

S.A. Choose Life Project Paper #1

CULTIVATING HOPE

by John P.

Reflections on Hope and Despair

Hope liberates. It frees us from the dark dismal periods that would dominate us in the face of discouragement. When a group of students in Germany were asked what they thought the most beautiful word in human speech was, they chose "hope."⁽¹⁾ It is no wonder. For those experiencing hardship and adversity, hope is often the bridge leading to the strength needed while resolving problems. Hope gives a sense of steadiness as we walk our pathways of life.

In defining Hope, we might call it the ability to see a happy future, or to have a sense that things will get better. The formal definitions do vary some. Webster speaks of Hope as "a desire accompanied by anticipation or expectation."⁽²⁾

One social science definition conceptualizes Hope as the ability to visualize goals.⁽³⁾

A simple view of the word might be the "fundamental belief that things in the end are going to be O.K."⁽⁴⁾

Associated with this might be the wish or trust that things are basically O.K. now.⁽⁵⁾

The literary champions of our civilization have considered the word Hope. For instance, Pliny the Elder (23-79 A.D.) said that "Hope is the pillar that holds up the world. It is the dream of the waking man." Cicero said that "While there is life there is hope." If you wish to see how other quotations of great men and women have described Hope, see Attachment #1 at the end of this paper.

There is a flip-side to the mood of Hope. Here, Despair devastates well-being and crushes our view of a good and happy life. In its worst form, Despair tells us repeatedly that there is no place for us in this world. Despair⁽⁶⁾ is the absence of hope. Everything that hope is, despair is the opposite.

Despair is the source-point of discussion in the Choose Life Project. That there are S.A. members who experience despair is the reason for this work. Because prolonged Despair leads to the disintegration of life, we seek its eventual defeat, and displacement by Hope and life-affirming feelings.

Hopeful and despairing thoughts are distinctive and different. Compare one of Hope: "When I look at the road ahead of me, I see mostly happiness." with one of Despair: "I

cannot adjust to the descent of my life--my future is misery." For a better idea what hopeful and despairing thoughts sound like see Attachment #2 at the end of this paper.

Hope and Despair have an important role in the area of self-destructive behavior. One researcher found that 75 percent of his suicidal population had a sense of hopelessness about their illness.⁽⁷⁾

The American Association of Suicidology states that "Feelings of hopelessness (e.g., 'there are no solutions to my problem') are found to be more predictive of suicide risk than diagnoses of depression per se."⁽⁸⁾

One psychiatrist, the Medical Director of a Community Mental Health agency, maintains that when dealing with a suicidal person, it is essential to make consistent expressions of hope to the person, until he or she is willing to seek emergency professional treatment (and such treatment almost always works).

So, the infusion of Hope is essential when we are dealing with despairing thoughts, or particularly, when confronting death-wish thinking. Despair will dismember our emotions if allowed to follow its course. Hope is part of the remedy as we move toward life-affirming beliefs and feelings.

In this paper we aim to learn methods for cultivating Hope. In fact, we wish eventually to build "ramparts of hope" that will protect us when despairing thoughts encroach on us again and again. Throughout this series of papers, we strive to become able to combat Despair, and ultimately defeat it. What would emerge then is our essential Self, whole--not fettered by despondency and able to affirm life.

Buying Time in Moments of Despair

Perhaps early in this paper on hope it would be wise to outline a set of techniques that would be helpful in those moments when despair seems to be winning the day. Of course, when confronted with despair in its worst extremes, it is necessary to contact one's psychiatrist or other emergency psychiatric professionals. But, below are fifteen techniques that could easily give one a buffer against despair and enable one to gain more time for hope to set in.

1. "Probabilities in Your Favor" Technique. The chances are very, very good that you will find an answer to your problem. The probabilities are in your favor. This is true even statistically. All other things being equal, the chances of any one particular person giving up and dying a self-inflicted death this year are over 10,000 to one--extremely low.⁽⁹⁾

Eventually we resolve our problems. Give yourself the time to find your solution.

2. "Due Process" Techniques. In the area of law, there is a time-tested method for arriving at the truth; it is called due-process. There is a due-process for feeling better also.

There is a method for becoming well--through the full range of professional treatments, self-help support, and other adjunct practices. Follow the tried and true methods--and you'll find yourself feeling better by way of the due-process.

3. "Postponing Drastic Measures" Technique. Realize that when you are depressed or when you are in a panic, that your judgment and ways of seeing things are clouded. Don't act on matters that affect you deeply when you are upset. Decide to postpone drastic measures for at least a month; usually the problems solve themselves by then. If the problem seems like a real tough one, seek out counsel from a wise professional person before you act on things. People live a long time--it's because they find answers to tough problems. So will you.

4. "Evening News" Technique. Sometimes we become particularly forlorn with our problems because we feel so alone; we feel that we are the only ones experiencing difficulties. Sometimes it helps to put our own pain into perspective. If we pick up the daily paper or watch the evening news we will see concrete instances of tragedy beyond the scope of ours. If we are living in the community, we can be aware that there are thousands and thousands of our fellow sufferers of mental illness who are this very night locked in psychiatric hospitals. We are not alone in our suffering. In some ways, we can be grateful that we are more fortunate than others. Perhaps, by bearing our pain more bravely we can give tribute to those people who are in greater difficulty.

5. "Quotations about Hope" Technique. Man has battled Despair down through the ages. That mankind and civilization still exists is some evidence that Hope has maintained the upper hand. Attachment 1 (toward the end of this paper) contains fifty quotations about hope made by great men and women throughout the centuries. See if these words on hope raise your spirits. For instance, the Roman poet Tibullus said in around 25 B.C. that "Hope ever urges on, and tells us that tomorrow will be better."

6. "Hope-inspiring Quotations" Technique. On a similar note, is the material in Attachment 3. These quotations aren't specifically about hope but are about various topics that would serve to inspire hope. For example here are quotes from two other ancient Roman poets. In about 20 B.C., Ovid said: "Have patience and endure; this unhappiness will one day be beneficial." In about 50 B.C., Virgil said: "Persevere and preserve yourself for better circumstances." Men and women have battled despair from our earliest beginnings, and we can learn some lessons about building hope from those who came before us.

7. "Tempest before the Calm" Technique. Circumstances don't stay awful forever--things eventually let up. This technique is one of those that is really a way of looking at things. We simply realize that distress doesn't last forever, and that relief is on the road ahead of us. We might say that there is a "Squall before the haven" or a "Maelstrom before the tranquility." While we recognize that suffering is not permanent, we might also acknowledge that we might grow in our resiliency and our ability to adjust to things.

8. "Distant Mountaintop" Technique. Here we imagine that at some future, distant "mountaintop" we will be proud of ourselves for sticking it out in this life, despite its uncommon trials for us. We'll feel good about ourselves because, although we did not get life in its full pretty package, we did our very best with what we had--and nobody can ever take that away from us.

9. "Personal Depth" Technique. Wisdom is often the product of learning from our experiences with problems. We can easily imagine how shallow a person would be if he or she never experienced difficulty; their observations about life would lack a certain depth. If we take a learning attitude about our experiences in pain, we will grow in wisdom and attain a sort of personal depth that only experience can teach.

10. Battery of Relaxation Techniques. For several decades now, science has been examining methods that help us relax, even during difficulties. The fifth paper of the Choose Life Project is all about these sorts of relaxation techniques and forms of meditation to attain inner peace. Herbert Benson, M.D., of Harvard University, has offered one simple relaxation technique summarized in four steps:

1. "Sit comfortably, with your eyes closed. Relax your muscles.
2. Breathe deeply--into your abdominal (stomach) area, not just into your chest. Place your hand on your abdomen, just below your rib cage. As you breathe in, you should feel your hand rise.
3. Silently repeat the word 'one' as you slowly exhale. Some people prefer to say a neutral phrase or words like 'peace' or 'serenity.'
4. If any other thoughts come into your mind, don't worry. Just return to your deep breathing."

By performing this exercise for 10 to 20 minutes once or twice a day, you'll immediately begin to feel calmer and better equipped to deal with the hassles of every day life."

In the fifth paper of the Choose Life Project, there will be a discussion of many more methods and techniques for gaining relaxation and inner peace.

11. Battery of Fortitude Affirmations. During trying times we need inner strength to help hold us together despite the pressure of our problems. As will be addressed later in the paper, some people find it helpful to have a hopeful personal motto that serves to anchor the person during adversity. Another method is for the person in difficulty to have a set of sentences that he can say to himself that give encouragement. For instance, if a person's plans fail, he might say to himself: "As old dreams die, new dreams emerge." During a particularly painful period, a person's affirmation might be: "In the long-run I will be okay." A longer set of sample affirmations will be given later in this paper and in Paper Four.

12. Battery of Fortitude Prayers. The previous techniques have all been secular in nature. However, for some people there are some forms of pain that are more effectively helped by a spiritual approach. The next four techniques are of this nature. In later papers of the Choose Life Project there will be a battery of prayers intended to give a person a sense of comfort, consolation, or encouragement. The simplest method for now is for a troubled person to say the familiar "Serenity Prayer" over and over again in his or her mind. It goes like this:

God, Grant me the Serenity

To accept the things I cannot change;

The courage to change the things I can;

And the wisdom to know the difference.

