standpoint of clinical psychology and the theories of personality, the term "inhibition" is a broader term than "repression." The

¹ Lecture #15.

term "inhibition" is assigned to the primary defensive process that includes a number of defense mechanisms, the chief of which is repression.

Robert White of Harvard University points out that inhibition in the human organism performs a dual function:

Inhibition is, of course, a constant and indispensable feature of all ordinary activity in the nervous system. Even such relatively simple acts as walking cannot be performed without synchronized inhibitions of certain muscle groups. Defensive inhibition is no different in principle from what goes on all the time; it is simply an intense, indiscriminate inhibitory response called forth by serious threat . . . Defensive inhibition is not a discriminating response to danger; it is a desperate and primitive response.¹

It should be understood that whenever inhibitions are referred to in a psychological context, almost inevitably the meaning intended is that which Robert White refers to in his statement concerning defensive inhibitions.

The two following definitions selected from two reputable dictionaries are offered as psychological definitions of the word "inhibition."

The blocking of any psychological process by another psychological process.²

Repression of or restraint upon an urge, impulse, or activity of any kind.³

In Chapter III the term "repression" was defined as "a process or mechanism of ego defense, whereby wishes or impulses . . . are kept from or made inaccessible to consciousness, except in disguised form."⁴

¹ White, The Abnormal Personality, p. 213.

² American College Dictionary (New York: Random House, 1959).

³ Webster's Third New International Dictionary.

⁴ Ibid.

Robert White classifies repression as "the most powerful of defense mechanisms" and says in definition of the term,

Repression thus refers to the denial of that in oneself--memories or impulses--which, if not held in check, would create some kind of threat . . . Repression is particularly applicable to the forgetting, or ejection from consciousness, of memories of threat and especially the ejection from awareness of the impulses in oneself that might have objectionable consequences.¹

Arthur Bietz, in using these terms in his lecturing and preaching, frequently speaks of inhibitions and repressions. A typical sentence of his, which is lifted out of context for the purpose of demonstrating how he uses these terms, is as follows:

She is inhibiting the youngster; that youngster is simply building up repressions, more and more and more; and some individuals by the age of seventeen and eighteen have been cultured in so much repressive inhibition, under the name of learning, that they are abnormal and distorted human beings.²

In the opinion of the writer, the above statements and quotations concerning the terms "inhibitions" and "repressions" appear to convey the meanings that Arthur Bietz has attached to these words as he has used them in his discourses, and especially in the statement previously given to the effect that "religion as a so-called education in inhibitions can be the most frightful producer of personality ailments and of mental and emotional illness."³

It appears that the problems to which Bietz was referring in connection with using inhibitions and repressions as an educative tool must be

¹ White, The Abnormal Personality, p. 214.

² Lecture #15.

³ Ibid.

understood in the light of the goals and objectives that he considers to be worthwhile in life. As has been pointed out earlier, his stated goal in life is that of growth toward self-realization, or growth toward becoming what God has provided for us to be and intended for us to be. In the Bietz frame of reference, this is a matter of developing our human potential. This growth and development process is a matter of learning; and in essence it could be said that Bietz believes that learning is what life is all about. The positive and essential factors that Bietz has isolated as being necessary for learning are openness, awareness, integrity, an inquiring spirit, a happy, optimistic, contented state in which communication with one's self, with one's God or the great source of intelligence in the universe, and with others is taking place freely. He indicates that the fruitage of these positive essential factors in learning is what he terms "self-consciousness." This is a state of being open and aware of what has happened and is happening within one's inner self; of having all of the experiences of the past available to memory and awareness; of being able to face oneself with honesty and integrity; where any part of one's life -- past, present or future -- can be looked into, questioned, and discussed freely and openly.

But, Bietz says, inhibitions and repressions are the foe of every one of these positive, essential factors in learning. Arising as they do from fear and prolonged, exaggerated guilt, inhibitions and repressions make many experiences and memories of the life unavailable to conscious recall. Instead of self-consciousness, there tends to be self-rejection. Instead of safety and security and a sense of worth, there tends to be insecurity. Instead of happiness and contentment and a free flow of energies, there tend to be hostility, aggression, fatigue, and a restriction of the flow

of energy. Instead of trust and good will and love and open communication, there tend to be distrust, isolation, and even hatred. Instead of an open system, there tends to be a closed system. Instead of desirable flexibility, there tends to be rigidity. Instead of wholeness, there tends to be fragmentation. Instead of integrity, there tends to be a greater loyalty to pretenses and social expectations. Instead of freedom, the effect of inhibitions and repressions tends towards slavery.

These contrasts have been gleaned by the writer from statements that Dr. Bietz has made on many different occasions. Many quotations from his discourses that would support these contrasts have already been included in the foregoing pages of this dissertation. Those following will attempt further to clarify the position that these concepts take in his teaching.

Dr. Bietz apparently feels that inhibitions and repressions are directly linked with pain and the threat of pain; and the two damaging results are that they restrict and sometimes destroy the learning process and tend to render the person relatively incapable of being happy. Fear is, perhaps, one of the most painful experiences in life. To illustrate Bietz's concepts linking fear with inhibitions, three quotations will be repeated that were used in a different context earlier in this chapter.

On occasion somebody has said, "Well, that will put a little of the fear of God into him and teach him." No, you can't teach him that way. You can put fear in him; or somebody might be warned of the devil; but that isn't learning. It's simply inhibition. And inhibition takes place as the result of fear of myself, fear of this world, fear of other persons, fear of my incompetence, inability to deal with the very feelings which are aroused within me as the result of the normal experiences which come to me as a human being.¹

¹ Lecture #15.

Speaking again of fear, he said:

And whenever you are scared, whenever you are merely inhibited, whenever you are merely warned, the educative process is destroyed. Genuine learning comes as a result of happiness; and the unlearning of many things that you have had as restrictions in your life comes as a result of happiness. Unless you can be reasonably secure, no genuine learning can take place. When I'm scared, no genuine learning happens within me. When I'm frightened, no learning happens; I'm just frightened, period!¹

Here Bietz links fear with inhibitions and repressions; and one of the principal outcomes is insecurity, with all of its frightful and distorting effects in the life and personality.

Again he said:

Yes, you can improve the grades by frightening your children; you can indeed raise the level of their information ingestion as the result of whipping them; but you have not taught them anything, really; you have only set up more hostilities and new problems within their personalities which they are incapable of handling; and as a result they have had another course in inhibitions, but not a course in learning. . .

For learning is something that finally makes you a person who knows how to live congenially with himself, with the world, and with other people.²

In the following quotation, Bietz links inhibitions with self-rejection and an inability to identify with and share oneself with others:

Now I would like to say to you that all the inhibitions in the world never come under the category of learning. You can learn a thousand and one inhibitions and forms of self-rejection; and you can warn your children of this and that evil; but these come under the form of repressive inhibitions, where individuals are incapable of identifying their own inner lives, are incapable of mutually sharing

¹ Lecture #15.

² Ibid.

themselves with other persons, are incapable of discovering themselves. They are isolated from themselves and consequently afraid of their own feelings, of their own emotions, of their own selfhood.¹

The following is an illustration that he shared with one of his lecture audiences:

I had a mother come to me the other day. She said, "I don't know if I can send my little girl to my mother any more, because every time my little girl gets a little active, grandma pinches her and she screams." Grandma is teaching her, isn't she? She's teaching her how to behave properly. No, she's inhibiting the youngster. That youngster is simply building up repressions, more and more and more; and some individuals by the age of seventeen and eighteen have been cultured in so much repressive inhibitions under the name of learning that they are abnormal and distorted human beings, afraid of their own shadows. Then, often, a psychologist will see these people -- sometimes they are college graduates, professional men, professional women; but they haven't learned a thing. And why haven't they? Because they have thought you could teach another by making him happy.

I can't teach you one thing here tonight unless you feel sufficiently congenial to allow something to happen within your personality. And if you do not feel sufficiently congenial and hopeful, the only thing you're wishing is that the lecture would stop and not put any more pressures on you.²

When Bietz says that under a repressive inhibition situation a person cannot learn a thing, as indicated earlier, he does not mean that information on a factual basis cannot be ingested. He does mean that basic learning and understanding, together with openness, awareness, integrity, genuine curiosity, and happiness, tend to be closed off or destroyed; and

¹ Lecture #15.

² Ibid.

since these are the avenues to learning, the gaining of a few facts should not be, in his estimation, confused with basic learning. He indicated that on many occasions parents will come to him, exclaiming that they don't know why their children act the way they do, for they were never taught that way; and in comment he says:

. . . And of course they have the idea that when children have been given a set of inhibitions, that then they have learned something. No, they have simply been repressed; they have been given the wrong ideas with respect to the forces of life.¹

This bears out the previously-quoted statement of Robert White, "Defensive inhibition is not a discriminating response to danger; it is a desperate and primitive response."

Bietz indicates that the general effect of inhibitions and repressions is not toward rationality or integrity, but they tend to distort one's understanding, since they drive from consciousness many evidences that cannot later be recalled or remembered and then, because of fear, place many areas of the life in an off-limits position where they are not to be questioned or investigated. In this connection he said:

Some people are scared to death of getting acquainted with themselves. Scared to death of their inhibitions, scared to death of their past actions, scared to death of the future, scared to death of the present - but why? Actually, if I were in touch with myself, I could accept all my fears. The right use of your mind is not to try to get rid of your fears, but to absorb and accept them. Stop trying to forget!²

Here Bietz agrees with Tillich's philosophy that there is no way to escape all anxiety, because there are certain dangers and risks that are

¹Lecture #15.

²Lecture #44.

inherent in living. Bietz says that attempting to forget these things is not the answer, but rather the answer lies in becoming aware of them, of looking at them squarely and accepting them for what they are, and then moving out into life with openness and awareness and integrity. The attempt to forget, to act as if things do not exist, is the route of repression and a flight from integrity.

In one of his sermons, Bietz said:

Space-age Christians must provide a greater courage; because if we're going to live in a greater world, in a more complex world--and it's so very complex --we're going to have to have greater courage. There's going to have to be more of the release of the spirit for courage, instead of repression of the spirit to keep it in a small, cramped space. Repression in religion is out, in the space age. Now it is release of the human being into the fullness of the creation of God; and this takes courage.

I talked to a clergyman the other day who said, "I think it is our duty to give the world a warning." I said, "It is our privilege to give the world courage. The warnings are sufficient on every side, but the courage is insufficient."¹

In his sermon on the Fourth Commandment, Bietz spoke at length about remembering and awareness, which he considers to be two great factors in the growth of Christian experience, and which he has established as two ready victims of repression.

Hatred can never be dissipated except in awareness. Your hatred will be repressed and you will be repressed so long as you are not aware. But if you become aware, then hatred can be resolved. And so we say, "I must remember." Yes, it's important. There can be no conversation unless we remember; there can be no communication, there can be no talk between two people unless they remember something. The man who comes home to his family better remember something to say; and the wife who waits had

¹ Sermon #23.

better remember something so she has something to talk about; and parents had better remember something to say to their children; and children had better remember to say something to Mother and Daddy. That is loving; that is humanized empathy; that is Sabbath consciousness.¹

- c. Blind adherence to any structure of ideas of authoritarian rule (rigidity).

Bietz would probably consider that blind adherence to anything would be a negative factor in the learning, remembering, and communicating processes; but this is speaking specifically of adherence to any structure of ideas or authoritarian rule. In this context the structure of ideas could be good or bad, liberal or conservative, or it could be labeled in most any way; but Bietz would consider that blind adherence to them would be a negative factor. As a religionist and as a psychologist, Bietz would not want any person to follow blindly even the most perfect religious ideal nor the most correct understanding of psychology. As he has often said, "The unexamined life is not worth living"; and he has also indicated that we should not live by unexamined words, no matter in what context we may find them.

In one of his lectures he said, "The authoritarian is always shut away from the deeper levels of himself."² The authoritarian, in other words, is not able to be flexible, to accept new and unfolding truth, and to organize and integrate it into his understanding and system of beliefs. He suggests that in order to avoid this authoritarian stance, each person ought to be looking for new insights, for new appreciations, for new understandings, for a change of pace, for a change of location, for a change of

¹ Sermon #25.

² Lecture #44.

viewpoint; and to fail to do this is to be rigid and to tend to be authoritarian.¹

In introducing his series of sermons on the Ten Commandments, Bietz said:

I should like to suggest to you, as we explore together, that it might be far better if we did not think of our studies as commandments. I should rather have us think in terms of each one of these Ten Words being revelations. I am sure that God is not an authoritarian God; I'm sure that God is not an arbitrary God. I am sure that God is not one who goes around trying to exercise powerful pursuit of interests. No, this commandment is to be thought of as a revelation, as an unveiling, as a discovery of the nature of man and the nature of life and the nature of the universe.²

Bietz states that authoritarianism, rigidity, and blind adherence to any structure of ideas, indicate a person who is now closed to particular points of view, and this in itself destroys the spirit of openness. They indicate a person who cannot be aware; for awareness tends to be squelched by rigidity and the narrow confines of blind adherence to particular ideas. Bietz indicates that what this world needs are tough-minded optimists.

Now to be tough is not to be rigid. This week a woman said to me, "Oh, I had the most awful experience! I was in the El Cortez Hotel in San Diego-my husband and I were there for a three-day vacation-and while we were eating on the top floor of the hotel, suddenly the chandeliers began swinging and the building was rocking and rolling. "Oh," she said, "I was scared!" Nothing happened to the building except that it gave them a nice, sweet cradle-rocking. It was the earthquake you read about a few days ago. But that building was tough because it was flexible. If the building had been rigid, it would have broken

¹ Lecture #44, paraphrased.

² Sermon #2.

in a thousand pieces.

The toughness of a Christian in the space age is the toughness of flexibility, the agility of the human mind, the readiness of the human spirit. The old rigidity that is fearful will break at every little shock-wave that hits you; but if you are built so that you can rock and roll as these big skyscrapers are built, you're tough. You are what we call a tough-minded optimist, because you have built-in flexibility.¹

Bietz preached a sermon entitled "Redemption and Reformation," in which he pictured the reformer as one who is rigidly set upon preserving and protecting a given set of ideas, and rather than sacrifice or adjust any portion of his ideas, he would rather sacrifice people. On the other hand, the redeemer is a person-centered individual who wants to redeem the person; who wants to help the person become all that he was intended to be; one who considers the person and his self-realization as the ultimate worth. In this context Bietz said:

The reformer is either a conservative intellectual or a liberal intellectual. The Christian is neither. He is God-centered, man-centered and in redemption. Therefore the context of a liberal intellect or a conservative intellect has meaning only for reformers, for both are equally reformers. But to be redeemed is to be in the loving acceptance of the redeeming grace of our Lord Jesus Christ. I am no more interested in the reform of the liberal than I am in the reform of the conservative, for obviously redemption encompasses both, and this is so important.²

Bietz is here saying that neither a liberal nor conservative stand indicates flexibility, for a person can rigidly adhere to sets of ideas

¹ Sermon #23.

² Sermon, "Redemption or Reformation," Glendale, California, January 13, 1968; subsequently referred to as Sermon #21.

that are either liberal or conservative, and a person can be just as much a bigot and just as inflexible in one camp as in the other. He believes that rigidity, wherever you find it, is a foe to the growth and learning process.

Bietz indicates that there is a great deal more rigidity in the world than most people recognize, and that one way of discovering rigidity is to examine the words that describe the platform upon which people are standing.

It is a strange thing, is it not, that to explain language is often met with great resistance. To understand what words may mean is not welcomed by too many. Why? Well, there is resistance in terms of commercial interests; there is resistance often in terms of religious interests; there is resistance in terms of military interests; and there is resistance in terms of political interests; and there is resistance in those who like the words, the way they have the words, . . . for you see, old words give us easy security with our tribal gods.

Most people live with unexamined words. They use words for name-calling, preconceptions, mother words, uncritical words, words to produce guilt. For all words, if not understood and if accepted literally, will be the greatest cause of guilt and the failure to accept a person as a person. People can easily be destroyed by the misuse of words. Some of you here today, and some of you within the sound of my voice in your homes, are bleeding because you've been hurt by words. Some of you have cried this week; you have wept and tears have flowed freely because words have hurt you. And perhaps you have used words to cut deeply. Words, when literalized, become demons.¹

Applying this to religion, Bietz said:

Religion for a lot of people is to come together every week to play a game of religious words, and that's it. It lasts about an hour, and then we go

¹ Sermon #11.

home and our lives go on as they have before, and the living God is not there, and our lives haven't been changed, and there is no love between the persons involved; but we played our religious word game, didn't we? And so we're religious. And then we condemn those who didn't play a religious word game, who may have more of the spirit of God than those of us who played the game.¹

Bietz clearly indicates that he believes that all such rigidity and blind adherence, even to accepted ideas, is an indication of stagnation, of a resistance to growth and movement, to becoming what God intended each person to become. It is a negative resistance to self-realization.

- B. Productiveness or usefulness, which is needed if the life is to be meaningful or rewarding and which as much as possible should consist of creative productiveness to give expression to the freedom for which man is designed.

While Bietz believes that learning is what life is all about, yet he contends that unless a person finds a useful outlet for what he learns, unless he can find meaningful and productive activity in life which he and others will consider utilitarian and worthwhile, he cannot be happy. He believes that every person needs to be appreciated by others for what he is and what he is able to produce. Every person needs to feel that he is carrying a worthwhile load in life; and as much as possible, his productive activity ought to be an expression of his interests and abilities.

Bietz indicates that creative productiveness is the ultimate; that if it is truly creative, it will give expression to the uniqueness of the individual. He indicates that this expression of a person's real self can come only from a self-conscious person who enjoys openness and awareness and finds real freedom within, from which may spring this expression of

¹ Sermon #11.

himself, his thoughts, his ideas, his developed talents. But in order for this to happen, a person must know himself; he must have discovered who he is and what he is able to do; he must have discovered his own worth and his abilities. But as he gives expression to these, he makes even further discoveries; and his life and his talents develop as he grows and learns and expresses himself in creative productiveness.

There is nothing so thrilling as the Christian life; and it's a pity that so many people think of religion in terms of boredom and dullness and they think of the Scriptures as perhaps being dull and boring. You see, the human brain is a problem-solving dynamism, and the mind is never happy unless it has some problems to solve; and I would say to you this morning that if you have no problems, you'd better quickly go and get some. Why? Because if you don't, you're not living; for a new problem to solve, a new challenge to surmount, is of the essence of health. The mind is the capital of the body; and if the mind is not active, then the body can become ill very quickly.¹

Here he indicates that the mind and the body are made for activity; that human beings are designed for challenges, for doing something that is meaningful, that can solve problems. The utilitarian aspect of activity takes on real importance in the Bietz philosophy of life. For him, whether an activity is utilitarian seems to be determined by whether it is needed or appreciated by others, or whether it will help the individual in his own growth toward becoming what he wants to become and in achieving the goals that he has set for himself.

In this context he said in one of his lectures:

Is it utilitarian? What utility does this action have of mine? If I do this, what does it add to where I want to go and what I want to be? What is the utilitarian value of this action? Now a person

¹ Sermon #12.

may make a decision something like this: Should I do this sort of thing? Should I smoke marijuana? What value has it? Should I smoke cigarettes? What value have they? What utility? What value in terms of my health, in terms of my good function? The use of alcohol---what utility does it have? An action which is wrong, like stealing, what utility does it have in the long run? If it has no utility, if it has no practical value, if it does not lead you to the goals that you want to achieve, then don't do it! If it has value, and if you can bring it into focus with what we call your health, your welfare, your long-range good, then do it? But if it has no utilitarian value, then why do it?¹

Bietz would have us direct our activities toward solving problems, toward something that is useful, toward the attainment of a goal. But he indicates that it is better to attempt to do something worthwhile and make a mistake than to be so fearful that one does very little or nothing.

How about the mistakes that you make? Can you laugh about them? I said today to a person, "Where did you get the idea that you were omnipotent deity?" He said, "I'm always afraid I'm going to do something wrong." I said, "I'm not afraid; I always do it!" In other words, some people are so afraid of making a mistake they just never do anything at all. Are you the kind of individual who's got to do it perfectly? Are you the kind of a person, for instance, who says, "Whatever is worth doing is worth doing well"? Are you that kind? I say, A psychologically healthy person will say something like this: "Whatever is really worth doing is worth doing poorly."²

Bietz indicates that a thing that is worth doing, is worth doing whether done poorly or well. If it is done poorly but is an expression of oneself, of what one has at the present time, then perhaps it will be done better next time. But at least one has moved out into life and made an attempt to do something.

¹Lecture #37.

²Lecture #30.

Speaking of the varying levels of energy which people seem to have, he said:

Actually, we do not differ so much in the amount of energy that is available, but some people simply do not burn up their energy in stress. They utilize their energy in creative activity; and a person may work seventeen or eighteen hours a day and yet have a lot of energy left and feel completely satisfied in terms of being tired; but it's a good tiredness, and that energy¹ can be quickly replaced by a few hours of sleep.

The stresses of life that Bietz referred to in the above quotation would be the presence of any or all of the negative factors that have been described. He says that all of these tend to drain our energy resources, and each one is an energy leak. He indicates that a whole person who is moving toward self-realization, who has freedom within, who is characterized by an absence of repressions and inhibitions, has the energies of his life available to him to be directed into meaningful activity. This, he says, is the design of growth and the definition of happiness.

- V. Some areas of life and conduct with related problems and needs of the people in his audience to which Bietz addresses himself in his speaking.

- A. What is right? What is wrong?

This is the domain of morals and ethics to which Bietz gives a great deal of emphasis in his speaking. Bietz is a person who believes that words have tremendous power. As has been mentioned before, he indicates that, too often, people live by unexamined words. With words we can hurt, kill, lie, cheat; and with words we can love, learn, build, and make others happy. But the same words mean different things to different people; and especially

¹
Lecture #38.

is this true of a combination of words. We should never assume that another person understands a word or a combination of words in the same way that we do. And no matter where the words may be found, whether they be in the Ten Commandments of the Bible or in the latest novel off the press, these words will be interpreted very differently by different people and different groups of people. Bietz indicates that when thinking of morals and ethics, we should be very careful that we examine our words, and that we should not inflexibly grasp a given understanding or an interpretation that might define right or wrong. Right and wrong, he says are not established by words or combinations of words; for as good as they may be, they have to be understood and they have to be interpreted.

This should not imply that Bietz does not believe in revelation or in the Ten Commandments; but he does indicate that no matter where we find a definition of right or wrong, we need to be continually flexible concerning our attitudes toward this, and we should always be open and ready to learn more about them and to gain greater understandings of the truths involved in them.

In this connection he said, in a sermon on the Sixth Commandment (or Sixth Revelation, as he chose to call it):¹

I think that altogether too often, when we have talked of morality, when we have talked of ethics, the words have not been very flexible; they have not been very living words. But too often we have thought of morality as a form of judging people. We have thought of morality, perhaps, as the result of institutional demands; we have thought of morality as formal; we have thought of morality as dogmatic utterances; we have thought of morality and ethics in terms of legal procedures. But now this revelation calls our attention to something else. The

¹ "Thou shalt not kill." Exodus 20:13.

heart of it all is person-centered, life-centered and person-involved. Now we see how goodness has a warm, human quality because it is the expression of the miracle of life itself.¹

In this sermon and elsewhere, Bietz says repeatedly that there is no value on earth that is as great as a human life, and that never should human lives be exchanged for values that are lesser than the lives themselves. In the Bietz frame of reference, right and wrong must be judged on the basis of whether it hurts or helps a human life. He said further in the same sermon:

The heart of all morality is essentially this: I feel completely in my whole being that you have infinite worth, that you are a miracle of life and I can relate to you. This is the heart; and this is why the commandment, "Thou shalt not kill," is at the heart of all conduct and of all worthy human behavior . . .

And so the worth of the individual human being is central to all principles of justice; and all justice and all human conduct which is worthy is derived from this feeling of the sanctity of human life, of the miracle of human life, and of the worth of human life. You are a miracle. . .

So often individuals today will say, "What's right? What's wrong?" And my answer is very simple: That is right which enhances the miracle of life, and that is wrong which diminishes the miracle of life. And from this heart of all reasoning with respect to human goodness, we must proceed in terms of our relationships with each other.²

In another sermon he says:

And I want you to think very seriously about this. You see, right and wrong are better spoken of as the ability to be concerned for the life of human beings. Right and wrong had better be spoken of in terms of human beings. And the man who says

¹ Sermon #28.

² Ibid.

that he does right and is unkind to his wife and mean and nasty to his children in the name of right, that individual is a sinner. And that father or mother who is cruel and inhuman to his own children in the name of an abstract morality is a cruel sinner. He is not a moralist, nor is he ethical.¹

Bietz uses the term "humanness" as extensively in his preaching as he does in his lecturing. Humanness, or to become human, in the Bietz frame of reference means to begin to live up to the potential that is inherent in the human being, or, in many Christians' frame of reference, the child of God. In the opinion of the writer, when Bietz uses the term "humanness," the term "godliness" could in most cases be substituted by those Christians who use "godliness" to describe a Christian's conduct. For usually, when the term "godliness" is used, it is an attempt to express the conduct of a Christian which begins to reflect the patterns of behavior that God intends man to exhibit. Bietz uses the term as that which is above or more exalted than the conduct of which the animal kingdom is capable; and the implication the writer sees in what he is saying is that all negative factors (or evil) are less human, or dehumanizing.

Speaking in this frame of reference, Bietz says:

Now I think a large number of persons, and I believe even Christians, live in what we may call a pre-human state of conduct. I call it pre-human. Now I would suggest that we act in a pre-human manner when we simply obey rules to avoid punishment. We act in a pre-human manner when we conform only for the purpose of receiving certain rewards. Animals will do the same. We act on a pre-human level when we conform merely for the sake of avoiding disapproval. We act in a pre-human and most assuredly in a pre-Christian manner when we conform simply to avoid trouble with authorities. We act in a pre-human manner when we conform only to have respect and acceptance. And we act in a pre-human manner when we conform and

¹ Sermon #19.

obey only for the sake of avoiding guilt and self-condemnation.

This is purely structure-oriented; it has no relevance to conduct which issues from a sense of the greatness of life and the dignity of other lives. We should relate to each other, not on the basis of pre-human concepts and ideas, but we should relate to each other directly as persons, each person being conceived of as a great miracle of the creative wisdom of God.¹

Bietz indicates that man's primary purpose or goal in life is not to relate to a set of words or a set of ideas but to persons; and at the top of his hierarchy of values would be to relate to the person of God. But he would be the first to say that if you cannot relate to persons successfully and lovingly, in tenderness and kindness and good humor, then your relationship with God has a great deal yet to be desired. For in all probability, the problem is that instead of relating to a person or persons, we have related to words, to a structure of ideas. In this connection he observes:

Words are in vain when they do not apply to my own nervous system and personal involvement and my own conscience. When we use words that destroy and hurt relationships, they are in vain. When a structure speaks to a person instead of a person to a person, then words are used in vain; and when structures speak to structures without any person being involved, then hell is loose. The glory of man (his₂ ability to verbalize) might well be his destruction.²

Concerning this same line of thought, he says in another sermon:

There has been a loss of values; this is true. But the loss of values is always the loss of close relationships. The loss of values is never the loss of ideas or the loss of doctrines or the loss of concepts or the loss of a code or the loss of commitment. The loss of values is a loss in close personal

¹ Sermon #28.

² Sermon #11.

relationships; and our society has not afforded a great opportunity for close personal relationships because only that individual has a system of values about people who feels tenderly toward people. Only that person will not hurt persons who has experienced the reward of being with a person. Your value system is not a system of ideas; it is a close relationship between a mother who holds her child and the father who loves his child and a mother and father who love each other, and only this will produce a value system; but this, I think, is often misunderstood. One cannot so much teach values as only to offer appropriate models for identification; and this means, of course, that we have to have parents and children who are engaged in the art of caring.¹

He states in one of his lectures:

There's one theologian who insists that if the relationships are absolutely perfect we will need no instruction in right and wrong whatever. We would know this intuitively. Do you think this is right? I think so. In other words, I would never want to hurt a person with whom I have found happiness. And if I wouldn't want to hurt that person, I wouldn't do a single thing that is wrong, because it is only the desire to hurt and the desire to get away from my hurt that would lead me to do something that would bring hurt and anxiety and anguish to someone else. So you do wrong because you are miserable.²

Bietz indicates that most people believe that they do what is right

because they know what is right; and knowing what is right, they act on this knowledge. With this he does not agree; for he says:

Now most of us think that we do what we do because we know what is right. But do you think this is true? How many of you today have done as well as you know? Perhaps the people who know the most are the individuals who generally do the least . . .

In other words, right and wrong flow not from knowledge, but they flow from happiness. Right and wrong actions flow not from an indoctrination in

¹ Sermon #6.

