The EMCAPP Journal

Christian Psychology
Around The World

Some of the main articles

- Church Traditions for a Christian Psychology
- 10 Years: The Society for Christian Psychology
- A Portrait of a Christian Psychologist: Paul C. Vitz
- Empirical steps toward a Christian Psychology

Focus Country: USA

Editorial

In November 2013, with my wife Agnes, I had the privilege of being a guest for a number of mornings at the Center for Christian Thought at Biola University in California. My friend Eric Johnson, from the Society for Christian Psychology, was spending a research semester there. There, as well as at the neighbouring Fuller Seminary and Asuza Pacific University, I met distinguished representatives in the area of psychology and Christian faith. This alone would have enough to fill this current edition of Christian Psychology Around The World.

This is only a brief glance at the rich human resources in this country, people whose burden is to express the life-preserving and life-promoting treasures of our Christian faith in contemporary language within psychology, allowing themselves, at the same time, to be stimulated by this and honouring God in all things.

The abundance of work in Christian psychology in the USA led me to depart, for the current edition of this e-journal, from the previous scheme in order to profit especially from the denominational diversity and the academic spectrum. It is a joy for me to bring these valuable impulses into the worldwide discussion.

The resulting present, wide-ranging e-journal not only an invitation to participate in a reading adventure, but also seeks to appeal to our sight and hearing. This happens very visibly, of course, with the insights into the artistic work of the family of Rick Beerhorst. Besides that, we are experimenting for the first time with links, within some contributions to this e-journal, leading to videos or supplementary information.

During our California visit, we also stocked up on specialist literature, coming across one "oldie" in the process: Whole-Hearted Integration. Harmonizing Psychology and Christianity Through Word and Deed, by Kirk E. Farnsworth, 1985. He writes as follows (p. 16): "Is integration ever whole, or complete, when it is only intellectual? And if personally lived experience is brought in, is it seen as the natural and necessary completion of the integration process? These are the questions that should be asked of every integrative approach. Talking and walking, that is what wholehearted integration is all about. And that means talking through the inert data and facts with the living God."

I invite you, with this 5th edition of Christian Psychology Around The World, to a conversation with God about what you read (talking), with the wish to go with this through life and your service to others (walking), trusting that God goes with each of us.

Yours
Werner May, Germany
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This edition is accompanied by the artwork of Rick Beerhorst and his family.
"For the past 20 years I have been making my living and supporting my family entirely from my art. ... This way of living has been a deep walk of faith since our cash flow over the years has always been erratic at best. Our children have grown up in this milieu of making and selling things. They have also learned to make their own creations and sell them as well which has made the whole thing a family affair not unlike a circus family who grow up working and performing together."

Contents

In the former issues of this e-Journal you can read:

"Why do we have a bilingual journal?"

In our movement for Christian Psychology, we meet as Christians with very different backgrounds: different churches, different cultures, different professional trainings…

There is a common desire the movement, but highly "multi-lingual" ideas of its realization!

Therefore, a bilingual journal is just a small reference to our multilingual voices to remind us:

Languages are an expression of cultures, countries and of their people. By writing in two languages, we want to show our respect to the authors of the articles, to their origin and heritage, and at the same time symbolically show respect to all the readers in other foreign countries.

There are many foreign languages that we do not understand. Within our own language, we intend to understand one another, but we fail to do so quite often. To really understand one another is a great challenge, and we also want to point to this challenge by offering a bilingual journal.

"When languages die, knowledge about life gets lost." (Suzanne Romaine, 2011)

Finally, there is a pragmatic reason: As we want to have authors from one special country to write the main articles of every journal, it will be easier for them to distribute the journal in their own country, when it also is in their own language.

Now, in this edition, the two languages appear together.

As a small symbolic gesture, we have printed the Letters to the Editor at the end of this issue in the original languages.

W poprzednich numerach tego e-Journala można było przeczytać:

„Dlaczego mamy dwujęzyczne czasopismo?"

W naszym Ruchu na rzecz psychologii chrześcijańskiej spotykamy się jako chrześcijanie z bardzo różnych środowisk: różnych kościołów, różnych kultur, o różnym przygotowaniu zawodowym...

