

# Healthcare and the Common Good

One of the hot topics in the presidential election campaign is healthcare and healthcare reform, but is there a Christian perspective on healthcare? If so, what is it? I had the privilege of attending the annual bioethics conference hosted by the [Center for Bioethics and Human Dignity](#) and Trinity International University this past July. Guided by this year's theme, "Healthcare and the Common Good," some of the health profession's leading practitioners discussed issues of healthcare and the health profession from a Christian perspective.

## What Is "The Common Good"?

Dr. Edmund Pellegrino, chairman of the President's Council on Bioethics, began the conference by distinguishing between first-order healthcare questions and second-order healthcare questions. First-order questions in this case involve the moral or ethical implications of healthcare. These questions include: What do we do with the poor and ill? What are our moral obligations to them? By what criteria do we judge healthcare programs? And, is the healthcare system providing for basic human needs? Second-order questions, often covered by the media, include economic issues, systems, and politics. Usually, this level of inquiry seeks to answer questions like "How is healthcare to be structured?"

Dr. Pellegrino used Aristotelian philosophy to discuss the idea of common good. He describes common good as everyone being enabled to fully achieve their own perfection as men. Essentially, everyone is valuable because he is a human being, and part of giving them value is to provide for them relief from suffering and the opportunity to flourish, whether they merit it or not. Dr. Pellegrino asserts that this is similar

to the biblical idea of being not only your brother's keeper, and your enemy's keeper, but also ministering physically to those who are irresponsible. As Christians we have an obligation to care for the weak and the infirmed, and we, furthermore, cannot make value judgments on the worth of someone's life because of their personal behavior.

## Human Dignity

Underlying any area of bioethics based on a Christian worldview is the concept of man as a special part of creation made in God's image.[{1}](#) This means that our views on healthcare should reflect the inherent dignity of the individual. Dr. Pellegrino discussed this essential element that part of common good is valuing man because he is man, and I would add that it is expressly because he is made in the image of God.

Many of the sessions at the conference, whether they were on doctor/patient relationships or public policy, centered on this point that man is made in the image of God and that individuals should be valued as unique and important. This presupposes a theistic worldview.

During my paper session at this conference, I emphasized the importance of a worldview approach for laying the foundation of how to evaluate specific bioethical issues. This is also essential in evaluating healthcare policies and our moral obligation to the weak and infirmed. How does one's worldview affect their various views on healthcare?

As Nancy Pearcey points out in *Total Truth*,[{2}](#) every worldview answers three basic questions: Where did we come from? What happened to us (why is there evil)? And, how can things be made right? As Christian theists we would answer these questions with "Creation-Fall-Redemption." Naturalists, on the other hand, would answer with the triad "Darwinism–Evil is an illusion–Survival of the fittest." A naturalist's creation

story is that of Darwinism.[{3}](#) Therefore, man is nothing more than a product of natural selection. He does not hold a unique position above other animals, and he was not specifically created with a purpose.

One's view on origins is fundamental to how man is regarded, and it determines which ethical system is used to determine right and wrong views on healthcare. The tension is between the theistic view that man has inherent dignity and worth, despite his capabilities or lack thereof, and the naturalistic view that man's worth is based on whether or not he is a burden on society as a whole.

One view places an absolute value on a person while the other places a relative value. This, in turn, determines whether or not we share a moral obligation to help the weak and infirmed.

## **But We Vote on Second-order Questions!**

While the ethical implications on healthcare are of primary importance, usually we are asked to evaluate healthcare based on second-order questions: How much does healthcare cost? Who should get subsidized? How are they subsidized? Should healthcare and health insurance be privatized? Which candidate's plan do I agree with?

Several of the speakers at this bioethics conference addressed specific plans by candidates and their opinions about them (For more information on second-order analyses, see the [Women of Faith Blog post](#) which summarizes Dean Clancy's discussion on McCain/Obama Healthcare plans. See also James Capretta's [discussion on policy analysis](#), PowerPoint® [presentation](#) from the conference and a related [article](#).) But the emphasis at the conference was not in endorsing one candidate over another as much as evaluating healthcare from the perspective of a Christian worldview. In other words, we first must answer the primary questions and then use that analysis to guide our views on the secondary questions in healthcare.

I came away from the conference with an understanding that there are several problems with the current healthcare system, from overuse of technology to doctor/patient relationships to how the government subsidy system works. However, these problems are really the fruits of a deeper problem having to do the worldview approach that medical health professionals, politicians, and we, as a culture, take on the issue of health and healthcare. Healthcare is becoming more and more a consumer business or a commodity, and less and less a moral obligation to help those that are weak and infirmed (or a moral obligation to help prevent people from becoming weak and infirmed).

There is no one solution; thus, no one candidate has *the* solution to all of our healthcare problems. And deciding between expanding government subsidies and privatization is not the root of the problem, so it is not the ultimate solution. As Dean Clancy, former member of the President's Council on Bioethics, pointed out in his session on "Solutions," society can achieve four levels of "happiness": 1) the ultimate good, 2) good beyond oneself, 3) personal achievement, and 4) immediate gratification.