² Lecture #1.

ethics, but right and wrong flow from a mutually-rewarding happiness that people experience and have with each other. And all morals are simply the result of rewarding human relationships. That's all! So if we would teach our children to be happy; if we would teach our children to love; if they could observe in our homes what the art of loving is, the art of relating; and if our children could see day by day that the intent of the mother is to make the father happy and the intent of the father is to make the mother happy; and if the father could say, when the children are a little miserable, "Look, let's help each other toward happiness!" -- (then we would be teaching them about right and wrong)... A constant feeling of coercion simply builds up resistance and repression; you know what's right but you hate doing what's right because there is no satisfaction with the people who have taught you what is right. The only reason that I would even want to do what my parents taught me to do was that I was happy with them.¹

Dr. Bietz shared a related thought in one of his sermons:

Why are there so many religious drop-outs? The answer, I think, is largely in the fact that we substitute religious vanity in words for the living God. When the basic commitment is not to persons and to a personal God, but to abstract names, ideas, ideals, standards, principles, and propositions, then living can turn out to be a hellish ordeal, even though a person uses the name of God.²

Making further application of the way in which people relate to ideas and organizations and structures instead of persons, he says:

And so this is the way a large number of people will relate to people. They will say, "All right, if you will join my church, then I'll like you. If you will think just as I think, and believe about the Bible just as I believe about the Bible, then I think you're in; then I'll like you." This is totally confused morality. This is, in essence, liking something better than the person who is a miracle and saying, "I'd like you if you would do this thing." But it is out

¹ Lecture #1.

² Sermon #11.

of context with the revelation. Human life has the highest miraculous value.¹

Bietz indicates that perhaps the greatest reason for the breakdown of our social structure today is that motivation for right doing has depended too much upon the threat of hell, or the reward of heaven, or the social consequences if a certain code of ethics or code of honor is not adhered to. Today every one of these things is called in question, and most of them are no longer accepted by the younger generation. Bietz says the problem is that these were never intended to be the motivation for our conduct, for our doing right. He says in one of his lectures:

You could, for instance, say, "Look, if you do this, you'll go to hell." But that doesn't work when the person says, "I don't believe in hell." Or you could say, "If you will be faithful and true to this man although he's almost impossible to live with, you will go to heaven." But then if she says, "Well, I don't believe in heaven" -- then what motivation have you for right and wrong? That's the question. And if your conduct no longer brings social consequences, which I think is almost true now - in other words, every individual is so much today on his own, lives apart from aunts and uncles and grandma and grandfather, and the community is no longer cohesive. So nobody cares much what you do, and there are no consequences. So, what's the difference? If I do this, who cares? Nobody cares. You can get by; nobody notices. So, what's the difference?²

Bietz indicates that the difference is that we must have regard for the great worth of human life and for the worth of human relationships; and that unless our motivation for right is going to flow from this position, there is no hope. So, ultimately, what is right? A human life is right. That which magnifies and helps a human life toward self-realization

¹ Sermon #28.

² Lecture #37.

is right. What, ultimately, is wrong? The hurting, the harming, of human life and human potential is wrong.

B. What to do with misery.

The misery that Dr. Bietz addresses himself to is that of mental and emotional anguish and their psychosomatic repercussions. As a professional clinical psychologist, he is qualified to speak concerning this problem. In his lectures on psychologically-oriented topics such as this, he does not use highly technical language but popularizes his information by using language that the average educated person is able to understand.

In the technical sense, when speaking on this subject, he is addressing himself in a general way to the problems of neurosis, which in the broad sense of the term is probably present in the lives of the great majority of any of his audiences. (In the writer's opinion, a technical discussion of neurosis is not called for here, since the writer does not profess to be qualified to do this, and Dr. Bietz does not deal with this subject in a technical way in his speaking.)

For background purposes, the definition of neurosis that was included in Chapter III will be repeated here.

The core of neurosis lies at the point at which anxiety has blocked or distorted the learning process so that new adaptive learning cannot take place.¹

Neurosis is the outcome of an attempt to avoid anxiety accomplished by the application of rather desperate and unsuitable defense mechanisms such as repression.²

The principle involved here seems to be that neurosis hinders the

¹ White, *The Abnormal Personality*, p. 190.

² Ibid., p. 43.

basic learning process in the life, bringing into play certain defense mechanisms, especially repression, which set up certain inhibitions that block out many memory patterns, restrict the individual's openness and awareness, and perpetuate certain fear complexes; and this condition is usually accompanied by experiences of anxiety and depression.

The perpetuating factor is that the work of the defense mechanisms involved prevents new adaptive learning; yet learning, or more correctly, unlearning, is the only solution to the problem. In this connection Bietz says:

Unless we have some technics of unlearning our misery, our misery will probably become so great and the load will be so heavy that it will crush us; and many a man and many a woman has been crushed by the burden of misery and the experiences of pain that have been added; and, of course, the counselor or the clinician deals with these pains every day.¹

Dr. Bietz gives some practical instruction to the lay person on how to unlearn his inhibitions and be rid of the miseries that may accompany them.

Now how shall we unlearn inhibitions so that genuine learning can take place? That's the question that confronts every genuine educator. It confronts every therapist in perhaps a little more concrete form in that the educator is merely dealing more with the realm of imparting information. First of all, if you're going to learn, unlearn, and genuinely grow, you ought to set up an inventory. Mark this down in your notes, those of you who are taking notes. This is often a therapeutic form, as I told one of my clients today. What frightens you? Make a note; take an inventory. What makes you uneasy? What depresses you? What triggers anxiety? What embarrasses you? Write down all the things that frighten you - past, present, and your frightening ideas about the future.

¹ Lecture #43.

Now write down all the things that embarrass you. Write down all the things which, if you talked about them, would make you blush, would make you uneasy, would make you miserable. Write down all the things that are inclined to give you stress.¹

In this approach, Bietz is attempting to help the person become aware of that which is connected with his painful, stressful, miserable experiences. The natural thing for the person to do is to avoid these things; but Bietz wants to introduce him to a confrontation with them. He says that each person either must unlearn the miseries that he has, or else he will gain some new ones; for one process or the other is always at work.

But if you don't unlearn those miseries--and you've had them--if you don't unlearn them, you're going to be adding new ones every day. It's impossible not to. Try as you will, you're going to run into some type of situation in which there is going to be pain.²

Here he suggests that each new painful experience adds to the store of the repressed burden the person is already carrying. He also says in this connection:

It seems true that, unless I have learned the art of unlearning, some new pain which I experienced today will activate the whole chain of painful memories going back to my pre-conscious days. And that's why sometimes we say, "Well, I don't know why he made so much out of that little thing!" Ah, but it wasn't a little thing; that "little thing" was merely the trigger that pulled a total chain of dynamite lodged in the crevices of past experiences, which then in this chain reaction is unbearable.³

And so, he says, the problem tends to feed upon itself and get worse as

¹ Lecture #15.

² Lecture #43.

³ Ibid.

time goes on.

Coming back to the inventory, he says:

All right; we've taken an inventory. And you find out that perhaps almost all of your frightening moments, and your inhibitions, and your stress, have to do with, say, guilt and resentment. All right; now we'll take a look at this, and we'll begin to deal with the hierarchies in order of their importance. Let's reverse the order and begin at the bottom with those things that seem the least frightening. Don't start at the top; let's start at the bottom.

Now, in an atmosphere of complete relaxation, play over in your imagination those events. You are completely relaxed now; you're in a pleasant mood. You're in no stress. Maybe tonight that's all you'll do. You've got your list now; take the first one. Replay it, look at it, laugh about it, joke about it; think of every kind of ludicrous type of situation about the least stressful item on your list. Then go to the next least stressful.¹

As a rationale for making an inventory for visiting with a counselor,

Bietz gives the following information:

Then I want to say another thing with respect to unlearning your misery, and that is that to unlearn it, you must symbolize it. There is this about human beings, that unless you put it into a symbol or a sign, you won't be able to handle it. This is why the person who said, "I have never talked to a living person about this before," could then say, after he had put it into living symbols--words, "Oh, I'm glad to be done with that!" In other words, you unlearn your misery by pulling out the pain and putting it into word symbols. And again and again, clients will say this type of thing, "Yes, that's it; that's the word for it; that's the way I feel; now I know it!" Once you know it and have a word for it, you can handle it. And so we have to say to people, Put all of the defensiveness away. Re-associate; don't be defensive; get word symbols. You have to talk it. You can't do it by being quiet. You have to take a lot of time to talk.²

¹ Lecture #15.

² Lecture #43.

In effect, what he is doing is helping the person become aware of certain realities, certain facts about himself, that he has tended to shy away from and ignore because facing them has always been threatening and painful. In this connection he says:

We're talking about growing up, you see. We're talking about facing the fact that you are human and that the human situation can happen to you and you can get fired for no good reason at all, and you can fail for no good reason at all, and you can invest in the stock market and lose everything you've got. And that's all the more reason that if it should go, it's time to get happy!¹

Bietz is saying that it is difficult for one to become aware of the truth about his own status; but in order to unlearn one's misery, he has to accept these realities of life. He says that until each person fully accepts the realities of his own life, his own worth, his own limitations, his assets and his liabilities, he cannot be a whole, happy, healthy person.

Each person must accept his fears, rather than push them away. I want to know everything; I want to experience everything that is inside myself. I want to experience my failure; I want to experience my stupidity; I want to experience my guilt; I want to experience my fright. I want to experience it; don't you take it away from me! Because intelligence can absorb this and get an answer to it, you see.²

When he says he wants to experience something, he is saying he wants to be aware of it; he doesn't want it to be hidden from himself. For the only way it can be taken away is for it to be submerged into the unconscious; but the human organism is made in such a way that periodically this hidden knowledge attempts to surface, and in the attempt it is the source of much of the anxiety that causes people to suffer. So the only

¹ Lecture #15.

² Lecture #44.

way really to be rid of this misery is to handle it, to experience it, to become aware of it; and then, he says, intelligence can absorb it and get an answer to it.

Here Bietz is speaking to a lecture audience; and the intelligence he speaks of here is that which has been referred to in Section II B of this study, which, basically, is God. Speaking theologically, God has made a way. There is forgiveness. The peace which the Christian believes is promised to him is that which comes in when the miserable fears and anxieties associated with his guilt are unlearned and dealt with.

Then Bietz introduces the term "reassociation."

Now it is a very delightful thing to know that you can reassociate; and that is Word No. 1 in unlearning your misery - reassociation. Now, those who have had a great deal of pain generally would like to keep it repressed; but you'd better not do this. If you repress it, it will be a constant, gnawing, inner kind of stress.¹

In connection with reassociation, the following quotation adds another dimension to those on pages 260 and 261 concerning taking a personal inventory:

Pain--reassociation--pulling out the misery. And you have misery! Sometime, it might be a very good exercise for you to list on a sheet of paper all the miseries and the painful experiences that you have had in a lifetime. Take your time. Let it be an exercise that lasts over a period of perhaps about a month. And keep that sheet where you can have it with ready access--perhaps a little 3x5 card in your pocket. Say, "Now, I'm going to face everything--the guilt, the things I'm ashamed of"--and everything you're guilty about is still pain; it's still as if you had a sort of sliver under the skin. All your guilt has to be pulled out into the light, as it were; and with no more spanking of yourself, with no intent to undermine yourself, you

¹Lecture #43.

simply say, "Well, I reassociate this; I will accept it. The ugly, the painful, the disappointing, the shattered hopes, the broken relationship, the loss of loved ones--I'm not going to run away from any of it. I might wish to do so, but I'm not going to do it. I'm going to face it." Reassociation is the way.¹

It should be noticed that Bietz recommended in the foregoing statements that the reassociation ought to be done in the most pleasant circumstances, at a time when one is relaxed and the surroundings are as favorable for this process as possible. He suggested that the person begin with the least stressful and threatening experience to recall, and work up the list to those that are most painful. As he does this, he should associate with those painful experiences every humorous or pleasant thing that he possibly can, while looking at them honestly. Bietz points out in particular that anything about which the person is guilty, should be brought out into the light of awareness and be made to face up to the situation, but not with condemnation; for unless gentleness, tenderness, and good humor are used, the psychological defense mechanisms of repression and denial will come into play and flood the life with anxiety, fear, and depression; and these in turn will cause the individual to hide again from his fears and his miseries, only to perpetuate the problem.

All right; now you're coming up, step by step, always in the mood of relaxation, always in the mood of pleasantness. And if it gets too unpleasant, stop it. Relive every traumatic experience you've had; everything that frightens you, everything that scares you; everything that makes you wish you'd never remember it again--and that is really the thing that we want. You may have to replay this thing fifty times in the present situation; some things you don't have to replay more than once. And suddenly, learning takes place. The person

¹ Lecture #43.

has learned something! Then finally we assume that everything that has been inhibited, that has been hurtful, that has been frightening, that has been embarrassing, has now been processed. Life, and death, and poverty, and every kind of sickness; the fear of the future, the fear of being forsaken, the fear of being hurt --you've gone over all these now; you have re-associated them.¹

Again:

The idea, now, is to keep pleasant; so you don't handle stress so severe that it throws you. Happiness has to be there. So you come up (the list) now. This may take about five years; but don't be in a hurry. You've messed things up for thirty years; well, five years, is a very short time, comparatively! Keep at it until you see you no longer react to life in terms of your emotions.²

This latter statement, "until you no longer react to life in terms of your emotions," is a rather significant one. While Bietz is certainly one to place emphasis on a person's emotions, he does not advocate that a person's life be governed by emotions. In his sermon on the Ninth Commandment, "Thou shalt not bear false witness," he speaks to this point:

We bear false witness when we speak from our emotions instead of from our reasoning, instead of from our thought. You see, a profound thought is an instant state of becoming; but emotional reactions are defenses to keep you from growing. And so whenever you make an emotional response, then you are false to your total self and you are false to others.³

In speaking of an approach to the problems of life that seems pertinent to this process of reassociation in handling the miseries of life, Bietz comments:

¹ Lecture #15.

² Ibid.

³ Sermon #26.

One of the nicest things in the world is to solve your problems as they come up - to answer your mail as quickly as possible, to take care promptly of what needs to be done. For we waste far more energy thinking about when we should get started than in actually doing the work. Something started is already half done. And you may not have too much to do, perhaps; but you have stacked and stacked and stacked. Now I'm speaking not only of things to be done; I'm also speaking of the things you have stacked down deep in your heart over a period of twenty years. You've never brought them out; you've probably lived with your husband or your wife for twenty, twenty-five years; day by day you're stacking a little more; you won't talk it over, you won't bring it out into the open; you won't handle it; you won't throw it in the trash can; you will not let go of those little peeves

Are you processing or are you stacking? Now if most of you went home and got busy at something that needs to be done and set yourselves to it, in perhaps a week from now you would be amazed at how good you feel. . . . You are healthy to the degree that there isn't too much unfinished business. "Let not the sun go down on your wrath"¹ --process it that day. Don't leave unfinished business. If you've got something to say, say it and take the consequences. And if you can't say it very well, say it as well as you can; and if you're going to get angry by saying it, if you are going to choke up, don't be afraid of being emotional--get it out! And the more emotional it is, perhaps the more necessary it is to bring that thing out into the open. One of the nicest things that can happen to a psychologically healthy person is that feeling that everything is open--nothing in a closet where you have to keep the door closed. You know your way around the labyrinthian ways of your mind, and you haven't stacked the hallways so that you finally choke and smother in your own unfinished business.²

Bietz says that if you can be open, aware, and honest while you're doing something useful, there is no reason why you should not be happy.

¹ Ephesians 4:26.

² Lecture #30.

The program of reassociation, of unlearning miseries, is designed to lead a person to happiness.

C. The problem of loneliness

Bietz considers loneliness to be a nearly universal problem among those who make up his audiences. He has spoken concerning it on a number of occasions. Throughout the first four sections of this outline, quotations taken from discourses addressed to the problem of loneliness have been used to illustrate different facets of his beliefs or teachings. Inasmuch as loneliness has already been indirectly dealt with through these quotations, only a brief summary of his approach to the problem will be included here.

Loneliness is everywhere. The other day I heard a secretary say, "I live alone. I turn on the radio to hear some human voice say 'Good-night' to me. I don't think I have any friends; I'm so desperately lonely; and so every evening, before I go to bed, I turn on the radio and I listen to this person say, 'Good-night.' it makes my loneliness a little more bearable."

Or the well-educated businesswoman who said, "I feel so totally alone in the world. Even though people come and go in my business establishment, I do not reveal myself; they do not reveal themselves." The masses press upon us every day on every side; but people still feel alone

And perhaps in our time more than in other days, loneliness is a critical problem. For loneliness is not necessarily being alone at all; it is feeling lonely. It is the desire of the human heart to share and to have someone share with the heart. And so loneliness is not being alone but feeling alone and sensing isolation and separation; and it is a sense of depersonalization; feeling that one is not a full person, because no one can be a full person by himself; but each person needs at least another person in order to answer the problem of loneliness.¹

¹Sermon #13.

Bietz indicates that only a close, personal relationship with at least one other person can make us a full person or can supply the needs that can be supplied in connection with loneliness. But he makes it clear that even then, there is an element of loneliness that no one can deny or escape:

Loneliness, far from being a rare and curious phenomenon, is perhaps the central and, indeed, an inevitable fact of human existence. When we examine the moments, the acts, the statements of all kinds of people, not only the grief and the ecstasy of the greatest poets but also the huge unhappiness and loneliness of the average soul, as evidenced by the innumerable, strident words of abuse, hatred, contempt, distrust, scorn, gossip, criticism, fault-finding, which continually grates upon our ears as men swarm about us in the streets, I think they are all suffering from the same thing. The final cause of their complaint is their unbearable loneliness.¹

Bietz discloses the fact that many, many people who suffer from loneliness do not know what causes their problem!

Now loneliness disguises itself; and if I said to you, "Are you lonely?" many of you, perhaps would deny it. You would smile and you would say, "I don't know what you are talking about. I'm not lonely!" But that perhaps is not true; for loneliness has such strange ways of disguising itself, as I have already indicated. It has all kinds of defenses--depression, anger, panic, physical disease, many disguises. In the realm of religion--fanaticism, emotionalism, sensationalism which is so wildly sought after; and why? Well, all this is evidence of the fact that human beings are desperately lonely and they want to break out of their loneliness, somehow; and if there could be noise and if there could be drama and if there could be perhaps, some fanaticism, it would crack the shell of loneliness.²

Bietz points out numerous causes for loneliness. He says that a sense

¹ Sermon #13.

² Ibid.

of low personal worth manifests itself in a form of loneliness. Ambitious persons are lonely, he says, for they see others as competing with them. He says that the idolatry of making objects, ideas, and standards more important than persons is a reason for loneliness. He says that anger makes persons distrustful and fearful of others, because, he says, fear is our anger pushed out in disguised form. He says, "If I am angry, I am lonely."¹

Bietz indicates that if a person will follow the suggestions that he has shared, which have already been included in this outline, which will cause him to be an open, aware, and learning and loving person who is moving toward self-realization as he relates successfully to other people, this will care for every element of loneliness that can be cared for.

But Bietz does not subscribe to the philosophy that all loneliness can be eradicated in the life:

Now I would like to make a statement which, perhaps, may seem rather paradoxical and self-contradictory, but I believe it has a great deal of truth in it; and it is this: that much of our loneliness is due to the fact that we will accept no loneliness at all. In other words, in order to overcome loneliness, a certain degree of loneliness has to be accepted. To be human, in a sense, is to be lonely. Why is this? To become a person in your own right means that you are different; and to be different means that you stand apart from other persons . . .

Let's say, now, that you have an urge to stand up and be yourself. Then you're going to have greater loneliness. So the loneliness that we are experiencing today is the result of our greater maturity. It is the result of having achieved a higher level of humanness, a higher degree of freedom.²

¹ Sermon #13.

² Lecture #20.

Bietz indicates that in an earlier era, when conformity was the whole emphasis of life, the loneliness of being a responsible, decision-making person was not nearly so much of a factor in life. However:

To become mature is to endure a degree of loneliness. So when human beings become more mature, they're going to have to endure greater loneliness. I make my own decisions; but in making my own decisions, I have to take my own consequences. Then I can't blame anyone else any more. Then I can't project my hostility on others. I can't say, I would be happy if someone else treated me properly. You see, when you make your own decisions, then you do differentiate yourself from others. To become human, then, is to become lonely.¹

Bietz says that not only is it the decision-making processes that separate one from those who do not agree, but also:

If you dare to take the risk of growing up, you're going to lose a lot of friends who refuse to grow up. Have some of you lost friends that you might have had if you hadn't grown up? If you still laugh at the same jokes you laughed at years ago, maybe you'll have friends who still think those jokes are funny. If you grow up in your thinking, you're going to actually be lonely, because when you begin to think, instead of simply moving in stereotypes, you're going to take the risk of loneliness. That's why so many people are lonely today, because more people are doing their own thinking. That's good; but that's also taking a risk, a risk of loneliness.²

But Bietz assures his listeners that the loneliness that comes from maturing as a human being, that comes from growth and self-realization, is the kind of loneliness that can add richness to our life if we understand what it is, and the reason for it. This loneliness need not disturb our composure nor detract from our usefulness or our happiness.

For instance:

¹ Lecture #20.

² Ibid.

Now the loss of loved ones causes aloneness; but not necessarily loneliness. For a person said to me, "Ever since my loved one passed--and I loved that person so much--he is even dearer to me now because all the memories and the presence of God I appreciate now even more than I did when he was with me. He seems more with me; and I just wish that I could say to him what I failed to say. But he rests in the Lord, and God is near." So, mourning is not loneliness; it is a holy work. Melancholy is mourning with hostility and guilt; that is disturbing loneliness.¹

Bietz advocates that each person as a person in his own right ought to stride out into the world in the spirit of friendship with those about him; and this, he says, will bring a like response from many.

Now you have accepted the loneliness of giving up what we call the parasitical, simbiotic, unborn, sickly relationships. You now have entered into new loneliness. But you know that the whole world is your friend if you can be friends with the world. If you can join the human race, then you can never be friendless. But you may never, for instance, be able to learn as you used to learn, nor will you be protected as you used to be protected. Since you are now more human, you are now more lonely. But you also become less lonely, finally, when you develop the skills of being genuinely capable of human friendship. Now that's the goal that confronts us. It's a magnificent goal; it's a grand and thrilling goal.²

Bietz concludes that loneliness is universal; that we may overcome every loneliness that is not good; and that the loneliness which comes as a result of growth and maturity can add richness and meaning to our lives.

D. Property rights

Arthur Bietz takes a clear-cut stand on the need of an individual to own property, and to have a place that he call his own. He believes that

¹ Sermon #13.

² Lecture #20.

sufficient evidence has been compiled to prove to him that man is a spatial creature who needs a certain amount of room that affords him a degree of privacy if he is to develop as a person. He indicates that this space or room that each person needs must carry with it an element of ownership. There need to be some material things into which each person may extend his ego; and he believes that this is necessary in order for a person to discover his own identity, to develop his humanness, and to move in self-realization toward that which he was intended to be and is in potential. He states unequivocally that human rights and property rights cannot be separated.

One of the strong planks in his platform of beliefs undergirding this conviction is the commandment, "Thou shalt not steal."¹

Now if private ownership is undermined, a blow is struck to the freedom and to the spiritual expression of a human being. Stealing is wrong because a man has a right to own something, and that right is sacred. It must be protected by society, and it dare not be violated. If private property were evil, then stealing might be a virtue.²

In describing a facet of conditions existing in our society today, he says:

Today in our country there is a growing disregard for private property, and also a growing disregard for public property. Every day we see evidences of this on television and in the news media. Pre-empted buildings that belong to the total student body are taken over by a few. Property is destroyed that belongs to the taxpayers, that belongs to the people at large. And this is done with total disdain for the rights of ownership and the rights of property.³

¹ Exodus 20:15.

² Sermon, "It's All Mine!" Glendale, California, May 3, 1969; subsequently referred to as Sermon #9.

³ Ibid.

In the same discourse he further expanded on this thought:

A professor at Harvard just the other day made this statement: "The forceful seizure of the building perhaps will not ruin Harvard; the use of police perhaps will not ruin Harvard; but continued leniency on the part of the administration and the faculty alike will ruin Harvard. Isn't this the generation that wants to tell it like it is? Why, then, is everyone mincing words? The students who occupied University Hall do not belong there; their wrong-doing is not just youthful recklessness; it is not just misdirected idealism; it is a crime." It is violation of the moral order. It is a violation of the eighth commandment, which says, "Thou shalt not steal"; thou shalt not take over that which does not belong to you; and if we allow this, then we stand as a society in violation of the moral order which is written within the nature of man; and if we say that the law and police have no right to protect private property or public property, then we throw¹ away the spiritual and moral future of our country.

Generalizing on this same thought from the American scene to other parts of the world, he said:

There is a growing disregard for private property. In fact, in large sections of the world at the present time, private property is disdained and is looked down upon. And it is not without reason that where private property has been largely abolished, there religion and the spiritual life has also been attacked. These two, then, are related; and those who head governments that espouse the cause of being against private property are also strongly inclined in the direction of undermining man as a religious and spiritual being.²

Here Bietz is quite obviously tying the regard for the ownership of property with spirituality and religion. Referring to observations made during his recent European trip, he said:

¹
Sermon #9.

²
Ibid.

When Mrs. Bietz and I were in Europe, we went to East Germany, and some of you have seen the difference between West Germany and East Germany. West Germany--alive, vital, building, growing, everything active. And then you cross over into East Germany, and suddenly there is a dullness, a despair, a heaviness that hangs over the spirit of individuals. What makes the difference? The answer is, human beings shorn from their property lose their incentive, lose their motivation, and lose their creative ability. And so anyone who removes human values from private enterprise flies in the face of God's moral order.¹

In one of his lectures, he said:

What are wars all about? All wars are fought on the basis of, This is my land, and don't you step over. And men will fight for land first, and then they'll fight for their women--which isn't very romantic! But if you had a choice of a man fighting for his land or fighting for his woman, he'll fight for his land first--and strangely enough, the wife will support it. Because although the human females wants affection, generally speaking she wants it at a good address!²

Returning to the individual's need to have a space and a place that he can call his own, Bietz said:

It seems that the moral nature of man is so constituted that unless you have a place of your own, you are not fully human. The individuals on Skid Row who have no place and have no home are not really functioning as human beings. Parents are happy when their children marry, get something of their own. They know that when a son or daughter buys a home, it does help the marriage. It helps the self-respect; it helps the motivation; it helps the spirituality of the young people, and is indeed a hedge against marital trouble.³

Bietz is here basically discussing human needs and human rights.

¹
Sermon #9.

²
Lecture #37.

³
Sermon #9.

Basic to man's humanness is his freedom; and his freedom is dependent upon choice; and with choice comes responsibility. Human rights imply that man has a right to be free, to make choices, and to be responsible. Bietz indicates that if there is no property and no space or place that man can call his own, he is not able to be free, and he is deprived of his human rights.

For if there are no property rights, then human rights go, too; and there is no such thing any more as individuals actually having sacred worth. Never set human rights against property rights, because I think we can pretty strongly say that morals and ethics are very closely interwoven with possession of space, place, freedom of thought, freedom of action, and a job which is your own.¹

Expanding on this thought, he said:

A man and his environment are one. Rob a man of his place, steal his car, his wallet, his home, his belongings, his prized personal possessions, and you strike at his identity. You strike at his spirituality. Any teaching that separates human and property values is false; and makes for a deterioration of a human being. It takes a lot of living in a house to make it home; be it ever so humble, there is no place--no place--like home. A couple must have a place of their own. A young couple living with others does not have a chance of happiness. And even a renter will resent it if the landlord comes into the space rented without being invited; and no landlord will invade the privacy of any of his tenants without permission. There is something written within the nature of man which says, "This is mine."²

Bietz comments on the psychological implications of depriving people of their accustomed place in life:

Children, for instance, who move too often when they're young will be very insecure adults. We

¹Lecture #37.

²Sermon #9.

know that children who move too often have deep-seated insecurity. It is very interesting to note that when a certain slum area in west-end Boston was cleared and the people were moved out, here's what they said: "I felt as though I had lost everything." "I felt like my heart was taken out of me." "I felt like taking the gas pipe. I had lost all the friends I knew." "I felt like I had a home, and now I cry when I pass through West End." "I felt cheated when they moved me." "I had a nervous breakdown." Twenty-six percent of the ladies still felt sad and depressed two years afterwards, because they were moved out of their territory. Forty-six percent had continued grief even after the buildings were torn down. One person said, "I felt terrible; I used to stare at the spot where the building stood." A man has a right to a place.¹

Bietz further indicates that not only is there a territorial space that a person needs to call his own, but:

There is intellectual space which is yours. This is your wife; this is your husband; these are your children; and this is your territory; and woe to the individual who comes in and spans your child. That's your privilege, but not your neighbor's! Now this is good, for the simple reason that morals and ethics are built upon the fact that you have something that you can call your own. Psychologically, we say that nobody ever becomes mature unless he extends his ego and his personality into a job that is his own, into a place that is his own, into something that is his own, that he can defend, that is his right, that with which he has identified his personality.²

Bietz states that one of the indications which he and other clinical psychologists use to measure the mental health of clients is the degree of success they have in identifying with material things. One of the questions he asks them is this:

Can you get great satisfaction from things? Are you

¹Sermon #9.