13. "Happiness Ain't the Biggest Deal" Technique. Sometimes we are so unhappy and can't imagine how we will ever be happy again. We are so forlorn at the state of being unhappy, especially when we look around us and see people who feel well. This forlorn experience might be reduced if we consider this idea: Happiness on earth isn't the biggest deal of all. This idea is key to many of the world's religions that focus on the afterlife as the prize to be treasured. During our period of unhappiness, we might get some consolation from sticking it out and grasping on to this idea. But, don't be surprised if at some point in the future you do find yourself smiling again. [See Endnote⁽¹⁰⁾]

14. "Raising your Eyes" Technique. There are always obstacles standing in the way of the things we think we need in order to be happy or to survive. These obstacles may dominate our lives and cause us much misery if we let them. This technique suggests that you "Raise your eyes above the obstacle." No obstacle need intervene in one's relationship with his or her Higher Power. Some religious systems acknowledge the existence of an afterlife, and one might raise his eyes to imagine himself being happy there, beyond all the frets and threats of this world. Thankfully, happiness or some form of consolation in this world usually does return to the person who is in pain.

15. "Pinned Down--Fundamental Option" Technique. Sometimes it seems that we are absolutely cornered or "pinned down" by our problems or by our psychiatric condition. It seems as though there is no way out. We can often gain a sense of consolation by asserting our allegiance to our Higher Power in these instances. We can know that our faith survives the blast furnaces of life this way. The author has felt pinned down by life dozens of times, and it seems comforting to me in my happier moments that my allegiance to God holds firm. And, of course, we usually do survive our sense of being cornered; and by some combination of acceptance, adjustment, and inner healing, the world becomes once again a place where we can experience love and beauty.

Affirmations of Hope

As mentioned earlier, affirmations are sentences that we say silently to ourselves to help us stay stable in tough situations in our travels through life. They can come in the form of Fortitude Affirmations to be used when utter despair is combined with a sense of urgency. Or on an average day, Simple Affirmations can be used to provide us with emotional protection against the everyday things that might upset our well-being.

Paper Four of the Choose Life Project is all about these kinds of affirmations or self-talk, a sort of personal language for feeling better. In this later paper we will help develop individualized systems of affirmations, or positive counter-statements to be used in negative situations. By this method it is intended to help members build "ramparts of hope" that will protect us from discouragement, insecure thoughts, or despondency.

--Three Basic Affirmations. Although most of our discussion on affirmations will come in the later paper mentioned above, below are three Basic Affirmations that may help numerous members feel more secure during hardship and adversity.

1. There is an answer out there for me, and I will eventually find it.
2. There is hope for me in the future, as scientific advances in the treatment of mental illness will help people like me do better and feel better.
3. There is meaning in all my life experiences, and something good will come out of my current pain.

Later in this paper we will add to the set of Fortitude Affirmations. Saying these and other affirmations to yourself may help you feel more secure.

Finding Balance in Talk Therapy or Other Methods

When dealing with problems involving despair it is wise to be in regular contact with one's mental health professional to talk about any factors that are arousing the despondency. Talk therapy methods such as Cognitive Therapy or Interpersonal Therapy might be a big help. The professional is also an excellent person to do "reality checks" with. And, naturally, a psychiatrist may wish to try new prescriptions of psychiatric medications for biological treatments of our problems.

There is another method we often overlook. Are we following the ideas in the S.A. program as well as we could? Perhaps it would be wise to read the Blue Booklet again to see if there is any wisdom there we have yet to apply. This could begin as simply as trying to follow our Six Steps as best as we could.

Another factor to be considered is a substance abuse problem--if we drink alcohol excessively or use street drugs. If so, perhaps it's time to join Alcoholics Anonymous or Narcotics Anonymous. These are tried and true methods and could be of great help to

some of us--especially given the estimate that 50 percent of those with serious mental illness also have substance abuse problems.

While considering these ideas, please don't count out the rest of the Choose Life Project as a means of help. At least seven more papers of the Choose Life Project are to be released in the future, and we're betting that their content will help us in being more hopeful and to gain more of a sense of inner peace, joy, and fortitude.

The Dynamics of Hope

As people live their lives and as the years pass, most develop a sense of security about them such that they don't despair about all the possible bad things that could happen. At the same time, they gain a sense of confidence that they'll be able to manage themselves through the difficulties of the future. This sort of confidence comes by way of experience. We become resilient as we resolve the challenges that are placed before us.

Hope flourishes when we can acknowledge in ourselves the ability to adjust to our circumstances. The old saying "Roll with the punches" is really a hopeful slogan, because it gives us a sense that we can survive the things that challenge our borders. By this way of looking at things, our hopes increase as we gain trust that we can endure difficulties, and that persevering through problems will ultimately serve to give us more character.

The eight-stage process given below attempts to show how hope can be garnered from perseverance throughout our problems. We expect that this pattern of activity would work for most people in most situations.

1. Recognizing the Inevitability of Problems and Challenges
2. Trials and Crucible Experiences
3. Hope Emanating from Inner Healing
4. Testing the Waters and Weathering the Storm
5. Realizing the Growth of Confidence
6. Reaching for Resiliency and the Ability to Adjust
7. Celebrating Inner Growth and Expanding Personal Depth
8. Feeling Hopeful about the Ability to Deal with Problems

These eight stages in the dynamics of hope are described below, as is a discussion of what to do in those instances where this process doesn't work so smoothly.

Stage 1. Recognizing the Inevitability of Problems and Challenges. Everyone has problems. No one is immune from difficulties. Even people who lead what seem to be "picture-book" lives have their pains. Consider this example. The world was charmed back in 1981 as the Royal wedding of Prince Charles and Lady Di was broadcast to the four corners of the globe. The carriage of gems and gold, the crown jewels, the lavish ceremony of enormous proportions, and all the other opulent characteristics of the wedding were almost like something out of a fairy tale--something that all of us who saw the coverage will remember. But, despite all of this grandeur, over the next 15 years the world watched the personal relationship of Charles and Diana deteriorate, and finally they both stated in public that they were really quite unhappy with each other. Divorce and tragedy followed. Those on mourning are now rebuilding their lives. And here is a point to be made. If we can view our problems as challenges to be met head-on, we seem to have more of a sense of empowerment in our attitude, and we don't give in so easily to a sense of defeat.

Stage 2. Trials and Crucible Experiences. Certainly, as stated above, we all have hardships and adversities. Life events do put us to the test. That is, difficulties seem to test the borders of our self-concept, our sense of character, and our resolves about living. Our problems can come in varying levels of intensity. For this reason, we've made a distinction here between the notion of a "trial point" and a "crucible experience." A trial point is a relatively minor problem, but one that could nevertheless be disruptive if not dealt with. An example of this might be a new, more demanding boss on the job. Here we can easily become upset as new and more difficult expectations are placed on us. Most people are able to adjust to these trying circumstances and are able to hold up.

A crucible⁽¹¹⁾ experience, on the other hand, is a form of hardship or adversity that seems to attack one's life boundaries in a more comprehensive manner. For example, the news recently reported how an entire Midwestern town was wiped out by the spring flood of an adjoining river. A person living in that city likely will have lost his home, job, and belongings. This is the sort of experience that would be a severe test to one's life; it would be like being put in a crucible. Most of the people reading this paper have had a crucible experience--called schizophrenia. We have had tormenting symptoms while losing jobs, housing, means of transportation, marriages or loved ones, friends, and sometimes losing food resources, medical care, and other components of a stable life. We have been in the crucible, and some of us still are. However, as we shall see later, great victories can come to those who have had the most severe difficulties. The crucible experience can ultimately give us the opportunity to triumph.

Stage 3. Hope Emanating from Inner Healing. Our initial glimmer of hope comes early on in this process. It comes when we have a deeply felt and abiding sense that in the end things will be O.K., that things will be better. This glimmer of hope spreads if we develop an inner strength or a quiet courage that will hold no matter what happens. In terms of a purely secular method of inner healing, we can feel comfort in knowing that people usually do adjust to the difficult things in life. This has even been proven by social scientists in their research on the adaptive capacities of men and women.⁽¹²⁾

The spiritual methods for Inner Healing will be presented later in a corollary paper to the Choose Life Project. And we will later discuss the kind of fortitude that will help us work for solutions to our problems and will give us consolation regardless of the outcomes.

Stage 4. Testing the Waters and Weathering the Storm. The big word here is TRY. We make an effort at getting a handle on the problem. We endeavor to blot out and ignore the harassing doubts about whether we will be successful in our search for a solution. We just TRY. By even making an effort we are defeating apathy at that moment. And something else is happening too. By trying and trying we are slowly learning the inner workings of our problem. As we keep making an effort at resolution we are beginning to know more about what our problem looks like, how it functions, and we probably will be able to name it. All of this because we decided to TRY. ⁽¹³⁾

Through this we often are able to survive the worst onslaughts of our problem and are thus able to "weather the storm."

Stage 5. Realizing the Growth of Confidence. As we keep trying, we soon gain mastery over many of the aspects of the problem. New skills may be learned. We discover that we know some things that we didn't know before the problem reached our door. We may become proficient at dealing with the problem, and we may even have knowledge to impart to someone else who faces the problem in his or her own life.

Stage 6. Reaching for Resiliency and the Ability to Adjust. Having survived this problem, we have added on to the range of our experiences and have proven once again that we are adept at "making it." We may have absorbed some damage along the way, but we did make it! We can feel a sense of security about our ability to adjust to things and how that adaptability improves our chances of making it again and again in the future.

Stage 7. Celebrating Inner Growth and Expanding Personal Depth. Since we outlasted the problem, there is something of more substance to us. We have gained the kind of wisdom that only experience can teach. And we have gained insight. We have developed more strength of character. Our inner qualities have been reinforced and we have more depth of being.