As a culture we are stuck at levels 3 and 4 (personal achievement and gratification), and this means our priorities and decisions are stuck there. This is directly tied to our worldview. From a naturalistic vantage point, it would be logically inconsistent to move beyond levels 3 and 4. However, on a theistic worldview, 1 and 2 follow from the biblical perspective on priorities such as, "You shall love the Lord your God with all your heart and with all your soul and with all your mind...You shall love your neighbor as yourself." [\[4\]](#) God is the ultimate good, and then we are to love others by doing good beyond what benefits ourselves.

## What Can I Do?

We can serve a witness to our culture by modeling the biblical perspective on healthcare and human dignity. Maybe not necessarily on the voting ballot, but oftentimes this mindset is modeled on a very personal level by providing for the weak and infirmed in our churches and communities. Or by treating individuals with value, even if they are irresponsible with their health. Or through the way doctors and nurses treat their patients. These are all very tangible ways that people can see the love of Christ and may very well be one way to change some of the problems in our healthcare system from the grassroots level.

### Notes

1. "So God created man in his own image, in the image of God he created him; male and female he created them" Genesis 1:27 (ESV).
2. Pearcey, Nancy, *Total Truth: Liberating Christianity from Its Cultural Captivity*, Crossway Books, 2004, pgs. 45-46.
3. This is referring to Darwinism as a philosophy: The presupposition that there is no God, only nature.
4. Matt 22:37, 39 (ESV).

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## Giving Can Improve Your Health; Science Says So

Want happiness and fulfillment in life? Then practice giving, advises an influential medical professor.

It really is good to be good, claims Stephen Post, Ph.D.,

professor at Case Western Reserve University School of Medicine. Science says it is so.

Post and coauthor Jill Neimark present evidence in their recent book, *Why Good Things Happen to Good People*.<sup>[1]</sup> As head of an institute supported by philanthropist Sir John Templeton<sup>[2]</sup>, Post has funded over fifty studies [related to giving] at forty-four major universities. He's convinced that giving is essential for optimum physical and mental health in a fragmented society.

Post says research has produced remarkable findings: Giving protects overall health twice as much as aspirin protects against heart disease. If pharmaceutical companies could charge for giving, we might see ads for Give Back instead of Prozac, he speculates. One program, Rx: Volunteer, has some California HMO physicians giving volunteerism prescriptions to their Medicare patients.

## **All You Need is Love?**

Post and Neimark say around 500 scientific studies demonstrate that unselfish love can enhance health. For instance, Paul Wink, a Wellesley College psychologist, studied University of California Berkeley data that followed about two hundred people every decade since the 1920s. Giving during high school correlated with good mental and physical health across life spans. Givers experienced these benefits regardless of the warmth of their families, he found.

Other research says that giving correlates with lower teen depression and suicide risk and with lower depression among the elderly. Studies at Stanford and elsewhere found links between frequent volunteering and delaying death. Post says giving even trumps receiving when it comes to reducing mortality.

Give more; enjoy life and live longer? Maybe, as Jesus

famously said, “It is more blessed to give than to receive.”[\[3\]](#)

Illustrations abound of givings personal benefits. Millard Fuller, a millionaire, gave away much of his wealth at age thirty. He and his wife, Linda, sold their business and affiliated with Koinonia Farm, a Georgia Christian community. They built houses in Zaire and then founded Habitat for Humanity in 1976 to help needy people build affordable homes. Fuller’s goal was to eliminate poverty housing from the face of the earth. Get rid of shacks!

Today Habitat volunteers have constructed over 225,000 houses, helping over a million people in over 3,000 communities worldwide. Countless volunteers attest to the personal satisfaction their involvement brings.

## **From Playmate to Orphan Care**

Post and Neimark relate an intriguing tale of a former *Playboy* model who has devoted her life to helping poor kids in Haiti. Susan Scott Krabacher’s childhood helped her connect with the hurting children she now serves. Sexual abuse, her mother’s psychiatric breakdown, multiple foster homes, and her brother’s suicide took their emotional toll. In her late teens, she became a *Playboy* centerfold and moved into the Playboy mansion.

Ten years of playing mixed with depression. Eventually she reconnected with the faith of her youth. Observing Haiti’s poverty prompted her to learn more of the biblical take on life. The foundation she and her husband started runs three orphanages for 2,300 children. “I work long hours,” Krabacher notes, “put up with unbelievable sacrifice, bury too many children, and get no compensation but love, which is the greatest freedom you can know and the most important thing in the world.”

Post would agree. Do you desire happiness, love, safety, security, loyal friends, true connection, or a benevolent and hopeful world? He has one answer: Give. You'll be happier, healthier, and live longer. Love cures, wrote the esteemed psychiatrist Karl Menninger. It cures both the ones who give it and the ones who receive it.

## Notes

1. Stephen Post, Ph.D., and Jill Neimark, *Why Good Things Happen to Good People* (New York: Broadway Books, 2007), [www.whygoodthingshappen.com](http://www.whygoodthingshappen.com).
2. Institute for Research on Unlimited Love: [www.unlimitedloveinstitute.org](http://www.unlimitedloveinstitute.org).
3. [Acts 20:35](#) NASB.

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# Giving Can Be Good for You: Science Says So

## "All You Need is Love"

Do you want happiness and fulfillment in life? Then practice giving, advises an influential medical professor.