²Lecture #39.

fascinated with things and objects? This is very important, because to the degree that you are aware of things and objects and have a sense of appreciation, to that degree you have added a dimension in terms of the externalizing of your personality into something that is worthwhile. For instance, mental patients are given occupational therapy.¹ I think one of the real sorrows and one of the reasons why so many of our young people have trouble is that they do not have sufficient opportunity to handle objects.²

Speaking as both a psychologist and religionist, Bietz unequivocally recommends that individuals in his audiences and congregations identify with material things--for instance, that they establish a home.

Defend your territory and also care for it. This is my home; I care for it; it is my responsibility. And so we say of another individual who is worth something, "What's he worth?" "That's his home; how does he keep it?" His conduct and his worth are somehow related to the way the man keeps himself. The way he keeps his home, the way he keeps his property, the care he takes of it, are in some close relationship to the way he acts and the way he thinks. When a young man says, "I don't care if I ever have anything," and the girl says, "That's O.K. with me," you have the basis of moral dissolution.³

Returning to the moral aspects of private property, he said:

If private property were not a part of the moral and spiritual experience of man, then stealing would be a matter of no importance whatsoever. In fact, if private property and private enterprise are not spiritual and are not human, then it indeed might be wise to steal in order to emphasize the fact that property has no moral significance and that only human beings have moral and spiritual significance.⁴

¹ The implied purpose is getting them to handle material things in an attempt to help them extend their ego into them.

² Lecture #30.

³ Lecture #37.

⁴ Sermon #9.

Perhaps it would be well to close this discussion of Bietz's concepts of property rights with some questions and statements from a sermon in which he discussed the spiritual implication of the recent riots that had taken place in Los Angeles:

The ways of civilization have certain routes and certain procedures. Is the answer to slum problems, violence and killing and theft and the destruction of property? If this is the route by which love and respect are achieved, then let us take it. But let us be very, very careful that we know what we are doing.

Is it the way to love, to destroy \$250,000,000 worth of property in order to protest what may obviously be a very deep social problem? I ask, Is this the route? I ask the mayors of our cities and our governors and our nation to think well concerning the route that leads to love, and that ministers of the gospel of Jesus Christ think well when they speak from their pulpits as to the road that leads to understanding and mutual human respect.¹

E. Duty versus desire

Dr. Bietz gives a great deal of attention to the emotions and their importance in one's life; but he makes it very clear that he does not believe that life should be ruled by the spinal-cord reactions of the emotions. The desires, the feelings, the responses of the organism must be given their importance place; but they cannot have first place in the life, for this must be occupied by the mind, by the thinking, deciding, rationalizing powers of the life.

There are a large number of individuals who say, "I don't feel like it! So, because I don't feel like it, I don't do it!" Now, when we move on what we call pure emotionalism, there can be no ethics and no morals. . . In the sense of morals and in the sense of ethics, we should speak more

¹Sermon, "Should Christians Break Bad Laws?" Glendale, California, August 6, 1966; subsequently referred to as Sermon #22.

of duty . . .

By virtue of being human beings it is our duty to do certain things. And so in any kind of ethical training of young people, they ought to be taught that regardless of how they feel, there are certain things which human beings do as a duty; and that's it. I don't have to be mean about it; I don't have to be nasty about it. Mother does her duty; father does his duty; the children do their duty; We have a duty to be decent to each other; we have a duty to choose our words carefully so we don't destroy other human beings; we have a duty to regard the sanctity of another human being--that's duty.

In other words, ethics cannot be built on mere emotionalism or feeling. You may feel good, you may feel bad. You may feel like saying, "I love you"; you may feel like not saying it. But it's your duty to love. It's your duty to say, "I love you." The dividends will be terrific. But if you say what you feel when you feel like it, there's going to be nothing but chaos, and there are times to keep your mouth shut--not for the other person's good, but for your own. . . . It's your duty to be a decent human being. It's your duty to learn how to control your tongue. Now that's ethics. But if we don't do that, we're not going to build responsible human beings; for responsibility and duty are very definitely inter-related.¹

Bietz points out that the Jewish people have no word for philanthropy in their language; for the Old Testament tradition, which is also accepted by those who call themselves Christians, is based on righteousness or right-doing. He says that righteousness is a matter of doing a thing because it's right, not because you feel like it. Then he said:

We're talking about ethics tonight. We're talking about the higher centers of the brain and not the brain stem. The brain stem feels or doesn't feel; the higher centers see the duty.²

Bietz considers duty and legality to be very closely related:

¹Lecture #37.

²Ibid.

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Then there is another thing, and that is, Is it legal? And I deal with this a great deal with young people who are on drugs. It's a strange thing that young people today are not greatly impressed with legality. They do not seem to understand that a legal action is for the protection of the community and the children of the community. We may, then, not do certain things because they are illegal. Why? Because we must seriously consider the total experience of the total community in which we live, because the community seeks to make laws for its preservation and for the welfare of the children of that community; and children who are not taught to highly regard the law are taught to disregard the community in which they live. So, in order to have what we call a psychological moral system, you have to consider the fact that if marijuana is illegal, you don't use it. Why? Because the community says no. But who's the community? The community is composed of sensible men and women and fathers and mothers who love their children, who love their city, who love their community, who love their schools, and they decided that for the future of the race and for the future of the community, it is not good to use pot. Therefore because it's illegal, we don't use it. I think sometimes we have failed to understand that the rules and the legality are for the good of the community; and I think this is very important, that parents say, "Let's obey the law. Children, that's illegal; let's not do it."¹

In the context of duty versus desire, Bietz speaks in favor of maintaining order in our society, a condition which can come only as the result of obedience to law. He said in one of his sermons:

This is the day when the ministers of the gospel should preach obedience to the laws of God, obedience to the Ten Commandments; preach that there is a moral order in the universe that cannot be defied without man's own destruction resulting; and "he² that taketh the sword shall perish by the sword";² that no segment of our population can set itself against another without all segments suffering great loss, and that government by power instead of by law is disastrous. And today we need to hear these words, "Fear God and keep His

¹

Lecture #37.

²

"....for all they that take the sword shall perish with sword."
Matthew 26:52.

commandments; for this is the whole duty of man."¹⁻²

In the same context, Bietz said:

If I want to teach my children to be lovers, they will not understand the future nature of love except as I have a family in which order and law and structure are emphasized. Learning to love never comes from chaos. Learning to love according to the instruction of the Holy Scriptures must come from obedience to law.³

In answering the question of whether Christians should obey bad laws or not, he said:

Comparatively speaking, there are no bad laws if these are compared with violence and anarchy and hate and destruction. Comparatively, there is no such thing as a bad law--that is, if the comparison is violence and destruction and pressure If a law is no longer necessary, then we should work diligently in love to have it rescinded; but no one has the right to decide which laws he will obey and which he may disobey. . . . Order is maintained only by obedience to law--God's moral law and civil laws. Police can handle only the criminal exception to obedience; but when whole segments of our population put pressure of violence or non-violence on each other, the police become helpless and a war state must be declared and a dictatorial state ensues; and what we have gained is lost and we revert to the jungle.⁴

Bietz makes it very clear that if society is to remain intact, and if the freedom for the individual is to be retained whereby he may grow and develop, moving toward self-realization, with freedom to choose that which is good, then this can be set up and maintained only through a structure of law that maintains order in a society that willingly complies.

¹ Ecclesiastes 12:13.

² Sermon #22.

³ Ibid.

⁴ Ibid.

In a Christian context he said to his congregation:

Before we can put on Jesus Christ, says the Apostle Paul in the text which I read, there must be respect for law and order, for the law is the schoolmaster that leads us to Christ. And this is a strange thing, isn't it, that out of the context of law and order we rise to a higher appreciation of social consciousness and love to our neighbor.¹

F. War

There appears to be general agreement that the problem of war is one of the greatest problems that faces our society today; and since America is in a position of world leadership, the leaders in thought who do much to shape American opinion have a grave responsibility. It is much easier for anyone who does not have responsibility in a situation to talk about, and be critical of, that situation. And Arthur Bietz, along with thousands of others in America who, together contribute toward the shaping of the thoughts of others, are persons with responsibility. In the opinion of the writer, Bietz could not be considered a "hawk," for the writer does not find evidence which would support this position. Bietz points out the futility of nationalism; the need for scientists to feel a moral responsibility; and the fact that in war almost every participant is the loser, for the inflicting of pain upon others tends to create gigantic problems with almost no positive rewards in return. But he also recognizes that administrative and governmental responsibility repeatedly necessitates the taking of stands that fall short of the ideal, simply because there appears to be no viable alternative available. The demonstration of this attitude would lead the writer to classify him as a moderate, or perhaps a moderate dove.

¹ Sermon #22.

Bietz indicates that in times past, there were some small gains that the victors derived from wars; but now that the earth is so densely populated and has become, in a sense, a single community, the time is rapidly approaching when the world is not going to be able to afford the luxury of power politics, nationalism, or extreme dogmatism, nor the slaughter of war¹

Intolerance must be conquered on the religious and the political and every human level; and we cannot continue to kill in the name of God and the name of just wars. Jesus said, for instance, in John 16:2 that the time will come when those who kill will think that they are doing it in the service of God; and they will think that it is honorable. We speak of an honorable peace; there can be no honorable peace to dishonorable business! You cannot kill and you cannot make war and ever repay the dishonor and end in honor! It cannot be done. Just wars do not exist. A war is never holy; a war is never righteous; and even though man may fight to kill in order to survive, if he has to survive in this manner, it is still a sinful, evil business.

Man must stop being a killer; and leadership must deal with the tendency toward violence and toward aggression. Unless man can learn to solve his problems by cooperation and by recognizing the worth of the other human being instead of by killing, the tragedy will continue.²

Bietz considers that wars are an evidence of the fragmentation of the human family and the family of nations, so that a part of the whole family of nations acts without reference to the good of the other parts. He points out that the rapid increase in the population in the world is catapulting us into that time when leadership in the world must recognize that whatever the cost, further fragmentation of the family of nations must be prevented.

¹ Sermon #7.

² Sermon #28.

He said in a sermon on the Second Commandment:

Well, I suppose we could get by (with wars) in days gone by, because actually the walls that human beings built up between them sometimes kept other persons out. And when the world population was small, this might have been possible; but it is no longer possible today, because today the walls are coming down. You see, at the beginning of the Christian era, the population of the globe was only 250 million people. Not very many! When the Pilgrim fathers stepped ashore, there were only 500 million people in the world. Today there are 3,000 million, and by 2000 A.D., there will be 6,000 million. In India today, 450 million. By 1990 there will be 900 million in India. China, by 1980, at a comparable rate of increase will reach the one billion mark. South and Central America, Ceylon, Egypt, increasing at three percent per year, will double their population in thirty-three years.

If the world continues to splinter and fragment itself between races and nations and peoples; if we fragment the peoples of the world and make carved images of God in terms of each particular nation, then war groups will increase, more missile sites will have to be put up, and there is a monstrous possibility that rushes toward us unless we take the Second Revelation seriously and stop fragmenting the human family.¹

Bietz points out that in times like these, it becomes increasingly necessary for people, and especially leaders, to be flexible in their thinking. The alternative, rigidity, produces unhealthy conditions:

We splinter people by prejudice, by intolerance. Strong, set minds tend often to be very exclusive, and such minds often tend to claim monopoly, and such claim to be very righteous and hence these often become very militant, very warlike, and lead to disaster.²

It is obvious that Bietz applies his holistic philosophy to the world in the very same way that he applies it to the individual, as was pointed

¹ Sermon #7.

² Ibid.

out in Section II of the outline.

Speaking of war in terms of right and wrong and the concept of freedom, Bietz said:

Thirty thousand Americans die in Vietnam in the name of right. It is right that they should have died, is it? Is it right that 30,000 of the finest young men in America should die for freedom? And what is freedom? And should they have died and shed their blood? Millions have died in two world wars in our century in the name of dying for the right and to make the world safe for democracy, which was the great slogan of World War I. And in World War II we were to wipe out Nazism, and we died again. And we see men, women and children suffer and die one by one. But people have developed a way of talking about mass annihilation that can banish the image of burning flesh from the mind. To savor what all this means in human terms, one should concentrate on a single human being--my son, my daughter, my child--and see this child dying, and see this body of my loved one burning, and see a single disfigured face shot to pieces in the name of ethics and morality. To savor what all this means, we have to think of the individual.¹

Speaking of the attitude of the young people toward war, and attempting to understand the different attitudes that the youth have as compared with many of the older generation, Bietz made the following comments:

In the United States 40 million families change their residence every year. Now 40 million families changing their residence every year, and the children being uprooted, and parents always being in an uprooted state, does not make for a very honorable situation of close relationships with the friends that the children have made. We have laid a tremendous burden upon youth.

Nuclear weapons have been stockpiled by the United States and the Soviet Union, and these nuclear weapons can annihilate all life on earth; and young people feel this most intensely. Those of us who have lived 40 or 45 years, we know we are

¹Sermon #19.

going to die; we have already faced it, and we are going downhill; but young people are looking forward to life; they'd like to live; and little wonder that they feel more keenly what Russia and the United States can do in the way of annihilation. Little wonder that young people should be concerned; and thank God, they are!¹

Along the same line, he said:

The new generation has built some new brain patterns, some new neural patterns into young people, but the culture is behind what we have taught our children. And so at the present time we have a large number of young people who have been taught peace and goodwill and love in the home, and now they don't want to go to Vietnam. In other words, their brain wasn't set up for war; their brain was set up for peace by you people who are here--the mothers and the fathers. You always told them they shouldn't fight; they shouldn't go around and pick a fight with anybody. Their brains were conditioned that way. I don't have that much trouble; I was reared with eight others, you know, and war was a way of life with us!²

Speaking of some of the attitudes among scientists, he said:

Yesterday I spoke at the Ambassador Hotel to over 600 electrical engineers of California, Hawaii, Arizona, and Nevada. The question that I was presenting was the question of ethics as it relates to science; religion as it relates to science. Can the scientist say, "I am a scientist; I have nothing to do with religion; I have nothing to do with ethics; I am just a good scientist and science, of course, has no relationship to God"? But as I said to the electricians, away back in 1798 Luigi Galvani found out that there was electricity in frogs' legs, and electricity was life and life was electricity. You cannot divide electricity from religion and electricity from ethics and science from theology or morals. You can't spend your life making napalm and destructive

¹ Sermon #6.

² Lecture #11.

instruments that will destroy the human race, and atom bombs, and say, "Well, that has nothing to do with me, because I am a scientist." As if science were of the devil and the church was of God.¹

Perhaps the writer could point that in the above quotation from a sermon Bietz is referring to a lecture that he had given the previous day. He undoubtedly had been booked to lecture as a psychologist; but it should be noted that as he spoke to these 600 electrical engineers, the subject to which he addressed himself was the question of "ethics as it relates to science and religion as it relates to science." It has become the opinion of the writer that, without question, Bietz's lecturing in psychology is deeply affected by his background and status as a religionist, and that his message as a lecturer and as a preacher is definitely a fusion of religion and psychology.

Concerning the attitude of science toward ethics and morals, Bietz makes an interesting observation. He says that the attitude of many scientists and some philosophers that to be materialistic excludes God is the fallacy which has set up the Communist/Marxist doctrine. He says that the scientists' assumption that science is neutral when it comes to morals and ethics is heretical from what he considers to be the basic Christian point of view.

You can't take the material and shut it off from the spiritual and the spiritual and shut it off from the material. It was this heresy that made Communism possible; for Communism is part of a Christian heresy. Communism is the result of an ignoring and a disobedience of the Second Commandment. For had we seen this revelation and fulfilled it, no one would ever have gotten the idea

¹ Sermon #7.

that to be a materialist was then to be shut off from God.¹

Bietz is here saying that the Second Commandment, which says "Thou shalt have no other gods before me,"² is saying that there is but one God and that everything in this organismic universe has been supplied by this one God and He is behind it all. The natural laws are His laws; the material things He has supplied; and when a person adheres to natural laws, he is adhering to God's laws, for He made them. And the idea that you can splinter or fragment a portion of the whole universe which God has created and say that this is apart from God is the Christian heresy to which he refers.

Bietz indicates that we as a Christian community must abandon the dualistic philosophy that the spirit is righteous and the body, or the material things of life, are evil. This is a fragmentation. He points out that man must approach the wholeness of the universe, where the material and the spiritual, the mind and the body, are a whole and are not to be separated at all; and this truth must be approached in the atmosphere of tolerance and acceptance of others. The quest of truth must always be in friendship; it must always be in good will; it must never be in separation, but must always be in unity.³

In this context, he said:

And about all we've often done is shout at each other and damn each other and kill each other-- youth against age, and age against youth; church

¹ Sermon #7.

² Exodus 20:4-6.

³ Sermon #7.

against church, government against government,
and nation against nation--and God says, "You've
got to stop doing that, because down to your
great-grandsons, you're going to have trouble.
You're going to think that God is jealous be-
cause you are fragmented, when God is love.
There is only one God in the universe; one
humanity.¹

He says that the world must know the truth, and we must ever seek it
in an atmosphere of good will and understanding; for

. . . to know is no longer to be the victim of
fear. To remember--yes, this is what the world
had better do. To remember that nationalistic
idolatry will lead to destruction; . . . God
wants us to remember, to think, to share, to
be free.²

G. Marriage and the home

Bietz deals extensively in both his lecturing and his preaching with
marriage and family relations. Here again it may be noted that he applies
the basic philosophy that has been described in the first four sections of
this outline. Bietz has indicated repeatedly that the worthy goal in life
is happiness and self-realization; and this could also be described as the
goal he sets for marriage and the family - that is, happiness which comes
as the result of the members of the family moving individually toward
self-realization.

The home relationships give opportunity for an application of these
principles to the couple or the family. Bietz concisely summarized success
in the family in terms of happiness and cohesiveness when he said:

Now, people who have achieved happiness are not
likely to run away from it. And happiness holds
people together and misery drives them apart.

¹ Sermon #7.

² Sermon #25.

Only that relationship which is rewarding is going to be lasting. So, in order to be rewarding, you have to give the other person happiness. You have to show the other individual that you enjoy his or her presence. My wife and daughter ought to know that when I see them, I am glad; and they probably are not going to be very much interested in having me around unless I enjoy them!

After a survey was made of what constitutes good parenthood, the researchers finally decided that the only parents who actually were achieving the goal of good parenthood were those who could say, "We are enjoying our children." . . . And if parents should ask me, "What is our greatest responsibility to our children?" I think I could say without fear of contradiction that the greatest responsibility that parents have toward their children is the responsibility of enjoying them fully. To enjoy every moment you have with your children--your battle for survival as well as when it goes good! To enjoy your children is to be a good parent. On the other hand, you may teach your children a thousand and one things, but if you don't enjoy what you are doing, and if the young people don't feel themselves enjoyed, then obviously things are not very good.¹

Continuing in this same vein of thought, he said:

I was talking to a man today who said, "My problem is that I get into trouble with women and with alcohol." But that's not his problem; those are only symptoms of his problem. His problem is a deep and desperate misery and depression and pain inside of himself which he seeks to relieve through the symptoms which he mentioned. The problems were not the symptoms; the problems came from his misery

The fact is, that all evil tends to come from unhappiness. People do stupid things because they're miserable. And those who have broken the moral code, as we speak of it, have not generally been the happy people; those who have

¹ Lecture #1.

broken the marital vows are not the persons who have been happy but the persons who have been miserable and in a state of desperation and they didn't know how to handle their desperation.¹

Bietz indicates that in order to have a happy home, happiness must be the goal and objective of the people in that home. Since, in his estimation, all evil comes from unhappiness, the objective needs to be happiness; and each person in the family needs to be interested in learning how to be happy and in helping others in the home to achieve happiness. To do this, he says that one cannot approach the principles, the opportunities, and the problems in the home on the basis of quantity, because happiness is a quality and therefore must be approached on a qualitative basis. He says that those who approach marriage with the idea that everything must be on a fifty-fifty basis cannot succeed, for this is building their relationship on a quantitative rather than a qualitative base.

A marriage relationship is never based on a fifty-fifty arrangement; it is always based on the quality of the person. One individual, for instance, may be unable to do much of anything; but if the quality of the spirit is right and if the relationship is one of mutual sharing and understanding, it is still a very excellent marriage.²

He believes that one of the basic problems in marriage is that too often one or both of the partners approach marriage expecting too much of the marriage. In other words, they feel that the marriage should provide happiness for them. They seem to expect that the marriage, or the marriage partner, should give this to them. Instead, he says, each marriage partner should approach marriage with the idea of contributing happiness to the

¹ Lecture #1.

² Sermon #14.

relationship; of contributing quality to the relationship rather than expecting the marriage to supply these things for him.

I would like to suggest that you not expect too much of marriage. This may seem rather strange. There are many young people who have the notion that all their problems will be solved by marriage --in other words, that the other person will make them happy. There is the feeling that perhaps a new husband or a new wife can solve all of the problems of life; and if a youngster has been very depressed, he feels that marriage will solve all of his problems.¹

At another time he said:

I think sometimes people expect too much out of marriage. Some want nothing but fun; they do not want responsibility. But usually, people do not find the happiness they pursue because they do not know what they want or how to get it, and they have never learned the steps that must be taken in order to have a successful relationship in marriage.²

Bietz indicates that every marriage partner needs to learn that successful marriage requires maturity:

Another great threat to marriage is the immaturity of individuals who are not grown up. Marriage is a business for adults; it is not a business for children with delicate, narcissistic egos. Marriage is for mature, adult people; and individuals who want to stay in marriage, if they are childish, had better plan to grow up pretty fast. They'd better start a crash program to grow up and not to be emotional infants. You see, marriage is adult business; and that means adult business mentally, adult business emotionally, adult business socially, adult business morally. All this is necessary; and if there is immaturity, then seek help, and see that you seek help from someone who is adequately prepared to give that help and don't share your problems with someone who may be sicker

¹
Lecture #41.

²
Sermon #14.

than you are. For this only leads to greater disturbances and greater distrust.¹

Bietz indicates that marriage should never be entered into lightly, as if it were not difficult:

Marriage is not an easy relationship to maintain. It requires great maturity. Marriage is the proving ground of personality, and those who are incapable of relating to others, especially in our day, will find that there are no external social pressures which keep a marriage together in spite of itself. There was a time when marriages were kept together in spite of all misery and all hostility and all anxiety and tragedy. Today, in our culture, these social pressures no longer keep that together which is destructive; and this in itself may not be a great evil.²

He indicates that couples approaching marriage need to understand the meaning of marriage.

Now what is the meaning of marriage? Why is it so bad when the hopes of people are shattered? Well, marriage, of course, is a partnership between a man and a woman, and in this partnership they choose to share the experiences of life together. Hopefully they choose this in order to achieve greater understanding, greater happiness and greater maturity. Marriage is, in effect, partnership in living-sharing together, meeting life and its common problems sympathetically, and with a feeling that someone cares and someone helps.³

Inasmuch as marriage is a partnership, Bietz indicates that there needs to be as much equality between the partners as possible:

It has been often said that individuals who are greatly different from each other perhaps make a good team. Not so. There has to be a certain equality, and inequality is always harmful to the marriage. Therefore we need intelligence in the

¹Sermon #14.

²Ibid.

³Ibid.

selection of partners. We can love ourselves only in others; but if the other person is incapable of reflecting you, then you will hate yourself; and when you hate yourself, then you will be angry, and when you are angry, you will punish. There must, then, be enough equality and similarity between two persons that they can mirror each other's thoughts, each other's hopes, each other's aspirations, each other's feelings. In other words, if a wife's feelings cannot be mirrored in the husband, then she cannot love herself. And if a husband's feelings cannot be mirrored in some equality in the wife, then the husband will not be able to love himself. He will then reject himself; he will then be frustrated, he will be unhappy and he will strike, because pain always causes aggression. So there should be a reasonable similarity.

Marriage, in essence, is looking for your counterpart. It is looking for someone who has some equality with oneself. To communicate, there must be similarities in wave-lengths, and some people just don't get across to each other. If they hurry together and haven't had a chance to recognize each other's wave-lengths, then they're going to be in trouble. Too many inequalities lead to the breaking point.¹

Somewhat related to the idea of equality is that of having interests in common. In this respect, Bietz said:

This is why I believe that husbands and wives must find activities that are in common. Families must do things that they can talk about together. If the wife works, the husband works, the children are gone, then finally each will end up with a highly specialized way of releasing his energy; but in actuality they will have nothing in common in terms of mutual self-awareness, and therefore communication ceases. And that's one of the great complaints today--that there is inadequate communication. And the reason for it, I think, is very clear. Communication is becoming more and more difficult because in our computerized revolution there is more and more specialization and less and less general awareness. In fact, someone has said that over-specialization

¹ Sermon #14.

is a psychosis, for the mentally ill become over-specialized in one particular area.¹

So Bietz says that having as many interest areas in common as possible is good for a marriage. Each partner must discover all the activities that they can enjoy together in order to have something about which they may communicate. He also speaks of the importance of two people getting together who are of comparable physiological and biological types.

Someone has said that even such a matter as physiological types and biological types have to be taken into account. There are some individuals, for instance, who wake up in the morning bright-eyed and bushy-tailed, and they are ready to conquer the world. By three o'clock in the afternoon they're dead! They're what we call the "unwinders"--that is, they wake up all wound up but they unwind fast. Then there are the "winders" who can hardly get started in the morning; but by about 11 o'clock they begin to get going. By four o'clock in the afternoon they're almost like a house afire; and at one o'clock at night they are really at it. Now there are biological differences here, and there are rhythms written into the nature. These are very real things! For if one wants to retire at eight, and the other wants to go to bed at three, these are problems! It is very important that we understand that there must be some equality.²

Bietz indicates that a successful marriage needs to have a recognition that physical attraction is very important:

Then, of course, there has to be basically the capacity for physical attraction; for marriage is a total union of the whole person, and where love exists there is physical attraction and not physical repulsion. Therefore there has to be a very healthy attitude toward a person as a whole being. The dualist who makes a separation between

¹
Lecture #11.

²
Sermon #14.

mind and body and between spirit and body is probably very poor material for a happy marriage relationship. And so there are biological factors that must be taken into account.¹

Inasmuch as the sex aspects of human relationships will be discussed in the next section, the writer will minimize comment on it at this point. Bietz also indicates that maintaining the physical appearance is very important to marriage:

There are individuals, for instance, who allow themselves to become slovenly and unattractive; their grooming and their dress is a disgrace. People allow themselves to go to seed. Married people, if they know anything about success in marriage, will always improve their appearance. They will not say, "I want to be loved for myself," when the self is obviously slovenly and uncared for.²

In fact, Bietz says that the home and the persons in the home should be just as attractive as possible:

. . . the home must be a pleasant and attractive place. The home should be an out-picturing of the personality, for the environment is a part of life. You should beautify your home, you should make it aesthetic, you should work at it continually, you should keep it alive, you should keep it fresh, you should do this together. The home is to be a palace and not a barracks; a place of beauty and not a dismal dust-catcher that is unattended. A home is the reflection and the extension of the personalities of two people who love each other; and if the home is not well-cared for, it cannot be a place of joy and peace. It's your palace; it's your love extended; it is your family externally revealed.³

¹ Sermon #14.

² Ibid.

³ Ibid.

Implicit in all of this is that each person must discover his own identity, his interests, his abilities; and then he should extend these into his home and let the home be an expression of himself. In addition to the many important qualities necessary to marriage that have already been mentioned, Bietz speaks of still others when he says:

Now to achieve a happy marriage, we need the art of tenderness. We need the art of caring. We have to have the art of responding, and that, of course, demands a great sensitivity. We need security in order to have a happy marriage; and this means, of course, that the relationship has to be non-threatening. A husband must know that he will not be hurt by the wife; and the wife must know that she will not be hurt by the husband; for security is one of the goals that people hope to fulfill in marriage. Then, of course, there must be the capacity for socialization--the art of friendliness and the art of good humor. If this is lacking, then a marriage is not going to fulfill itself. There has to be love; and love, of course, is the capacity to share oneself openly and intimately with another person; to have admiration, to have respect, to have affection, to give and to receive.¹

As has already been pointed out at some length in the chapter on Bietz's theory of communication, he believes that "love is the result of communication,"² that "love is the end product of good communication";³ and further elaborating, he said:

What is love? Your capacity to communicate. That's all it is. If you can't communicate, you'll never know what love is; if you do communicate, you will have it. Now, folks will say, "I don't love him any more. I used to love him, I think. I sometimes wonder whether I did. I guess we're going

¹ Sermon #14.