Stage 8. Feeling Hopeful about the Ability to Deal with Problems. We began this eight-stage process by the sour admission that problems are inevitable. But we can now admit that we've survived thousands and thousands of problems already--*and we're still here.* We can admit that we've learned many coping skills to be used in our favor and that we've handled scores of difficulties sufficiently well to survive. We become more hopeful and secure as we continually come to the conclusion: *"In the long-run things will be okay, and likely even better."*

Learning to Hope

How do we make hopefulness a habit? How do we internalize it? Mental health professionals in the area of cognitive therapy have been working on these questions for

years, and have identified ten or so "cognitive distortions" that disrupt hopefulness. One example of a cognitive distortion is "All or Nothing Thinking"--that if something is less than perfect, it is bad overall. A good description of cognitive therapy can be found in David Burns's book *Feeling Good*.⁽¹⁴⁾

Part of making something a habit, whether it is daily dish-washing or hopefulness, is a matter of practice. The daily practice of combating despair (using the 15 techniques mentioned earlier) or building fortitude (as discussed in the next section) will help. The ability to practice presupposes that one has a modicum of energy and that one is willing to try disciplining him or herself.

We would warn here against self-blame on the energy and discipline area when one is truly immobilized by symptoms of a brain disorder. Again, we would hold out the hope that some combination of scientific advances and prayer will alleviate the symptoms of our brain disorder that bog us down, and then permit us to practice hopefulness--which will make us much happier yet.

--Quad-scope Method. We can, by practice, combat despair and build fortitude. Perhaps another way of making a habit of hopefulness is learning to flood our minds with pleasant ideas, happy images, joyful memories, and things we look forward to doing in the future. While we flood our thinking with this refreshing stuff, we try to limit the percent of time we dwell on doomed visions of our future or morbid sadness about our past.

In fact, let's say that we will spend no more than 20 percent of our time dwelling on the darkness of the past and future. We'll call this our "Worry-limit Rule." (Discuss this method with your mental health professional to see if it is advisable for you to try this, or to use something other than 20 percent as the limit.) At the same time, let's divide our range of thinking into four time categories described below:

1. The Past--everything that happened before we woke up this morning, going back as far as we want.
2. Today--from the time we woke up this morning to the time we fall asleep tonight.
3. The Future--everything that could happen from the time we wake up tomorrow, going ahead as far as we want.
4. The Far Distant Future--our concept of an afterlife. For most people, this is viewed as their destination of ultimate happiness.⁽¹⁵⁾

Keeping in mind these above categories, we want to learn which to focus on or scope-in on in order to be happier and more hopeful. First, we'll want to apply our Worry-limit Rule and spend no more than 20 percent of our time fretting and fussing about The Past and The Future.⁽¹⁶⁾

For now, let's try to scope-in on Today for the rest of the 80 percent of our time. We need to be aware that there is plenty of goodness and beauty in the world Today to focus our attention on. Try to follow these points in focusing on Today and brightness:

* Recognize that Today brings you a combination of duties and joys. Take care of both to maintain balance.

* Try to gain more self-mastery over your life by transferring the 20 percent worry-time into actual constructive problem-solving periods that will ultimately help you.

* Start making a list of 25 things that you enjoy doing. After you have completed some of your duties, do some of these things that you enjoy. Plan to do some of these things in the future; practice looking forward to things (or having things to look forward to).

* Start making a list of 25 things that people have complimented you on over the last year or two. Keep these comments in mind instead of getting down on yourself.

* Bring to mind ten or so pleasant (or funny) memories from the past. Remember these instead of worrying.

* Think of ten or twenty people who have crossed your paths and have treated you with kindness over the past few years. Remember them when you're tempted to believe that the world is an awful place.

* When you find yourself breaking the Worry-limit Rule, trump⁽¹⁷⁾ the worry with a hopeful idea. Come up with a list of hopeful ideas that will over-rule the worry.

* When worries start creeping over the borders of your Worry-limit rule, do the best you can to do the things you are suppose to be doing. Be aware of your duties. Fulfilling duties is a lot healthier path than being drowned by worries.

Hope and Consolation

And what if we've tried everything, and we're still feeling down and our outlook is still gloomy? What if we have a setback and parts of our support system fall apart? Or if we are forced by circumstances into a more supervised living arrangement? What if our benefits are threatened?

We don't mean to minimize the pain in the above situations, or to suggest that we can approach the specter of these circumstances with ease. Yet, in these instances we may still feel *some* comfort in hopeful consolations. There may be a sense of solace or reassurance found deep in our higher yearnings. We may be consoled by considering three ideas: 1) There will be meaning to the suffering; 2) We can grow with our pain; and 3) for those with Faith⁽¹⁸⁾

--->Despite our current pain, our ultimate destination is happiness.

This whole idea of inner pain having benefits is discussed by famous self-help writer John Powell in his audio-tape, "Suffering: It Can Make You Bitter or Better." Powell claims that a period of unhappiness can be a great teacher--that some of our most important victories are painful or costly.

Powell speaks of the necessity of having a "previous mind-set" about suffering, a sort of philosophy of explanation for unhappiness already set in our heads. One example is that suffering can force us to consider "deeper truths about living"--for when we suffer we are forced to ask questions of ourselves that we never asked before. Feelings of inner pain can become a challenge to grow. The well-known Trappist monk Thomas Merton felt that long periods of deep unhappiness were always a prelude to an awakening or a "rebirth" in his life; that afterwards, the way he saw the world became more fresh and lucid than ever before.

Part of the answer to suffering, according to John Powell, is to "walk with it for a while to learn its lessons." He believes that a higher wisdom can be gained by those who become unhappy, whose circumstances ask them to "climb a great mountain." This of course is contingent on our attitude--that we decide not to become bitter in our unhappiness. Instead we become better and grow. (Of course, Powell is careful to warn us against coming to morbid conclusions: We shouldn't look for torture chambers for ourselves; in fact, we should enjoy and appreciate life. But when suffering does come our way, Powell believes that we can grow and gain wisdom from the experience, and avoid the additional misery of bitterness.)

S.A. group leader Larry Z. has said that "If life is a school, then mental illness is an advanced course in humanity." And probing deeper, he has said that "Mental illness is like a blast furnace that burns away our impurities to permit us ultimately to dazzle." In this portrayal of our dilemmas, we eventually triumph. Something can prevail throughout our inner pain: a goodness of heart that enables us to become far better persons. We can come to glow.

George F. has come to S.A. meetings and offers us another perspective from someone with mental illness. He says that even in the most humble and modest circumstances, our lives can be a masterpiece, and that our masterpiece can be appreciated by ourselves in "our most intimate depths," even if not visible to others. George states that there are times when inner doubts almost overwhelm a person, but this can be counteracted with a healthy love of self and neighbor. He believes that we can defy the pain by doing or contemplating something of a higher good. For example, beautiful acts of kindness towards those in need of kindness can restore in us our sense of mission. Or, we can defy the pain by enjoying beauty and grace to our heart's delight. George believes that by doing these things we contradict the pain at its source.

* * *

So many of us wish we could overcome fear. We wish that we could shut off that "scary video machine" in our heads that vividly displays scenarios of our painful demise. We would like to gain self-mastery, so that we could defuse our symptoms at will. Earlier we spoke of "trumping" our worries with Hope. Maybe this is worth practicing all the more to gain a sense of consolation. When troubled images of grave difficulty enter our minds, let's try trumping them with one of these three hopeful consolations:

- * There will be meaning to the suffering.⁽¹⁹⁾
- * We will grow with our pain.
- * Despite the pain, our ultimate destination is happiness.

Elements of Fortitude

The eight-stage model in the previous section seems to run beautifully, but as we all know, there are instances in our life when these stages don't work so smoothly. The nature of our difficulties may sometimes derail this eight-stage process, much to our dismay. We may feel insecure or begin to panic. Despair may creep back into our emotions.

We might call the instances described in the paragraph above as "lapse points," when we have lapses in our sense of hope, or when we lapse back into despair for a period. But it's important that we don't view these lapse points as permanent. Fortunately, most everyone is able to reassert hope back into their life after a lapse. In fact, the ability to recover from a lapse in hope can have something to do with our sense of fortitude.

Fortitude⁽²⁰⁾ is an element of inner strength⁽²¹⁾ that enables us to work at solving problems, and also to endure if the resolutions of those problems are not in our favor. Hence, fortitude has both an active and a passive side. In its active side, fortitude enables us to take firm action in favor of justice. On the passive side, it helps us endure ill feelings no matter what happens.

Fortitude is a very old word, going back to classical antiquity in the writings of Plato, Aristotle, and Cicero. It is one of the four cardinal virtues⁽²²⁾ --along with prudence, temperance, and justice. The word is found in Old Testament biblical translations, and many Christians believe that fortitude is one of the gifts of the Holy Spirit. This is all to say that the concept of fortitude has been important in Western traditions for a very long time.

Part of our interest in fortitude deals with the strength it gives us in supporting our sense of hope, and with how quickly we can reassert hope after having a lapse point into despair. Hence, learning how to build fortitude has a lot to do with cultivating hope and eventually defeating despair.

There is an important point to make here early on in the discussion of fortitude. A question might be raised: If fortitude is a virtue of character, is a mentally ill person in despair really showing a weakness of character when fortitude does not appear evident in his or her behavior? The answer is a resolute NO!

In fact, most people with severe mental illness experience affliction beyond the normal range of human suffering, and although they probably could not name it, they evidence heroic fortitude in just struggling to stay alive throughout the course of the illness. In our S.A. meetings, members regularly report how they lost control of their minds (usually in a state of torment) while their lives were falling apart around them. Anyone, even those with the highest character and standing, would break down under these symptoms and circumstances. Personal weakness and defects of character are not factors in this discussion.