"It really is good to be good," claims Stephen Post, PhD., professor at Case Western Reserve University School of Medicine. "Science says it is so."[\[1\]](#)

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[Why Good Things Happen to Good People](#). The institute Post heads has funded “over fifty studies [related to giving] at forty-four major universities.”[{2}](#) He’s convinced that giving is essential for optimum physical and mental health in a fragmented society.

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Other research says that giving correlates with lower teen depression and suicide risk and with lower depression among the elderly. Studies at Stanford and elsewhere found links between frequent volunteering and delaying death. Post says giving even trumps receiving when it comes to reducing mortality.[{5}](#)

Give more; enjoy life and live longer? Maybe, as Jesus famously said, “It is more blessed to give than to receive” (Acts 20:35 NASB). Both Jewish and Christian biblical texts admonish us to “Love your neighbor as yourself” (Leviticus 19:18; Mt. 22:39 NIV). I don’t know about you, but I find it fascinating to explore these ways that contemporary science and social science often highlight the value of ancient biblical principles.

Post presents research to support the value of ten ways of

expressing giving love. Here we will examine four of them: compassion, humor, loyalty, and listening.

“Love cures,” wrote the esteemed psychiatrist Karl Menninger. It cures “both the ones who give it and the ones who receive it.”[\[6\]](#)

## Compassion's Benefits

Illustrations abound of giving's personal benefits.

Millard Fuller, a millionaire, gave away much of his wealth at age thirty. He and his wife, Linda, sold their business and affiliated with Koinonia Farm, a Georgia Christian community. They built houses in Zaire and then founded [Habitat for Humanity](#) in 1976 to help needy people build affordable homes. Fuller's goal was “to eliminate poverty housing from the face of the earth. Get rid of shacks!”[\[7\]](#)

Today, Habitat volunteers have constructed over two hundred twenty-five thousand houses, helping over a million people in over three thousand communities worldwide.[\[8\]](#) Countless volunteers attest to the personal satisfaction their involvement brings. And they're in over ninety countries. In Amman, Jordan, for example, I had lunch with the Habitat director there who involves compassionate volunteers in the Middle East.

As I reflect on his work, I'm reminded of another Middle Eastern leader who showed great compassion. One of His followers wrote, “When he [Jesus] saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd” (Matthew 9:36 NIV).

Stephen Post says “we're hardwired to open our hearts and to care—and in fact, compassion is important for the survival of the species.”[\[9\]](#) He cites preliminary psychological research in which “compassion significantly reduced depression and

stress.”[{10}](#)

In that light, consider the intriguing tale of a former *Playboy* model who has devoted her life to helping poor kids in Haiti. Susan Scott Krabacher’s childhood helped her connect with the hurting children she now serves. Sexual abuse, her mother’s psychiatric breakdown, multiple foster homes, and her brother’s suicide took their emotional toll. In her late teens, she became a *Playboy* centerfold and moved into the Playboy mansion.

Ten years of playing mixed with depression. Eventually she reconnected with the Christian faith of her youth. Observing Haiti’s poverty prompted her to learn more of the biblical take on life. The foundation she and her husband started runs three orphanages for twenty-three hundred children. “I work long hours,” Krabacher notes, “put up with unbelievable sacrifice, bury too many children, and get no compensation but love, which is the greatest freedom you can know and the most important thing in the world.”[{11}](#)

## Humor – Good Medicine

There are intriguing parallels between some modern social scientific findings and time-tested biblical life-lessons. One of these involves humor. An ancient proverb says, “A joyful heart is good medicine” (Prov. 17:22 NASB).

Humor heals. Think about how you felt the last time you roared with laughter. Maybe a funny movie, a family situation, or an uproarious joke session had you even crying and gasping for air. Your abdominal muscles and heartbeat went wild. One Stanford psychiatrist “found that a hundred laughs is the aerobic equivalent of ten minutes of rowing.”[{12}](#)

Stephen Post sees humor as a way to help others, “a very effective way of connecting, of lightening another’s life as well as our own.” Interviews with Holocaust survivors

conducted by a Tel Aviv University researcher found that many cited humor “as a way of surviving trauma.” Post notes that Ronald Reagan was a master of using humor to put other people [and perhaps himself] at ease. When President Reagan was shot and at risk of dying, he quipped to the emergency room doctors, “I hope you’re all Republicans.”[{13}](#)

Of course, bitter humor can hurt rather than heal. But positive humor can help people relate and communicate openness. Post cites psychologist Robert Provine who monitored and analyzed over twelve hundred “bouts” of laughter in public places. Provine says shared, contagious laughter can be “an important signal you send to someone that says, ‘This is play. I’m not going to attack or hurt you.’”[{14}](#)

Humor is also important for a successful marriage, according to University of Washington psychologist John Gottman. He found that coping with issues “through dialogue, laughter, and affection” was a good predictor of whether marriages would last.[{15}](#)

On a Detroit TV talk show, the host and I were discussing my book, *Secrets of Successful Humor*. He asked about humor and marriage. I told him, “The secret of our marriage is that we take time two evenings each week to go out to a lovely restaurant. A nice dinner, some candlelight, soft music, a slow walk home. She goes Tuesdays; I go Fridays.”

It hit a nerve. The host roared, long and loud. Contagious laughter spread throughout the studio audience. We all enjoyed some communal fun that helped open us up to each other.