Mamy wspólne dążenie do tworzenia Ruchu, ale wysoce „ wielojęzyczne " idee jego realizacji!

Dlatego dwujęzyczne czasopismo jest tylko małym odniesieniem do naszych wielojęzycznych głosy by przypominać nam, że:

Języki są wyrazem kultur, krajów i ich mieszkańców. Pisząc w dwóch językach, chcemy pokazać nasz szacunek do autorów artykułów, ich pochodzenia i dziedzictwa, a jednocześnie symbolicznie pokazać szacunek dla wszystkich czytelników w innych obcych krajach.

Istnieje wiele języków obcych, których nie rozumiemy. W naszym własnym języku pragniemy zrozumieć siebie nawzajem, ale często nam się to nie udaje. Prawdziwe wzajemne zrozumienie jest wielkim wyzwaniem i chcemy wskazać na to wyzwanie, oferując dwujęzyczne czasopismo.

„Gdy języki umierają, wiedza o życiu ginie." (Suzanne Romaine , 2011)

Wreszcie, jest pragmatyczny powód: Chcemy zapraszać autorów z konkretnego kraju do napisania głównych artykułów każdego numeru. Będzie im łatwiej rozpowszechniać Journal w ich własnym kraju, jeśli będzie on wydany w ich własnym języku .

Teraz, w tym numerze, dwa języki pojawiają się razem.

Jako mały symboliczny gest wydrukowaliśmy listy do wydawcy na końcu tego numeru w oryginalnym języku.

In früheren Ausgaben dieser Zeitschrift können Sie lesen:

„Warum haben wir eine zweisprachige Zeitschrift?"

In unserer Bewegung für Christliche Psychologie treffen sich Christen mit ganz verschiedenem Hintergrund: aus verschiedenen Kirchen, verschiedenen Kulturen, mit verschiedener beruflicher Ausbildung…

Wir haben ein gemeinsames Anliegen in unserer Bewegung, aber ziemlich „vielsprachige" Ideen der Umsetzung!

Deshalb ist eine zweisprachige Zeitschrift nicht mehr als ein kleiner Hinweis auf unsere vielsprachigen Stimmen und erinnert uns:

Sprachen sind ein Ausdruck von Kulturen, Ländern und ihren Menschen. Wenn wir in zwei Sprachen schreiben, dann möchten wir damit unseren Respekt gegenüber den Autoren der Artikel bekunden, gegenüber ihrem Ursprung und Erbe, und gleichzeitig symbolisch Respekt vor allen Lesern aus vielen anderen Ländern ausdrücken.

Es gibt viele fremde Sprachen, die wir nicht verstehen. Und auch in unseren eigenen Sprachen gelingt es nicht unbedingt, einander zu verstehen. Einander wirklich zu verstehen, ist eine große Herausforderung, auf die wir mit dieser zweisprachigen Zeitschrift ebenfalls hinweisen wollen.

„Wenn Sprachen sterben, verlieren wir Wissen über Leben." (Suzanne Romaine, 2011)

Schließlich gibt es auch einen praktischen Grund: Da wir für die Hauptartikel jeder Ausgabe Autoren aus einem speziellen Land haben, ist es für sie leichter, diese Zeitschrift in ihrem eigenen Land bekannt zu machen, wenn ihre Artikel auch in ihrer Landessprache erscheinen.

In dieser vorliegenden Ausgabe nun ist die Sprache der Hauptartikel bereits Englisch, eigentlich könnte die bisherige Zweisprachigkeit (Fokusland + englische Übersetzung) wegfallen.

Als ein kleines Zeichen haben wir jedoch die Briefe an den Herausgeber am Ende dieser Ausgabe auch in den Originalsprachen abgedruckt.

В прошлых выпусках нашего электронного журнала читатели встречались с таким пояснением:

Почему наш журнал двуязычный?

В рамках движения христианской психологии мы встречаемся с очень разными христианами: из разных церквей, культур, с разными профессиональными навыками...