The preponderance of scientific research maintains that the problem of mental illness is rooted in biological malfunctions in the brain. Using a word like fortitude simply enables members to name a virtue that they have already practiced well; then having named it, members can work on more ideas to build fortitude for the future when they might need additional inner strength to cope with problems, or even to solve them.

Building Fortitude

Fortitude can be acquired by way of habit. As mentioned, members reading this have already practiced heroic fortitude, perhaps without really knowing what the word meant. That we have survived severe mental illness is a testament to our inner strength. If we are able to build our emotional muscles even more in the form of additional fortitude, we will be all the much more able to maintain our hopefulness.

We build more fortitude by strengthening our sense of purpose in living, by being willing to see things in new ways that are encouraging and consoling, by anchoring our life around good strong values, and for some people, by centering ourselves with a Higher Power that will assure meaning and a loving end to all of life's endeavors.

Building fortitude takes practice. We really haven't seen any experts at fortitude yet. There probably aren't any. However, there are people practicing the effort of building fortitude. And practice is the means of making fortitude a habit and then part of our disposition. The big benefit of this, again, will be the strength to hold on to our sense of hope during difficulties.

In terms of things that we can practice on, on the next page are five tips for building fortitude. These are a beginning, and examples follow after. There will be a much deeper discussion on fortitude in later papers.

--Five Tips for Building Fortitude. Try these ideas again and again. We bet you'll gain more inner strength and then feel more hopeful.

1. **Personal Motto.** Develop a personal motto that is hopeful and will anchor you in turbulent times.

2. **Three Reasons to Live.** Identify three purposeful reasons to live--even through life's struggles. Also choose three things that you would like to do in the future. (Perhaps something you can aim at when you feel better, even if you can't do it now.) Remind yourselves of these reasons when in difficulty.

3. **Seeing a Higher Purpose to Things.** Build personal courage by seeing a higher purpose in your difficulty and resolving to see your problems through the best way you can.

4. **Ten Fortitude Affirmations.** Develop and use a set of ten or so Fortitude Affirmations that will help you hang in there through life's trial periods and crucible experiences.

5. **Deeper Faith.** Consider trying Faith more deeply. (Or...When stuck deep in difficulty, get more spiritual and contribute more to something bigger than yourself.)

There are many examples of how the above tips can be applied, but here are a few. In terms of personal mottos, there could be numerous secular or spiritual approaches. In a secular method, a person viewing her own pain might say to herself: "This too shall pass" again and again as a motto. A spiritual type of person might repeat our nation's motto: "In God we trust."

Reasons to live are compelling depending on the values of the person in question. A mother might feel deeply that she must live in order to raise her children. A young man in his early 20s might feel strongly that he does not want to die young, and have resolve to live at least to age 70. If he is really determined about this, he has a strong reason to live. There are hundreds of reasons why people feel firmly about the need or desire to live; we need to settle on our own reasons in order to strengthen and fortify our feelings about life.

We don't want in any way to push Faith on those who want no part of it. One may wish to keep in mind, though, that Faith can cripple despair. ⁽²³⁾

In Alcoholics Anonymous and the Twelve Step groups, people who despise Faith and who are deep in despair, regularly decide to give spirituality a try, and thereby they find their sense of hope increases. There are no directives here. It is simply asked, without pushing, if Faith isn't worth a deeper try when despair seems to be winning? Perhaps it might be helpful to simply try saying the Serenity Prayer over and over again to one's self and see if there is any difference over time. For a more secular approach, one might decide to contribute more volunteer work time to S.A.--an organization that is "bigger than yourself."

Formulating a higher purpose to endure our difficulties can strengthen our resolve to outlast the pain. In a later paper, numerous examples of how this can be done will be given. For now, consider an example that S.A. members will be able to relate to. Imagine that a female member is seated alone at a fast-food restaurant, and a group of teenagers look at her occasionally, start talking loudly among themselves, look again, then she hears a bunch of cackling laughter from the teens. The member begins to get very nervous and it leads her into feeling paranoid; she quickly walks out of the restaurant. This is the kind of story heard at meetings all the time.

There can be a higher purpose to outlasting the above problem--an important principle to be upheld. We need, in an instance like this, to reverence ourselves--to silently say to ourselves "*I am a worthwhile human being, worthy of regard.*" In doing this we are on an important path, one of heroic fortitude. In our illness, we may hear "voices," either inanimate or from real-life critics, and these voices may try to diminish our innate human value. As we walk amidst this dark chatter we can become poignant examples of the intrinsic value of human life. We become walking, feeling messages even to our critics themselves. We say to them: "Yes, there is meaning to all aspects of life." As we affirm ourselves, we affirm the notion of basic human dignity of all people. There can be a higher purpose to outlasting the pain. The female member in the above example, by reverencing herself, would affirm the high principle of human dignity.

--Ten Sample Fortitude Affirmations. These serve simply as examples of Fortitude Affirmations, or short sentences that fortify us in difficult circumstances. Please don't use these if they don't help you. Make up your own affirmations that can get you through tough spots.

1. At some future mountaintop, I'll be proud of myself for sticking it out here.
2. In the long-run things will be okay, (and perhaps even better).
3. As old dreams die, new dreams will be born.
4. My pain will yield growth.
5. The pain won't last forever; I'm going to outlast this pain.
6. Some good will come out of my suffering; things will eventually make sense.
7. Some of the good things I hope for will not come until later.
8. Things will even-out over time.
9. I'm essentially good, and am open to changing the parts of me that aren't so good.
10. God exists; trust in Him.

Acquiring a Quiet Courage

There are so many ways to express what we are searching for here. We want to hope. We are looking for the ability to "hang in there" when things get tough, and to "stick it out" when all the odds seem against us. We want a quiet courage--one that does not swagger, but protects us from being emotionally yanked around by circumstances in our environment. This quiet courage will give us enough conviction to speak up for ourselves when our rights are being violated, and enough forbearance to accept the smallness of people who have not yet learned the importance of respectfulness.

We want a quiet courage that will help us to be firm and steady even though our symptoms seem to attack us or warp our reality. We want this quiet courage to give us a durability in the coming years of our life and illness, and the stamina to persist in living, even in the face of schizophrenia.

Reasons to be Hopeful

During the Renaissance, artists would make allegorical depictions of the virtues in paintings and sculptures. For instance, Hope would often be portrayed as a woman dressed in green and holding an anchor. Fortitude would be a woman holding a sword. And that is how it is. Hope anchors and stabilizes our emotions during difficulties, and Fortitude stands ready to protect Hope. If the Choose Life Project had an illustrator, Despair might be shown cowering beneath the joint auspices of Hope and Fortitude.

There are reasons for Hope to flourish. In Paper Two there will be a discussion on how to rebuild our lives after crucible experiences, and how we can embrace a new vision about our future. Later, we will learn how to build "ramparts of hope" in our self-talk, as well as constructing a good reality-based self-esteem. Involved discussions on how to gain inner peace and a sense of simple joy will follow, as will numerous other means for obtaining consolation and growth despite our illness.

Our vistas of Hope are as broad as the vistas of growth that our illness presents for us as opportunities.⁽²⁴⁾

We seek an outcome where Hope will grow along with us.

As we find our place in the flow of things, a place with a sense of Hope, we need to be mindful that there is much goodness and beauty in the world. We need to TRY to focus on these elements of goodness and beauty. As discussed in a later paper, this effort in trying is called becoming a "Good-finder"--and research shows that it is a predictor of happiness. The "litany" on the following page is an exercise in trying to become a Good-finder. If you have other items for hope and consolation, please add them for your own litany.

At this stage we need to TRY to focus on what is benign and hopeful; and when this is hard, we need enough consolation to see us through in life. And when the almost inevitable lapses into discouragement come up, we can look forward to Hope reinstating itself, and enjoying the chance to TRY again.

A Litany of Hope and Consolation

There is hope in the world--

- * Because there are people who care about other people;
- * Because there are people who work together to produce something good;
- * Because there are people who create;
- * Because we have some choices regarding how we think about our lives;

--And there is consolation because we can suffer with meaning.

There is hope in the world--

- * Because there are kind people who will help feed the hungry;
- * Because chemists, medical doctors, research scientists, and others cooperate in producing new medications to reduce our suffering;
- * Because Shakespeare gave us *A Midsummer's Night Dream* and *The Tempest*;
- * Because there is always someone who needs our love;

--And there is consolation because good can come out of suffering.

There is hope in the world--

- * Because there are people who will tax themselves to assure care for the mentally ill and mentally retarded;
- * Because hundreds of thousands of people are able to work together at General Motors, at Ford, and at Chrysler in order to produce our nation's automobiles;
- * Because Beethoven gave us his Ninth Symphony and the "Moonlight Sonata;"
- * Because we have chances to make up for our mistakes;

--And there is consolation because we can grow with our pain.

There is hope in the world--

- * Because there are people who dedicate their lives to teaching the young;
- * Because hundreds of people work together at a local Community Mental Health agency to make it possible for us to live in the community;
- * Because there are artists, like S.A. member David M., who live in noble poverty to create works of art that enrich our lives;
- * Because we can take the opportunity to reach our best potential as human beings;

--And there is consolation because our Higher Power will move things towards a providential resolution.

There is hope in the world--

- * Because there are people like nurses who will comfort our ailments;
- * Because over 150 musicians, singers, and choral members work together to bring alive a production of Handel's "Messiah;"
- * Because Vincent Van Gogh gave us "A Starry Night;"
- * Because there will always be more for us to learn about love;

--And there is consolation because our ultimate destination happiness.

