

Statistics related to mental health disorders

The following are the latest statistics available from the National Institute of Mental Health Disorders, part of the National Institutes of Health:

- Mental health disorders account for several of the top causes of disability in established market economies, such as the U. S., worldwide, and include: major depression (also called clinical depression), manic depression (also called bipolar disorder), schizophrenia, and obsessive-compulsive disorder.
- An estimated 26% of Americans ages 18 and older--about 1 in 4 adults -- suffers from a diagnosable mental disorder in a given year.
- Many people suffer from more than one mental disorder at a given time. In particular, depressive illnesses tend to co-occur with substance use and anxiety disorders.
- Approximately 9.5% of American adults ages 18 and over, will suffer from a depressive illness (major depression, bipolar disorder, or dysthymia) each year.
 - Women are nearly twice as likely to suffer from major depression than men. However, men and women are equally likely to develop bipolar disorder.
 - While major depression can develop at any age, the average age at onset is the mid-20s.
 - With bipolar disorder, which affects approximately 2.6% of Americans age 18 and older in a given year -- the average age at onset for a first manic episode is during the early 20s.
- Most people who commit suicide have a diagnosable mental disorder -- most commonly a depressive disorder or a substance use disorder.
 - Four times as many men than women commit suicide. However, women attempt suicide more often than men.
 - The highest suicide rates in the U. S. are found in Caucasian men over age 85. However, suicide is also one of the leading causes of death in adolescents and adults ages 15 to 24.
- Approximately 1% of Americans are affected by schizophrenia.
 - In most cases, schizophrenia first appears in men during their late teens or early 20s. In women, schizophrenia often first appears during their 20s or early 30s.

- Approximately about 18% of people ages 18- 54 in a given year, have an anxiety disorder in a given year.

Anxiety disorders include: panic disorder, obsessive-compulsive disorder (OCD), post-traumatic stress disorder (PTSD), generalized anxiety disorder (GAD), and phobias (social phobia, agoraphobia, and specific phobia).

- Panic disorder typically develops in late adolescence or early adulthood.

- The first symptoms of OCD often begin during childhood or adolescence.

- GAD can begin at any time, though the risk is highest between childhood and middle age.

- Individuals with OCD frequently can have problems with substance use or depressive or eating disorders.

- Social phobia typically begins in childhood or adolescence.

nous (adj. *noetic*) in Orthodox Christianity is the eye of the soul. Just as the soul of man, is created by God, man's soul is intelligent and noetic. St. [Thalassios](#) wrote that God created beings "with a capacity to receive the Spirit and to attain knowledge of Himself; He has brought into existence the senses and sensory perception to serve such beings." Eastern Orthodox Christians hold that God did this by creating mankind with intelligence and noetic faculties. Angels have intelligence and *nous*, whereas men have reason, *nous* and sensory perception. This follows the idea that man is a microcosm and an expression of the whole creation or macrocosmos; it is through the healed and corrected *nous* and the intelligence that man knows and experiences God.

In this belief, soul is created in the image of God. Since God is Trinitarian, Mankind is *nous*, Word and Spirit. The same is held true of the soul (or heart): it has *nous*, word and spirit. To understand this better first an understanding of St. [Gregory Palamas](#)'s teaching that man is a representation of the trinitarian mystery should be addressed. This holds that God is not meant in the sense that the Trinity should be understood anthropomorphically, but man is to be understood in a triune way. Or, that the Trinitarian God is not to be interpreted from the point of view of individual man, but man is interpreted on the basis of the Trinitarian God. And this interpretation is revelatory not merely psychological and human. This means that it is only when a person is within the revelation, as all the saints lived, that he can grasp this understanding completely. The second presupposition is that mankind has and is composed of *nous*, word and spirit like the trinitarian mode of being. Man's *nous*, word, and spirit are not [hypostasis](#) or

individual existences or realities, but activities or energies of the soul. Were as in the case with God or the Persons of the [Holy Trinity](#) each are indeed hypostases. So these three components of each individual man are 'inseparable from one another' but they do not have a personal character" when in speaking of the being that is mankind.