Нас объединяет желание развивать наше движение, но идеи реализации этого весьма различные - «мультиязыковые».

Таким образом, журнал на двух языках - это лишь скромное указание на многоязычность наших голосов, напоминающее нам:

Языки являются выражением культур, стран и их народов. Издавая журнал на двух языках, мы хотим выразить наше уважение к авторам статей, их происхождению и наследию, и, в то же время, символически проявить уважение ко всем читателям из других стран.

Есть много иностранных языков, которых мы не понимаем. Но даже разговаривая на родном языке, мы довольно часто не в состоянии понять друг друга. Умение по-настоящему понимать другого человека — это серьёзная проблема, и, предлагая двуязычный журнал, мы также хотим напомнить об этом.

«Когда языки умирают, знания о жизни теряются» (Сюзанна Ромейн, 2011)

Наконец, мы преследуем и практическую цель: поскольку, по нашему плану, в каждом номере журнала основные статьи написаны авторами какой-то одной из стран, для них будет проще распространять журнал в своей стране, если он переведен и на их родной язык.

Данный выпуск также представлен на двух языках.

В качестве небольшого символического жеста, в конце этого выпуска мы публикуем на „Письма в редакцию" на языках оригинала.

Christian Psychology Around The World

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- Jacqueline Bee: The first Couple and Postmodernity. Fundamental anthropological script given at creation, defining gender relation and dependence
- Manfred Engeli: Understanding of Marriage and Final Marriage Counselling
- Samuel Pfeifer: Prayer – Psychodynamics, Effectiveness, Therapy
- René Hefti, Lars Kägi, Maria Drechsler: The value of empirical research for the clinical practice of a Christian specialist clinic for psychosomatics, psychiatry and psychotherapy
- Maria Drechsler: Religious coping and post-traumatic growth in the course of a trauma therapy
- Forum: Can neuropsychology find a fruitful place in Christian psychology?

Read our **fourth** number: **Switzerland**
Focus country: **Switzerland**
Main articles in English and in German, two in Italian and French

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Around The World: The Contributors

Focus Country USA

About the Artist:
Rick Beerhorst and his Family

I have been making art from the time I was a child. My father immigrated to the United States from the Netherlands after the war in 1948. His artist brother Adrian followed him a couple years later and moved in near by. Uncle Adrian would come over from time to time and use us children as models for his paintings. After a few years he packed up and moved back to Holland. This artist uncle left me with the notion that making art could be a way of life.

I ended up going to college to study architecture but soon discovered making art was really all I wanted to do. Before long I was letting all my other college courses slide so that I could devote as much time as possible to painting and drawing. Towards the end of my college experience I went with a group of 11 other students to live in a one month sublet loft in the Tribeca neighborhood of Manhattan New York. We visited artists in their studios and gallery owners in Soho. I felt like I had died and gone to heaven. I determined than that I did not want to be an artist living out life as an academic but rather I would be an artist pressed into the market place. I did not know how this was to be done but I was determined to figure it out.

For the past 20 years I have been making my living and supporting my family entirely from my art. This has been done selling art both through galleries and directly to collectors. I also have been the recipient of a number of grants that are available to contemporary working artists.

This way of living has been a deep walk of faith since our cash flow over the years has always been erratic at best. Our children have grown up in this milieu of making and selling things. They are used to pitching in to get the house looking nice for an art collector or curator visit. The children have also learned to make their own creations and sell them as well which has made the whole thing a family affair not unlike a circus family who grow up working and performing together.

My paintings are the result of a slow process of planning, building, tearing down and building up again. I use oil paint and sable brushes to create the images. I use razor blades and sand paper to break them down and reveal portions of earlier paint layers. I have often thought of this building up and tearing down to run a parallel with what we are told in scripture how we are to suffer with Christ if we are to be glorified with him. I think of passages like 2 Corinthians 4:17; For our present trouble, which is only for a short time, is working out for us a much greater weight of glory. When we meet persons who have actually lived this scripture out in their life we are struck with the beauty of their character and presence. Similarly, a painting made in this way becomes imbued with a rich surface of color and texture that results in a solid physical presence radiating an otherworldly quality. By using either antique mirror frames or hand built frames, I create a unique and dramatic context for each piece.