Attachment #1

FIFTY QUOTATIONS ABOUT HOPE

Over the centuries, going back to ancient times, mankind has battled despair and endeavored to cultivate a sense of hope about life and living. This idea of hope has been described in the world's literature going back to very early ages. Below is what some of the great men and women of history and letters have written about hope. Perhaps we can feel uplifted as we consider the words of those who came before us and affirmed the idea of hope.

- * "Hope elevates, and joy brightens his crest."

--John Milton (English poet, b. 1608)

* "Hope springs exulting on triumphant wing."

--Robert Burns (Scottish poet, b. 1759)

* "Hope, like the gleaming taper's light,

Adorns and cheers our way;

And still as darker grows the night,

Emits a brighter ray."

--Oliver Goldsmith (Irish writer, b. 1728)

* "Hope ever urges on, and tells us tomorrow will be better."

--Tibullus (Roman poet, b. 54 B.C.)

* "Hope springs eternal in the human breast."

--Alexander Pope (English poet, b. 1688)

* "What reinforcement we may gain from hope;

If not, what resolution from despair."

--John Milton (English poet, b. 1608)

* "Hope against hope, and ask till ye receive."

--James Montgomery (Scottish poet, b. 1771)

* "My hopes are not always realized, but I always hope."

--Ovid (Roman poet, b. 43 B.C.)

* "Hope is brightest when it dawns from fears."

--Sir Walter Scott (Scottish writer, b. 1771)

* Hope manages against despairing thoughts.

--William Shakespeare--paraphrased (b. 1564)

* "Through the sunset of hope,
Like the shapes of a dream,
What paradise islands of glory gleam!"

--Percy Bysshe Shelley (English poet, b. 1792)

* "We always hope, and in all things it is better to hope than to despair."
--Goethe (German writer, b. 1749)

* "Races better than we,
have leaned on her wavering promise,
Having naught else but Hope."

--Henry Wadsworth Longfellow (American poet, b. 1807)

* "Let no one despair, even though in the darkest night the last star of hope may disappear."

--Frederich Schiller (German poet, b. 1759)

* "All things are to be hoped for by a man as long as he is alive."

--Seneca (Roman philosopher, b. 4 B.C.)

* "True hope is swift, and flies with swallow's wings:
Kings it makes gods, and meaner creatures kings."

--William Shakespeare (b. 1564)

* "Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works,
Has left his Hope with all."

--John Greenleaf Whittier (American poet, b. 1807)

* "Confident, though confounded; hoping on,
Untaught by trial, unconvinced by proof,
And ever looking for the never-seen."

--Edward Young (English poet, b. 1684)

* "The mighty hopes that makes us men."

--Alfred Lord Tennyson (English Poet Laureate, b. 1809)

* "But hope will make thee young, for Hope and Youth
Are children of one mother, even Love."

--Percy Bysshe Shelley (English poet, b. 1792)

* "For the hopes of men have been justly called waking dreams."

--Basil of Caesarea (a bishop, c. 370 A.D.)

* "With life many things are remedied.

(While there's life there's hope.)"

--Cervantes (Spanish writer, b. 1547)

* "To the sick, while there is life there is hope."

--Cicero (Roman statesman, b. 106 B.C.)

* "You ask what hope is. It is a waking dream."

--Pindar (Greek poet, b. 522 B.C.)

* "All things, said an ancient saw, may be hoped for by a man as long as he lives."

--Michael Montaigne (French essayist, b. 1533)

* "Hope! thou nurse of young desire."

--Isaac Bickerstaff (Irish dramatist, b. 1735)

* "In so great a danger the faintest hope should be considered."

--Goethe (German writer, b. 1749)

* "Hope! of all ills that men endure,

The only cheap and universal cure."

--Abraham Cowley (English poet, b. 1618)

* "Hope, deceitful as it is, serves at least to lead us to the end of life along an agreeable road."

--La Rochefoucauld (French writer and cynic, b. 1613)

* "Who bids me Hope, and in that charming word

Has peace and transport to my soul restor'd."

--Lord George Lyttleton (English statesman, b. 1709)

* "To hope till hope creates

From its own wreck the thing it contemplates."

--Percy Bysshe Shelley (English poet, b. 1792)

* "We do not stray out of all words into the ever silent.

We do not raise our hands to the void for things beyond hope."

--Rabindranath Tagore (East Indian poet, b. 1861)

DEFINITIONS

* Hope is "grief's best music."

--Henry G. Bohn (English publisher, b. 1796)

* Hope is "one of the ways in which what is merely the future and potential is made vividly present and actual to us."

--Emil Brunner

* Hope is "the word which God has written on the brow of every man."

--Victor Hugo (French writer, b. 1802)

* Hope is "Faith holding out its hands in the dark."

--George Iles

* Hope is "that star of life's tremulous ocean."

--Paul M. James

* Hope is "a charm for every woe."

--Thomas Campbell (Scottish poet, b. 1777)

* "To hope is to enjoy."

--Jacques Delille (French churchman. b. 1738)

* Hope is "that very popular trust in flat things coming round!"

--Charles Dickens (English novelist, b. 1812)

* "Hope is the thing with feathers

That perches in the soul."

--Emily Dickenson (American poet, b. 1830)

* Hope is "the positive mode of awaiting the future."

--Emil Brunner

* Hope is the "patent medicine for disease, disaster, and sin."

--Wallace Rice

* Hope is "the source of all happiness."

--Philo (Greek scholar, 2nd century A.D.)

* Hope is "the brightness of our life."

--Henry Wadsworth Longfellow (American poet, b. 1807)

* Hope is "an adventure, a going forward--a confident search for a rewarding life."

--Karl Menninger (American psychiatrist, b. 1893)

* Hope is "an instinct which we cannot repress, and which lifts us up."

--Blaise Pascal (French thinker, b. 1623)

* Hope is "the balm and lifeblood of the soul."

--John Armstrong (Scottish poet, b. 1709)

* "Hope is the pillar that holds up the world."

--Pliny the Elder (Roman statesman, b. 23 A.D.)

* "Hope is when you put your shoulder to the plow and dig a furrow into the horizon. Far as you go, there is still more horizon and it is beautiful."

--Larry A. (Member of S.A., b. 1950s)

Attachment #2

LISTENING TO HOPE AND DESPAIR

What the Voices of Despair Sound Like

Below are some of the thoughts a person in despair can hear in his or her head. This sad and morose litany resembles some of the lines in Old Testament psalms of despair (see Psalm 69). Keep in mind as you read this, that the whole purpose of this exercise and of the Choose Life Project is to work one's self out of the traps found in the following words. These heavy sentences don't need to be the bottom line "reality" that moves a person's life.

--I don't feel well; I probably won't feel much better; and my situation will likely get worse.

--My life is wretched, and I'm afraid I will die in shame.

--I feel discouraged. The darkness that surrounds and engulfs me will not lift.

--Some good things happen to me, but they're never enough--the bottom line is always desolation.

--When there are days of brightness, I delude myself into thinking all is well, all will be well; but soon I return to the true knowledge of my despondency.

--I am distraught, as the things I try to do don't work; I fail at my efforts.

--I am frustrated by not being able to get the things I need to be happy--I am an emotional pauper.

--Disappointments lead to dejection, and I become desperate.

--If I once had promise, it is now shattered; there is no remedy to my current lack of potential.

--My days are dreary and joyless; often I feel the disturbance of low spirits, but lately, I simply don't care anymore--I am numb.

--No love I have is enough to brighten the gray days or to scatter the black clouds that hover over me.

--I am exhausted and cannot muster the strength to fulfill my obligations.

--I cannot adjust to this descent of my life--I find no meaning in it.

--There is no answer for me. There is no hope.

--When I look down the road ahead of me, I see mostly misery.

What the Voices of Hope Sound Like

The sentences below are in striking contrast to the voice of despair. Persons hearing the following words are happier, see the world and life in a brighter form, which compounds their happiness.

--I feel good now, and I am grateful.

--There are so many good people in this world, and I enjoy hearing what they have to say.

--There are a lot of interesting things to do, and not enough time to do them all.

--There is a much good work to do, and I'm glad for the chance to help out and pitch in.

--Sure I have bad days, but the pain doesn't last forever. I know that. I also know that in this life I'll sometimes be cornered in darkness, but there is a sense of light that will eventually free me.

--I can make up for the mistakes I have made.

--I thoroughly enjoy the simple events of my daily life: a nice conversation with a friend or co-worker, a funny television show, the sweet singing of my pet canary, the newspaper article telling me that the "good guys" are winning, a good cup of coffee, that wonderful old song I heard on the radio today, being in the presence of someone I love.

--People hurt me, but they also bring me great joy. When people bring me suffering, I try to find meaning in it; I can usually reach some conclusions.

--I don't get most of the things I want, but I don't notice it because I'm so absorbed with the things I did get.

--I am enriched by those who create, and wish to join them.

--I can get almost high from periods of physical exertion, or when I move at a fast pace.

--I feel inspired and peaceful from quiet moments of meditation, or even the idea of faith.

--The world is full of wonder, and I am grateful for the reason to hope.

--**When I look at the road ahead of me, I see mostly happiness.**

Attachment #3

150 HOPE-INSPIRING QUOTATIONS

Hardship and adversity are common tolls of the human experience. They have been around since the beginning of history, but still we are here. Part of the reason mankind is able to "make it" is a sense of hopefulness in the way we look at things. Below are scores of encouraging statements about life and living as asserted by great men and women throughout history, people who themselves have experienced adversity. Read these words and see if you aren't uplifted by agreeing with what they have to say.

* "He who has suffered much will know much."