## Loyalty Bonds

A famous biblical proverb notes, “A friend is always loyal, and a brother is born to help in time of need” (Prov. 17:17 NLT). Post believes that “Loyalty is love that lasts. . . . The commitment inherent in loyalty defuses our deepest

existential anxiety.” He continues: “Broken covenants are hard to restore and never quite attain their state of original trust. It’s not easy to find loyalty in our society.”[\[16\]](#)

Marriage and friendship, of course, can be significant expressions of loyalty. University of Chicago demographer Linda Waite and Maggie Gallagher co-authored the book *The Case for Marriage: Why Married People Are Happier, Healthier, and Better Off Financially*. Analyzing data from over six thousand families, Waite discovered strong correlations between marriage and longevity. Gallagher says their research demonstrated that, compared to similar singles, married folks “are physically healthier, live longer . . . experience less anxiety, depression, hostility, and loneliness, and are more likely to tell you that they’re happy with life in general. They have more sex than single people of the same age.” Of course there’s a caveat, Post notes. High-conflict marriages bring stress and can lower immune function.[\[17\]](#)

Friendships count, too. University of North Carolina sociologist Rebecca Adams’ frequent childhood moves had her attending thirteen schools by the time she entered college. She feels she learned how to *make* new friends but wasn’t as good at *maintaining* them. These experiences helped motivate her to study friendship. She’s discovered strong links between quality of relationships and mental well-being. Adams notes, “It’s been shown over and over again that friendship is more important to psychological well-being than family relations are. . . . Friendships are voluntary. So we’ll choose friendships that support our psychological well-being.”[\[18\]](#)

Men can learn a lot from women about friendship. Male and female friendship styles often differ, Adams says: “Men define their friendships in terms of shared activities, and women define them in terms of conversation. For men, a friend is their fishing, golfing, or bowling buddy. For women, a friend is someone they can confide in.” Of course there are exceptions, but Post notes that emotional intimacy is what

nourishes friendships most.[{19}](#)

Giving love through compassion, humor, and loyalty all contribute to our well-being. But, is anybody listening?

## **“I’m Listening”**

The television comedy *Frasier* was one of the most popular TV series in U.S. history. It’s been called “a thinking person’s comedy.” Reruns are ubiquitous, about six episodes daily in our area. Frasier Crane, the protagonist, is a caring, sensitive, cultured—but insecure and sometimes pompous—Seattle radio psychiatrist who always greets his callers with, “I’m listening.” Yet sometimes he becomes so wrapped up in himself that he tunes others out. He’s not alone. In one amusing scene, Frasier’s ex wife, Lilith (also a psychiatrist), tries to converse with Frasier’s brother, Niles (yet another psychiatrist), about an especially weighty matter. Niles, focused on a video game, doesn’t pay her sufficient attention, prompting Lilith to exclaim, “Is there a *chair* here I could talk to?”

I confess that in our home, my wife Meg sometimes has to use Lilith’s line to get my attention. (Mind you, I don’t confess that it’s as often as *she* might *claim*!) But listening is a powerful form of affirmation and an important tool in understanding and communication. Solomon, a wise Jewish king, wrote, “What a shame, what folly, to give advice before listening to the facts!” (Proverbs 18:13 NLT)

Stephen Post writes, “When we truly absorb another’s story, we are saying, ‘You count. Your life and feelings and thoughts matter to me. And I want to know who you really are.’” He claims that listening can help both the listener and the one listened to. New studies indicate: “Listening activates the part of our brains hardwired for empathy. . . . When we listen to others in pain, their stress response quiets down and their

body has a better chance to heal.”{20}

Post says that without a good listener, we can feel terribly alone, “like the psalmist in the Bible who cries out, ‘No man cared for my soul.’” He continues, “This has led some scholars to call the God of the Psalms a God of listening. Our need for a listener is an inherent aspect of all prayer.”{21}

So, giving love is good for you. Science says so. Compassion, humor, loyalty, and listening are important ways you can express giving love. Is it as intriguing to you as it is to me that contemporary science and social science are often in harmony with age-old biblical counsel? Makes me think I should read the Bible more often.

## Notes

1. Stephen Post, PhD, and Jill Neimark, *Why Good Things Happen to Good People* (New York: Broadway Books, 2007), 15.
2. Ibid., 1.
3. Ibid., 7.
4. Ibid, 7-8, 48-51.
5. Ibid., 8-10, 68-69.
6. Ibid., 2.
7. Ibid., 25, 275.
8. [www.habitat.org](http://www.habitat.org)
9. Post and Neimark, *Why Good Things Happen*, 179-180.
10. Ibid., 184.
11. Ibid., 177-8; see also Susan Krabacher (as told to Kristi Watts), “Diary of a Playboy Centerfold,” *The 700 Club*, [www.cbn.com/700club/features/amazing/Susan\\_Krabacher061506.aspx](http://www.cbn.com/700club/features/amazing/Susan_Krabacher061506.aspx); accessed January 24, 2008.
12. Post and Neimark, *Why Good Things Happen*, 132.
13. Ibid., 133-135.
14. Ibid., 139-140.
15. Ibid., 141-142.
16. Ibid., 199-200.
17. Ibid., 203-205.

18. Ibid., 216-217.
19. Ibid., 221.
20. Ibid., 231-232.
21. Ibid., 234.

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# Starting Over: Facing the Future after Significant Loss

February 13th fell on a Tuesday that year, but it seemed like my unlucky day.