The Beerhorst Family

youtube

Rick Beerhorst:
I do music regardless of profit

I think of my music as a side line to my visual art. I never figured out a way to make much money doing music but it feels more like something I just do for the love of it regardless of profit. Sometimes I am trying to tell someone something and the words are just not enough. There are times when you need words together with a melody and a rhythm to get across what you are feeling inside. When I write songs I often don't really know what they mean until one day much later when I have been singing the song for a while and then something hits me like, „oh that kind of makes sense there" I also think that, much like painting, with making music you are tuning into something that needs to come into the world and I just happen to be the one to make that happen. In some sense I feel a responsibility to give birth to these songs and share them with the world. I also really like the collaborative aspect of music projects that bring together friends to work together.

It can be a lot of fun making music together with friends that become even better friends in the process.

A consistent narrative element is my desire to link the ordinary to the mystical.

My influences include Early American limners, the art of the Middle Ages, as well as religious icons. The faces in many of these portraits are partially obscured; this hide and seek refers to how revelation always comes to us incomplete in bits and pieces. In this way painting also becomes a form of inquiry into the hidden mysteries of life.

If you are interested in following along with my artist journey you will want to visit me at my website www.studiobeerhorst.com. It is here that I have a sampling of my various kinds of work as well as my resume and art blog. I update my blog every day Monday through Friday with posts that focus on knitting the ordinary to the

Brenda and Rick

spiritual as well as opening up the creative process where artistic vision and creativity blooms. I absolutely love the community I have come to know online for the way they have broadened my understanding of what it means to be a lover of art and culture in all the far flung places beyond my own city and neighborhood.

The Studio

Tim Sisemore (USA)

Grace Matters: A Christian Psychology Story

It is a great pleasure to share with you the story of a journey: a journey of faith and science. Christians by definition value faith and the things of faith: God, his revelation to us in the Bible, and the Gospel of Jesus Christ that he has come into the world, died on the cross and risen again to save from sin and to restore us to relationship with him. These basics of faith form the core of meaning and direction for the Christian. They are a story of grace: God creating, sustaining, and restoring humans made in his image. For the Christian, grace indeed matters.

But this is also a story of science, an effort to use the methods and language of science to better understand how grace matters, and how to communicate this to those who are skeptical unless there is data to support an idea. So, I hope to also present these matters about grace. What is it? How do Christians appropriate it? How can we demonstrate that it makes a difference? These are the matters we are to attend to in the following paragraphs.

We will first briefly survey the history of intercourse between Christians and the science of psychology before putting the present story in the context of a specifically Christian psychology approach to relating these two fields. This will allow us to see where in this the story of grace is placed as we turn to the project of measuring and understanding how Christians grasp and act on grace. In doing so, my goal is to offer a model for a research project that helps us better understand how our faith plays out in the lives of Christians, and in doing so communicate to the scientific community the validity of Christian constructs.

Christians and Psychology

Christians wrote about the care of the soul long before the advent of modern scientific psychology (Sisemore, 2012). (Interested readers can find more detailed reviews of this history in Eric Johnson's work [2007, 2010b], but for this brief overview I will highlight comments from my [2012] summary.) Even in biblical times the guide for life was God and his revelation in the Bible was his wisdom, with wisdom being defined as being like God in one's character, thinking, and behavior. Yet philosophers offered contrasting approaches to wisdom and their counsel was built on simple contemplation, which might or might not be based on belief in God. Still, Christians throughout the New Testament era and into the Church age have considered matters of one's behavior, thinking, and emotion to be encompassed by Christian theology. After all, "psychology" literally means the study of the soul.

But the contrasting secular approach of the philosophers found new life in the advent of modern science and its empirical approaches. They would only study what is observable and measurable, meaning the spiritual realm is beyond the pale of the methods of science. So, science treads into the intellectual and practical territory traditionally held by people of faith. Modern scientific psychology overlaps in its domain with the areas of Christian theology, doing so while eliminating any assumption that God exists and intervenes. So there are two major ways at looking at persons: through the eyes of faith and revelation based on a belief in God, or through science which focuses on observation and is methodologically agnostic.