The *nous* as the eye of the soul, which some [Fathers](#) also call the heart, is the center of man and is where true (spiritual) knowledge is validated. This is seen as true knowledge which is "implanted in the *nous* as always co-existing with it."

What is the Human *nous*?

Chapter 1 from Patristic Theology

by Father John Romanides

The chief concern of the Orthodox Church is the healing of the human soul. The Church has always considered the soul as the part of the human being that needs healing because She has seen from Hebrew tradition, from Christ Himself, and from the Apostles that in the region of the physical heart there functions something that the Fathers called the *nous*. In other words, the Fathers took the traditional term *nous*, which means both intellect (*dianoia*) and speech or reason (*logos*), and gave it a different meaning. They used *nous* to refer to this noetic energy that functions in the heart of every spiritually healthy person. We do not know when this change in meaning took place, because we know that some Fathers used the same word *nous* to refer to reason as well as to this noetic energy that descends and functions in the region of the heart.

So from this perspective, noetic activity is an activity essential to the soul. It functions in the brain as the reason; it simultaneously functions in the heart as the *nous*. In other words, the same organ, the *nous*, prays ceaselessly in the heart and simultaneously thinks about mathematical problems, for example, or anything else in the brain.

We should point out that there is a difference in terminology between St. Paul and the Fathers. What St. Paul calls the *nous* is the same as what the Fathers call *dianoia*. When the Apostle Paul says, "I will pray with the spirit,"[1] he means what the Fathers mean when they say, "I will pray with the *nous*." And when he says, "I will pray with the *nous*," he means "I will pray with the intellect (*dianoia*)." When the Fathers use the word *nous*, the Apostle Paul uses the word "spirit." When he says "I will pray with the *nous*, I will pray with the spirit" or when he says "I will chant with the *nous*, I will chant with the spirit," and when he says "the Spirit of God bears witness to our spirit,"[2] he uses the word "spirit" to mean what the Fathers refer to as the *nous*. And by the word *nous*, he means the intellect or reason.

In his phrase, "the Spirit of God bears witness to our spirit," St. Paul speaks about two spirits: the Spirit of God and the human spirit. By some strange turn of events, what St. Paul meant by the human spirit later reappeared during the time of St. Makarios the Egyptian with the name *nous*, and only the words *logos* and *dianoia* continued to refer to man's rational ability. This is how the *nous* came to be identified with spirit, that is, with the heart, since according to St. Paul, the heart is the place of man's spirit.[3]

Thus, for the Apostle Paul reasonable or logical worship takes place by means of the *nous* (i.e., the reason or the intellect) while noetic prayer occurs through the spirit and is spiritual prayer or prayer of the heart.[4] So when the Apostle Paul says, "I prefer to say five words with my *nous* in order to instruct others rather than a thousand with my tongue,"[5] he means that he prefers to say five words, in other words to speak a bit, for the instruction of others rather than pray noetically. Some monks interpret what St. Paul says here as a reference to the Prayer of Jesus, which consists of five words,[6] but at this point the Apostle is speaking here about the words he used in instructing others.[7] For how can catechism take place with noetic prayer, since noetic prayer is a person's inward prayer, and others around him do not hear anything? Catechism, however, takes place with teaching and worship that are cogent and reasonable. We teach and speak by using the reason, which is the usual way that people communicate with each other.[8]

Those who have noetic prayer in their hearts do, however, communicate with one another. In other words, they have the ability to sit together, and communicate with each other noetically, without speaking. That is, they are able to communicate spiritually. Of course, this also occurs even when such people are far apart. They also have the gifts of clairvoyance and foreknowledge. Through clairvoyance, they can sense both other people's sins and thoughts (*logismois*), while foreknowledge enables them to see and talk about subjects, deeds, and events in the future. Such charismatic people really do exist. If you go to them for confession, they know everything that you have done in your life before you open your mouth to tell them.