--Homer (Greek epic poet, circa 750 B.C.)

* Courage is "that virtue which champions the cause of right."

--Cicero (Roman statesman, born 106 B.C.)

* "If there is no struggle, there is no progress."

--Frederick Douglass (American abolitionist, b. 1817)

--ON PERSEVERANCE--

* "Water continually dropping will wear hard rock hollow."

--Plutarch (Greek historian, b. 46 A.D.)

* "The drop hollows out the stone not by strength, but by constant falling."

--Richard of St. Victor (Christian monk, c. 1172)

* "God is with those who persevere."

--The Koran--Ch. VIII (Seventh century A.D.)

* "Those who don't know how to weep with their whole heart don't know how to laugh either."

--Golda Meir (Israeli stateswoman, b. 1898)

* "Attempt the end and never stand to doubt;

Nothing's so hard, but search will find it out."

--Robert Herrick (English poet, b. 1591)

* * *

* Courage is "the integrating strength that causes one to overcome tragedy."

--Eugene E. Brussell (A compiler of quotations, c. 1970)

* Courage is "the quality which guarantees all others."

--Winston Churchill (British statesman and writer, b. 1874)

* "Believe in life! Always human beings will live and progress to a greater, broader, and fuller life."

--W.E.B. Du Bois (American social reformer, b. 1868)

* "The greatest courage is to bear defeat without losing heart."

--Robert G. Ingersoll (American thinker, b. 1833)

* "Whatever chance shall bring, we shall bear it with equanimity."

--Terence (Roman poet, b. 185 B.C.)

* "The burden that is well borne becomes light."

--Ovid (Roman poet, c. 43 B.C.)

* "If error is corrected whenever it is recognized as such, the path of error is the path of truth."

--Hans Reichenback (German-American philosopher, b. 1926)

* "The man who makes no mistakes does not usually make anything."

--Bishop W.C. Magee (Irish prelate, b. 1821)

* "The secret of happiness is this: Let your interests be as wide as possible, and let your reactions to the things and persons that interest you as far as possible friendly rather than hostile."

--Bertrand Russell (British philosopher, b. 1872)

* "It is the chiefest point of happiness that a man is willing to be what he is."

--Erasmus (Dutch thinker, b. 1466?)

* "The greatest happiness you can have is knowing that you do not require happiness."

--William Saroyan (American writer, b. 1908)

* "Happiness? That's nothing more than health and a poor memory."

--Albert Schweitzer (Alsatian-German humanitarian, b. 1875)

* "Man--a being in search of meaning."

--Plato (Greek philosopher, b. 427 B.C.)

* "Sanity is madness put to good use."

--George Santayana (American philosopher, b. 1863)

* "When a man has pity on all living creatures then only is he noble."

--Buddha (East Indian religion founder, b. 563 B.C.?)

* "There is no wealth but life."

--John Ruskin (English art critic, b. 1819)

* "Unearned suffering is redemptive."

--Martin Luther King (American civil rights champion, b. 1929)

* "The good life is inspired by love and guided by knowledge."

--Bertrand Russell (British philosopher, b. 1872)

* "The man who has no inner life is the slave of his surroundings."

--Henri Frederic Amiel (Swiss philosopher, b. 1821)

* "Late on the third day, at the very moment when, at sunset... there flashed upon my mind, unforseen and unsought, the phrase, *Reverence for Life*."

--Albert Schweitzer (Alsatian-German humanitarian, b. 1875)

* "The longer I live the more beautiful life becomes."

--Frank Lloyd Wright (American architect, b. 1869)

* "When people are serving, life is no longer meaningless."

--John Gardner (American political activist, b. 1912)

* "Life is real! Life is earnest!

And the grave is not its goal;

Dust thou art, to dust returneth,

Was not spoken of the soul."

--Henry Wadsworth Longfellow (American poet, b.1807)

* "Hate the sin and love the sinner."

--Mahatma Gandhi (East Indian reformer, b. 1869)

* "Love doesn't make the world go 'round. Love is what makes the ride worthwhile."

--Franklin P. Jones

* "Giving up is the ultimate tragedy."

--Robert J. Donovan

* "To grow old is to pass from passion to compassion."

--Albert Camus (French philosopher, b. 1913)

* "By perseverance the snail reached the ark."

--Charles H. Spurgeon (British clergyman, b. 1834)

* "Anyone who stops learning is old, whether at twenty or eighty. Anyone who keeps learning stays young. The greatest thing in life is to keep your mind young."

--Henry Ford (American auto magnate, b. 1863)

* "Personally I'm always ready to learn, although I don't always like being taught."

--Winston Churchill, (British political leader, b. 1873)

* "You can't hold a man down without staying down with him."

--Booker T. Washington (American educator, b. 1856)

* "I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavor."

--Henry David Thoreau (American writer, b. 1817)

* "Kindness in words creates confidence. Kindness in thinking creates profoundness. Kindness in giving creates love."

--Lao-tzu (Chinese philosopher, b. 604 B.C.?)

* "Wise sayings often fall on barren ground; but a kind word is never thrown away."

--Sir Arthur Helps (English philosopher, b. 1813)

* "Life is mostly froth and bubble,

Two things stand like stone--

Kindness in another's trouble,

Courage in our own."

--Adam L. Gordon (Australian poet, b. 1833)

* "There is nothing permanent except change."

--Heraclitus (Greek philosopher, b. 540 B.C.)

* "To be wronged is nothing unless you continue to remember it."

--Confucius (Chinese philosopher, b. 551 B.C.)

* "One word free us of all the weight and pain of life: that word is love"

--Sophocles (Greek dramatist, b. 496 B.C.?)

* "Nothing on earth consumes a man more quickly than the passion of resentment."

--Friedrich Nietzsche (German philosopher, b. 1844)

* "Every man has the right to be valued by his best moments."

--Ralph Waldo Emerson (American thinker, b. 1803)

* "Outside show is a poor substitute for inner worth."

--Aesop (Greek fable writer, c. 600 B.C.)

* "The maxim, 'Nothing avails but perfection' may be spelled 'paralysis.'"

--Winston Churchill (British statesman, b. 1874)

* "Hatred is a feeling which leads to the extinction of values."

--Jose Ortega y Gasset (Spanish thinker, b. 1883)

* "There's nothing as effective as suffering to tear you apart and put you back together again--resulting in a much deeper knowledge of who you really are."

--Marcel Proust (French novelist, b. 1871)

* "It is easy to forget the people we have laughed with, but we never forget the people with whom we've shared tears."

--Kahlil Gibran (Lebanese-American poet, b. 1883)

* "Vitality shows in not only the ability to persist, but the ability to start over."

--F. Scott Fitzgerald (American novelist, b. 1869)

* "No man can justly censure another, because indeed no man truly knows another."

--Sir Thomas Browne (English author, b. 1605)

* "Either a human being must suffer and struggle as the price of a more searching vision, or his gaze must be shallow and without intellectual revelation."

--Thomas de Quincy (English writer, b. 1785)

* "Pray to God, but continue to row to shore."

--Old Russian proverb

* "It is impossible to begin to learn that which one thinks one already knows."

--Epictetus (Greek philosopher, c. 90 A.D.)

* Don't be afraid to think small--much good can come from ambitions of limited scope.

--paraphrased of Ivan Rouse (Contemporary music teacher)

* "Rejoice in your hope, be patient in your tribulation."

--The Bible (Rom 12:12)

* "The secret of happiness is to be delighted with a string of small successes."

--Sheldon K. (S.A. old-timer)

* "One doesn't discover new lands without consenting to lose sight of the shore for a very long time."

--Andre Gide (French writer, b. 1869)

* "True miracles are created by men when they use the courage and the intelligence that God gave them."

--Jean Anouilh (French playwright, b. 1910)

* "How far you go in life depends on your being tender with the young, compassionate with the aged, sympathetic for the striving, and tolerant of the weak and strong. Because someday in your life you will have been all of these."

--George Washington Carver (American botanist, b. 1863)

* "The first duty of love is forgiveness."

--Paul Tillich (German-American theologian, b. 1886)

* "Happiness comes when you find a mission in life and you take it seriously."

--Karl Menninger (American psychiatrist, b. 1893)

* "Mental illness is like a blast furnace that burns away impurities to permit us ultimately to dazzle."

--Larry Z. (S.A. old-timer)

* "Most friendships worth their salt are those nourished in human struggle."

--Robert Venning (American social-scientist, contemporary)

* "Some will say that hope lies in a nation; others in a man. I believe, rather, that hope is awakened, revived, and nourished by millions of solitary individuals whose deeds and works every day negate despair and the cruelest implications of history. Each and every man, on the foundation of his own suffering and joys, builds for all."

--Albert Camus (French philosopher, b. 1912)

* "Love must be learned and learned again and again; there is no end of it. Hate needs no instruction, but wants only to be provoked."

--Katherine Anne Porter (American writer, b. 1890)

* "He who does not quarrel is a bachelor without friends."

--St. Jerome (Early Christian writer and translator, b. 340)

* "When a man saves one life, he saves all humanity in time."

--Jewish Talmudic saying

* "The whole law is summed up in love."

--Bible (Romans 13:10)

* "Those who give, have all things. Those who withhold have nothing."

--Hindu proverb

* "We are healed of a suffering only by experiencing it to the full."

--Marcel Proust (French author, b. 1871)

* "Pain instructs."

--Benjamin Franklin (American statesman, b. 1706)

* "If life is a school, then mental illness is an advanced course in humanity."

--Larry Z. (S.A. old-timer)

* "Acts of kindness don't go to waste."