² Lecture #26.

³ Lecture #30.

to have to get a divorce." So, if you don't love him any more, what can you do to love him? . . .

Let me say this: Comfort is the joy you feel when your communication facilities are in good function. You feel so good with somebody with whom you can communicate. Right? So, you say you don't love any more? Forget about love, start communicating; and if you do something about your communication instruments, pretty soon you'll get a feeling of comfort which we like to call romance. It's a nice, warm feeling. But it's the result of communication; and you can do something about it.¹

Into this philosophy of equating love with communication, Bietz introduces the dimension of integrity:

I think we bear false witness by having insufficient knowledge of what we are speaking about; and I would like to add this, that we can only tell the truth when we love, when we have good will toward another person. Love is possible only if two persons communicate with each other from the very center of their existence; when a wife knows the husband is authentic, and the husband knows the wife is authentic, and each can speak from the center of his being, and there is trust and mutual understanding and no false expectations.²

Bietz adds still another dimension to love as related to communication when he says that not only is love a result of communication, but communication is an evidence of love. In support of this thesis, he said:

Now let's say your daughter says to you, "I hate you, Mother!" You'd never forget it, would you? "She hates me, she hates me; she said she hated me, she never loved me, I'm not a good mother, I've failed!" What do you think love means? The fact that she could tell you that she hated you was perhaps the best evidence that she loved you, because she could communicate with you what she felt. (You would be keeping this communication

¹ Lecture #26.

² Sermon #26.

open) if you could say, "Great! I've been waiting for you to wake up for a long time. Now let me give you a piece of my mind."¹

Here Bietz is saying that love does not exclude the possibility of frustration and discouragement and pain in a relationship, even though these are indications that the loving relationship is not working at the optimum level; but he says that when love is present, these frustrations will be communicated, and the interest in and willingness to communicate these feelings is an evidence of love on the part of the one who is communicating them.

As for dealing with anger in home relationships, Bietz said:

Can you deal openly with your anger? Can you get angry? If you can't, you're in trouble. Because life has a lot of anger, and if something falls on your toe real hard, and you can't get angry, you swallow too much, then you're in trouble, for you can't swallow everything. There is a time to spit and a time to swallow! Anger is a survival mechanism; and if you can't use it, you are in trouble. If you are so nice and so sweet, you make people sick. Children sometimes would like to see if their parents are alive. Does mother know how to handle her anger? . . .

Yes, anger is necessary for survival; and if we lose our capacity for anger, we are in trouble. Now, a large number of young people haven't been taught how to handle their anger. They're very angry and they do some very stupid things precisely because they don't know how to handle their anger.²

Bietz is saying that in family relations, as well as in any other human relationships, people must recognize that anger has an important place in life and that they should not deny its place and attempt to

¹ Lecture #30.

² Ibid.

repress the knowledge of its existence in their lives. This repression distorts their thinking and makes communication in relation to their bursts of anger impossible, introducing negative elements that tend to destroy good relationships.

Loneliness has already been spoken of; but Bietz introduces it as a common cause of divorce:

The increase of divorce you may think is the result of a lowering of morality. I don't think it is at all; I think it comes because of an increase of loneliness. A wife is so lonely she doesn't know what to do with herself; she has no one to speak to. A husband is so desperately lonely he doesn't know what to do with himself. He has no one to speak with. And so in their loneliness there is desperation; and in the desperation there is divorce.¹

Implicit in the above remarks is, of course, a lack of communication and perhaps of enough common interests to communicate about. Bietz made a further application to the marriage relationship of the principles of loneliness already discussed earlier in this outline; i.e., that some types of loneliness are desirable and represent progress in attaining humanness.

So don't think of all of your loneliness as negative. Some of you ought to think of loneliness as a sense of achievement. You ought to think of some of your loneliness, not in terms of being less human but, perhaps, being more human. Perhaps understanding more instead of less. And I think that really, a happy marriage is not a marriage where two have no loneliness, for a wife will be lonely, a husband will be lonely; but they will have a very successful marriage if they do not protest too much against their loneliness, if they don't blame each other for their loneliness.²

¹ Sermon #13.

² Lecture #20.

And then Bietz speaks of a very important factor in a marriage relationship -- that of planning for children:

Another reason for unhappy marriages, I think, is that children often come into the world unplanned and unwanted. This is always a tragedy to a marriage, and there is likely to be a great deal of punishment in this sort of thing. A child must be planned else there will be anger; for a child brings an entirely new situation--brings a loss of privacy, and perhaps a decrease in sharing. The mother may give herself entirely to the children; the father may suddenly find himself an outsider, simply earning money to keep the family going; and there are family misunderstandings. To avoid this, the family should be planned, and it should be mutual consent of the husband and wife. Then the family can be made a democratic experience. It will become a matter of great joy. There will be understanding and sharing, and then they will help each other. So, plan children in love and great expectation.¹

Bietz believes that happiness should be the goal of every person in the family, and happiness comes as the result of each person's planning for happiness in every phase of every relationship in the home.

H. Sex

Bietz tends to classify himself as one who believes that man is primarily a social creature whose most fundamental need is that of fully expressing his abilities in interpersonal relationships with other persons. As was expressed in Section III of this outline, he does not consider the biological, instinctual urges such as the overt expressions of the sex act to be highest or most necessary experiences of man. In the context of such principles, he said:

¹

Sermon #14.

There are certain questions which we should ask concerning sex. Is sex as important as some individuals make it today? Is it true that human beings actually find sex the essence of the relationship between man and woman? You may read newspaper columns and the large number of books which are published today on sex and successful sexual venture in marriage, and you may definitely ask the question, "Is sex as important as some individuals make it? Is sex actually the essence of the cohesion in marriages?" You will read newspaper columns highlighted by certain individuals who say that marriage is entirely successful on the basis of success in sex relationships. I doubt that this is true. . . .

There are roles, for instance, such as the rearing of children. There are satisfactions in relating to children as father and mother. And the interests with respect to the children's welfare, time and time again, takes precedence over the sexual urge. If children, for instance, are in desperate need or are ill, we find that perhaps one of the first urges which loses effectiveness in expression is sex. We cannot say, then, that sex is the primary urge; it is an urge, and it is indeed necessary for the procreation and survival of the race. But it is not the primary urge of life. The urge for survival is much greater. Physical hunger in terms of food certainly takes precedence over the sex urge; and the revitalization of the body in terms of strength and vitality soon takes precedence over the sex urge. In fact, we could say, I think without fear of contradiction, that the first urge that is lost in any kind of a devitalization is the sex urge.¹

Continuing with the same line of thought, Bietz said:

I have seen individuals, long after the sex urge has been, shall we say, meaningful, develop a relationship with each other that has a tenderness and a gentleness and a communication and a delight and appreciation which far exceeds the tug of war and hostility and fighting. "Now you yield," and "No, I won't yield," and "You'd better!" and "I'd like to see you make me do it" -- no; that's the day of regression. Human beings have developed their cortical capacity to a higher level. This

¹Lecture, "Is There a Sex Revolution?" Anaheim, California, April 28, 1969; subsequently referred to as Lecture #25.

is not to undermine sex, nor to depreciate it, but to put sex into the unified experience of the total personality; and when it is unified in the total personality, it is not promiscuous it is not chaotic, and it does not put its emphasis on the number of conquests such as was the case with ancient kings.¹

Bietz here introduced the idea of hostility in the sexual experience.

He indicates repeatedly that when sex is the primary attraction between male and female, the attraction and repulsion factors that are inherent in the experience are exaggerated and play a large part in that experience.

In commenting on this, he said:

If marriage is essentially sex, then perhaps men and women will have to spend the major portion of their time fighting, the man being manly and aggressive, the woman being elusive, and the battle constantly being on because of the sexual attraction and repulsion. For sex may strongly attract, but then it also repulses; for the sex act brings people closely together, but if there were no repulsion, then they would lose their identity. Therefore, if a marriage has nothing but sex, then there is going to be war; for as people are drawn too close together, then they have to struggle to free themselves from being, shall we say, absorbed by the other. And then² you have this constant battle between the sexes.

Bietz introduced an interesting concept - that there are two ways of expressing the conviction that sex is all-important - when he said:

One of the difficulties of today is that so many persons have built everything around sex - (not only those who are engrossed by) participation in sexual experience; but there are a large number of persons who feel that the essence of life itself is to be against sex, or to stand in awe of sex; or, shall we say, to be horrified by the fact that there is such a thing as the sexual expression. And whether one stands horrified

¹ Lecture #25.

² Ibid.

because of what is going on sexually, or whether one participates in sexuality, if it is thought that this is the most important thing of life, I think that whether there is participation or whether there is horror of it, both groups are definitely over-emphasizing the meaning of sex.¹

Speaking of this attraction-repulsion aspect of sex which frequently produces the battle of the sexes, he said:

I don't believe that this battle between the sexes is ever necessary, providing human beings marry as persons and not as sex objects. When a man looks at a woman and says, "That's the kind of girl I'd like to spend my days with; that's the kind of girl I'd like to talk with; that's the kind of girl that I would like to laugh with; that's the kind of girl that I would like to go to church with; that's the kind of girl that I would like to have as the mother of my children; that's the kind of girl who sounds intelligent; that's the kind of girl who dresses as I like to see a woman dressed; that's the kind of girl who can keep house"--and it's not simply a question of, "How will that girl be in bed?" The major time she is in bed she'll be asleep, anyhow, and she probably won't look that beautiful! And if a man does this, he will be putting the emphasis upon what we call the total personality.²

Bietz indicates that when the emphasis is put on the total personality, then there need be no battle between the sexes; and since there are so many facets in the expression of each person's humanness, the repulsion factor hardly need come into play. Having apparently made an extensive study into the expressions and attitudes of man toward sex throughout history, Bietz expresses the conviction that throughout most of history, man's attitude toward and expressions of sex were much less humane and far more primitive, selfish, and crude than they tend to be throughout the world today.

¹Lecture #25.

²Ibid.

If individuals think that we have made progress because of the tremendous emphasis upon sexuality and nudity and all kinds of pictures which are being advertised which you can get in your home, to see the actual sex act and all of that, I say, Big deal! This is no revolution. This is a regression. This is moving back into the pre-cortical relationship between a man and a woman. It is moving back to what we call the incestuous, rapist kind of relationships, which is certainly not a revolution. It is a regression; it is a dehumanization; it is moving back to the ancient temple, where all the women were available to whatever man came along as an act to please the fertility god, or the fertility goddess, the mother goddess.¹

Commenting on the question as to whether or not there is a sexual revolution, he said:

In sexuality, there is no revolution; but I do hope that there is a revolution in this, that a woman wants to be more than a sex object; that a woman wants to be more than a body; and that a man wants to be more than a biological force which can overpower the female. Rather, two people recognize their value as persons, and that value as persons continues; and where marriage has gone on for many years, though sex and the sex urge may continue, as it does with many persons to a ripe old age, it still cannot be the continuity.²

Bietz indicates that he believes that women today have entered into the realm of personhood more than ever before in the history of the world, for a large percentage of the women today no longer desire to be seen only as a sex object.

She wants to be a person; she wants to think; she wants an education. Many women want a career; they want a right to express themselves. And I think that we have completely overdone the differences between men and women. Now it is my belief, and I think it is borne out scientifically, that

¹ Lecture #25.

² Ibid.

the differences between men and women are not nearly as great as we have imagined; that in actuality many of the differences that we see are totally culturally conditioned.¹

Bietz believes that there is substantial evidence to support the position that the person who has nothing more than the instinctual, biological drive to support an interpersonal relationship, without a higher expression of the personality, will not be likely to find continuity in the relationship.

Now this is not to mean the the biological attraction is not important. It is obviously a part of the total personality. But we are not speaking of a value system apart from the body; we are not speaking of a value system where sex is restricted--this is not the point; but rather (we are speaking of) sex in terms of the total expression between two people. Not that which is paramount; but, shall we say, an important part that fits into the total life that has meaning, that has understanding, and that has value. This is the kind of education that our young people need, the kind of education which tells them that they have higher centers of the brain which gives the ultimate satisfaction. Now we know this: that the more an individual cultivates thoughts, exploration, and interest in ideas, the less likely this individual is to feel that sex is the all-important thing.²

He also said:

The relationship between a man and a woman is not just a relationship that has to do with sex; it is a relationship that has to do with human beings. . . . The emphasis, then, should be upon socialization. The emphasis should be upon communication --how can two minds blend their lives in such a way as to direct themselves toward common goals,

¹ Lecture #25.

² Ibid.

toward common purposes, common ideals, common expressions.¹

In this relationship, he says, sex takes its full and rightful place; for if the ultimate in happiness and growth toward full realization is the goal, then, in his estimation, sex will not take the dominant place in the relationship.

He continues by saying that 92% of all the people in the United States try marriage; and even individuals who have divorced believe that marriage is the best way of life. But he believes that

. . . the great urge for marriage is not necessarily simply the urge that is sexual. There is the urge for security; there is the urge to belong; there are certain economic needs which can be much better satisfied in a marriage. There are needs of caring for each other. In other words, these are the things that need to be emphasized.²

Dr. Bietz commented in conversation with the writer that almost without exception, every emotional problem or maladjustment in the individual's life has some perverting, adverse effect upon that individual's sex life. Commenting upon emotional problems and the sex life, he said:

Now, men and women recognize that sexual freedom is not the answer to their emotional problems. Sober second thought on the part of all thinking people is that infidelity has actually no glamor attached to it. It is generally the act of extreme loneliness and tragedy and often an act of desperation. The advantage for both partners of a long-range, stable relationship is acknowledged, I think, by all even though there are limitations which make it impossible for all to act upon this. And there is today, I think, in spite of what may

¹
Lecture #25.

²
Ibid.

be said, an increasing sense of responsibility toward children, a growing desire to make marriage successful and happy; and I believe that today, perhaps, there is the achieving of greater happiness in marriage than the world has ever known.¹

Bietz's conclusion is that emotionally maladjusted people have a relatively inferior experience in sexual expression. Yet he believes that today there is an increased percentage of "whole" people in the population who are enjoying a more mature and a more rewarding relationship in marriage, including sex, than ever before. Speaking of wholeness in relation to a chaotic sex experience, he said:

Individuals involved in chaotic sex are not whole persons. They are individuals who have been incapable of establishing a close feeling of reward with another person. And so they are fragmented; they are desperate; they see persons as objects and they use persons as objects because they have never been taught how to be persons and how to appreciate another person as a genuine human being. Such individuals are persons who have never felt tenderness; because the image which they have incorporated in their nervous system is such that their fear, their self-rejection, their inability to believe themselves to be lovable forever puts them in a position of loneliness and self-rejection. And how much of tenderness there is lacking in even the best of homes!²

Speaking of adultery, he said:

Adultery is not so much concerned with sex; it is concerned with the inability to relate congenially to another human being. That is a problem. And if we simply say that adultery has sexual implications, we miss the point entirely of this particular Revelation (seventh commandment). And so I'm much more concerned about prevention, than alarmed because of failures.³

¹ Sermon #14.

² Ibid.

³ Ibid.

Looking again at the optimistic side of developments in this area of conduct, he said:

There is something new, however, at the present time, and that is that we are now discarding the old complex of a dualism between mind and body. In other words, we are beginning to take a look at human beings in terms of being unified, whole persons. And the relationship between a man and a woman is to be a relationship in terms of persons who value each other; persons who hold each other in very high regard; persons who have the capacity for communication; individuals who have a sense of what we may call equality, so that they are able to enter into the expression of life with common interests. Actually, I think if we look a little more profoundly into the question of the relationships in marriage, we will find that sex as such is certainly not the major role.¹

Bietz is apparently interested in sex education in the schools if it is done properly; but he would not call it sex education:

Sometimes we put up a tremendous amount of argument about sex education. Should our children receive sex education? Well, I wish sometimes that we wouldn't call it sex education at all. I wish we could call it family education; I wish that we might call it education for living in continuity with other human beings; the ability to have a relationship with another person that is rewarding.²

If Bietz's philosophy of education in personal relationships were carried out with the balance that he gives it, it would be much broader than sex education, for it would be an education for life.

I. Restless youth

Bietz comments repeatedly concerning the younger generation--their problems, their needs, their personal, home, and community relationships,

¹Lecture #25.

²Ibid.

their education and their campus demonstrations, their mode of dress, their hippie communes, their use of drugs; in fact, almost every phase of the lives of these young and, in many cases, restless ones.

Generally speaking, the writer would characterize his comments concerning the youth as being understanding, sympathetic, optimistic, and penetrating. While his comments are certainly not condemnatory, he does not fail to openly and straightforwardly state his analysis of their needs, and the reasons for their problems, and then he attempts to offer constructive help and give direction to those who desire it.

Reduced to the simplest terms, Bietz believes that the problems found today in the lives of our children and young people are the result of pain factors that bring suffering to them. This is in harmony with the principle enunciated in Section IV of this outline. In speaking of the population explosion and the threatened inability of the world to care for the needs of its expanding population, he said:

I think, for instance, of what might happen to the world if the population increases and increases and increases, adding hunger, anxiety, desperation, and more and more people in pain. The end result of this may well be that the human race will destroy itself because of being in pain. And we've been pretty adept in our civilization at giving each other pain. We condition our children; we give them pain almost from the beginning. "Don't do this; don't do that!" We condition them, we hurt them, we discipline them until they associate us only with pain; and the sooner they can get away from us, the better they will like it, and the less they see us in the future, the better it will be, because to see us makes them want to attack reflexively because we've been such pain to them. They can't help it.¹

Speaking of the inability of our society to understand these pain

¹Lecture #41.

factors in others, and especially the parents' lack of understanding of their children, he said:

Sometimes parents think that teenagers have no problems at all; and they feel that the teenagers do not sense the problems that the adults have. But, of course, the fact is that the teenagers have problems of insecurity, problems of identity; and the search for identity is far more intense for the teenager than it is for the adult who has already found a structure and perhaps a degree of achievement and acceptance.¹

Young people are given more evidences concerning life than were their forebears; the veil of mystery is pulled aside time and again, revealing that which heretofore has been unknown. Depth psychology has stripped from mankind many of his masks, and this has left numerous cliches and platitudes of past generations empty and meaningless.

The old meanings have been shattered--not because young people do not want meanings. Old meanings have been shattered because the old meanings have not been sufficiently probed in depth for the space age. That is the difficulty. The simple solutions have been found inadequate. Young and old are seeking for meanings that are deeper and more profound. There is confusion and there is perplexity, and Christians no longer simply can give glib answers and then say, "That's what I said; now don't ask any more questions." Deeply suffering young people are wanting deeper meanings by which to live in the space age.²

Bietz frequently speaks optimistically of the future because of the fact that young people are searching so relentlessly for greater meanings in life; and he believes that the space-age adults should do their best to stay abreast of the youth in their search for greater and greater meaning in life.³

¹Lecture #20.

²Sermon #23.

³Ibid.

But Bietz speaks often of his awareness of the fact that many youth are openly rebellious, and in some places threatening our society with chaos. Concerning this phenomenon, he said:

Now, ordinarily open rebellion would suggest chaos in society; and perhaps its ultimate disintegration. But in this instance, in the day in which we live, I do not feel that we have reached the lowest point of our civilization by any means; but rather, at the present time we have descended to a low level of communication; and the reason for this is not to be placed either upon parents or children; but the reason is that communication itself has become exceedingly difficult in our time because we have lived in a time which has seen so many changes, and these changes have come so swiftly and so drastically, that we do not find ourselves able to formulate concepts and ideas quickly enough in order to express what is happening; and because of that, communication has become difficult.

In this 20th century, the communication is not only difficult between young people and parents, the communication is very difficult between husband and wife, and it is very difficult between contemporaries. The communication problem is not just a problem between young people and older people, it is a problem of our culture and it is a problem in our society which is changing so rapidly.¹

In the Bietz context, a loss of communication is a very serious problem, for as has been established earlier in this outline, success in interpersonal relationships is a product of communication, and the individual's greatest need is for successful interpersonal relationships. He considers a primary source of the problem of poor communication to be the rapidity with which extensive and all-pervasive changes are taking place in our society. These changes demand new and greater understandings in order for communication to be successful.

¹ Sermon #6.

Concerning the youth and their need for close personal relationships, he said:

It would seem that the boys in the battle jackets and the boys in the beads somehow have missed close, personal, loving relationships. You can curse the beads and you can curse the battle jackets, but you'd better not; for I think something here has been missed. The group that withdraws have been disappointed, and the group that is in battle jackets wants revenge. They have been hurt; they have been deeply hurt. It is true that often our political and religious institutions fail us; in fact, they always do. But the answer will require great skill, great reasoning, and great thought. And parents must listen to children; and I think we don't listen enough. As someone has said, God was very wise. He put four holes into the head for observing and for gathering information, but only one to speak.¹

While much loneliness can be dispelled if one can learn to experience close and rewarding personal relationships, yet, as has already been said, there is a loneliness that is inherent in growth toward humanness and the achieving of greater self-realization. However, this loneliness, Bietz indicates, can add richness and meaning to the life.

So, accept the normal loneliness of being a human being, and don't dissent or protest against it or start violence because of it. A lot of people on university campuses today who are violent are unable to accept their loneliness; and someone needs to help them to know that no college president, no teacher, no university, no department of any kind can redeem them from all their pain and anguish and loneliness. It can't be done!²

Speaking of loneliness as a cause of mass movements, he said:

One of the evidences of loneliness is a tendency

¹ Sermon #6.

² Lecture #20.

toward collectivism. The more lonely a person feels, the more he rushes toward people in terms of a collective kind of security. Mass movements are joined by frustrated, lonely people; and lonely people want total solutions. Lonely people run away from themselves, and they fall on their neighbor's shoulders or they fly at their neighbors' throats. Intermittently they will do either, because they're so lonely. The mass movements appeal to man's loneliness; and duty and loyalty (to ideas) are put above fellowship and devotion. As a young person said to me the other day, "I'm going to vote, not for an older person but for a young person, because a young person will understand us young people." This is another way of saying young people are lonely. Young people want a symbol of youth with which they can identify to decrease their loneliness.¹

Even though most young people with problems move among many other young people, frequently with crowds, yet much of their pain and many of their problems comes from a feeling of isolation:

Before we can relate to other persons, we must relate to ourselves in the sense that we must have an image of ourselves that is worthwhile; for if you hate yourself, you will have the feeling that others do not like you. If that is the case, you will withdraw from them, and you will be afraid to draw close. I think some of the things that we are seeing with respect to young people trying to get very close to each other is an attempt to overcome loneliness; and much of what is rather shocking to many persons is simply an attempt to get over the anxiety of being alone.²

Bietz here is referring indirectly to some of the practices of young people which adult society considers to be indications of real problems among them - for instance, sharing the intimacy of their bodies with other youth whom they know only slightly. They press together, but yet do not

¹ Sermon #13.

² Lecture #20.

have a close interpersonal relationship. Some of them form hippie communes; other seek this closeness in the company of just one or a very few persons at a time, though the personnel may change somewhat frequently. Bietz says that basic to these actions is a lack of personal identity and self-worth, and an absence of rewarding and successful interpersonal relationships to which communication, openness, awareness, and integrity lend genuineness and authenticity.

Bietz refers to these manifest problems of youth as splintering or fragmenting -- the result of a life that lacks wholeness, that is not integrated. In a sermon he said:

Now the consequences of splintering lead to demonic action within ourselves and in our relationship with others. The demoniac said, "I am in many splinters; I am many"; and he was tearing himself to pieces. And so everybody who does not worship God whole, the God who made the complete universe and the God who made all the peoples of the earth--everyone who does not worship God in that way will be torn in fear and anxiety as was the demoniac of old. Life then becomes hostile and jealous; and God becomes a tyrant, and the results are unfulfilled sons, grandsons, and great-grandsons who scream on our college campuses; divided they are and divided they fight, and they splinter because of the lack of a unifying concept of God, or religion, or the world in which they have to live. The end result is, they feel helpless. The police alone can't solve the problem; simply to scream for more law and order will not get at the root of the problem. The problem is one of splintering (fragmenting).¹

Bietz repeatedly insists that the problems of life can be solved only as the result of communication between people who have understanding, who will do their communicating in gentleness, tenderness, kindness, and good humor. And communication must take into consideration the whole of life,

¹
Sermon #7.

the whole of the universe, the whole of a person; and there must be an understanding that the problems are the result of fragmentation. He says that all communication is a two-way process: that listening and receiving are as important as transmitting:

And so many parents have been all mouth, and no ears and no eyes. You see, if we believe that God is in history, children have something to say to us. And many of the children who are being cursed today by society--we may cry, "Law and order," and "Get the guns," but they're not scared of that because they've had guns pointed at their heads all their lives--guns of words, guns of condemnation, guns of rejection. They'll look at your guns!¹

Bietz says that the hostility that is found in the lives of many of these young people, which has resulted from a lack of communication, and understanding, and which has brought on fragmentation, is not going to be quieted by a one-way communication process. He says that we're going to have to learn to listen and to come up with answers and solutions that are based upon understanding and that promote wholeness.

Bietz states that it is not only the youth and their parents who should be producing the solutions to their problems, but the educators and the religionists as well.

Now some say, "Well, it's all the fault of the youth." And in many ways, it is; but in others, the fault lies definitely with the fact that we as educators have not sensed the worth of a human life. We have often been more interested in our educative material than we have in the persons who are receiving the education. And so Robert H. Finch stated yesterday, "The overhaul of the apparatus of the university is long overdue." Institutions themselves must share the blame for campus violence with the minority of students who deliberately provoke it. In all truth, many academic institutions have brought much of it on

¹ Sermon #6.

themselves. They have not always responded to the clear need of a viable institution for constant self-examination and self-renewal; and in the quest for more and better research grants, they have not always attended to the people, the primary objects, and their teaching. In attempting to serve many masters, government and industry among them, they have tended to serve none of them well. The American university system probably is the least responsive to the massive human changes which have been taking place around us.¹

In the same vein of thought, he said:

Some of the cries that we hear at present are a call for help. But many of us, perhaps, are not equal to the challenge of seeing whether we can bring our educational system and the work of the church more in line with the needs of youth and with the needs of the people who live today. And as Mr. Kissinger, who works with President Nixon, said, "There are many people who prattle about truths that have absolutely no relevance to life as it is lived at the present time." But I'll say this: Jesus Christ always has relevance. And Jesus is here; and he's not irrelevant.²

J. The use of drugs

Bietz addresses himself specifically to the problem of the usage of drugs among the young people. Again we find that he applies the same principles to this problem that were discussed in the first four sections of the outline and that have been applied in the foregoing parts of Section V. For instance, he said:

I think the drug use has to be understood largely in terms of young people trying to overcome their loneliness. It is not so often that young people use marijuana alone; it is usually done in groups, or people use it together with others in order to overcome their sense of estrangement. And the word

¹ Sermon #28.

² Sermon #12.

"alienation" has been used a great deal; alienated youth, the generation gap. Parents feel lonely because their children won't talk with them.¹

Bietz here indicates that the word "alienation" itself is descriptive of loneliness. Again, he said, "Psychedelics? Yes, lonely young people. Lonely people seeking for some kind of companionship."²

Applying the factor of pain to the drug problem, Bietz said:

Individuals who are very happy don't do the mean things the criminal does. It's only the miserable and unhappy people; people who have had so much pain that they don't know what to do with it--it's only these people who go out searching, only these people who get into trouble. Simply to have more rigid laws (will not suffice). As one young lady said to me, "In Orange County they have 3,000 narcotic agents." (I don't know if this is true, but she seemed to know!) . . . "But," she said, "they could have 6,000 and we'd get LSD and marijuana any time we wanted it. We know where to get it." And they do! And you say they're mean kids? No, they are youngsters who are suffering so much that they just don't know what to do with themselves.³ And society has a comfort problem on its hands.³

Speaking further of this problem, he referred to his conversation with a young lady who came to him for help because she was on drugs.

"Why do you use LSD? Explain to me what it does to you." And the very lovely young lady on the other end of my desk said, "I take LSD and I smoke marijuana in order to endure my pain. It gives me a feeling of peace." But that's too cheap a way of getting your peace. It's way too cheap. It isn't real. And it is also very dangerous, to make what we call the cortical areas of your mind the playground of what we call illuminating drugs, and to

¹
Lecture #20.

²
Sermon #13.

³
Lecture #43.

leave the unconscious untouched and unassimilated by your own higher centers.¹

Here Bietz is saying that it is pain that drives most users to drugs, but drugs give them only a feeling; it's only an affective response, and there is no real learning in it. The unconscious is untouched; the higher centers of the brain are not brought into action, and the basic problems of life are not solved by this approach.