My wife of twenty years was divorcing me; it would be final in two days. February 1, my employer had shown me the door—on the twenty-fifth anniversary of my employment. Now, on February 13, I was in my physician's office getting test results. Unaware of my difficulties, he asked, "Have you been under stress recently?" Perhaps he was assessing my emotional state to help him gently ease into the difficult subject he was about to address.

He said I might have cancer.

That evening, a longtime friend called to encourage me. As we spoke, I felt the weight of my world crashing in. Would the haunting pain of spousal rejection ever end? Where would I work? What of my life's mission? Would life itself last much longer? I wept into the phone as I struggled to make sense of the swirling vortex of uncertainty.

Relationships, work and health absorb our time, energy, memories and hopes. Ever had a fulfilling relationship turn to ashes? Maybe you've excelled at work; then a new or



insensitive boss decides your services are no longer wanted or affordable. Or perhaps your health falters. Your parent or best friend dies suddenly of a heart attack or perishes in an auto wreck.

What do you feel? Shock? Grief? Anger? Desires for revenge or justice? Discouragement and depression? How do you cope with the loss, and how can you start over again?

Over dinner, a new friend told me he had lost both his parents in recent years. "How did you cope?" I inquired. He related painful details of their alcohol-related deaths. I listened intently and tried to express sympathy. "But how did you deal with their deaths?" I asked, curious to know how he had handled his feelings. "I guess I haven't," he replied. Painful emotions from deep loss can be difficult to process. Some seek solace by suppressing them.

My wife lost her father, then her mother, during a five-year span in her late twenties and early thirties. Focusing on her mother's needs after her father's passing occupied much of her thought. After her mother's death, she felt quite somber. "People who always were there, whom you could always call on for advice, were no longer around," she recalls. "That was very sobering." Over time, the pain of grief diminished.

How can you adjust to significant loss and start over again? I certainly don't have all the answers. But may I suggest ideas that have worked for me and for others along life's sometimes challenging journey?

**Grieve the loss.** Don't ignore your pain. Take time to reflect on your loss, to cry, to ask questions of yourself, others or God. I remember deep, heaving sobs after my wife left me. I would not wish that pain on anyone, but I recommend experiencing grief rather than ignoring and stuffing it. This tends to diminish ulcers and delayed rage.

**A little help from your friends.** During divorce proceedings

and my rocky employment ending, good friends hung close. We ate meals together, watched football games, attended a concert and more. A trusted counselor helped me cope. A divorce recovery group at a nearby church showed me I was not the only one experiencing weird feelings. Don't try to handle enormous loss alone.

**Watch your vulnerabilities.** In our coed divorce recovery group, I appreciated learning how women as well as men processed their pain. It also was tempting to enter new relationships at a very risky time. Some members, not yet divorced, were dating. Some dated each other. Attractive, needy divorcés/divorcées can appear inviting. After each group session, I made a beeline to my car. "Guard your heart," advises an ancient proverb, "for it affects everything you do."[\[1\]](#)

**Look for a bright spot.** Not every cloud has a silver lining, but maybe yours does. After my divorce and termination, I returned to graduate school and saw my career enhanced. My cancer scare turned out to be kidney stones, no fun but not as serious. I met and—four years after the divorce—married a wonderful woman, Meg Korpi. We are very happy.

CNN star Larry King once was fired from the *Miami Herald*. "It was very difficult for me when they dropped me," he recalls. King says one can view firing as "a terrible tragedy" or a chance to seek new opportunities.[\[2\]](#)

**Cherish your memories.** Displaying treasured photos of a deceased loved one can help you adjust gradually to their loss. Recall fun times you had together, fulfilling experiences with coworkers or noteworthy projects accomplished. Be grateful. But don't become enmeshed in past memories, because the time will come to. . .

**Turn the page.** After appropriate grieving, there comes a time to move on. One widow lived alone for years in their large,

empty house with the curtains drawn. Her children finally convinced her to move but in many ways she seemed emotionally stuck for the next three decades until her death.

Significant steps for me were taking down and storing photos of my ex-wife. Embracing my subsequent job with enthusiasm made it fulfilling and productive. Consider how you'll emotionally process and respond to the common question, "Where do you work?" Perhaps you'll want to take a course, exercise and diet for health, or develop a hobby. Meet new people at volunteer projects, civic clubs, church, or vacations. Consider what you can learn from your loss. Often, suffering develops character, patience, confidence and opportunities to help others.

**Sink your spiritual roots deep.** I'm glad my coping resources included personal faith. Once quite skeptical, I discovered spiritual life during college. Students whose love and joy I admired explained that God loved me enough to send His Son, Jesus, to die to pay the penalty due for all my wrongdoing. Then He rose from the dead to give new life. I invited Him to enter my life, forgive me, and become my friend. I found inner peace, assurance of forgiveness, and strength to adapt to difficulties. Amidst life's curve balls, I've had a close Friend who promised never to leave.

One early believer said those who place their faith in Christ "become new persons. They are not the same anymore, for the old life is gone. A new life has begun!"[\[3\]](#) Jesus can help you start all over with life itself. He can help you forgive those who have wronged you.