<u>Passions</u>	<u>Virtues</u>
Self-love	Love of Neighbor
Knowledge	Prudence/Discernment
Gluttony	Temperance
Lust	Continenence & Chastity
Avarice or Greed	Almsgiving & Non-possessiveness
Sadness	Mourning Compunction & Joy
Slothfulness	Labor
Anger	Gentleness Patience
Fear & faintheartedness	Courage and Fear of God
Vainglory and Pride	Humility

Any passion pushed to excess will cause pathology

Also, any trauma dealt with only with the passions will cause pathology

Anxiety will increase exponentially as one moves away from God

In accordance with the Fathers, there are four basic principles in this “war”

1. one must begin by fighting the basest passions, the ones most linked to the world and the body, thus gluttony and lust
2. adhere to the following order: gluttony, lust. Love of money, anger, sadness, slothfulness, vainglory, pride
3. acknowledge that these eight principle vices do not affect everyone the same way
4. the three fundamental passions are gluttony, love of money and vainglory.

Self-Love

is considered by many fathers as the source of all the soul’s evils, the mother of all the passions, and above all the three generic passions from which all others proceed: gluttony, greed and vainglory. “It is love of self that unquestionably engenders the madness of the three primary and fundamental thoughts.” (St. Maximus the Confessor)

Good form: “Love your neighbor as yourself” which consists in loving oneself as a creature in the image of God and thus loving oneself in God and God in oneself.

The perversion of which is egoistical love of oneself, in the love of the fallen self that has turned away from God towards the sensible world, which henceforth leads a carnal and no longer spiritual life.

“where self-love reigns, there one sees only oppositions, divisions, rivalries, envy, jealousy, dissensions, enmity, quarrels, aggression, all manifestations which are the fruits of this passion, as are unsociability, injustice, the exploitation of others and even murders and wars.”

Self-love appears then fundamentally linked with pleasure: it is the search for carnal and sensual pleasure, a search which—as we have seen—is decisive in the process of man’s fall, in relation with the ignorance of God which reinforces self-love and is reinforced by it in return.

Since man has no true reality save in God, he cannot truly love himself in loving himself independently of God, and is deluding in thinking he does so.

...his neighbor is only a simple means of obtaining the pleasures he seeks to attain, and thus is reduced by him to the level of an object.

A competitor or rival

Self-love appears then to be deeply pathogenic on many levels, and is considered by the Fathers—as much in its nature as in its effects—as the mark of a man who has become mad and as itself being mad and profoundly irrational.

Gluttony

can be defined as the search for the pleasure of eating; in other words, the desire to eat with pleasure in mind, or rather—defined negatively in relation to the virtue whose negation gluttony is—the intemperance of mouth and belly.

The sin is not eating, but in the intention

Through gluttony man commits sin, for in seeking after delight in food, he places the desire for food and the pleasure he takes in consuming it above the desire for God.

Both quantity and quality

deprives the mind of keenness, weighing it down and plunging it into a state of darkness, sloth and sleep

makes prayer difficult

engenders negligence

weakens overall considerably

John Climacus

My first born son is a minister of fornication, the second after him is hardness of heart, and the third is sleepiness. From me proceed a sea of bad thoughts, waves of filth, depth of unknown and unnamed impurities, My daughters are laziness, talkativeness, familiarity in speech, jesting, facetiousness, contradiction, a stiff-neck, obstinacy, disobedience, insensibility, captivity, conceit, audacity, love of adornment, after which follows impure prayer, wandering of thoughts, and often unexpected and sudden misfortunes, with which is closely bound despair, the most evil of all my daughters.

Temperance

desiderative means “having, expressing, or relating to desire

St. Basil the Great calls temperance “the beginning of the spiritual life.”

“characterized by the inhibition of carnal, impassioned and sensual desires, and by the corresponding abstention from the pleasures linked to them.”