In speaking to another young person who was a user of drugs, he said:

I asked her, "What about some of your friends who are using (marijuana and LSD) consistently. Have you noticed any change in their personality, in their ways of reaction?" She said, "Yes, that's why I quit it." She said, "I had a girl friend who was very outgoing, very enthusiastic, very ambitious and very sociable; but she's been smoking grass for about two years. Her personality is completely changed; she is very phlegmatic. Where she was an A student, she is now completely satisfied with C's. She doesn't get excited about anything, she gets neither sad nor happy, she walks around almost like a zombie." You see, something has happened to her brain.²

Speaking further about the use of drugs and their effect upon people, he said:

You've heard a great deal during this past week about Timothy Leary, the individual who once was a very noted Harvard professor. You know of the Supreme Court's decision this week; and immediately when the decision was given with respect to the legal implications of his use of LSD, he said he was going to run for governor of California. However, during the last day or so, Timothy Leary has indicated that instead of running for governor of California he is going to go on a "trip" instead. Well, there are large numbers of persons who are going on trips; and these trips are not to discover

¹Lecture #43.

²Lecture #26.

themselves, but often to move into a world of fantasy and to escape from the task of genuine living. So if you want to do your own thing, that's good; but be sure it's not an escape from life. To the young people who want to do their own thing, we say, "Splendid; fine. You have our congratulations; you have our support. But be sure that you're not copping out. Be sure that you are not removing yourself from life, and moving into a world of fantasy."¹

Here Bietz definitely states that the use of drugs is basically a flight into a world of fantasy, and is, in effect, "copping out." It is interesting to note that when he said this, he said it in a kindly manner and without the sting of condemnation for those who have used drugs.

Then Bietz says that the peace for which the drug user is searching cannot be found in drugs, but must be found in self-realization, in the growth process of becoming what God has intended human beings to become; and for those who are in trouble, the answer is to find the peace that can come through the process of reassociation and rebuilding the brain, as it was discussed in Part B of Section V.

Now, actually, we assume that it is possible that when the unconscious pain is reprocessed, when the unconscious pain is put into word symbols so that it can be handled and can be shared with some human being, at that point, when the unconscious is fused with the conscious, you can have the peace which the young people are getting from LSD. And don't you be too quick, you parents, to stand in damnation over some of the young people who are taking these drugs. They're trying to find a substitute, some of them--and I happen to know--for the peace that they never felt with a mother and a father who could share their pain, because the mother and father themselves had so much pain and were so defensive that when the children threatened to explode against the parents, the only device that

the parents had was, "Shut up, you dirty-mouthed--; you can go!" And they do!¹

Bietz says that peace and happiness are available to a person, but only through a learning process in which the higher centers of the brain are brought into play; and this is not done in a world of fantasy, but in a world of genuine openness, awareness, integrity, and understanding.

K. Racial unrest and social reform

Bietz sees the racial unrest in our country as a plea for social reform. American democracy is premised upon the individual rights and worth of persons. Bietz indicates that the worth of the individual and the development of his human potential must be kept in sharp focus as the objective of our society, since morals and ethics are based upon the intrinsic worth of a person, and we cannot be a moral society unless we keep the worth of the person uppermost in our minds. To achieve this, the lines of communication and understanding must be kept open.

Bietz spoke of the "confused, almost amoral" level of action of those who act in terms of judging a person in terms of his physical appearance or his status.

In other words, if you like people only because of the way they look, or because of the status they have, you are not yet liking them because they have worth. Or if you respond to people only because they can satisfy your particular needs, then you still don't like people at all. You still are not moral and surely we cannot speak of having experienced the blessedness of Christian ethical conduct.²

Here Bietz points up the problem of judging another person on the basis of the way he appears rather than on the basis of his potential worth,

¹Lecture #43.

²Sermon #28.

of what he is able to become, of his incalculable value as a person. Bietz has repeatedly indicated that love and understanding are the result of successful communication. In the human family, differences in the color of the skin, in language, in customs, in dress, all tend to create communication barriers that separate people and block the communication channels. Bietz's emphasis is on focusing on the real person rather than the superficial and often erroneously-interpreted external evidences.

Bietz sees the racial problem as the result of the fragmentation of a segment or segments of our society from the whole because of their differences. These differences tend to cause isolation of these segments and a lack of awareness of their needs on the part of large numbers of the population. Consequently, communication barriers arise; and the resulting loss of communication brings a comparable loss of understanding, love, and harmony between segments within the social structure.

Speaking of the racial violence that took place in the Watts area of Los Angeles in 1965, Bietz said:

A new wave of violence is sweeping our nation--has, in effect, swept our city. The idea behind it is this: that through violence and through a certain lack of recognition of social realities one may achieve respect; and that the way toward love may well be the way of violence; and that the way toward understanding in the community might be through forms of protest against the people in a community.¹

Here Bietz is speaking of an attempt to solve a difficult problem by violence, which brings on the destruction of life and property. Bietz does not believe that this kind of destruction can produce desirable results,

¹ Sermon #22.

for it sets up further communication blocks and makes love and understanding even more difficult. In explaining his understanding of the Christian philosophy of social reform, he said:

Christ, indeed, was a radical; but he was never a revolutionist. What he did, he never did as an insurrectionist. When he did, he had to do within the confines of law and order. This he always did. And he did not seek to burst the social structure. There was one, Barabbas, who was chosen over above our Lord. The issue was very clear; Barabbas was the inciter of riots and revolts. He was chosen. Jesus, who would not go along with Judas's idea of a revolt, was betrayed by one who believed in direct action as over against the procrastination of the courts and legal proceedings.¹

When he here speaks of courts and legal proceedings, he is speaking of channels of communication within the social structure. He indicates that when we cease discussion, there is nothing left to do but fight; and fighting inflicts pain and creates further communication barriers. It brings nothing but loss to all who are involved. He indicates that the Christian philosophy is to talk, to communicate, to gain a concept of the great worth of a person, and then to make laws and to set precedents with the individual's worth being kept in constant focus as the highest value. In this respect he contrasts the Communist with the Christian philosophy when he said:

Our country today is going more on the Communist philosophy of social reform than the Christian philosophy. Even though many clergymen are preaching a change of the order from the pulpit in the name of Christ, it is the Communist philosophy of revolution for change rather than Jesus' philosophy.²

¹ Sermon #22.

² Sermon #31.

It should be pointed out that here Bietz is not indicting all clergymen of all faiths, but is referring to those who advocate social reform on the bases which lead to violence, to the destruction of persons and property, and the consequent loss of communication, love, and understanding.

Speaking again of Christ's example in this respect, he said:

Jesus did what he could do within the confines of structure and law and order. There are those who wonder why he did not set himself against the Jewish economy. He allowed, rather, the Jewish structure to destroy him. But what he had started within the social context was going to grow within it and was going to lead, within the structure of law and order, toward a transformation of that structure. But it would take time and it would take great patience and understanding.¹

Bietz brings resistance into focus as he discusses the trend or tendency toward violence in bringing about social reform.

The idea is that we could achieve love through resistance. Whether that resistance be violent or non-violent, it is a resistance, nevertheless; and it has been found without question that the most subtle and the most powerful means of resistance is not violent, but non-violent. That resistance which provokes the greatest antagonism, the greatest resistance, and the greatest pressure and has the most insidious brainwashing effect upon a society or community is always non-violent, because one cannot get at it; and in desperation and indecision and fear, it leads to an outbreak of violence which is uncontrollable within a nation and a community

I would like to suggest that it is not possible to achieve love through either violent or non-violent resistance. Dealing with human beings over a period of years in individual and social contexts, I have found that the most severe violence has always resulted from an insidious pressure of non-violence

¹ Sermon #22.

which extends over a period of time and which has no recourse in action. Resistance is resistance, and it is resistance in any form. Resistance brings reaction; it brings frustration, and it brings only anger. It will lead to more violence and to more hatred, and not to love and mutual respect. Respect comes only from obedience to law, and not by its violation. Civilization has learned this much. Fear has gripped peaceful communities, and men live in a state of ill protection. Hatred is always a tearing-down process, and never a building process.¹

Bietz then outlines what he calls "a clear road ahead":

Here is a clear road head, which leads to love of one's neighbor and a stable society in which one can live without fear. It is the road to community and to national glory. There can be no other road. Love is never accomplished by violence and by law-breaking. Love is always achieved as a result of previous structure and order in which human beings find sufficient sense of security to move toward more exploration and fulfillment in human experience. Love worketh no ill to his neighbor.²

In answer to the question, "Should Christians break bad laws?" which was the title of the sermon from which these quotations are taken, Bietz said:

And so what about freedom to violate laws with which I disagree? Can I choose the laws that I will obey and the laws that I will not obey? Can marching bishops and nuns choose the laws that they will obey and not obey? When Christians advocate law-breaking and the standards of morality are broken down; when individual criminals often can be coddled by the courts; when mass violence is condoned or resistance of any form, violent or non-violent, is protected by the police, we are in for serious disorganization of our society. Indeed, when such disorder is praised as a civic duty, and when this comes from pulpits and the head of American society, then we are in need of serious thinking

¹ Sermon #22.

² Ibid.

Actually, there are no bad laws as compared with violence and anarchy and hate and destruction. Comparatively, there is no such thing as a bad law--that is, if the alternative is pressure, violence and destruction of one kind or another. Jesus never advocated breaking a bad law.

If a law is no longer necessary, then we should work diligently in good faith to have it rescinded; but no one has a right to decide which laws he will obey and which he may disobey.¹

Bietz indicates that deeply-seated social problems do not have easy answers, and that promises of solutions to these difficult problems can in themselves be a source of frustration if the promises are not fulfilled.

It is also very dangerous, I think, and it must be examined, where government promises and promises and arouses hopes which it cannot possibly fulfill, and then creates more frustration and anxiety and hatred because the promises cannot be fulfilled. We need to think well.

Studies were carried on in South Wales by a very intelligent social student who found that when, in South Wales, constant promises were made to those who were having social problems, and the government was not able to fulfill those promises in the nature of the situation, political expediency took over and the result of hatred and violence within the community was augmented and increased by this very superficial intent to show good will toward people. Such results, I think, are being seen in our own country with increasing pressures and violence on every hand; unkept promises or false promises create new stress and new frustration.²

Speaking of one of the projected answers to our social problems in the great city slum areas today, he said:

Some have thought that public housing would bring increased improved social behavior and performance.

¹ Sermon #22.

² Ibid.

The record is in now, and the evidence gives little support to the theory that a change of physical environment alone improves conduct and performance and happiness and the capacity to love. The evidence is clear. We have scientific sociological data from many sources. Easy answers on the one side or the other are very deceptive and can be very destructive. We are in a tragedy; the tragedy is serious. The problems are very complex. But hatred and violence are never the answer to our tragedy. They are only the augmentation of that tragedy.¹

And he points up an additional problem that comes when the problems are in the process of solution:

It is true that the better the circumstances become, the higher the demands. The broadening of the opportunities brings rising expectation; and many of the things that are now happening are not due to the fact that things are worse but that things are getting better--but we get impatient because they are not getting better fast enough.

It is a very fallacious thing that makes all people hang their head in shame and self-flagellation because of certain social conditions which no one particularly is basically responsible for, but which all must work together congenially to better in love and no ill will. This is the only road toward progress.²

L. Group identity

Bietz believes that man is primarily a social creature, made for relationships with other persons and, as much as possible, with all else in his environment, as has been pointed out repeatedly in the first four sections of this outline. Many other evidences have previously been cited where Bietz has indicated that man must first learn to know or identify himself, discover his own worth, and acquire self-respect, before he can

¹ Sermon #22.

² Ibid.

(in the Biblical terminology) learn to love himself that he may love his neighbor. In the Bietz context, the ability to know and to love oneself and one's God is a prerequisite to being able to love other persons in his community. He indicates that ultimate success in self-realization is not only the discovery of oneself and one's ability to be happy and creatively productive, but that one of the crowning achievements of self-realization is the ability to relate successfully to a group of persons. Bietz sees loneliness, anti-establishmentarianism, intolerance, prejudice, and an indifference among Christians to want to participate in worship-type services as indications that the individual has not developed to the point where he is able to realize the satisfaction and benefits that come from successfully identifying with a group.

In one of his lectures he said:

Are you capable of genuine group commitment? It seems that everybody today is anti-establishment. Now, I would say that the real problem is the inability to participate in a group; and nobody is anti-establishment if they can participate with the group; so the people who are anti-establishment, anti-church, anti-organization, anti-administration--their trouble is inability to participate joyfully with a group. Now mark that down: if you're always cursing the institution, if you're always cursing the establishment, that's only a symptom of your inability to enjoy a group.¹

Bietz is not saying here that nothing should be done to attempt to improve the establishment or that one should never disagree with or at times separate himself, at least to some extent, from the established power structure in which he finds himself. He is saying that every person needs to be able to identify with and participate in a group successfully; and that he

¹ Lecture #30.

cannot wait until everything is ideal in a given group before he identifies with that group, for there are no ideal circumstances. But when a person is consistently anti-establishment and anti-organization, this is a sure sign that he is avoiding group participation because he has not found it rewarding. Bietz indicates that loneliness is in part due to the fact that a person has not learned to identify successfully with a group. Speaking particularly of this phase of loneliness, he said:

Now there is a healing, I say, for loneliness when we have the gospel of Jesus Christ. And there is really no reason for the existence of the fellowship of God's children except to cure the problems of loneliness, depersonalization, and isolation. In other words, fellowship is the most meaningful experience in the kingdom of God, made manifest in the Christian congregation--complete union in heart and soul, feeling the blowing breezes of God's grace and friendship; not of a mind closed on arbitrary articles of faith, not of works lest a man boast; but God's grace holds God's children free from loneliness, not tied in obedience which separates and judges others. There is no plague on earth so great as the plague of a sick religion that replaces holy, loving fellowship with external standards and mere demands. There is no greater plague; for here you have feverish activity, but it is a dance of death; it is not a sign of life. It is sensationalism, which makes so many sick and drives so many away.¹

Concerning this group identity in terms of seeking truth together with other Christians, he said:

As a churchman, I seek truth with other churchmen in the spirit of good will. As churches, we seek truth not in the atmosphere of intolerance but in the atmosphere of complete mutual acceptance and the happiness of on-going search in our understanding of God. Intolerance and prejudice will never

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Sermon #13.

lead to truth, and will always tend to shut us off from the wholeness of God.¹

This is an example of many statements he has made concerning the attitude which he feels Christians should have toward other churches. He indicates repeatedly that intolerance and prejudice can never enhance relationships, but will always inhibit learning, growing, and participating in loving fellowship.

Speaking of the problem that mobility has brought to our society in isolating individuals from the really significant people in their lives, bringing about what the sociologists term "privatism," he said:

And this is the problem: the world out there, with all of its milling crowds, its freeways, with its thousands of automobiles, with no well-defined neighborhoods. People used to know their neighbors; people used to talk to each other over their back fence, and there was a sense of "We know somebody." But today, you may live in a neighborhood where the neighbors do not know each other. You may have some friends, but they are across town, and at a moment of particular need you feel isolated. Well, you can call by telephone, but that isn't always satisfactory. And so the close social cohesion seems to have been lost to a large number of persons.²

Here he is saying that mobility and other factors in present-day society have encouraged people to withdraw from group participation and in so doing have created a real problem--that is, a lack of interest in and an undeveloped ability to identify successfully with groups of people.

Applying this phenomenon to church attendance, he said:

But a lot of people today don't come to church. Two thirds of the people in Glendale don't attend church at all; only one third of the people in Glendale have

¹ Sermon #7.

² Lecture #20.

any active relationships with the church.¹

Basically, Bietz believes that for a person to be a whole person, a fulfilled person reaching toward self-realization, he needs very much to identify successfully with a group. This, he indicates, is perhaps the greatest mission of the church, for the church can give a person the basic know-how for successful loving relationships with himself, his God, other persons, living things and the inanimate objects of the environment, and at the same time provide a "laboratory" of unlimited opportunities for the individual not only to learn but to relate successfully to many other individuals and to groups in the church. This, Bietz says, should then prepare him to identify with even larger groups within his community and with society in general.

Speaking to couples within the church, he said:

I think that a happy marriage has to be based on worship experiences, where the family comes together and worships with other families; where each one is at his best. It's a promise of what life can be. Mother and father, husband and wife, children--gathered with others who have high and noble aspirations toward the fulfillment of life. This, I think, is an absolute necessity for a happy home. A day set apart for the family--the Sabbath, where the family has time, where the family can visit, where the family can eat together, where the family can laugh, where the family can share, each at his best. I think one of the reasons why so many homes are not achieving what they might is due to the fact that worship, which really unites the family, is no longer the experience of so many homes.²

¹ Sermon #7.

² Sermon #14.

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CHAPTER VI

SUMMARY AND CONCLUSIONS

SUMMARY

The purpose of this dissertation is to study Arthur L. Bietz, minister-psychologist of Glendale, California, as a man of ideas; i.e., to examine the lines of thought in his speaking as represented by selected sermons and lectures with particular interest in discovering: (1) his theories of communication; (2) how he fused the disciplines of psychology and religion in his speaking; and (3) the ways in which his speaking appears to be relevant to the needs of his audiences in California.

Biography and Characteristics

Arthur Bietz, the seventh of nine children, was born fifty-seven years ago of German parentage into a well-disciplined, happy farm home in Bowdon, North Dakota. His parents were devoted Seventh-day Adventists who, with only very limited formal education themselves, were most interested in making it possible for each of their children to receive what they called "a good Christian education."

The Adventist church, which was located but a mile from the Bietz home, had a congregation of one hundred members who supported a parochial elementary school. Daniel and Christina Bietz were among its principal supporters; and each of the nine Bietz children not only attended this elementary school but went on to Cheyenne River Academy, some forty miles distant from the Bietz home, for their high school work and then on to Union

College in Lincoln, Nebraska.

In Arthur's home, the ministry was always held in highest esteem; and this attitude undoubtedly contributed to his avowed purpose to become a minister, a purpose expressed even before he was old enough to enter elementary school and from which he has never wavered.

He had a deep and abiding love and respect for his parents, and was especially close to his father, a man of character and great native ability; and from his mother he received his unusual capacity for emotional responsiveness.

Ever a good student, Arthur developed a love for reading which was enhanced by a remarkable ability to understand and retain what he read. His boyhood years on the farm paralleled the Depression and the great drought of the Plains States; and the isolation and hardships of these early years, together with his naturally outgoing personality and his yearning for and vision of working with many people, did much to motivate him toward preparation for an urban ministry.

After completing his ministerial training at Union College, young Bietz was called to the Minnesota Conference, where he became one of the most successful pastor-evangelists of the Seventh-day Adventist denomination. During his four years in Minnesota, he worked in several cities, leaving new or enlarged churches wherever he went. He then accepted an invitation to become a pastor in Berkeley, California, where, in an endeavor to fill a need he sensed in his background, he audited classes at the nearby Pacific School of Religion. At the age of twenty-nine, he accepted an invitation to become the pastor of the White Memorial Church and chairman of the Department of Applied Christianity at the Los Angeles campus of Loma Linda University.

Soon after his move to Los Angeles, he enrolled in the University of Southern California, getting a B.A. in psychology and M.A. and Ph.D. degrees with double majors in religion and psychology. He received all three of these degrees in a period of three years while carrying on his full program of work as a pastor and university teacher. He gained a great deal of prominence in the White Memorial Church pulpit, where his sermons were broadcast throughout the Los Angeles area.

Beginning in the late forties, he began lecturing on psychologically-oriented topics, and the demands for his lecturing services have become so great that he has been speaking to approximately one hundred thousand people per year for nearly twenty years from the lecture platform alone, in addition to those whom he reaches from his pulpit, where the worship service is broadcast throughout Southern California each week, as is his four-minute devotional broadcast at 7:45 each morning.

Bietz has an enormous curiosity and an interest in almost anything that has to do with life. He reads widely in history and in many areas of science, as well as in his special fields of psychology and religion. He has a remarkable ability to read, assimilate, organize, retain, and apply the volume of information that comes to his desk. His library contains approximately five thousand books, and some of his colleagues say he is the best-read man of whom they have any knowledge. In Bietz's own words, "I am fused with my library."

From the time he began his graduate study program at the University of Southern California, one of his primary objectives has been to bring about in his own person and work a fusion of the disciplines of psychology and religion. His work as a preacher, a counselor, and a lecturer is a testimony to that fusion; and it is the purpose of this dissertation to

examine these inventional matters.

Theories of Communication

Through his college days and the early years of his ministry, Bietz gave little attention to the theories of speaking per se. Naturally endowed as a speaker, he became quite successful in "playing it by ear" as he developed his own style of presentation.

He began his graduate work in psychology with a deep interest in communication from a psychological point of view; and even when interviewed by the writer at a relatively recent date, Bietz did not profess a homiletical or rhetorical theory of public address, having never been called upon to isolate his theories of communication. Therefore, it was a source of interest to discover these theories from the frequent references to communication among persons in Bietz's speaking and from interviews granted the writer.

Bietz's stated objective in speaking is

. . . to reach another person, to interact on an interpersonal basis with another human being . . . You can't reach people unless you reach them at the basis of their particular needs. If you speak apart from those needs, you are not communicating. So the attempt is to communicate, to get people out of their communication blocks into a larger world. I think this is essentially what public speaking should be.¹

Bietz believes that the most important factor in life is that of successful interpersonal relationships, and he says that these relationships are dependent upon successful communication. He speaks of the necessity of having a feeling of closeness with persons --

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Interview #3.

. . . love is the capacity of having some regard for the communication process . . . If you want to love you must understand the other person, but to do this you must know something of the art of communication.¹

He believes that as an oral communicator he must present himself to his audiences as a person. He stated in an interview:

I proceed to give the people, as it were, a person rather than a talk. In other words, you go there to give yourself; and the means by which you give yourself is, of course, by means of language; and ideas, and concepts, which you hope will help them to grow and enlarge their own sphere of action.²

Bietz believes that to be successful, a speaker must first appreciate his own intrinsic, incalculable worth as a human being, thinking well of who and what he is and what he has to present.

Second, he believes that the speaker must believe sincerely in the worth of those who are his auditors. He indicates that this concept of the appreciation of one's own worth and the great worth of each of his auditors is basic to communication and a successful interpersonal relationship with his auditors, and that this relationship must be based on openness, authenticity, and integrity. By conveying his belief in his auditor's intrinsic worth, Bietz believes that the speaker allays the listener's fear that he may be inferior to the speaker. If the speaker believes that he has discovered something worth sharing, he must lead the listener to believe that he, too, is capable of making a comparable discovery; and if the speaker is able to communicate his belief in the listeners ability to do this (often through non-verbal means), a great deal is

¹ Lecture #30.

² Interview #3.

accomplished toward opening the channels of communication between these two.

Bietz believes that the third step in relating to the individuals in an audience is to give them an opportunity to know him. Consequently, he believes that he must share with his listeners significant portions of his own life by referring to them in his lectures and sermons. This is a part of his plan to present a person rather than a talk.

The fourth step, which Bietz considers as necessary, is for the listener to have confidence that Bietz, as a speaker, understands him and is friendly toward him. Bietz believes that his wide reading and the personal experiences that he has in daily counseling sessions give him the background from which he may convey to his listeners his understanding of human beings and the problems which are common to the members of his audiences.

Generally speaking, Bietz equates success in living with success in communicating. This communication has to do, first, with communicating within oneself--that is, with one's own inner world of feelings and thought, both real and imagined; and he includes one's communication or relationship with God in this realm of the inner self.

The other aspect of communication would be with those beyond oneself, that is, with fellow human beings. Bietz indicates that those with troubled relationships are those who have failed in communication. He further states that the emotionally-disturbed person is one in whom communication within himself has broken down. Therefore, he feels that it is important for the public speaker to understand the principles involved in the process of each individual auditor's ability to communicate within himself, since every person's ability to communicate successfully with those beyond himself is first dependent upon successful communication within.

Bietz deals at length with inhibitions and communication blocks within the individual; and he indicates that the speaker would do well to avoid expressions of pessimism, intimidating threats, fear-producing discussions, and other kindred negative factors, for these tend to inhibit the learning, comprehending, and remembering processes in the minds of his auditors, while at the same time tending to reinforce already-existing inhibitions and communication blocks.

Bietz believes that each audience is a new and different challenge and that every discourse must be adapted to the individual audience. He stresses the fact the language ability is that which makes us human and that all growth in humanness must come as a result of refining and increasing one's language facility. He believes that as a speaker he must explain his thoughts and concepts in such a way that those in the audience before him are able to understand clearly.

If I am able to understand how the listener feels, and speak accordingly, I am making it possible for him to alter his way of life and feeling. . . The mistake that most of us make is to think that because we have said something, that therefore the other person knows what we have said.¹

Concerning the basic content of the message, he says that each discourse must meet the people at the point of their need. More than merely sharing knowledge with his audiences, he hopes to lead them into meaningful activity. In his estimation too many people act from compulsion, whereas the only kind of activity that will lead to fulfillment in life is creative activity. Therefore, he believes that the content of his messages must meet the people at the point of their need and lead them into creative living.

¹ Bietz, "Group Leadership Course," Lesson Vi, p. 1.

Bietz indicates that the true goals in life are represented by happiness, self-realization, and creativeness and that these are the end products of successful communication.

The California Setting

California has been the milieu for the major portion of Bietz's life and for practically all of his professional activities. His audiences have been made up almost entirely of Californians; and the chapter on "The California Syndrome" is an attempt to set forth briefly the history and nature of the California environment and to show how these, and the resulting way of life of the Californians, have contributed to the needs represented by those persons who have made up Bietz's audiences.

Since Dr. Bietz himself is in a large measure a product of California, the writer's intention was that this chapter would provide a basis for understanding him better as a speaker. The last section of the chapter, which sets forth the problems and needs of the people of California as expressed by those who have written authoritatively about the state, was designed to provide a basis for considering the relevance of Bietz's speaking to the needs of those who make up his audiences.

Lines of Thought in Selected Sermons and Lectures

Thirty-four electronically recorded lectures and sermons of relatively recent date were selected for transcription on the basis that, in the estimation of the writer, they were a representative sampling of the many hundreds of lectures and sermons given by Dr. Bietz in the last twenty years. The detailed examination of Bietz's message content in this chapter has been largely limited to these thirty-four manuscripts. The entire chapter is an extension of the four-page outline that appears at the beginning of Chapter

V, pages 125-129, and this outline will serve as a summary of the contents of that chapter.

CONCLUSIONS

In terms of the evidence gathered concerning Dr. Bietz and his lines of thought, the following conclusions appear to be warranted:

1. Concerning Dr. Bietz

In matters of ethos, in the classical sense of competence, good character, and good will, Dr. Bietz rates very high with his audiences. In interviewing many members of his audiences and congregations under varied circumstances, the writer frequently noticed the following adjectives used in describing Bietz as a speaker: "human," "warm," "friendly," "gracious," "professional," "pertinent," "informed," "serious, with light touches," "sensitive," "responsive," "alert," "relaxed," "interesting," "interested," "impeccably groomed," "confident," "growing," "relevant," etc. etc.

Adverse criticisms of Bietz's speaking came largely from those who disagreed with, or were fearful of, his point of view. Their negative comments apparently sprang from mistrust; and apart from a few mannerisms which some of Bietz's auditors found annoying, the writer discovered no other criticisms of his speaking per se which could be considered significant or valid.

Many auditors said, "I have a feeling that he understands me, and knows what he is talking about." He consistently conveys the impression to the audience that he is open, friendly, and transparently honest. He never hesitates to lay himself bare in answering candidly any question put

to him at the close of each of his lectures and during the discussion periods that are a regular part of his church program.

Bietz's use of personal proof is exceptional, eagerly anticipated, and much appreciated by his audiences. His style is lucid, forceful, and relatively simple and understandable, considering the involved concepts he consistently shares.

2. Concerning Dr. Bietz's Theories of Communication

Dr. Bietz's theories of communication are basic to his beliefs both theologically and psychologically. They are of primary importance to his concepts of mental health, personal growth, and spiritual welfare. The writer found Bietz's concepts of personal worth and of the positive versus the negative factors involving inhibitions and repressions in the communication process to be very illuminating, and concludes that these might well come into greater focus in the study of speech theory.