As you grieve your loss, seek support in good friends, watch your vulnerabilities, and seek to turn the page. . . may I encourage you to meet the One who can help you make all things new? He'll never let you down.

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## Notes

1. Proverbs 4:23 NLT.
2. Harvey Mackay, *We Got Fired!...And It's the Best Thing That Ever Happened to Us* (New York: Ballantine Books, 2004), pp. 150-153 ff.
3. 2 Corinthians 5:17 NLT.

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# Forgiveness, Reconciliation, and You

## Forgiveness Can Be Good for Your Health

Have you ever been cheated or mistreated? Got any lingering grudges you're holding onto? Is there any "unclear air" between you and a family member, neighbor, or coworker regarding a dispute, a slight, an offense? Could those situations use some forgiveness?

More and more medical doctors and social scientists are extolling the benefits of forgiveness and reconciliation, benefits both to individuals and to society. This article examines some of these benefits and presents several inspiring case studies, stories of forgiveness in action.

Would you believe that forgiveness can be good for your health? Lingering anger, stress, or high blood pressure could indicate that you need to forgive someone (or to be forgiven

yourself). Many religions—including, of course, the Christian faith—have long held that forgiveness is an important component of a fruitful life. Now secular research supports its value.[\[1\]](#)

In the early 1980s, Kansas psychologist Dr. Glenn Mack Harnden searched in vain to find studies on forgiveness in the academic digest *Psychological Abstracts*. Today there exist an International Forgiveness Institute and a ten-million-dollar “Campaign for Forgiveness Research” (Jimmy Carter and Desmond Tutu have been among the ringleaders). The John Templeton Foundation awards grants in the field.

Harnden says forgiveness “releases the offender from prolonged anger, rage, and stress that have been linked to physiological problems, such as cardiovascular diseases, high blood pressure, hypertension, cancer, and other psychosomatic illnesses.”[\[2\]](#)

He’s big on this theme. When I ran into him in Washington, DC, a while back, he spoke enthusiastically about attending an international gathering in Jordan that saw forgiveness between traditional individual enemies like Northern Irish and Irish Republicans, Israelis and Palestinians.

George Washington University medical professor Christina Puchalski cites forgiveness benefits supported by research studies. Writing in *The Yale Journal for Humanities in Medicine*, she says, “The act of forgiveness can result in less anxiety and depression, better health outcomes, increased coping with stress, and increased closeness to God and others.” [\[3\]](#)

Daily life brings many sources of conflict: spouses, parents, children, employers, former employers, bullies, enemies. If offense leads to resentment and bitterness, then anger, explosion, and violence can result. If parties forgive each other, then healing, reconciliation, and restoration can

follow.

## Startling Contrition

Robert Enright is an educational psychology professor at the University of Wisconsin–Madison and president of the International Forgiveness Institute. He laments the fact that despite society's conflicts, "almost never do we hear public leaders declaring their belief that forgiveness can bring people together, heal their wounds, and alleviate the bitterness and resentment caused by wrongdoing." [\[4\]](#)

The year 2006 brought a startling example of contrition by Adriaan Vlok, former Law and Order Minister under South Africa's apartheid regime. During the 1980s, racial conflict there boiled.

In 1998, Adriaan Vlok confessed to South Africa's Truth and Reconciliation Commission that ten years earlier in 1988 he had engineered the bombing of the headquarters of the South African Council of Churches, a prominent opposition group. The bombing campaign also included movie theaters showing "Cry Freedom," an anti-apartheid film. [\[5\]](#) I had tickets to see "Cry Freedom" in Pretoria the night it opened, but the screening was cancelled. The next morning, a bomb was discovered in the theater I would have attended.

You can imagine my interest when BBC television told of Vlok's 2006 attempt to reconcile personally with Rev. Frank Chikane, former head of the South African Council of Churches, the group whose headquarters Vlok had bombed. Chikane, now director general of the South African president's office, reports that Vlok visited his office and gave him a Bible with these words inscribed: "I have sinned against the Lord and against you, please forgive me (John 13:15)." That biblical reference is Jesus' Last Supper admonition that his disciples follow his example and wash one another's feet.

Chikane tells what Vlok did next: "He picked up a glass of water, opened his bag, pulled out a bowl, put the water in the bowl, took out the towel, said 'you must allow me to do this' and washed my feet in my office." Chikane gratefully accepted the gesture.[{6}](#)

Vlok, a born-again Christian, later told BBC television it was time "to go to my neighbor, to the person that I've wronged." He says he and his compatriots should "climb down from the throne on which we have been sitting and say to people, 'Look, I'm sorry. I regarded myself as better than you are. I think it is time to get rid of my egoism . . . my sense of importance, my sense of superiority.'" [{7}](#)

Startling contrition, indeed.

## Strength to Forgive

Have you ever unexpectedly encountered someone who has wronged you? There you are, suddenly face-to-face with your nemesis. How do you feel? Frederic Luskin, director of the Stanford Forgiveness Project, says, "Our bodies react as if we're in real danger right now to a story of how someone hurt us seven years ago. . . . You're feeling anger, your heart rhythm changes . . . breathing gets shallow." [{8}](#)

Corrie ten Boom and her Dutch family hid Jews from the Nazis during World War II. For this she endured Ravensbruck, a concentration camp. Her inspiring story became a famous book and film, *The Hiding Place*.