--Program adage

* "The fruits of prayer are faith; the fruits of faith are love; the fruits of love are service; the fruits of service are peace."

--Mother Teresa of Calcutta (d. 1997)

* "Injustice anywhere is a threat to justice everywhere."

--Martin Luther King (American civil rights leader, b. 1929)

* "For pain endured and remembered, we gain a sweeter joy."

--David G. Myers (American social scientist, contemporary)

* "I believe that each wound we suffer and eventually heal from is a soul-making experience with the potential to awaken our willingness to participate in the healing of our world."

--Joan Borysenko (American mind-body researcher, contemporary)

* "When you get to the end of your rope, tie a knot and hang on."

--Franklin Delano Roosevelt (American statesman, b. 1882)

* "I don't know about the key to success, but the key to failure is trying to please everybody."

--Bill Cosby (American television star)

* "Nothing great was ever done without much enduring."

--Catherine of Siena (Medieval spiritual figure, b. 1347)

* "A rock pile ceases to be a rock pile the moment a single man contemplates it, bearing within him the image of a cathedral."

--Antoine de Saint-Exupéry (French writer, b. 1900)

* "Live and let live."

--Traditional proverb

* "The secret to eternal happiness is eternal gratitude."

--Hindu proverb

* "Everything good done in the world is done by hope."

--Martin Luther (Religious leader, b. 1482)

* "If you want the rainbow, you gotta put up with the rain."

--Dolly Parton (Contemporary country singer)

* "Love truth but pardon error."

--Chinese fortune cookie proverb

* "One of the things that has helped me as much as any other is not how long I am going to live, but how much I can do while living."

--George Washington Carver (American botanist, b. 1863)

* "Do your duty until it becomes your joy."

--Marie von Ebner-Eschenbach (Austrian writer, b. 1830)

* "Out of suffering have emerged the strongest souls; the most massive characters are seared with scars."

--E.H. Chapin (Cleryman and humanitarian, b. 1814)

* "Where there is money, there is fighting."

--Marian Anderson (American singer, b. 1902)

* "We are healthy only to the extent that our ideas are humane."

--Kurt Vonnegut, Jr. (Contemporary American writer)

* "The greatest revolution of our generation is the discovery that human beings, by changing the inner attitudes of their minds can change the outer aspects of their lives."

--William James (American psychologist, b. 1842)

* "Happiness is liking what you do, as well as doing what you like."

--Dr. Laurence J. Peter (Contemporary writer)

* Courage is "grace under pressure."

--Ernest Hemingway (American novelist, b. 1899)

* Courage is "knowing what not to fear."

--Plato (Greek philosopher, b. 427 B.C.)

* Courage is "resistance to fear, mastery of fear--not absence of fear."

--Mark Twain (American writer, b. 1835)

* "Be steadfast as a tower that does not bend its stately summit to the tempest's shock."

--Dante (Italian epic poet, b. 1264)

* "A man of courage is also full of faith."

--Cicero (Roman statesman and thinker, b. 106 B.C.)

* "Knowledge by suffering entereth."

--Elizabeth Barrett Browning (English poet, b. 1806)

* "Have patience and endure; this unhappiness will one day be beneficial."

--Ovid (Roman poet, b. 43 B.C.)

* Sufferings are "the birth-throes of transition to better things."

--John E. Boodin

* Suffering is "the means of inspiration and survival."

--Winston Churchill (British statesman, b. 1873)

* "When we treat others in a loving manner, we preach the Gospel without even uttering a word of scripture."

--Mother Teresa of Calcutta (d. 1997)

* Success is "getting what you want. Happiness is wanting what you get."

--Anonymous

* Suffering is "a revelation. One discovers things one never discovered before."

--Oscar Wilde (Irish writer, b. 1854)

* "Many strokes, though with a little axe, hew down and fell the hardest-timber'd oak."

--Shakespeare on perseverance (b. 1564)

* "Life, believe, is not a dream

So dark as sages say;

Oft a little morning rain

Foretells a pleasant day."

--Charlotte Bronte (English writer, b. 1816)

* "Patience is sorrow's salve."

--Charles Churchill (English poet, b. 1731)

* "It is hard! But what can be removed, becomes lighter through patience."

--Horace (Roman poet, b. 65 B.C.)

* "For patience, sovereign o'er transmuted ill."

--Samuel Johnson (English lexicographer, b. 1709)

* "All things come round to him who will but wait."

--Henry Wadsworth Longfellow (American poet, b. 1807)

* "We are not interested in the possibilities of defeat."

--Queen Victoria (English monarch, b. 1819)

* Courage is "fear that has said its prayers."

--Anonymous

* Courage is "being afraid but pushing on."

--Anonymous

* Courage is "a perfect sensibility of the measure of danger, and a mental willingness to endure it."

--William T. Sherman (American general, b. 1820)

* "A high hope for a low heaven: God grant us patience."

--Shakespeare (b. 1564)

* "How poor are they that have not patience! What wound did ever heal but by degrees?"

--Shakespeare (b. 1564)

* "The quality of strength lined with tenderness is an unbeatable combination."

--Maya Angelou (American poet, b. 1928)

* "Persevere and preserve yourself for better circumstances..."

Every misfortune is to be subdued by patience."

--Virgil (Roman epic poet, b. 70 B.C.)

* "Patience is the art of hoping."

--Vauvenargues (French moralist, b. 1733)

* "Dreams are the touchstones of our characters."

--Henry David Thoreau (American writer, b. 1817)

* "The truly American sentiment recognizes the dignity of labor and the fact that honor lies in honest toil."

--Grover Cleveland (American president, b. 1837)

* "Between grief and nothing, I will take grief."

--William Faulkner (American writer, b. 1897)

* "A cynic is a man who knows the price of everything and the value of nothing."

--Oscar Wilde (Irish writer, b. 1854)

* "To escape criticism--do nothing, say nothing, be nothing."

--Elbert Hubbard (American newspaperman, b. 1856)

* "Criticism comes easier than craftsmanship"

--Zeuxis (Greek painter, c. 400 B.C.)

* "Everything that has truly enhanced and enlightened my experience has been through affliction and not happiness."

--Malcolm Muggeridge (English writer, c. 1975)

* "There is no such thing as pure pleasure; some anxiety always goes with it."

--Ovid (Roman poet, b. 43 B.C.)

* "Treat people as if they were what they ought to be and you help them to become what they are capable of being."

--Goethe (German writer, b. 1749)

* "By virtue of being born to humanity, every human being has a right to the development and fulfillment of his potentialities as a human being."

--Ashley Montagu (British-American anthropologist, c. 1970)

* "Prejudice is an opinion without judgment...It is the reason of fools."

--Voltaire (French thinker, b. 1694)

* "The diseases of the mind are more destructive than the diseases of the body."

--Cicero (Roman statesman and thinker, b. 106 B.C.)

* "This great misfortune--to be incapable of solitude."

--Jean De La Bruyere (French moralist, b. 1645)

* "One of the great necessities in America is to discover creative solitude."

--Carl Sandburg (American poet, b. 1878)

* "In solitude, be a multitude to thyself."

--Tibullus (Roman poet, b. 54 B.C.)

* "Change your thoughts and you change your world."

--Norman Vincent Peale (American self-help author, c. 1960)

* "From the errors of others a wise man corrects his own."

--Publilius Syrus (Latin writer, c. 1st century B.C.)

* "Who will tell whether one happy moment of love, or the joys of breathing or walking on a bright morning and smelling the fresh air, is not worth all the suffering and effort which life implies."

--Erich Fromm (German-American author, b. 1900)

* "Experience is a brutal teacher. But you learn from it--by God, you learn...Pain is part of the happiness. That's the deal."

--C.S. Lewis (English thinker and writer, b. 1898)

* "Nature does nothing uselessly."

--Aristotle (Greek philosopher, b. 384 B.C.)

* "Over the inevitable, thou shouldst not grieve."

--Bhagavad Gita (c. 200 B.C.)

* "And so it was. God saw that all he created was very good."

--Bible (Gen. 1:31)

* "Those who aim at great deeds must also suffer greatly."

--Crassus (Roman statesman, c. 70 B.C.)

* "I would much rather have men say why there is no statue of me, than why there is one."

--Cato (Roman statesman, b. 234 B.C.)

* "Riches cover a multitude of woes."

--Menander (Greek poet, b. 342 B.C.)

* "Patience is the best remedy for every trouble."

--Plautus (Roman playwright, b. 254 B.C.)

* "I have been too familiar with disappointment to be very much chagrined."

--Abraham Lincoln (American president, b. 1809)

* "Patience is certainly a high virtue." [Translated from the Middle English.]

--Chaucer (English writer, b. 1343)

* "There is...only a single categorical imperative and it is this: Act only on that maxim through which you can at the same time will that it should become a universal law."

--Immanuel Kant (German philosopher, b. 1724)

* "What wisdom can you find that is greater than kindness?"

--Jean Jacques Rousseau (French philosopher, b. 1712)

* "When Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his muscles and bones with toil."

--Mencius (Chinese philosopher, c. 372 B.C.)

* "Blessed are the meek, for they shall inherit the earth."

--Jesus (Mt. 5:2)

Thanks to John Bartlett, Kate Louise Roberts (Hoyt's), Laurence Peter, Eugene Brussell, Elaine Parthow, and others who compiled the books from which these quotations were drawn.