3. Concerning Dr. Bietz's Fusion of Psychology and Religion

With respect to Dr. Bietz's fusion of psychology and religion in his speaking, it should be understood that the writer has not attempted to judge the quality or the correctness of his theology or psychology. It is the conclusion of the writer that Bietz has very ably fused the two disciplines in his speaking in both the pulpit and the lecture platform, and that his message, whether he is speaking as a psychologist or as a minister, is basically the same. Essentially, he is saying that any good psychology, from the clinician's point of view, must contain the basic elements of religion; and conversely, any good representation of religion should incorporate every relevant truth that has been discovered and found useful by those in the field of psychology and psychiatry; and that both churchmen

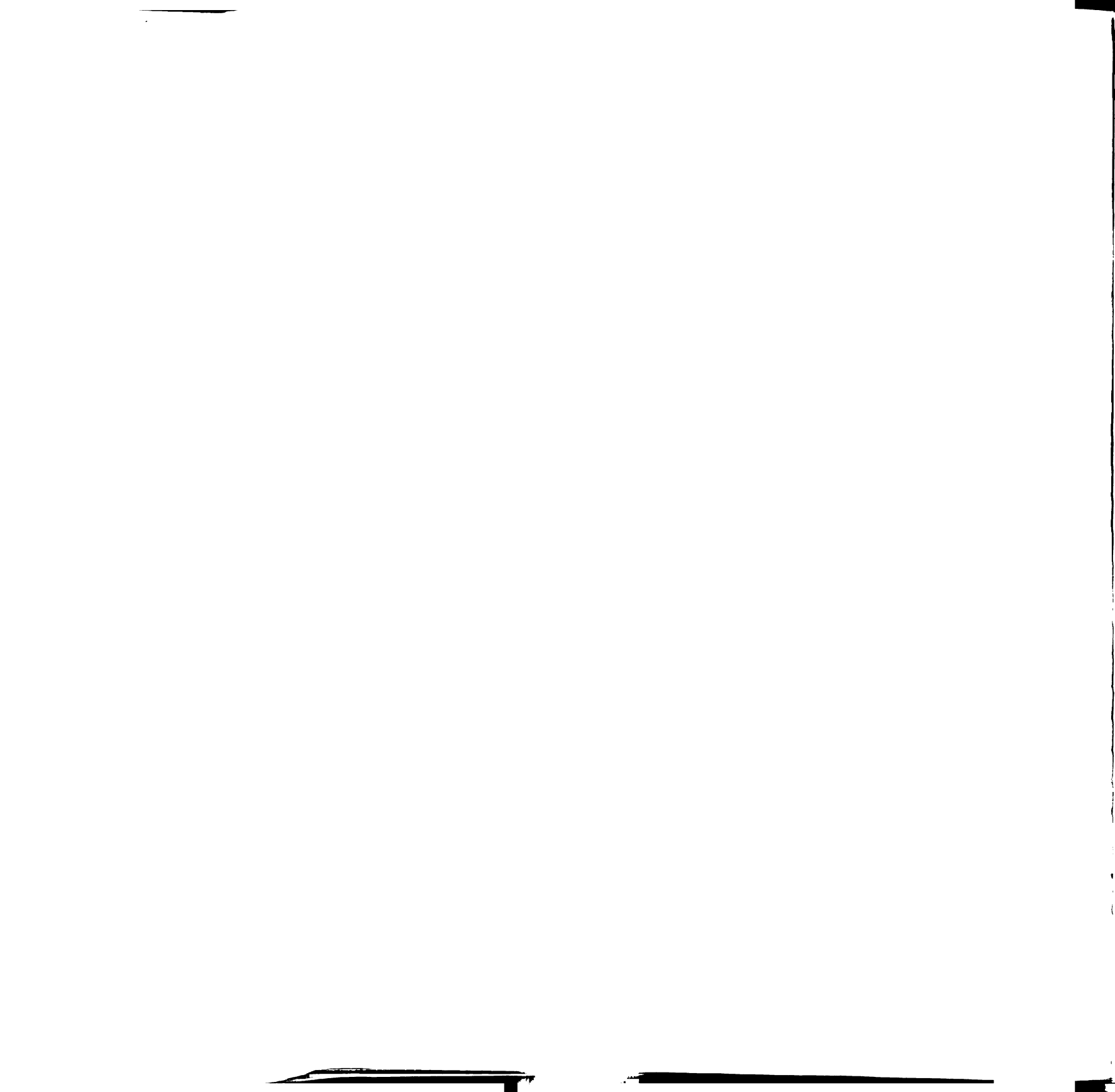
and psychologists must learn to speak these elements of truth to those who are willing to listen, using terminology that can be understood and presenting content that will stand up under the scrutiny of reliable authorities in either field.

Inasmuch as many ministers and psychologists are interested in how the content of these two disciplines may be successfully integrated, it has been the purpose of the writer to provide the contents of this dissertation, and especially of Chapter V, as a possible starting point, or as a basis of comparison, for those who have this interest. The writer concludes that much more of this interdisciplinary dialogue and fusion are needed and that Dr. Bietz's contribution is a valuable one.

4. Concerning the Relevance of Dr. Bietz's Speaking

The writer concludes that Bietz's speaking is indeed relevant to the needs of those who make up his audiences. A definite attempt was made to avoid matching the needs and problems of Californians as set forth by the authorities quoted in Chapter IV with the problems and needs set forth in Chapter V to which Bietz has addressed himself. The writer simply recorded the problems and needs mentioned by those describing the California sociological setting, and then set forth the problems and needs to which Bietz addressed himself.

It should be remembered that for the purpose of this dissertation, Bietz's message content was almost entirely represented by the thirty-four discourses chosen from among hundreds that he has presented in the last twenty years. While these discourses were carefully selected as being representative of those which he has delivered, they are still a limited sampling; and the writer concluded that the very fact that in these selected



discourses Bietz so pointedly and effectively speaks to such a large percentage of the problems defined in Chapter IV, does in itself constitute strong evidence of the relevance of his speaking. The writer notes that many of Bietz's statements quoted in Chapter V concerning war, the use of drugs, and racial unrest were made from two to five years ago, and were extremely advanced statements, considering the time in which they were made.

Bietz appears to be one of the authoritative voices heard by any large numbers who is speaking optimistically, yet very realistically, as he delivers his relevant messages to thousands who hear him gladly. The writer, himself a pastor, concludes that many other pastors who are able and willing to build the necessary background into their experience, could profitably incorporate a fusion of these two disciplines, religion and psychology, into their speaking ministry.

APPENDICES

APPENDIX A

SYNCHRONIZED IN TIME

(Sermon Preached in Glendale, California, March 29, 1969)

APPENDIX A

SYNCHRONIZED IN TIME

(Sermon Preached in Glendale, California, March 29, 1969)

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." (Exodus 20:8-11)

So speaks the Fourth Revelation. It is a revelation of man; it is a revelation of God. Today man is suffering an identity crisis. Many persons do not know their identity; they do not know the nature of the universe in which they live, and they are at cross-purposes with themselves with respect to understanding the nature or the existence of God.

This revelation unshackles the mind, and it reveals man basically as a person with self-conscious awareness; a person who can remember. To remember is to be human; to fail to remember is to lose one's humanity, to become sub-human. Man is man because he can think; and this revelation begins by saying, "Remember." You have a mind; you have the capacity to think; you have the ability to be aware; you can be conscious; you can know what you are doing. This revelation unshackles the mind. It deals forever a death blow to ignorance and to superstition as the modus operandi of religious experience. It liberates human dignity and tells us the nature of a genuine human being. It releases good will; it divinizes and humanizes time, and it is indeed a revelation which is sorely needed in our time.

I think we understand that the greatest need of all of us here today is the need to be aware. We have come here to this hour of worship in order to seek awareness; in order to think, in order to interact, in order to become conscious, in order to tune in and to be in touch with our environment, to be in touch with ourselves, to be in touch with God, to be in touch with each other. This is Sabbath consciousness.

Today the human family needs Sabbath consciousness, needs the emphasis which is brought forth in this revelation. You see, man has the unique ability of looking in on himself. Sabbath consciousness is looking in on oneself. A wise man of the past has said, "Know thyself." This revelation begins with "Remember." Remember who you are, remember the world you're in, be conscious of what is going on. Know thyself.

You see, when the commandment says, "Remember," it means, Use the higher centers of your brain. Use the cortical area, that which makes you human. Think, understand, reason, be not irrational. We have come here on this holy Sabbath day to become reasoning men and women; to rise above unconscious urges and instincts to the level of self-direction, to the level of understanding. The unexamined life is not worth living. Sabbath consciousness is examined living.

There are too many people today who are seeking happiness on a sub-human basis. And so the identity crisis is resolved by Sabbath consciousness; by remembering, by knowing that we can put two and two together. We can put the experiences which we have into a meaningful, comprehensive pattern. Life is not just a mixed-up mess, but it is to have remembering continuity. It is to have sense and it is to make sense. We say of some people, "Well, she doesn't make sense." "He's not making sense." Irrational; no rationality. Someone has said that most people have perfect 20-20 vision when it comes to hindsight; but Sabbath consciousness is having 20-20 vision in terms of insight, in terms of awareness, and in terms of understanding.

When the blind lead the blind, both fall into the ditch. When there is no remembering, there is really no religious consciousness. Oh, there may be emotional fits and starts, and many experiences in terms of the nervous system; but this is not to be human; this is below the human level. Sabbath consciousness calls you to be what God intended you to be. Sabbath consciousness calls the human family to recognize their identity and to resolve the identity crisis. Too many persons serve a cult; they are slavish in their mentality. They do not remember; they do not think; they are not aware.

How many times individuals have said, "If I only had been aware of what I was doing; if I had only known what I was doing; if I had only remembered certain things before it was too late!" Sabbath means, "Think!" The Sabbath means, "Take time to think." It means, "You had better find out who you are. You should begin to act in terms of your highest ability." I should begin to understand in terms of my capacity to recall and to fit human experiences together into a kind of configuration that makes sense.

The cult has been mankind's major religion, a religion whose god often is Moloch, to whom parents are willing to make human sacrifices of their sons and of themselves, and of all their fellow human beings also - that is, if a conventional war should escalate into a nuclear war. The human race had better think; the human family had better start remembering. Human beings had better begin to worship in a Sabbath consciousness.

Now Jesus spoke in Mark, the second chapter, twenty-seventh verse: "The Sabbath was made for man" - for a man. Now many things that were made are not exclusively for man. Air is made for plant and animal life. Food is for plants and animals; sunshine is for plants and lower animals. But the Sabbath was made for you to reach your manhood; to become the thinker that God intended you to be; to become a rational being - that's what's the Sabbath was made for. The Sabbath was made for a man, in

order that we might become what God intended us to be.

The Sabbath is an experience in identity and not in dogma. It is an experience in living, a synchronization of awareness in time. It is not a cult, it is not a dogma, it is not a doctrine, it is not an institution; it is a living awareness synchronized with self, with God, with persons, with the environment, and with time and self-conscious awareness. That's what a man is to be; that's what the Sabbath was made for - for a man. Not for lower animals; only for man, who becomes a reasoning, remembering human being.

And so God says, "You are a rememberer. I have created you to think; I have created you to organize your experiences and put them together into wholeness, into patternality, into light, into organization, into harmony, into the experiencing of yourself." And so the Sabbath is for a specifically human purpose. When we come to worship here, we come in order to become more human. That's the purpose. If this were not the purpose, this day would have little meaning. It proposes to lead man to the level of self-understanding, to lift a man above the forms and the activities of his own hands, in order to organize the activities of his hands into a meaningful identity.

A great astronomer made this observation: "Two things are infinite as far as we know - the universe, and human stupidity." But then it is observed that Einstein proved that the universe was limited, so we are left with human stupidity! But that is not saying all of it. A human being is also capable in terms of Sabbath consciousness and the revelation of Sabbath truth. The human being is capable of intelligence, not stupidity. The human being is capable of thought and not ignorance. The human being is capable of remembering certain facts and putting them in the right order, and ordering life in terms of sanity instead of insanity, ordering life in accordance with meaning and not meaninglessness. And I think you'll agree with me that this revelation is perhaps the most needed revelation among the ten.

You see, love is totally impossible without remembering. You can love only because you can remember. If you cannot remember, you can no longer love. The person who has ceased to remember has ceased being human, has ceased in his capacity to love. And so we bemoan the fact that people no longer remember. They forgot the nice thing, they forgot the kind thing, they forgot the anniversary, they forgot the birthday. They forgot; they did not remember. They were not human; they are sub-human. They are not what God intended them to be. Remembering is what loving is

God is love; God remembers. Man is to love. Sabbath consciousness is remembering, adding things together, putting things together, and stopping the everlasting warfare of the parts within oneself.

And so you do not need to be stupid and I don't need to be stupid. There is a Sabbath consciousness. The identity of man is his thinking, his remembering; and at the opening of this revelation God solved the identity crisis. Man's capacity for awareness must now be explored lest

the human family destroy itself. Human beings are not taking sufficient time to think. Man, however, must think.

It was Bacon who observed, "Some books are to be tasted, others are to be swallowed; and some few to be chewed and digested." But life is to be chewed and it is to be digested; and one must recall and review the experiences of one's life or else one is scheduled for dismemberment. You take intelligence away and what does God then receive from man? The only thing that you and I have to offer to our God is our intelligence, our remembering. If we do not offer him our intelligence, we have nothing to offer him. If we do not offer him our thoughts and our communication, we have nothing to offer to God. "Remember" - this is the basis of worship. This is the basis of Sabbath consciousness.

The thinker who has abdicated the responsibility for the purpose of his life by placing control over his actions in a power beyond his own mind, has made himself a hostage - a hostage to the environment and a hostage to other human beings. Having relinquished his claim to normative reason to remember, he is without mooring in the world. The tides of current times, degenerate as they may be, will sweep the uncommitted in their course, those who do not think.

I think today we are witness to the spectacle of men of small imaginations, of small remembering, men who are not using their capacity for comprehension; they lack the capacity to note the import of their activity, and they do not really see what they are doing. And this makes us inhuman, and it makes human beings obnoxious. For if we had thought and remembered, we would not have acted as we did. And so we kill, and we become skilled in the art of killing, and progressively unconcerned with distinction, and unaware that value resides only in thinking. And so crippled reason pays obeisance to power, and man has an identity crisis because the revelation of Sabbath consciousness is not experienced.

Now, there are those who seem to think that the Sabbath is not important. But I would say, If you know what the Sabbath means, and if you see this revelation as it is given, you will never make that observation again. For you see, the Sabbath is for the purpose of arising into your highest self in the presence of God. It is given to experience wholeness; and to remember is the only way of being whole. One can become whole only if he is conscious of what is really going on. We are called to be holy; that is, to be whole, to be of one piece. We are called to be in touch with time and to be synchronized in the present. It is a synchronization with time itself. Unless you experience life in the present, in an awareness, you will never experience it at all. You see, to have a Sabbath consciousness is to know what is going on now. It is to be aware now; it is to be whole - holy - now; to bring things together. That's Sabbath-keeping and Sabbath consciousness.

Hatred can never be dissipated except in awareness. Your hatred will be repressed and you will be repressed so long as you are not aware. But if you become aware, then hatred can be resolved. And so we say,

"I must remember." Yes, it's important. There can be no conversation unless we remember; there can be no communication, there can be no talk between two people unless they remember something. The man who comes home to his family had better remember something to say; and the wife who waits had better remember so she has something to talk about; and parents had better remember something to say to their children; and children had better remember to say something to Mother and Daddy. That is loving; that is humanized empathy; that is Sabbath consciousness.

You see, during the week, we select particular objects to engage our time and to interest ourselves; but on the Sabbath day we focus on holiness. And human beings today need organismic reorganization; to put the parts together. Sabbath-keeping means that we are in touch with a rhythm of time; and people who have lost the rhythm of time are soon out of date, they are soon out of touch. They are looking back on history or they are looking forward into the dreaded future; and those who are lost in the past or overly concerned about the future have lost Sabbath consciousness. It's a way of escape; it's a way of being out of touch.

If you look only to the future, then you are no longer enjoying the present; and if you are looking only to the good old days of the past, then you have lost touch with life and time and environment and people now. And the revelation says this must not be. Lack of contact with the present, lack of actual feel of ourselves in the present, is loss of sanity. Freud is lost in the past of a person's experience, and Adler is lost in the future. Barbarism is excused in terms of future good, revenge is justified in terms of past hurts (because we are) out of touch with the Sabbath revelation. For those who live now have time for revenge and they have no excuse for barbarism, because the joy of the living, present God pulsates through them at the moment.

"And God blessed the seventh day and sanctified it because in it he had rested" - and in it he was whole. It is interesting to note that after every order of creation, God said, "It's good; it's good." He knew what he was doing. He spoke, it was. He was aware; he pronounced it good. You've acted this week; you have done things. Now can you call it good? Are you in touch? Do you know what's going on? Do you know what you're doing? For on the Sabbath, a man functions as a thinking man. What are my attitudes? Am I sharpening my contact with God, with the environment, with the people? How am I doing? What is life all about? Why am I working? What am I neglecting? Am I a slave to the past or do I stand above it in awareness of what I am doing? Am I an unconscious slave or a conscious child of God? Have I said "Yes" or "No" to the right things? What should I change in my life? The Sabbath is a sign between me and God that ye may know, that ye may reason, that ye may think, that ye may be conscious. And so, remember.

The Sabbath is a delight. If you want a perfect picture of the wrong kind of religion, look at the first (five) verses of the 58th chapter of Isaiah, and then look at Sabbath-consciousness religion beginning with the (sixth) verse of the 58th chapter of Isaiah and see the difference. And as you read it, you will recognize that the Sabbath is indeed a day of delight. The Sabbath is a time for us to be at our

best, to dress our best, to rise on the high places of the earth, to rise above the low valleys, to have special food, to be conscious of our best selves, to be at our best. What nice people you all are here today! My, you're at your best; you should be; that what the Sabbath is for - to point you to your best, to your finest, to your greatest, to your highest potential, so that when we leave this hour of Sabbath worship and Sabbath consciousness we don't move down toward slovenly dwarfs of ourselves. And we need to remind ourselves of Sabbath consciousness every seventh day.

In remembering, we become human. The Sabbath becomes a delight, it becomes a thrill and an enjoyment. It drives superstition out of life, it drives fear out of life; for to know is to no longer be the victim of fear. To remember - yes, this is what the world had better do. To remember that nationalistic idolatry will lead to destruction; to remember that religious exclusiveness is not thoughtful; to remember that blind obedience is not what God wants. God wants us to remember, to think, to share, to be free. God has asked us to do this on the seventh day.

The seventh day has his stamp of approval. Any other day lives only by the reflected light of the seventh day. Seventh-day Adventists believe that they would like to have the light direct from the Scriptures; and those who keep another day except the seventh must still say, "It is the reflected light from the revelation of the Fourth Commandment." We believe that there is a blessing in synchronization.

And so the revelation says man is created to think, man is created to be whole, man is created for meaning, man is created for relationships. And I should like to paraphrase the fourth commandment now. "Seek awareness in Sabbath-day wholeness. Six days are for all kinds of activity. The seventh day, however, is for the fellowship with the divine and bringing things together. On this day, share with your family, your employees, your strangers, and be kind to your animals. Remember that God is the Creator and the source of universal life; and because of this the joy of Sabbath awareness is a thrilling experience."

The Sabbath was made for man. We worship on the Sabbath to become what God wants us to be and to solve our identity crisis.

APPENDIX B

SPACE-AGE RELIGION

(Sermon Preached in Glendale, California, April 20, 1968)

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Do you not agree with me that we live in a very fascinating age, an age that is thrilling; and I'm sure that you're happy with me to be alive in a time such as this.

It wasn't very long ago that the Russians sent the first Sputnik into the sky. We were all thrilled, charged; and our energy and inspiration and excitement ran high. That wasn't long ago. We've sent many satellites into space since that time, and during this past week there has been intense activity. A number of new satellites have moved into space, sent from Russia. This is the space age. And so I assume that we can all say on this holy Sabbath morning that we are space-age Christians. This is something very new, very different, for never in the Christian era have we had space-age Christians.

Now there are those who think that perhaps Christ is not big enough for the space age. There are those who feel that the world is getting too big, and that the horizon is going beyond our capacity to encompass. But I'd like to suggest that Christ in a very real sense is the Christ of the space age, unlimited, expansive, majestic, great, and inexhaustible. So in this sense, perhaps, the space age would better symbolize the nature of our understanding of Jesus Christ than any age that has preceded it.

Listen to these words in Colossians, the first chapter: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: . . . " You see, it pleased the Father that in him should all the fullness dwell. This, I think, is thrilling. Never before could we understand and comprehend the greatness of God as we can understand and comprehend his greatness now. But do we appreciate this? You see, there are many who are very reluctant to come into the space age. I find many Christians who reject the space age and the space-age Christ. They want a Victorian Christ; they want a Christ of fifty years ago! They want an industrial-age Christ. There are some who want an agricultural-rural Christ; there are some who want a very small, rural-church Christ. Are you ready to move into the expansiveness of the space-age Christ?

That, of course, would mean that you and I would have to grow; we would have to expand; our minds would have to be enlarged and our spirits would have to become so much more mature. And I for one want to enter into this larger experience - the space-age Christian, the space-age

Christ, better understood in his greatness than ever before. But I fear that some do not understand any better than those who lived 2000 years ago.

For, you see, great things happened 2000 years ago. God incarnate in the flesh came to this world, a rather simple world at that time; but his coming was a shaking event. Listen to the words of Jesus recorded in Matthew, the sixteenth chapter, the first and second verses: "The Pharisees and Sadducees came to test him, and they asked if he would show them a sign from heaven. And he replied, Well, in the evening you say it will be fine; there's a red sky. And then in the morning, stormy weather today; the sky is red and overcast. Well, you know how to read the face of the sky; but you cannot read the signs of the times." You don't know what is going on, you don't know what is happening, you don't know what God's doing! You are not aware; you are not alert; you're not meshed in, as it were, into God's great and mighty self-revelation. And I wonder if Jesus wouldn't say the same thing to many of us who want a rural-agricultural Christ. We don't know about the great urban Christ; we don't know about the space-age Christ.

I was talking to a man not long ago who said, "I am leaving the city. I'm leaving the large city, it's too big for me. I don't understand the freeways, the engineering, the entanglement. I'm going back to the simple life somewhere close to mountains where I can have a horse or two. That's the place where you can be a Christian." That's the place where you can be a Christian if you can stand only a rural-agricultural Christ. That's the place to go. But if you can comprehend and enter into the space-age Christ - ah, then that's something else again. Then you are not going to crawl away and say, "This is too much for me," but you will welcome this new age and with open heart and open mind you'll say, "Ah, my Christ is great enough; in him all the fullness dwells."

Do I know what's going on? Do I discern what is actually happening? Oh, yes, we have physical discernment; every day we turn on our televisions for the weatherman and he tells us, "Low pressure - high pressure - high pressure area forming out on the Pacific Ocean." You know this. Jesus said, "You can look at the sky and you can forecast the weather, but you do not sense the meaning of your own life, and you do not sense the meaning of what God is doing, and you do not sense the meaning of the self-revelation of God in the world. You just see colors in the sky, and you say, 'Well, such-and-such is going to happen.' You're a good weather prophet; but you don't really know what is going on in the world in which you are living." And so many have lost their enthusiasm precisely because they are not tuned in to what is happening.

So often I think we are overwhelmed by events. People will say, "Oh, what's the world coming to; what's the world coming to!" Well, I think that we should say something like this: "See who has come into the world through the glory and the majesty of God, the greatness of God. Not only has he come into the world, but today we can see his greatness in the space age." Must the church always be behind the times? Must politicians and statesmen always be ahead in discerning what's happening in the world, and Christians come reluctantly on behind, saying, "Well,

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I guess that was a problem," but perhaps fifteen or twenty years too late?

I wonder, for instance, what would have happened if the Christians in Russia had discerned the signs of the times fifteen years before the coming of Communism and Lenin and Marx. I wonder what would have happened in Russia if Christians there had discerned the signs of the times. I wonder what would have happened in Germany; I wonder if the world could have been saved from World War II and perhaps World War I if the Christians had discerned the signs of the times. I wonder! I wonder, for instance, if some of the things that are happening in our own country at the present time could have been avoided if Christians had been aware fifteen, twenty, thirty years ago of the signs of the times. I wonder!

Must the church always act like an ambulance to pick up the dead after the destruction and the havoc have been done? I wonder if the church must always come with blankets and food and welfare after the destruction has done its work! I wonder if the church could sufficiently discern the signs of the times so that instead of being simply an ambulance to go and pick up the dead after the destruction has done its work, we could perhaps think of the church as the fire brigade, to be on the spot; and even before the fire starts, to see where the potential fire threats are, and to pick up those rags which are becoming combustible; to sense where they are and do something about it.

You see, I'd much rather think of the church as a fire-prevention brigade than as simply an ambulance filled with blankets to wrap the dead after the destruction has been done. Too often, because we have not discerned the signs of the times, the age in which we live thinks of Christians simply as ambulance drivers - and nobody wants to get into the ambulance unless he's dead or nearly dead.

A young person said to me one time, "I don't want to become a Christian while I'm young. Some day I'm going to become a Christian, but not until I've lived. When I'm old, then maybe I'll become a Christian." In other words, "When I might need an ambulance ride to the hospital in my last hour." What is this attitude? I say it prevails because we do not discern the signs of the times; we don't know the age in which we are living; we don't know what is happening.

This week, Rockefeller made a comment that was very interesting. He said, "We live in such a world that for the first time in the history of political campaigns, those who are running for office dare not use the old cliches that used to be used over and over again. Now everyone is faced with problems so big that they may have to say, 'I don't know.' " And somebody commented, "That's refreshing!" For the old cliches and the old formulas and the old demagoguery - who needs it? This is a space age!

We need space-age Christians, space-age spacemen, space-age men and women who discern the signs of the times and who stop tugging and trying to pull the wagon back to another age. God isn't going back; God is going forward; and I wish that perhaps Christians could sense relevant matters because they are in touch with the living God in the space age.

Henry Ward Beecher once spoke of men who thought that the object of conversion was to clean them as a garment is cleaned; then when they were converted they were to be hung in the dear Lord's wardrobe, and the door then was to be shut, so that no dust would get on them. And Beecher continued, "But a coat that is not used will be eaten by the moths, and the Christian who is hung up so that he shall not be tempted, the moths will eat him and," said Beecher, "that will even be poor food for the moths." Ah, not so with the space-age Christians - a vital, living, expansive, growing into the greatness of the mind of Jesus Christ.

It is related that shortly after the last war, an American Army outfit was given the task of reconstructing a small German village which had been practically demolished by bombs. With customary American efficiency they rebuilt the village; and as they were reconstructing a small church, they had completed their task except for a statue of Christ. Search as they would, they could not find the hand of the statue, and they were in a dilemma. Finally, the captain of the contingent, who had been an active layman in his church, said, "I know what we're going to do. We will put up the statue without the hand, and we will inscribe these words on the base of the statue: 'I have no other hands than yours.'" I think that's very fitting. You see, in the space age, God has only your hands; but if your hands are not functioning with a recognition of the times in which you live, then your hands are going to get things messed up, and you're not going to know what lever to pull, and you're not going to know how to turn that steering wheel in a crisis point of the journey. "Ye are my witnesses."

What would it mean to be alert to the times in which you live as a space-age Christian? I think it means essentially this: that you would know the needs of the time in which you live. You would understand especially the hearts of the people of the time in which you live. To discern the signs of the times would be to be aware of what's happening in the minds and in the hearts of human beings who are crying out for help; and believe me, they are not asking for the kind of help that they were asking for fifty years ago.

Yesterday I had the privilege of being in Long Beach, participating in our Youth's Congress. Believe me, the young people there are not asking the same questions that I asked when I was a youngster. In fact, to some of the questions which I was asked yesterday by some of the young people would have scared me to death; I am sure that I would have gone into shock if somebody had even dared ask them in my presence, let alone my asking them when I was a youngster. No, obviously, the answers which were quite satisfactory to me are not satisfactory for the minds of the young people today. If I had stopped living when I was a youngster, I certainly would be out of touch with space-age youth; and the church today had better not be out of touch with space-age youth and what they are thinking. For today young people want meaning.

Now I know there are many persons who say, "Well, young people today are no longer interested in moral standards; they are no longer interested in values; they are no longer interested in profound human understanding." That's not true! They are more interested than young

people have ever been. But they are no longer interested in superficial answers which were quite satisfactory for us. They want to be more profound; and space-age youth is not going to be satisfied with glib, easy cliches. Therefore, we'd better be in touch with what is going on.

The old meanings have been shattered - not because young people do not want meanings. Old meanings have been shattered because the old meanings have not been sufficiently probed in depth for the space age. That is the difficulty. The simple solutions have been found inadequate. Young and old are seeking for meanings that are deeper and more profound. There is confusion and there is perplexity, and Christians can no longer simply give glib answers and then say, "That's what I said; now don't ask any more questions." Deeply-suffering young people are wanting deeper meanings by which to live in the space age; and in order to provide such answers, we are going to have to be space-age Christians. For there are many profound questions, and there are questions perhaps which are not so profound; but we need to seek for deeper answers and not just blame those who are asking questions.