In 1947 in a Munich church, she told a German audience that God forgives. "When we confess our sins," she explained, "God casts them into the deepest ocean, gone forever." [{9}](#) After her presentation, she recognized a man approaching her, a guard from Ravensbruck, before whom she had had to walk naked. Chilling memories flooded back.

"A fine message, *Fraulein!*" said the man. "How good it is to

know that, as you say, all our sins are at the bottom of the sea!" He extended his hand in greeting.

Corrie recalled, "I, who had spoken so glibly of forgiveness, fumbled in my pocketbook rather than take that hand. He would not remember me. . . . But I remembered him and the leather crop swinging from his belt. I was face to face with one of my captors, and my blood seemed to freeze."

The man continued: "You mentioned Ravensbruck in your talk. . . . I was a guard there. . . . But since that time . . . I have become a Christian. I know that God has forgiven me for the cruel things I did there, but I would like to hear it from your lips as well, *Fraulein*." He extended his hand again. "Will you forgive me?"

Corrie stood there, unable to forgive. As anger and vengeance raged inside her, she remembered Jesus' death for this man. How could she refuse? But she lacked the strength. She silently asked God to forgive her and help her forgive him. As she took his hand, she felt a "healing warmth" flooding her body. "I forgive you, brother!" she cried, "With all my heart."

"And so," Corrie later recalled, "I discovered that it is not on our forgiveness any more than on our goodness that the world's healing hinges, but on [God's]. When He tells us to love our enemies, He gives, along with the command, the love itself."

## **"My Father, the Town Alcoholic"**

When Stanford education and psychology professor Carl Thoresen and his colleagues began recruiting adult subjects for the Stanford Forgiveness Project, they had trouble signing up males. When they started using the terms "grudge" and "grudge management" in the recruiting, the men came. Thoresen thinks some men felt "forgiveness" was a feminine activity, but a



“grudge” was something they probably should deal with.[{10}](#)

Consider a guy who had a longstanding grudge involving a family member. And aren't family conflicts often causes of intense stress?

As a teenager on the family farm, Josh McDowell loved his mother but despised his father “more than anyone else in the world.”[{11}](#) His friends would joke about his dad being drunk. It tore him up inside. “I hated my father for the embarrassment and shame his alcoholism caused my family,” McDowell relates. “I also resented what it caused him to do to my mother. I'd go out in the barn and see my mother beaten so badly she couldn't get up, lying in the manure behind the cows.” Eventually his mother lost the will to live and died, Josh says, “of a broken heart.”

In college, Josh met some followers of Jesus whom he liked. Skeptical about Christianity's validity, he accepted their challenge to examine evidence regarding Jesus' claims and found it convincing.[{12}](#) He thanked Jesus for dying for him, admitted his flaws to God, and asked Christ to enter his life and take over. Soon he realized he no longer hated his father.

Josh says, “I had confessed to God my feelings for my dad, asked God to forgive me, and prayed that I could forgive. And it happened as quickly as I asked. No longer was my dad a drunk to be hated. Now I saw him as a man who had helped give me life. I called him and told him two things I had never told him before: ‘Dad, I've become a Christian and . . . I love you.’”

“But how . . . how can you love a father like me?” Josh's dad asked on another occasion. Josh explained how to place his faith in Christ and his father made that decision, too. About fourteen months later, his alcohol-ravaged body gave out and he died. But the changed life of the town alcoholic influenced scores of people to place their lives in God's hands. “My

dad's life was brand new those last 14 months," recalls Josh. "His relationship with me and with God were both reconciled. Jesus Christ is a peacemaker."

## Forgiveness, Reconciliation, and You

Secular research supports the value of forgiveness, a concept at the core of Christian faith. You might wonder, "How does all this relate to me personally?" May I offer some suggestions?

As a starting point, *become forgiven yourself*. The late and renowned ethicist Lewis Smedes wrote, "Forgiving comes naturally to the forgiven."<sup>{13}</sup> Josh McDowell says once he was forgiven by God, he could forgive his alcoholic father. If you've never known for sure that God is your friend, I encourage you to ask Him to forgive you. You might say something like this to Him right now:

*Jesus, I need you. Thanks for dying for my flaws and rising again. I ask you to forgive me and enter my life. Please help me to become good friends with you.*

If you asked Jesus to forgive you and enter your life, He did. Tell another believer about your decision. Contact this radio station or the Web site [Probe.org](http://Probe.org) and ask how you can grow in your faith.

If you've already come to faith in Christ, *keep short accounts with God*. One early follower of Jesus wrote, "If we confess our sins to [God], he is faithful and just to forgive us and to cleanse us from every wrong."<sup>{14}</sup> The proverbial country preacher said, "I 'fesses 'em as I does 'em."

*Ask God to give you the strength to forgive others and love them as He does*. Lewis Smedes mentions three components of forgiving others: "First, we surrender our right to get even. . . . Second, we rediscover the humanity of our wrongdoer . . .

. that the person who wronged us is a complex, weak, confused, fragile person, not all that different from us. . . . And third, we wish our wrongdoer well."

*Contact the person you've wronged—or who has wronged you—and seek to make peace if appropriate and possible.* The biblical prescription is that the offender and the offended should run into each other as each is en route to contact the other.<sup>{15}</sup> Of course, not everyone will want to reconcile, but you can try.