ENDNOTES

1. David G. Myers, The Pursuit of Happiness. New York: Avon Books. p. 201.
2. Webster's New World Dictionary also describes Hope as "a feeling that what is wanted will happen." The word itself can come in the form of a noun or a verb, and is traced to the Anglo-Saxon and Middle English word *hopa*, meaning to expect. The American Heritage Dictionary calls Hope a verb meaning "to desire (something) with some confidence of fulfillment," or a noun meaning "grounds for expectation." The Random House American College Dictionary speaks of hope as "confidence in a future event."
3. This comes from an unpublished Master's thesis by Maureen E. Kassof entitled "Exploring the Concept Hope in Patients with Chronic Schizophrenia." (Wayne State University, School of Nursing; Detroit, Mich., 1986, p. 29.) Ms. Kassof provides a valuable review of the literature on the concept of hope, including an analysis of the concept by French existentialist Gabriel Marcel. Marcel felt that hope is activated when there is a temptation to despair. So then, says Marcel: "Hope is the act by which this temptation is actively or victoriously overcome." (Kassof, p.7.)
4. This view of Hope, that things will in the end be O.K., comes from U.S. Senator John McCain who used this idea when he was a prisoner of war in North Vietnam for five years, two in solitary confinement. Hope, framed in these words, helped him survive the ordeal and enabled him to even have happy moments while in prison. From transcript of

ABC news special on "The Mystery of Happiness: Who Has It...How to Get it...With John Stossel." (April 1996, p. 9.)

5. For instance, we might say "I hope that Jenny arrived home safely." Or, "I hope things are quiet in Bosnia today."

6. Despair is literally the opposite of hope even by dictionary definitions, which usually call despair the "utter lack of hope." This holds true in the origins of the word "despair," which comes from the Old French word "desperer." "Sperare" is the Latin word for hope; hence, *de+sperare* means to be without hope. (By the 1200s, a form of this word reached England in the Middle English word "despeiren.")

7. Wanes, H. (1968). "Suicide in Schizophrenia." in Diseases of the Nervous System, 29, p. 35-40. Quoted in Kassof (op. cit.) p. 26.

8. From the association's six-page fact sheet on suicide, March 21, 1996. American Association of Suicidology address: 4201 Connecticut Ave, N.W./ Suite 310/ Washington, D.C. 20008 Phone: (202) 237-2280.

9. Here is the calculation on the self-inflicted death figure. Every year there about 30,000 self-inflicted deaths in the United States. In 1996 the estimated U.S. population was 264.6 million. Hence, 30T divided by 264,600T = .00011. In any one year about one percent of the deaths in the United States are self-inflicted. For instance, in 1995--30.8T divided by 2,312.2T = 1.3 percent.

10. A recent edition of *Time* magazine (3/24/97) stated in a cover story that the vast majority of Americans believe in an afterlife. In a scientific survey conducted for the story, some 81 percent of Americans believe "in the existence of heaven, where people will live forever with God after they die." The percent believing in an afterlife would be even higher if we considered those forms of an afterlife other than heaven as viewed by some world religions.

11. A crucible is a situation that represents a severe trial or test to the person or persons involved. The imagery comes from metallurgy. The crucible was a porcelain or graphite container that would withstand enormous heat and enable the metal ore within to melt. In the context of the Choose Life Project, a crucible experience is one of those severe tests, where the difficulty of the situation could easily make it hard to withstand the pressure. In other words, it seems like we are in a crucible.

12. See David Myers, *The Pursuit of Happiness* (op. cit.), which has an entire section on the research regarding adaptability.

13. In this context of trying, generally it seems that trial and error is better than being afraid to make an effort due to fear of failure. A "nice try" is a whole lot better than apathy. A whole line of thought in psychotherapy focuses on how a sense of

perfectionism can bind a person into inaction due to fear of making a mistake. We'll vote for trying.

14. David D. Burns, M.D. *Feeling Good: The New Mood Therapy*. (New York: Signet Books, 1980.) In this book, Burns popularizes and makes accessible the work on cognitive therapy for depression and emotional disorders that was pioneered by Dr. Aaron Beck at the University of Pennsylvania. Since then, cognitive therapy has joined interpersonal therapy, behavioral therapy, and psycho-dynamic therapy as the main forms of talk therapy methods.

15. According to the recent *Time* magazine article (op. cit.) only one percent of the respondents to a national poll believed that they were going to Hell, and 15 percent thought they would go to Purgatory (before Heaven). Hence, the vast majority of people believing in an afterlife do believe that it will ultimately be a happy experience.

16. One member, when overwhelmed from worrying about the future, says silently to himself: "Stop! If I think any more about the future I'll go crazy." He then begins trying to focus his attention on immediate duties that need to be done in the present.

17. "Trump" is a notion in some card games (like Pinochle) where a certain suit of cards outranks all other cards for a period. Here, the idea is to have a sort of hopeful trump "card" to negate a worry. We learn to trump worries with hopeful ideas. In this way, we over-ride the worry or sense of discouragement with "suit" of hopeful thoughts.

18. Scientific research surveys consistently show that over 90 percent of Americans believe in God. As mentioned earlier, Faith may have an important role in the ability of people with schizophrenia to form a sense of hope. This is suggested by Maureen Kassof's study where religion was viewed as the most important factor leading to hopefulness in her sample of 20 patients with schizophrenia. (See Kassof--"Exploring the Concept Hope in Patients with Chronic Schizophrenia" [op. cit.])

Writer John Powell has made a useful distinction about Faith that really fits these sorts of tough circumstances. Powell says there is verbal Faith, then there is visceral Faith. In verbal Faith we have simply stated the words about our spiritual beliefs over and over again; verbal Faith is mostly untested. Visceral Faith, on the other hand, resonates far into our sinews; it is deep-seated. Usually, visceral Faith gets that way because it has undergone the tests of time and struggle in the individual person who possesses it. Visceral Faith is harder to get, but it is also sturdier.

19. This notion that there is meaning to suffering will be further discussed in detail in a later corollary paper to the Choose Life Project.

20. The sources for this discussion on fortitude and the other virtues include *The Encyclopedia Britannica*, *The Encyclopedia Americana*, *The Encyclopedia of Religion and Ethics*, and *The New Catholic Encyclopedia*.

21. Fortitude comes from the Latin word *fortis*, which means "strong"; it later developed into the Latin word *fortitudo*. According to Webster's dictionary, fortitude means: "firm courage; patient endurance of misfortune, pain, etc." The American Heritage Dictionary says that fortitude is the "Strength of mind that allows one to endure adversity with courage." The Random House American College Dictionary speaks of fortitude as "patient courage under affliction, privation, temptation, etc.; moral strength or endurance."

22. A virtue might be defined as a quality of a person that enables him or her to make good or appropriate actions. Most of the formal definitions stress that virtues are stable personal dispositions, and that they can be acquired from firm attitudes or habitual practice. Religious definitions often simply say that virtue is the disposition to do good. In the Middle Ages, scholars believed that the cardinal virtues could be acquired by human practice, whereas the theological virtues were Divinely infused into the person.

Fortitude, traditionally was one of the four cardinal virtues, to which were added the "theological virtues" of faith, hope, and charity. (In some translations the latter term is called "love.") These make up the seven chief virtues in the Western heritage; these seven virtues correspond in opposition to the so-called seven deadly sins.

Plato, in the *Republic*, was the first to enumerate what became the four cardinal virtues in the form of wisdom, temperance, courage, and justice. In the Christian era, wisdom was renamed "prudence," and courage was renamed "fortitude." St. Ambrose (c. 390 A.D) was the first to explicitly call these four the *cardinal* virtues, derived from the Latin *cardo* meaning "hinge"; man's morality and ethics, then, hinged on the cardinal virtues. St. Augustine, Ambrose's pupil, added the theological virtues from New Testament text. So, in summary, the seven chief virtues of Western traditions are faith, hope, charity, prudence, temperance, fortitude, and justice.

The Biblical reference of fortitude as a gift of the Holy Spirit is Isaiah 11:2; some translations use the word "strength." Galatians 5:22-23 uses words similar to fortitude as fruits of the Holy Spirit, i.e., in different translations--patience, endurance, strength, courage, and long-suffering.

23. David Myers, Ph.D., in *The Pursuit of Happiness* (op. cit.), spends an entire chapter discussing how spirituality and religion can fight despair and increase one's chances of feeling happy. His book is a compilation of the research work done on the subject of happiness. Myers quotes studies that show that the rate of self-inflicted death is substantially lower for those with a sense of spirituality. For confirmation see the April 1994 edition of *Hospital and Community Psychiatry* (pp. 366-369). This source article by Kehoe and Gutheil shows that study after study concludes that religious beliefs reduce the incidences of self-inflicted death.

24. The contention here is that the pain of schizophrenia is a "great mountain to climb." Our sense of personhood extends as we make this climb, even though we might appear outwardly broken. The struggle enables a hidden growth to occur. This will be further

discussed in a corollary paper to the Choose Life Project on "Finding Meaning to Suffering."

A project paper is a very formal piece of writing, which aims to present and discuss the results of your in depth study. The project paper must have an introduction, a main body and a conclusion. Before you start the writing process, you should make a detailed outline. Introduction. The introduction must describe what the paper will be about and clearly state the approach to the topic as a question or statement. (thesis question (Am.)) The question/statement must be linked to at least one competence aim in the English curriculum and be addressable in about 1800 to 2000 words. The introduction must also present how you chose to solve the task i.e. what method(s) you have used to investigate the question/statement Designed to coordinate with Project Life: Seafoam Edition Core Kit. Versatile use for scrapbooking, paper crafting, and all kinds of projects. Check out more cool products and find inspiring ideas at beckyhiggins.com. Chance to win daily prizes. Get ready for Prime Day with the Amazon App. No purchase necessary. Learn more. Customers also shopped for.