A hard-hitting, brow-beating attorney asked a witness how far he had been from the scene of an accident. "Well," the man responded, "exactly twelve yards, one foot and five inches." "And how," thundered the attorney, "does it occur that you are so sure and so exact?" "Well," drawled the witness, "I just figured some stupid fool like you would ask the question and so I went and measured it." There are a lot of questions being asked. Sometimes they're asked by stupid people; but I'm also sure that we need to begin to have far deeper and better answers.

For instance, what does it mean when we see on our television, as we did yesterday, the men who were on the Pueblo broadcasting their confessions and their regrets, appearing to be ashamed that they are citizens of the United States? What has happened to them? Why do they speak so harshly of their own land? Have they been brainwashed? Are they aware? Are they alert? What's going on? What's happening? Now these are perplexing questions. Are they, perhaps, even saying some things which we ought to be facing? Do we dare to probe deeper into our own attitude?

You see, space-age Christians must help provide meaning and we must find answers that are adequate; and these answers will not come without deep and profound understanding of the signs of the times.

One of the great Christians of our era, Albert Schweitzer, puts it this way: "From the services which I joined as a child, I have taken with me into life a feeling for the holy, and a need for quiet and self-recollection, without which I cannot realize the meaning of my life. I cannot support the opinion of those who will not let children take part in grown people's services until they to some extent understand them. The important thing is not that they understand, but that they shall feel something of the holy presence." The fact that the child sees his elders in full devotion at worship gives him a feeling of devotion in which he can join.

You see, the meaning is not just in understanding everything, but in the expansion of union with the living God. And I think that we come here to worship in order that we may feel ourselves more completely; to enter into the fullness of ourselves in the very presence of God. And so, a space-age Christian must provide deeper and more profound understanding of the ministry of Jesus Christ to human beings in this hour.

In a space age, we also need to have greater vision, greater perspective. You see, when we think of the greatness of the universe, it is almost unfathomable. I like this text in Acts 2:17: "And your young men shall see visions." I think one of the reasons why the young people of our nation are lost at the present time is because we have not discerned the signs of the times and have not given them adequate visions which project into their future. Too often we want to pull them back to our youth, instead of ourselves having grown so that we can project into their future.

I am very much interested in what the young people are saying. I'm very much interested in listening to what they're thinking. I'm very much interested in whether or not God is speaking through them, because I'm sure that God could speak to a young man who is just starting life in a clearer manner, perhaps, than he could speak to me. I feel that perhaps God would speak more clearly to a young woman who is just facing life with its complexities; and I have a feeling that I'd like to listen, to see what God might be saying to that young woman. "Your young men," say the Holy Scriptures, "shall see visions."

Invited to the bridge of an Atlantic liner, a woman passenger gazed out at the vast expanse of sea and sky. "Captain," she said, "you have so much time up here to think. What do you think about?" "Madam," said the captain, "I think about a mile ahead." I like that. "I think about a mile ahead." That's the space-age Christian.

All business management today is built on plans for ten years ahead, fifteen years ahead; and if you're going to make investments you'd better know what the plans of the company are, to see whether they are thinking ahead. A mile ahead? Five years ahead? Ten years ahead? Young people are thinking five years ahead, ten years ahead, and are not simply saying, "What is the immediate comfort as of the moment?"

"What are you thinking about?" "I am thinking ten years ahead." That's the space-age Christian - not interested in simply staying in the past. Visions of space - visions of perspective. God says, "Your young men shall see visions." Let's listen to them, and let's see what God is saying to the youth.

And then again, space-age Christians must provide greater courage; because if we're going to live in a greater world, in a more complex world - and it's so very complex - we're going to have to have greater courage. There's going to have to be more of the release of the spirit for courage, instead of repression of the spirit to keep it in a small, cramped space. Repression in religion is out, in the space-age. Now it

is release of the human being into the fullness of the creation of God; and this takes courage. How much courage are you giving to young people? How much courage are you speaking at middle age? How much courage do you have as you look ahead with God, the space-age Christ, in whom all the fullness dwells? How much courage are you giving?

I talked to a clergyman the other day who said, "I think it is our duty to give the world a warning." I said, "It is our privilege to give the world courage. The warnings are sufficient on every side, but the courage is insufficient." We need tough-minded optimists. Says I John 5:4, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

Now to be tough is not to be rigid. This week a woman said to me, "Oh, I had the most awful experience! I was in the El Cortez Hotel in San Diego - my husband and I were there for a three-day vacation - and while we were eating on the top floor of the hotel, suddenly the chandeliers began swinging and the building was rocking and rolling. Oh," she said, "I was scared!" Nothing happened to the building except that it gave them a nice, sweet cradle-rocking. It was the earthquake you read about a few days ago. But that building was tough because it was flexible. If the building had been rigid, it would have broken in a thousand pieces.

The toughness of a Christian in the space age is the toughness of flexibility, the agility of the human mind, the readiness of the human spirit. The old rigidity that is fearful will break at every little shock wave that hits you; but if you are built so that you can rock and roll, as these big skyscrapers are built, you're tough. You are what we call a tough-minded optimist, because you have built-in flexibility. For the toughness of our day demands the tough-minded flexible optimism of a man and a woman who knows his God. Then the shock waves can come, but there will be no coming apart. The rigid, the brittle, the hard, are breaking down all over; but the flexible, the moving, the individuals who can do a little fast footwork - these outlast the earthquake. In a world like this, instead of having Christians who are rigid and brittle and repressed, who scare themselves at every little shock, we need Christians who know that God will give them conquest. Faith, hope, and love - these are courageous insights. Enter into your inheritance!

Charles Kettering used to say to his aides in research, "Do not bring me your successes, for they weaken me. Bring me your problems; they strengthen me." Yes, he had flexibility, and precisely because of this flexibility he was able to deal with tough problems; he was always a tough-minded optimist. "If ye have faith as a grain of mustard seed," you shall conquer. Entering even in the least into the greatness of God in this space age, you shall conquer.

Christians must show the way, also to better human relations. I think if there's one thing in the space age that is needed, it is an understanding of human relations. "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." (I John 4:12, 13) You see, God left his relationships

with us in our relationships with each other. And I don't know anything that the space age needs more than this understanding: that I want to play the instrument of my personality - I want to play it skillfully and I want to play it well; but I would not like to play my instrument in harmony only with itself. I would like to play my instrument in harmony with your instrument in a great orchestra and symphony. And this is what the world needs. We must join hands; and when we join hands in this space age we can avoid catastrophe, for the clock ticks and ticks and ticks steadily as God gives more time for us to straighten out our human relationships. How long must we flounder before finding a spiritual renaissance which helps us to understand that the space-age Christian is great in his capacity for human relations, and great in his capacity to give to others just for the joy of giving!

Yes, I invite you to be a space-age Christian. The world longs for such a Christian; for in you, then, they can recognize the fulfillment of their need. May we read the crying human needs of our time and be a part of the answer to space-age human beings, instead of a part of the problem. I want to respond to the greatness of the space age and the space-age challenge. In order to fulfill this, will you join with me in prayer?

APPENDIX C

FOUR VENTURES OF YOUR SELF

(Lecture given at Whittier, California, September 25, 1967)

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(Introduction)

Thank you very much, Sam Warren. I don't know how we're going to get along without you next spring, but we're going to try! You've heard about the chap who was fired, and the boss did it in just the right way. He said, "Really, it's going to be very difficult to get along without you, but starting next Monday we're going to try." That's one way to fire a man! But we have appreciated the splendid atmosphere that Sam always sets for us; and if I shouldn't happen to have an opening anecdote, he is always ready with one.

We are told that one of the outstanding problems of our time is the problem of indecision and non-commitment; that is, so many people float free and are not attached to much of anything. This, I think, becomes one of the increasing problems of our time. We are so mobile, and we find it difficult to decide, difficult to commit ourselves. A husband said to his wife, "Why is it that you can never make a positive response? I ask you a question, and you always answer me with a question, instead of giving me a straightforward answer." She answered, "Do I really?" Well, many persons don't know what they want; they are indecisive.

Now in order to be a person, one has to be; and being, of course, means that there are certain qualities of life which are very obvious. And this evening I want you to think of yourself primarily, for we are inclined generally to project and to think of what others are doing. But the fact is, of course, we make mistakes about others; and what we read into them is so often a disguised revelation of ourselves. And so someone has said, "Take a good look at the individual you hate, and then go look in the mirror and say, 'How do you do!'" In other words, we are inclined to read our own attitudes into others. We are inclined to blame others time and time again for that which is basically a lack within ourselves.

This begins, of course, very early. Children begin to project, they begin to be defensive, and say things concerning others which are true only of themselves. In dealing with young people, psychologists have what is called a projection test. We ask the youngster to draw some pictures of the members of the family - to draw a picture of father, draw a picture of mother, draw a picture of brother and of sister. This is always very interesting. Recently I asked a youngster to project such pictures. It was a rather interesting picture. A brother and sister were fighting with each other. And he placed himself apart from these other two. Then he showed his mother standing more or less alone; and then quite a ways off to the side, father, walking away, waving good-bye. And you wonder, for instance,

how it is that a youngster can tell so much in such a few simple stick pictures. That was the story of that home. Here was a little boy who probably couldn't say it in words, but in this stick picture he showed the basic lack in this home - the father not present. At least, so this little fellow felt, the father was always waving good-bye.

This evening we want you to think in terms of the ventures of your self, and what are the basic qualities by which you can achieve your self. We're going to think of four. These four, I think, are very important. We're beginning to find out that a great deal of what we are is influenced by what we call a genetic pattern; we're putting more and more emphasis upon genetics, upon inheritance. I was speaking to someone and this person responded by saying, "Well, that frightens me, because there are some problems in the family and I trust that they may not be in me." My answer is, That's really not so frightening. Actually, what is, probably is there anyway. But if we become aware of what is there, our possibilities of maneuvering and achieving realization of ourselves are far beyond our imagination. I may lack something genetically, perhaps, in the inheritance pattern out of which I was formed; and yet, in terms of what there is, how much better I might be doing if I knew how to project myself.

There are times, you know, when you function rather well, and you have a feeling that it's a great life and you feel self-realization; but those moments could be increased. The fact is, regardless of who you are and what your endowments may be, if you functioned as you could, chances are what you have inherited is very adequate for the tasks that face you. Actually, one doesn't need too much intelligence to get along in this world - that is, providing one uses it. In other words, a person who has, say, just average intelligence - an I.Q. of 100 - if that were fully used, and if the individual knew how to employ himself properly and how to relate his emotions and feelings to what he is doing, the chances of that person's doing well are excellent. On the other hand, a very well-endowed person who has not learned to utilize that which he has in himself is always a very sad kind of individual; because the more you are endowed with and the less you fulfill that endowment, the greater is your sadness. For there is nothing so sad as a person who could give birth to himself, but doesn't.

Our mother gives birth to us originally; but after that, there is what has been called theologically and religiously a "new birth," Of course there is a lot of mystery around that, and a large number of individuals have made a great deal of it; but whatever you say of it, this is true; that it is possible for a person to be born in terms of coming to himself. Now, we don't plan to make any theological implications here tonight; but the fact is, many of us are not functioning as we could. Throughout generations it has been an obvious observation that certain persons at certain periods in their lives suddenly begin to function. Call it the new birth, call it self-realization, call it the arousal of emotional maturity - call it what you will, it seems to be quite obvious that it is possible for me to become a new person. It is possible for you. It's possible for new relationships to be established between husbands and wives; it's possible for new relationships to be established between parents and children, between neighbors. It's possible for a person to look quite differently at life.

So often I have the privilege of seeing individuals who come to me quite disturbed about something, who are moving rather rapidly in one direction, and then in the course of just one hour, there is a complete transformation in their lives, and this often is completely lasting. I saw such a person not long ago, a person whom I had seen only once about three years ago. This individual at that time was in very deep distress, but somehow was able to take hold of a certain situation in his own life and this changed his perspective and prospects. And this individual said to me a short time ago, "I think my life really began at that point on that particular day."

Now, I'm just saying this to show that you as a person can project yourself way beyond what you have. How do you do it? One: You must project yourself very definitely in terms of self-awareness. This is the thing that makes us human. Lower animals do not have the capacity of being aware of what they are doing. They do what they do in terms of conditioned-response reflexes.

I was speaking to a very good friend of mine just two days ago. He was my professor at the University of Southern California. He is now an elderly gentleman; he still goes to his office, but he is retired. He is a great scholar, man who has really contributed to the field of psychology. His name is known wherever psychology is known. We talked for about two hours in his apartment. We talked about many things; we talked about this matter of the difference between what we might call the pure conditioned-response kind of human being and the individual who has developed a capacity to be aware of his actions.

How many things did you do today with awareness? How much of it was done just purely on what we call the conditioned-response, trial-and-error kind of interaction? Now, if you were aware of what you were doing today, chances are that you had a good day and were reasonably free from stress; and although you may have been going since six o'clock this morning you probably are not overtired. You've been aware, you haven't destroyed your energy by tension.

You see, the unique thing about a human being is his capacity for self-awareness. There is the higher brain center which makes it possible for me to project my future, to know what I'm going to do, to be aware of how to get there; and this self-awareness makes me different from the lower creation. It makes me different from the kind of person who functions only on the conditioned-reflex level. Set up, "wound up," you might say, by his parents, this individual has basically never really been aware of any of his ideas. He has his guilt, he has his emotional responses, he feels good, he feels bad, but he doesn't really know why. You ask such a person, "How do you feel?" "I feel terrible!" "Why?" "Well, I don't know." Or you might ask him, "Do you feel happy?" "I don't know."

Now, this is too bad, isn't it? You should know what makes you happy today so that you can repeat it tomorrow! And if you had a reasonably good day today in terms of self-awareness, of what was happening and why things were going so well, chances are you could repeat that tomorrow. You could repeat it the next day and the next day; and if, say, your family was happy

today - husband and wife had a good relationship - if you are aware of the particular qualities that went into this day, then you can project it into tomorrow. After awhile, others can say, "Well, isn't that just like him!" You see, a person responds in a certain dependable way because he has a degree of self-awareness.

We like to speak a great deal of freedom; there is much said today about freedom. But of course we have also found that when we have spoken of freedom in many of the countries of the world, we have not been too well received, because freedom is completely dependent upon a degree of self-consciousness within a particular culture. If a culture becomes self-conscious, then the people living within that culture can, in effect, be free; but the only freedom that one ever has is the freedom which is subjective. Now, I want you to note that, because this can revolutionize your life. It can change your focus completely, because so many of us think that we are handicapped by external circumstances. We think that we are not succeeding because of others; we feel often that we are not free because of mother and father. There are a large number of young people today who say they want to be free. Well, good; so do I. But I think that we have too often had the impression that freedom is something outside of ourselves, when it really isn't. Freedom is subjective; freedom is something inside oneself.

You see, the brain is built very slowly as a result of a process which moves step by step through many days from infancy on through childhood and adolescence and finally to adulthood. Our neural systems, if we are not conscious of them, can imprison us. And this often happens. A large number of older people, and younger people as well, are imprisoned by their own neural-pattern systems that they have set up.

Recently a counselee asked me this question: "Do you think that a person of a certain religious persuasion could marry another person of no religious persuasion or of a different religious persuasion and be happy?" And my answer is, That depends on the degree of self-consciousness that you have of your automatic neural systems. Of course, if both are blind to their ways of responding, then the chances of happiness are very, very poor; because if you have two people who are imprisoned by their neural systems, then they will simply collide with each other. There's a problem, for instance, within cultures, where certain cultural levels are conditioned one way and other cultural levels are conditioned another way. When you get people of different conditioning together, they despise each other. Why should they do this? The answer is simply that those who have been conditioned, who have been patterned, whose neural systems have been set up in a certain way, unless they become self-conscious of what they themselves are, they will always be in collision with others.

A husband who is blind to his conditioning, a wife who is blind to her conditioning - these two people are going to collide. What would save this marriage? Self-consciousness. What would give these two freedom with each other? It's an amazing thing how some people feel completely imprisoned and completely incapable of projecting what we call a self-realization with others. Here's a man who says, "I was divorced about six months ago, and I feel free now." And that's true. Now he's alone and nobody is disturbing

his particular neural patterns. He's really quite content. Now, suppose he could have been self-conscious and his wife could have been self-conscious. Then they would have been able to work out a degree of freedom with each other. They could have lived together, instead of feeling in prison, always colliding; they could have felt free.

Let's say we bring a marriage to middle age. A large number of things are happening, but many persons are blind to this. They say, "Well, we don't feel about each other any more the way we used to," and that's for sure! But what's happening? Does it mean this marriage was a failure? Does it mean that these two people should never have gotten married? Does it mean that now this marriage should break up? Nonsense! It does mean, however, that there must now be cultivated a degree of non-defensive self-awareness so that these people at fifty know how people at fifty respond to each other and why they respond as they do, why they feel as they do. Then they can make the proper adjustments so that this marriage can be far happier than that of any two ignorant kids who start marriage together in their late teens.

It should be so, shouldn't it? If a human being is built on the self-consciousness of the very uniqueness of his being, then surely at the age of fifty or forty-five or forty our self-consciousness should have increased; our defensiveness should have decreased; our understanding of life should have been so marvelously accentuated that there would be a thousand and one things that we understand about each other and about life which would make life truly worthwhile. But without self-consciousness you can't do it. You have to project knowledge.

Now there is a problem in cultures, of course, and especially in the culture of today. We're going into a computer revolution. Things are changing so rapidly; and the person who doesn't know what's happening in the world today is perhaps going to head for a nervous breakdown because of the conflict between his neural system as it was set up by his parents and what's happening in the world at the present time, which is so different from the neural-system pattern in which he was set up. Many of us were reared in a rural area, when the United States was still largely rural in its makeup. In the year 1800, for instance, only about five percent of the population of the United States lived in cities; the rest lived in what we call agrarian situations. I was reared in a rural area; I wasn't reared in what we call the conditioning of a large city. Many of you weren't. Our minds were set up by parents in a certain type of neural pattern; and unless we keep growing, and become aware of the times in which we live and how we were set up and why we react as we react, we could have a tremendous amount of difficulty at about the age of forty or forty-five. But if we become self-conscious, Oh! we could have so much fun!

How free are you? You are as free as your self-consciousness. My freedom is subjective. If I have no self-consciousness, I have no freedom. You see, whatever happens to me - every stimulus - affects the total neural system; and unless I understand how that neural system functions, unless I understand why I act the way I do, I'm going to be in trouble.

For instance, here is a mother who has teen-aged children. The teen-aged children want none of the wisdom of the parents. And this, of course, makes us feel badly because we are so wise. You know, after a few years we do know so much! Well, we certainly do know a lot more, in terms of knowledge and the way life works, than a sixteen or seventeen-year-old youngster. No question about that! But why doesn't a youngster of sixteen or seventeen want to listen to the wisdom of his parents?

Well, there are some good reasons for that. In the first place, they already know the wisdom of the parents. I found that out rather quickly, for instance, after my daughter was fifteen. Apparently I had been repeating myself, and my daughter would stop me dead in my tracks and would say, "Daddy, I know just what you're going to say." and she did! I'd ask, "What was I going to say?" and she'd finish it. Great! Because obviously I had already projected myself. And we do this in a thousand ways apart from verbalizing. Of course, we always think, "Well, now, we've got to tell them!" Well, you've told them a thousand times by the look in your eye, by the expression on your face. By a thousand ways you've showed them your attitudes. You see, someone has said that teaching is the lifting of a finger, the raising of an eyebrow, the way you turn your face. Your children know how you feel! So don't be so disturbed, because you probably have already gotten your point across, anyway. And besides, not until the youngsters are about forty can they concede to your wisdom, because they cannot concede to your wisdom until they have had similar experiences to your own.

We had a rather interesting letter from our daughter this week. She had just gotten a refrigerator - she's been without one now since she was married, and she had been trying some of the old technics of keeping food cool. She wrote us this week, "I would hever have believed that I could be so happy over a refrigerator!" Well, she had always taken a refrigerator for granted; and many things that we might have told her about the value of a refrigerator would simply not have affected her at all, because refrigerators - well, sure, so what's such a big deal about a refrigerator? It's always been there, she's always seen it, she's always used it! So, you're probably not going to get much across to your daughter about the great values of a refrigerator until she gets married and doesn't have one. So don't let it disturb you! This is the way life works. And if you are self-consciousness, this will become a matter of humor. It'll become a matter of enjoyment. For whatever you are conscious of, you are capable of handling.

Now this is a thesis: what you don't know, you can't handle. This has been a remarkable discovery by physicians. Sometimes the question is asked (and I taught physicians for quite a number of years), "Should a physician tell the truth? Will the patient be able to handle the truth?" And the fact is that, by and large, a person seems to be able to handle anything that he understands. The thing that's really hard is to be in doubt, not to know. But there's an amazing quality that springs into action to fortify us at the point where we know! The doubt about it - this is what causes such difficulty. I may have a pain, and I do not understand it. I go to the physician and the physician asks, "Did you ever

have this before?" "Well, yes." "Well, then," he says, "you've got it again." He doesn't seem to be disturbed. He gives it a name, and you feel better. You thought you were going to die; but you studied the face of the doctor and he didn't seem to think it was so serious. He told you what it was, and you were able to handle it. Someone has said that if you take the ghost out of the closet and put it in the sunlight, you don't have a ghost.

What are the worst things that could happen to you? Face them! What have you learned today? That's the big thing, you see. You may think you've been successful today, but if you haven't learned anything you haven't been successful. You may think, for instance, that you've had a very bad day. Everything went wrong. But if you have been prodded into self-consciousness, if you are more aware this evening than you were this morning, it's been a great day, because you've been prodded into self-awareness.

This is why some people actually think that pain is good. Now pain, perhaps, isn't really good; but pain is a negative way of forcing us to admit certain things that perhaps we weren't willing to face before and to make certain adjustments. Pain can, in a crisis, force one into self-consciousness and self-awareness, and a person can say, "Well, for the first time I have been thinking." So often people who have been in hospitals, who have been sick for a few weeks, will say, "This has, perhaps, been the best time in my life; I've had a little time to think." What do they mean by this? They mean that perhaps for the first time in their lives they have become self-conscious! And this is a projection which you must make.

So, do venture yourself in self-knowledge. Your total freedom is that area of self-knowledge; and if you have very little self-knowledge, you know little or nothing about freedom. As your area of self-knowledge increases, your maneuverability, your flexibility, your alternatives increase; and if one door should shut, you've already got ten other doors that you can open, because you have a degree of self-awareness of what is going on. That's why, often, when a person retires who has been such a specialist that he has not been in the realm of general awareness - when he no longer has an outlet in his specific specialty, then life can go completely to pieces for him.

That's why, I think, that our age of extreme specialization is also very low in self-consciousness; because the more I specialize, the less self-conscious I'm likely to be, and this creates a problem. Here's a man who is very intelligent, and he goes to work in a highly specialized area. There are probably only two or three or four people with whom he can talk about his specialty. A man said to me one time, "I can't really talk to anybody about my work, because my work is so specialized that only a few people understand me; and if my wife should ask me, 'How was the day?' I couldn't really explain." This is why I believe that husbands and wives must find activities that are in common; families must do things that they can talk about together. If the wife works, the husband works, the children are on their own, then finally each will end up with a highly specialized way of releasing his energy; but in actuality they will have nothing in

common in terms of mutual self-awareness, and therefore communication ceases.

That's one of the great complaints today - that there is inadequate communication. And the reason for it, I think, is very clear. It's becoming more and more difficult because in our computerized revolution there is more and more specialization and less and less general awareness. In fact, someone has said that over-specialization is a psychosis; for the mentally ill person becomes over-specialized in one particular area. So our culture could become so specialized that, in effect, those of us who fit best into the particular specialization because of our intelligence could become most easily victimized by the breakdown of our personalities, because our level of general awareness is not great enough. That's why I say we have to project increasing and wider awareness of the external world. So, self-awareness is a venture - this you must keep up the rest of your life!

Here's a person who said, "I am going to get a divorce." I said, "I suppose you understand exactly what you are doing?" "Well, I know the troubles I've got." "Yes. But do you know what troubles you're taking on? Now let's go step by step through a very careful canvass of what you are going to face when you are alone. I suppose you have looked at what will happen to your social life, what will happen to your economic life, what will happen to your future. I suppose you know all that." And often all you have to do to get some folks to change their mind is to make them aware of what's going on. Self-awareness is the key.

Second: You must venture yourself continually in the realm of genuine self-worth. You've read about the fellow who went to the psychiatrist because a large number of individuals thought he was too stuck up. When he had finally completed therapy, he said, "I had a problem; they told me I was too stuck up. Now that I've gone to the psychiatrist, I think I'm about the nicest guy in the world!" Well, we may laugh about that, but the fact is that if you do not venture your self-worth along with your self-knowledge, you're sunk! That's why therapy is often very dangerous because unless the therapist can keep a person feeling that he's worth something while he becomes aware of some areas which he has been trying to block out, he's going to collapse. So sometimes you have to leave well enough alone unless you feel that self-awareness can be matched by the venture of self-worth.

Regardless of your limitations, regardless of the areas of your life of which you may be ashamed, regardless of guilt, regardless of your limitations, you must know these things - this was Venture Number One. But in order to continue to be aware of these things and not repress them again, you must feel that you are worth something, which is Venture Number Two. That's why you'll only tell your secrets to your dearest friends. Why? Because you wouldn't dare tell your secret if you couldn't maintain your self-worth; and your friends will still think well of you even though you tell them everything.

That's one reason why a therapist is often needed, because the therapist is no longer shocked by anything; and whatever the person says will

never demean that person in the eyes of the therapist. If he cannot do this, he is not a therapist, because he must first have the capacity to know that that person is worth more than the person has ever imagined, worth more by far than any of the negative limitations that he may have ever experienced. Therefore, he dares to tell the therapist everything - black and white and everything else - simply because he knows that his self-worth is not going to be impugned.

If you are going to know the truth about yourself, you have to feed yourself continually and venture your worth. If you admit to certain things that you are ashamed of, or limitations which have bothered you, and you have a tremendous sense of guilt, then admitting it might crush you completely and lead you into unbelievable depression. So you'd better not tell anybody anything or ask anybody to reveal anything to you unless no matter what was revealed your friendship would be absolutely unimpaired. And if you can't do that, you'd better not pump! It's very dangerous to tell some people some things. Why? Because they will use it to destroy your self-worth. So you want to be aware, but your self-worth must run a little ahead of your awareness.

Would you like, for instance, to have the members of your family be very honest with you? Could you be honest with them? You wouldn't dare if your personal worth would be impaired. This means, then, that we have absolutely no use on the psychological level for self-disparagement, self-depreciation, self-rejection, guilt - these are all unfortunate. We want self-awareness, but that self-awareness must move with self-worth. If you use what you admit to reject yourself, you're finished. If you, on the other hand, will admit the truth about yourself and say, "But aren't I a great kid!" - you see? Then you have what we call a sense of humor, and a sense of humor is always related to self-worth. When people have low self-worth, they're always shocked; they're shocked because they're so guilty. You tell them certain things that are happening, and these awaken their guilt.

So, you have to constantly venture self-worth. But we're so afraid to do that! We think, for instance, if we give our youngsters a lot of compliments, tell them they're wonderful, we're so afraid that they're going to get the big-head. This is false. It's completely false! When you give yourself and your children self-worth, they will not have the big-head; they will be able to be free. Project your worth; don't allow yourself to think, "I'm no good; I'm worthless. I should hide myself; I should be ashamed." Don't do that! Venture self-worth, along with self-awareness.

Then the third venture is what we may call the venture of the basic and continual self-fulfillment. Your first obligation is to yourself. You've been told time and time again, perhaps, that your first obligation is to others. No; first you become strong, and then you take care of others. Don't try to take care of others if you are as weak as the next person. Now, that's the old adage, of course, which we've had from Biblical times: don't you go running to help a blind person if you're blind. First go to the optometrist and get some glasses, else you and the one you're trying to help will both end up in the ditch. That means, essentially, Don't try to help others until you have been reasonably fulfilled yourself.

It's dangerous to have a tremendous do-good attitude when in actuality there is no self-fulfillment. If a person takes care of his own health, if he takes care of his own body, if a person takes care of his own rest, if he takes care of his health habits, then he can perhaps give some strength to someone else. If an individual feels reasonably safe, then he ought, perhaps, to try to bring other persons into greater security; but if he latches on to another person under the disguise of helping him, while actually he is a parasite, then there is a bad problem of blind leading blind again.

All right - answer the phone after you have had the nap; then you'll answer it more sweetly! You owe that to your friends. After all, you do leave the house a great deal, anyway, don't you? And they're calling all that time! One woman said, "I always feel so guilty when I take a nap in the afternoon." Yet she needs it very badly because she barks at her children and her husband at night if she doesn't get her nap. If she does take care of herself, she's kind of sweet in the evening.