*Realize that forgiving may take time.* Shortly before his death, Oxford and Cambridge scholar C. S. Lewis wrote, "I think I have *at last* forgiven the cruel schoolmaster who so darkened my youth. I had done it many times before, but this time I think I have really done it."<sup>{16}</sup>

Forgiveness and reconciliation can be contagious. They can make an important difference in families, neighborhoods, workplaces, and nations. A good relationship takes two good forgivers.

Is there anyone with whom you need to reconcile?

## Notes

1. Gary Thomas, "The Forgiveness Factor," *Christianity Today*, January 10, 2000, 38-45.
2. Ibid., 38.
3. Christina M. Puchalski, M.D., "Forgiveness: Spiritual and Medical Implications," *The Yale Journal for Humanities in Medicine*, September 17, 2002; <http://tinyurl.com/yw45eo>; accessed January 27, 2007.
4. Thomas, loc. cit.
5. "Botha implicated in Church bombing," BBC News online, July 21, 1998; <http://news.bbc.co.uk/2/hi/africa/136504.stm>; accessed September 3, 2006.
6. "Feet washed in apartheid apology," BBC News online, 28 August 2006; <http://news.bbc.co.uk/2/hi/africa/5292302.stm>;

accessed September 3, 2006.

7. "Minister atones for race sins," BBC News video, 3 September 2006; <http://tinyurl.com/2ruu2l>; accessed October 4, 2006.

8. Joan O'C. Hamilton, "Peace Work," *Stanford Magazine*, May/June 2001, 78;  
<http://www.stanfordalumni.org/news/magazine/2001/mayjun/features/forgiveness.html>.

9. Corrie ten Boom, "Death Camp Revisited," *Worldwide Challenge*, July/August 1994, 35-36. Quotations from and details of this encounter as related in this section are from this source.

10. Hamilton, loc. cit., 77.

11. Josh McDowell, "Forgiving My Father," *Worldwide Challenge*, July/August 1994, 37-38. Quotations from and details of McDowell's story as related in this section are from this source.

12. To examine some of the evidence for Jesus, visit [www.WhoIsJesus-really.com](http://www.WhoIsJesus-really.com) and [www.probe.org](http://www.probe.org).

13. Lewis B. Smedes, "Keys to Forgiving," *Christianity Today*, December 3, 2001, 73;  
<http://www.christianitytoday.com/ct/2001/015/42.73.html>.

Quotations and concepts from Smedes cited in this section are from this source.

14. 1 John 1:9 NLT.

15. Matthew 5:23-24; 18:15-17.

16. Smedes, loc. cit.; emphasis in the quotation is without attribution.

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# Laugh a Little: It's Good For Your Health

Had a good laugh recently? Need one?

Stressful days can invite comic relief. Doctors realize that laughter can enhance physical and mental health. Now it seems even looking forward to laughter can be good for you.

WebMD reports that Lee Berk, MD, a University of California Irvine medical professor, and his associates have for years investigated how moods affect immune systems and illness. They've found laughter has a role in fighting viruses, bacteria, cancer and heart disease.

Stress can hamper your immune system; a good chuckle can help. Berk found earlier that watching a one-hour humorous video reduced stress hormone secretion and helped the immune system counter viruses and bacteria.

But there's more: Berk now says the mere anticipation of laughing can help. He studied ten men, measured their stress signs, and told them that in about three days they would see a humorous video. In each man, spirits lifted before viewing the video.

Two days before the viewing, depression was down 51 percent, confusion 36 percent, anger 19 percent, fatigue 15 percent and tension 9 percent. Right after the viewing, depression and anger were both down 98 percent, fatigue 87 percent, confusion 75 percent and tension 61 percent.

Berk feels anticipating humor brightens life and affects health. He calls this influence the "biology of hope." Berk says, "Positive anticipation of humor starts the ball rolling in a sense, in which moods begin to change in ways that help the body fight illness. We believe this shows that even

anticipation can be used to help patients recover from a wide range of disorders.”

Moral: Planning humor can benefit your health. Watch a funny movie, spend time with humorous people. Tell your boss, professor, clergy or club chairperson to liven up their speeches a bit if they want healthy employees, students, or members. Put laugh-breaks on your calendar, since anticipation is part of the therapy.

A Jewish proverb observes, “A cheerful heart is good medicine, but a crushed spirit dries up the bones.” Paul, a first-Century follower of Jesus, emphasized hope: “May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope. . .” Those biblical writers have some good advice now and then, practical stuff for everyday life.

The other day, a friend sent what he claimed were comments from federal employee performance evaluations. Maybe because I’ve encountered a groundswell of administrivia-creating bureaucrats recently, some of the remarks left me roaring. . .and feeling much better. With apologies to the many capable federal workers, know anyone like this?

“Since my last report, this employee has reached rock bottom and has started to dig.”

“I would not allow this employee to breed.”

“This young lady has delusions of adequacy.”

“He sets low personal standards and then consistently fails to achieve them.”

“Got a full 6-pack, but lacks the plastic thing to hold it all together.”

Those biblical writers would probably tell me to pray for those who hassle me, advice I should heed. But this laughter-

break lifted my spirits and got me going again.

So, laugh more. You'll like it. And say, have you heard the one about. . .?

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