“The body's passionate desires are essentially those concerning nutrition and sexuality, to which are respectively related the passions of gluttony and lust, which the Fathers call 'the passions of the body.'” not only bodily

St John Chrysostom: “Temperance consists in not allowing oneself to be carried away by any passion.” also abstaining from every unreasonable pleasure, i.e. sensual pleasures naturally linked to passionate desires. So includes fantasies—vigilance over the soul as well as the body.

Not to renounce every delight but to abstain from sensual pleasures it is to not have pleasure as the goal in using things

the first goal of temperance is to master desire, to regain possession of it, to submit it to reason, to subordinate it, and restore it to order.

Temperance frees desire so as to re-orient it and channel it definitively towards God and the delight in spiritual good things, in which delight God causes the man who unites himself to Him to participate.

Clement of Alexandria: “Temperance is only virtuous inasmuch as it is inspired by love of God.”

St Maximus the Confessor: “If you keep your body free from disease and sensual pleasure it will help you to serve what is more noble.”

Temperance is one of the basic remedies to the passionate love of self. I want, I feel, I, I, I both therapeutic and preventative

St Basil the Great: “Temperance frees us since it is at once medicine and power.”

“Temperance contributes to man's introduction to spiritual knowledge because it purifies the desiderative power of the passions that have darkened the intellect.”

“Blessed are the pure in heart for they shall see God.” By purifying man, temperance makes him worthy to approach God and to unite himself to Him. It contributes to making man in the end a partaker of the divine life and rendering him incorruptible in the likeness of the incorruptible God.”

Lust

consists in man's pathological use of his sexuality. First of all, it is fitting to specify that the use of sexuality is in no way original to human nature, and only appears in mankind as a consequence of our first parents' sin.

Virginity is the standard for perfection

However, the use of sexuality in the context of marriage is not at all to be condemned, for it permits the perpetuation of the human race in the new state in which it finds itself, and for this reason is blessed by God.

This end goal, as essential as it may be, is neither the only one nor the most important. In the human race, procreation can seem more like a natural result of sexual union rather than its very purpose. Sexual union is first of all one of the modes of union between man and woman; it is one of the manifestations of their mutual love and translates this love to a certain level of their being—that of the body.

Love constitutes the first end goal
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“It thus appears that under the influence of lust, man sees his neighbor as he is not, and does not see him as he is. In other words, he acquires a delirious vision of those whom his passion has him encounter. Henceforth, all his relations with them are completely perverted.”

is a bodily passion and forms part of the base and primitive passions directly connected to gluttony also, is mental before it is physical

a darkening of the mind, intellect and conscience, and a loss of discernment.

Like all the other passions, lust destroys the virtues. Correlatively, it engenders in the soul all sorts of depraved attitudes, particularly the absence of the fear of God, the loathing of prayer, the love of self, insensibility, attachment to this world, and despair.

John Cassian: “Our second round, as the Fathers have taught us, is the fight against the spirit of fornication, which takes longer than the others; an endless epic battle, which few win completely.”

the opposite virtue is **Chastity**

There is the chastity of monasticism, but we will not concern ourselves with it. Suffice it to say, it consists of fasting, vigils, heavy labor, being continent and preserving abstinence— with living in a remote place added in.

Marital Chastity

“While in the latter case, chastity presupposes complete abstinence, in the context of Christian marriage, by reason of its strictly monogamous character, such abstinence is only required with respect to all extra-marital sexuality, with simple desire already constituting adultery. “You have heard...” guarding the eyes guarding the heart cutting out shameless desire

Most Fathers see in marriage a cure for lust for those who cannot remain continent; according to them, this is one of the primary goals of marital union.

Dorotheus of Gaza: “In the legitimate use within marriage and in fornication, the act is the same, but the intention makes the difference.”

the first principal of marital chastity is for the spouses to not come together in light of sensual pleasure and not make sensual delight the goal and object of their union. They must be vigilant and not ruled by pleasure. Not rejection or exclusion, but detachment from pleasure; the refusal to make it an absolute. Goal is to be one flesh, one soul and one spirit in love pleasure is subordinate to psychic and spiritual union union not dominated by sexual desire and drives

St Gregory of Nyssa: “Make use of marriage with moderation and measure, gently and with restraint.”