So take care of yourself first. Why? You're selfish? No, you're not selfish if you take care of yourself first, because you want strength so that you can help others; that's your goal. It's my duty, for instance, to be reasonably healthy when I stand before an audience, or else I'll make a lot of folks feel tired. (I might awaken the maternal instinct in some, but that wouldn't be wise, either!) Develop your own health; develop your own security; develop your own self-worth; develop and enhance and fulfill. Get more knowledge, and your conversations will be broader. . . In other words, you, as you fulfill yourself, can be increasingly aware of reaching out to others.

Venture yourself in fulfillment; do that, and then you'll have something to say to people who feel badly, who tell you, "Oh, I feel awful." Your contribution then won't be just, "Oh, my!" Like one doctor said to his patient, "You think you're in trouble? You should know how I feel!" And he was actually angry with the patient, because he thought his condition was worse than the patient's! Which it was! Well, I got a client out of it, so I should kick! But it's a danger, isn't it, that when we are not fulfilled, we are easily irritated by others who complain. Right? If you feel reasonably well, you can bear the complaints of others. But as your health and your fulfillment lessen, you are less capable of helping others.

Think of the mother, for instance, who is so nervous. She wants to help her children, she wants to help her husband, she wants to help her church, she wants to help the club, she wants to help everybody - and she's driving everybody mad! If only she could take some time off and fulfill herself! And you know, the world will somehow go on, even after you and I are not here. Don't know how they're going to do it, but it's been going on for a long time!

One psychiatrist told a businessman to spend one-half day in the cemetery every week and read the names of all the important people there - and in spite of the fact that they are there, the world still goes on. The idea was, "Look, take care of yourself, and then you will have something meaningful

to give to others." You do not owe others before you are strong enough to get out of the hospital! Build your health, get out of that hospital, regain your strength - then go into the nursing profession.

Venture self-fulfillment; and don't you ever have any guilt about it. And you girls, when you take that nap in the afternoon - remember, you could save a lot of money on hospital bills! Many of the things that irritate you, little things, wouldn't bother you, because you're taking care of yourself for your loved ones. That's why I want to take care of myself; that's why you should take care of yourself - so that you can make some meaningful contribution to the lives of other persons.

Then Number Four: Venture constant new ego extensions. In other words, always seek to interact at new ego extension levels. Why? If not, your brain stops growing. It really does! Did you know that your brain actually gets larger when you are faced with a problem and you work at it? This is a fact. Recent studies on the brain seem to show that if you're really wrestling with a problem, your brain swells, gets bigger. After you've got it solved, it goes down to normal size again. Now this is interesting, because it seems that when new patterns are put into the brain, new ways of solving problems the whole brain goes into a state of enlargement. I advise it, because a lot of us have brains 'way too inactive. We're still operating on the old patterns. What have you done new? What have you done different? What have you thought different? What have you projected? When did you last scare yourself with something different? You'll never be the same again after you scare yourself.

I told you about my driving at a certain high speed (when we were in Europe last summer) - I'm telling you I'm sure my brain became larger during that experience! It's come down now; it's quite satisfied with sixty miles an hour. But when did you last start something new, some new project? You see, you can listen to a television program and it just simply plays over the old records, falls into the old grooves. Or you could listen to a television program and begin to question, begin to evaluate what goes on, and your brain would grow. Because if you're trying to operate in a world like this on the brain that your parents set up, if you're trying to operate in Los Angeles and in the world today on a brain that was set up, shall we say, back in Oklahoma or North Dakota forty-five years ago, you're in trouble! That's a fact. And there are a lot of people who are breaking simply because their brains have not been activated for new neural patterns to meet the world like this!

A beard doesn't scare me at all; my papa had a beard. And I liked him; and when he came home one day clean-shaven, we all cried; and Daddy put on his beard again. So that part of it fits in quite well; my brain is conditioned to the young men who wear beards. But suppose you've been conditioned just with bare faces. Oh, oh! The dresses go up, the dresses go down - so what's the big deal? Is your brain that small that it can't encompass a few inches, shall we say, of a woman's leg one way or the other? What is this? You ought to enlarge your brain, set in some new patterns, extend yourself into new thoughts.

Every year, I deliberately purchase a number of books which are

absolutely outrageous to my way of thinking, just to stretch myself a little. I read Bertrand Russell's book on why a sensible man ought not to be a Christian. I tell you, that'll make your brain swell if you're a Christian! That scares you! But I would advise scaring yourself! When our youngster was small, we worked on the theory that the more we could make her face, the better it would be in later years, lest she always be in a state of frustration over something new happening somewhere. If something new is happening, stretch your brain and see if you can build a new pattern there so that you'll be able to deal with it.

This, of course, is a problem. You see, the new generation has built some new brain patterns, some new neural patterns into the young people, but the culture is behind what we have taught our children. And so at the present time we have a large number of young people who have been taught peace and goodwill and love in the home, and now they don't want to go to Vietnam. In other words, their brain wasn't set up for war; their brain was set up for peace by you people who are here - the mothers and fathers. You always told them they shouldn't fight - they shouldn't go around and pick a fight with anybody. Their brains were conditioned that way, you see. I don't have that much trouble; I was reared with (eight) others and war was a way of life! In other words, my brain was conditioned a little differently. So, my brain fits a little better into the old pattern of war which is still continuing. But I'll tell you, my daughter's brain doesn't fit as well into some of the old ways of the cultural patterns as my brain does.

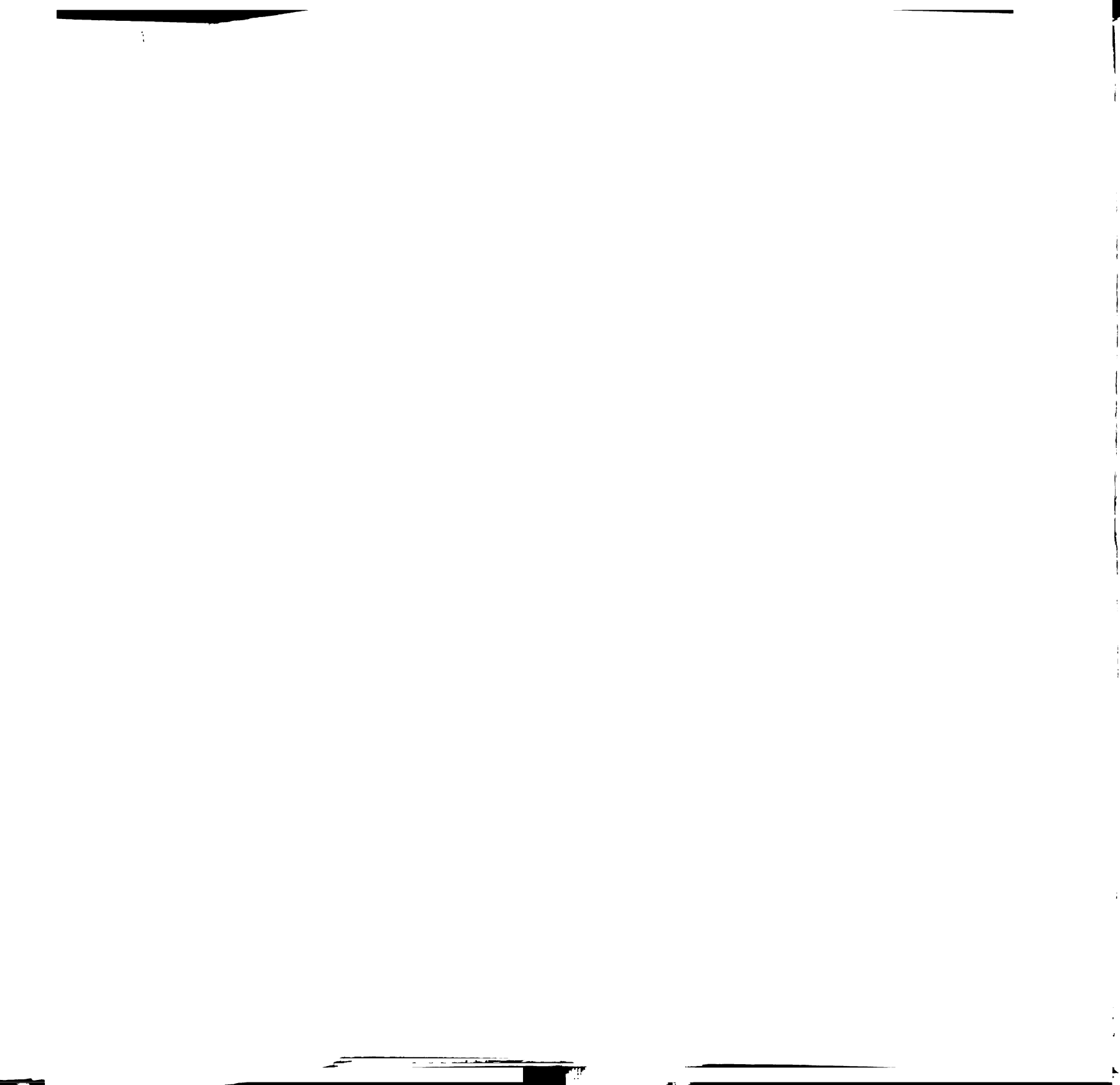
Why, then, should you be so surprised that we have a large number of young people who say, "Look, we're going to make this world different"? Their brains have been built different by those of us who are their parents, and rightly so. But now we're going to have to get the culture to catch up to match those brains. Should we be so surprised that Johnny doesn't want to go to war when you've taught him from infancy that sweetness and light and flowers were so beautiful? Now they pick up a flower and they love it, and you say, "Isn't it awful!" But that's because you're up against the conditioning of your brain!

This is interesting, isn't it? And with that I think I'd better stop while the going is good!

All right, quickly: Venture awareness, venture worth, venture self-fulfillment; venture constant new neural ego extension mental patterns. You do that, you'll never be the same again.

Thank you!

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2. _____, in his office, March 18, 1968.
3. _____, in his home, 1740 Cielito Drive, Glendale, California, April 18, 1969.
4. _____, in his office, May 6, 1969.
5. _____, in his office, December 29, 1969.
6. Bietz, Mrs. Arthur L. (Violet), in her home, 1740 Cielito Drive, Glendale, California, May 5, 1969.
7. Bietz, Reinhold R., brother of Dr. Bietz; in his office, 1500 E. Chevy Chase Dr., Glendale, California, May 6, 1969.
8. Binkley, Jack, Director of Adult Education, Redlands School District; in his office at Redlands High School, Redlands, California, April 21, 1969.
9. Blackmer, Lawrence and Constance (Bietz), son-in-law and daughter of Dr. Bietz; in the offices of the Glendale Adventist Church, April 29, 1969.
10. Blakeley, Tom, Director of Adult Education, Orange Coast College; in his office at the college, Costa Mesa, California, April 17, 1969.
11. Bordsen, Don, Director, Anaheim Adult School; in his office in Anaheim High School, Anaheim, California, April 22, 1969.
12. Brown, Jessie, formerly director of the adult education program of Pacific Telephone and Telegraph Company, now retired; at Orthopedic Hospital, 2400 South Flower, Los Angeles, California, May 5, 1969.
13. Dahl, Rockne W., associate pastor of the Glendale Adventist Church; in his office at the church, May 1, 1969.

14. Estes, Jean F., Assistant Administrator of Tri-Community Adult Education; in his office at the Public School Administration Building, Puente near Citrus, Covina, California, April 24, 1969.
15. Gorham, Gertrude Purple, owner of the Gertrude Purple Gorham Artists' Manager Agency; in her office at 1601 North Gower, Hollywood, California, April 28, 1969.
16. Hall, Charles R.; Haynes, Donald F.; and Hoover, Kenneth G.; associate pastors of the Glendale Adventist Church; joint interview in the offices of the church, March 4, 1968.
17. Hall, Charles R., associate pastor of the Glendale Adventist Church; in his office at the church, May 1, 1969.
18. Hoover, Kenneth G., associate pastor of the Glendale Adventist Church; in his office at the church, May 1, 1969.
19. Krueger, Mrs. Ben (Frieda Bietz), sister of Dr. Bietz; at her home, 3405 South 48th St., Lincoln, Nebraska, April 1, 1969.
20. LaGorge, Mrs. Byron (Janet), businesswoman and community leader, who has sponsored Dr. Bietz's speaking and attended his lecture series and sermons for many years; at Methodist Hospital, Arcadia, California, April 24, 1969.
21. Nysten, John, Director of Adult Education, Alhambra School District; in his office at Alhambra High School, 101 South Second St., Alhambra, California, April 28, 1969.
22. Proctor, Mr. and Mrs. Burt, clients of Dr. Bietz who have attended his lectures for many years; in their home at 402 Goldenrod Ave., Corona del Mar, California, April 17, 1969.
23. Provonsa, Dr. Jack W., Associate Professor of Religion, Loma Linda University; in his office in Griggs Hall, Loma Linda University, Loma Linda, California, May 7, 1969.
24. Reed, John, formerly Director of Adult Education, Fullerton School District, Fullerton, California, now retired; in his office at 1905 East 17th St., Santa Ana, California, April 29, 1969.
25. Rifkin, Samuel, businessman and community leader, who has sponsored Dr. Bietz's speaking and has known him as a fellow Kiwanian for many years; in his furrier's shop at 454 West Stocker, Glendale, California, April 28, 1969.
26. Simpson, Arthur, Principal of Adult Education at Bellflower; in his office at 15301 McNab Ave., Bellflower, California, May 2, 1969.
27. Thorne, Milton, Dean of the Evening College at Mt. San Antonio State, formerly Chairman of Adult Education at West Covina; in his office at the college, Walnut, California, April 30, 1969.

28. Walcker, Mrs. Jake J. (Ottilia Bietz), sister of Dr. Bietz; in her home, 5392 Sierra Vista Dr., Riverside, California, May 4, 1969.
29. Warren, Sam, Director of Adult Education in the Whittier School District; in his office at 610 West Philadelphia, Whittier, California, April 25, 1969.

Letter

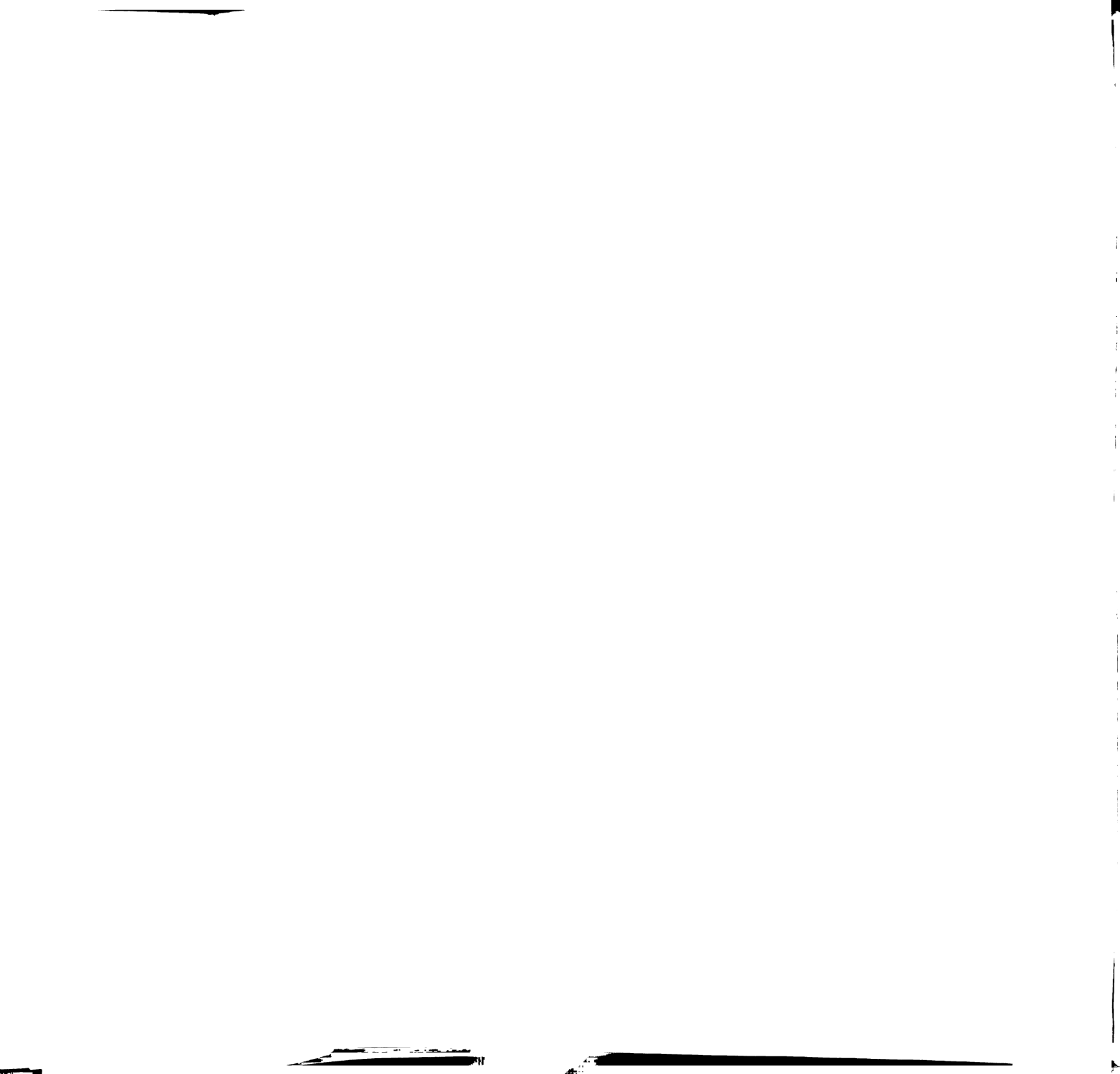
1. Bietz, Albert D., brother of Dr. Bietz; letter written for him by Miss Avis Chaffee in his home, 3930 Sheridan, Lincoln, Nebraska, May 16, 1968. (Mr. Bietz was seriously ill at the time, and passed away a few weeks later.)

Lectures

(The following tape-recorded lectures of Arthur Bietz are in the writer's personal library. Those marked with an asterisk comprise the fourteen lectures which were transcribed and were used as the basis of this study. The others furnished background material. They are referred to by number in the footnotes. The locations marked "live" indicate lectures attended and personally recorded by the writer; the remaining lectures were copied from tapes furnished by others.

<u>NO.</u>	<u>TITLE</u>	<u>LOCATION</u>	<u>DATE</u>
1. *	"Are You Having A Ball?"	Whittier	October 3, 1966
2.	"Are You In Hiding?"	Corona (Live)	February 26, 1968
3.	"Becoming Aware"	Whittier	May 23, 1966
4.	"Better Look Where You're Going"	Whittier	September 26, 1966
5.	"Can We Overcome Heredity?"	Whittier	May 16, 1966
6.	"Diagnosing Yourself"	Whittier	May 17, 1965
7.	"Do You Deserve It?"	Whittier	May 22, 1967
8.	"Don't Brainwash Yourself"	Whittier	May 9, 1966
9.	"Enjoying Poor Health"	Whittier	May 29, 1967
10.	"Four Ventures of Your Self"	Corona (Live)	February 19, 1968
11. *	"Four Ventures of Your Self"	Whittier	September 25, 1967
12.	"Gaining Significance"	Anaheim	April 30, 1968

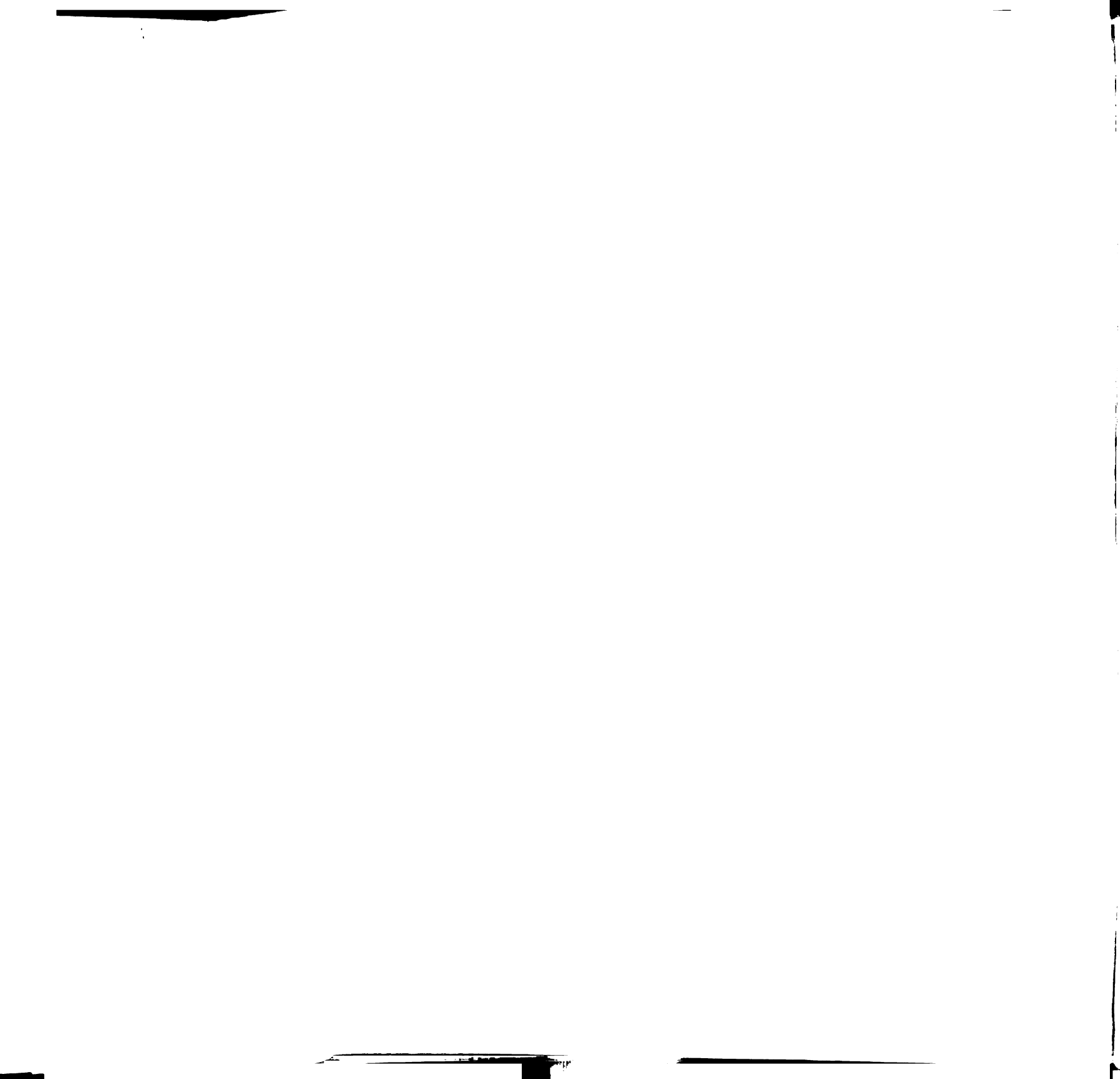
<u>NO.</u>	<u>TITLE</u>	<u>LOCATION</u>	<u>DATE</u>
13.	"Good Motivation"	Corona (Live)	February 12, 1968
14.	"Handling Feelings of Desperation"	Whittier	September 18, 1967
15. *	"Happiness and Learning"	Whittier	September 20, 1965
16.	"How to Achieve the Happiness Habit"	Whittier	May 11, 1959
17.	"How to Fulfill Yourself"	Whittier	May 5, 1968
18.	"How to Improve Your Memory"	Whittier	May 25, 1959
19.	"How to Handle Your Hostilities"	Whittier	June 5, 1967
20. *	"How to Manage Loneliness"	Anaheim (Live)	April 21, 1969
21.	"How to Manage Loneliness"	West Covina (Live)	April 22, 1969
22.	"How to Talk to Yourself"	Whittier	May 24, 1965
23. *	"Human Potentialities"	Bellflower (Live)	May 6, 1969
24.	"Individual Differences"	Alhambra (Live)	April 23, 1969
25. *	"Is There a Sex Revolution?"	Anaheim (Live)	April 28, 1969
26. *	"Learning About the Human Brain"	Whittier	May 20, 1968
27.	"Learning to Make Decisions"	Whittier	May 18, 1959
28.	"Let's Face Reality"	Whittier	May 13, 1968
29.	"Let's Test Your Mental Health"	Corona (Live)	February 5, 1968
30. *	"Let's Test Your Mental Health"	Whittier	May 27, 1968
31. *	"Living by Fragments"	Whittier	October 28, 1968
32.	"Look In On Yourself"	Whittier	September 19, 1966
33.	"Lost in the Herd"	Whittier	May 3, 1965
34.	"Making a Fresh Start"	Whittier	May 2, 1966



<u>NO.</u>	<u>TITLE</u>	<u>LOCATION</u>	<u>DATE</u>
35.	"Overcoming Resistance to Change"	Whittier	May 4, 1959
36.	"Psycho-Neuro-Biochemical Education"	Alhambra (Live)	April 17, 1969
37. *	"Psychology and Morality"	Whittier	November 12, 1968
38. *	"Releasing Energy"	Whittier	May 10, 1965
39.	"Rules For Successful Living"	Whittier	October 4, 1965
40.	"Seeing Things as They Are"	Whittier	October 21, 1968
41. *	"Six Rules for a Happy Family Life"	Whittier	May 8, 1967
42.	"Tomorrow is a Good Day"	Whittier	October 9, 1967
43. *	"Unlearning Misery"	Whittier	April 25, 1966
44. *	"Using Your Mind"	Whittier	September 27, 1965
45.	"What's Your Game?"	Whittier	September 13, 1965
46.	"Why Are You Angry?"	Whittier (Live)	May 5, 1969
47.	"Your Three Best Friends"	Whittier	May 15, 1967

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48.	"Do You Really Want to Be Cured?"	Downey	March 24, 1960
49.	"How to Become Truly Educated"	Downey	February 18, 1960
50.	"How to Think Creatively"	Downey	February 25, 1960
51.	"The Future is Up to You"	Downey	March 17, 1960
52.	"Three Words That Will Change People"	Downey	February 11, 1960



Sermons

(The following tape-recordings of sermons are in the writer's personal library. Most of them are professional copies of recordings made at the Glendale Adventist Church. The writer was present when several of these sermons were delivered. All were given in the church except the first, which was video-taped earlier for release on the television program, "My Favorite Sermon," Station KNBC, Channel 4, on the date indicated. The writer was present at the video-taping. An asterisk indicates the twenty sermons which were transcribed and used as the basis of this study; the others furnished background material. The sermons are referred to by number in the footnotes.)

<u>NO.</u>	<u>TITLE</u>	<u>DATE</u>
1. *	"Achieving Human Potential"	June 1, 1969
2. *	"An Organismic Universe" (First Commandment)	March 8, 1969
3.	"Can Satan Control Man?"	December 9, 1966
4. *	"Do Your Own Thing" (Tenth Commandment)	May 24, 1969
5.	"Don't Blame Me!"	January 29, 1966
6. *	"Don't Sell Yourself Short" (Fifth Commandment)	April 12, 1969
7. *	"Don't Splinter" (Second Commandment)	March 15, 1969
8. *	"I Have a Secret"	February 3, 1968
9. *	"It's All Mine!" (Eighth Commandment)	May 3, 1969
10.	"Judge By Praise"	July 23, 1966
11. *	"Legalistic Fallacy" (Third Commandment)	March 22, 1969
12. *	"Life as Process"	February 22, 1969
13. *	"Loneliness"	March 24, 1968
14. *	"Love and Sex" (Seventh Commandment)	April 26, 1969
15.	"No Harm Intended"	February 17, 1968
16.	"Overflowing Life"	March 1, 1969
17. *	"Pictures of Jesus"	April 8, 1968
18.	"Prayer and Poultice"	February 24, 1968
19. *	"Pueblo Morality"	January 4, 1969

Sermons (Continued)

<u>NO.</u>	<u>TITLE</u>	<u>DATE</u>
20.	"Recovery of Courage"	March 9, 1968
21. *	"Redemption or Reformation"	January 13, 1968
22. *	"Should Christians Break Bad Laws?"	August 6, 1966
23. *	"Space-Age Religion"	April 20, 1968
24.	"Stings in Their Tails"	December 2, 1967
25. *	"Synchronized in Time" (Fourth Commandment)	March 29, 1969
26. *	"Tell It Like It Is" (Ninth Commandment)	May 17, 1969
27.	"The Cain Within Us"	October 14, 1967
28. *	"The Heart of Morality" (Sixth Commandment)	April 19, 1969
29.	"They Say"	December 16, 1967
30.	"Wet Fleece Religion"	May 6, 1966
31. *	"What Difference Does It Make?"	April 27, 1968
32.	"What Is A Disciple of Christ?"	March 16, 1968

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