Unbridled, man becomes a lover of pleasure rather than a lover of God. Force of habitual actions wrong thinking the therapy of lust and the acquisition of virtue consist, in fact in a conversion of desire, in such a way that spiritual love takes the place of carnal love. In conjugal life, whereas lust implies a love of the other that is outside God—a purely carnal love, i.e. opaque to the divine energies—chastity implies on the contrary a love for the other in God and a love of God in the other.

Chastity accomplishes a transfiguration of love endows love with a sense of mystery, “the mystery of the love of Christ and the Church” is only acquired when it has become habitual and permanent one noteworthy effect is the establishment in the soul of stability and peace. It is particularly by means of chastity that the Holy Spirit and Christ make their residence in man's heart and that man is likened not only to the angels but also to God Himself.

Henceforth, chastity appears as the source of spiritual joys that are incomparably loftier than the sensual pleasures that have been renounced by him who has acquired this virtue.

Love of Money

“Love of money and greed destroy charity. They give birth consequently to all the passions that are contrary to it: insensibility, aversion, hatred, enmity, resentments, the spirit of argument and quarreling, crimes...fears, sadness...anger, violence, sloth...the spirit of superiority, disdain for one's neighbor, disrespect, insolence and arrogance.”

While the body imposes certain limits to the underlying desires of gluttony and lust, the underlying desire of love of money and greed increases the more it is satisfied.

St Chrysostom: “One must understand the emptiness of things and know that wealth is an ungrateful and runaway slave, plunging its owners into a multitude of evils.”

St Symeon the New Theologian: “One must recognize that all is a shadow and every visible thing is passing.”

St John Climacus: “Unwavering faith cuts off cares.”

In order to be healed of these passions, it is absolutely essential that man, after becoming aware of the impossibility of finding any real surety in material goods, place all his trust and hope in God and consequently dedicate all his strength to attaining His Kingdom.

St Chrysostom: “If we make spiritual goods our priority, we will have no trouble for material goods, since God will provide these to us.”

The healing of love of money and greed implies a conversion of desire: a turning around of the desiderative faculty and man's power of love from the riches of this world towards God and spiritual goods. Through this conversion, one substitutes for the passions of love of money and greed the opposite virtues of non-possessiveness and almsgiving.

Non-Possessiveness along with non-acquisitiveness signify the refusal to possess or acquire anything, save what is strictly necessary for existence. This is of course, central to monastic practice. Not just not having things, but to have things without possessing or being possessed by them.

St. Paul: “Let those who buy [live] as though they had no goods, and those who deal with the world as though they had no dealings with it.”

So non-possessiveness is the inner preoccupation. Must root out the desire from our minds must embrace spiritual poverty

Almsgiving

Love of money and greed contradict love in a myriad of ways.

Abba Isaiah: “Let us exercise our love in charity towards the poor, that it might save us from love of money.” consists in sharing one's goods, giving one's superfluity to those in need, and even what is necessary to oneself to those who lack.

Lk. 11:41: “But give for alms those things which are within”

St. Chrysostom: “It is much less for the assuagement of the indigence that God has ordained almsgiving than for the advantage for those who give alms.”

Necessary that they be proportionate to the means of the giver

Do so secretly “There is no difference at all between giving to a poor man or giving to Christ.” puts an end to continual state of fear, anxiety and anguish.

Teaches us how to have compassion for the ills of our neighbor frees from aggressiveness and anger “reunites in a single body the members of Jesus Christ”

Chrysostom: “There is no sin from which one cannot be purified by almsgiving and which it cannot destroy. Every sin is below it, and it is the sovereign remedy for every wound.” a necessary companion to repentance “By practicing almsgiving, and imitates God, showing himself truly to be His adopted son and likening himself to Him.