Moving beyond mere scientific agnosticism, early psychologists and psychiatrists were often hostile to religion. Freud, for example, devoted three major works (1913/1950, 1939/1955, 1923/1961) to using his theory to explain religious faith as basically being a form of psychopathology. While certainly many other early psychologists were friendly to religion in one way or another, modern psychologists as a group are still considerably less religious than the general population. Shafranske (2001) observes that while 90% of the American population believes in a personal God, less than one third of counseling and clinical psychologists do.

Given this tradition, it is not surprising that Christians in the United States have had va-

rying reactions to scientific psychology. Johnson (2010a) has sorted the various approaches of Christians to psychology into five models, affording representatives of each to describe their models. Sisemore (2012) summarized the five groups of views, as each is more of a "family" of approaches than a completely separate, orthogonal approach. An image of the intertwined rings in the Olympics logo might be a good (though imprecise) comparison: each overlaps to an extent with some others, but not with all. The levels of explanation approach views psychology and Christian theology as discussing things on fairly separate and discrete levels. So, if a Christian is a psychologist, he or she studies or practices psychology much as any other psychologist would, using empirical evidence and methods to build the discipline. While faith might be a motivator to practice psychology, it is kept largely on the sideline as one does so. Within this family, there is discrepancy as to how rigidly Christianity is kept on the sidelines as one does psychology, but all agree that Christian theology and scientific psychology are separate disciplines addressing different levels of explanation.

On the other end of the continuum is the biblical counseling approach. Inspired by the insightful work of Jay Adams (1970), biblical counselors eschew scientific psychology at any point where it might trespass on topics covered by Scripture. So, some permit neuropsychological evidence to be admitted to the discussion as the Bible does not comment on what functions occur in which places in the brain. But the great majority of scientific psychology is dismissed, especially when it comes to psychotherapy. So, biblical counseling is strangely similar to the levels of explanation approach in separating the two disciplines virtually entirely, though one gives professional primacy to psychology while the other values Christian theology.

The other three positions invite more discussion between the two disciplines. The oldest of the three is the integration approach. Again, there is variety in how integration is viewed, but in general, the principle is that common ground can be found where psychology and theology overlap. Research findings from basic and applied psychology can be integrated into Christian po-

sitions on the issues to make them amenable to a Christian worldview, all the while maintaining Jesus' lordship over all of our existence through his Word (Jones, 2010). Integrationists, unlike biblical counselors, can freely pursue licensure and practice psychology as well as participate in basic research and teach psychology as a valuable discipline, so long as deliberate efforts are undertaken to correct any contradictions with Scripture or Christian doctrine.

A fourth approach is the Transformational, built largely on the model of Coe and Hall (2010), which stresses that the spiritual transformation of the therapist is key in the success of counseling. It builds on the model of the Old Testament sage as a model for counseling, and minimizes the use of modern psychology, making it most closely akin to biblical counseling in many ways. This approach, at least as articulated by Coe and Hall, offers little discussion for basic psychology, though in principle it is less opposed to it than biblical counselors. Interestingly, the model they build draws on the psychological work on attachment theory without giving a clear rationale as to why.

The fifth model, probably fitting between integration and transformational, is Christian Psychology. Here is where our story of grace has its roots. Christian Psychology (and I capitalize "Psychology" to make clear that it refers to the traditional study of the soul and not just the modern scientific study of behavior and mental processes) is intentional in drawing from the Bible and the great Christian traditions of understanding and caring for the soul, and gives preeminence to Christian terminology and language in doing so. Here it differs from much integration in that it begins firmly within the Christian tradition rather than areas of overlap with modern psychology. Yet, it is eager to learn from and communicate with scientific psychology. There has been a tendency for integrationists to begin with psychological concepts and categories and look to Scripture to confirm these, this likely being a reflection of the fact that most integrationists are formally trained in psychology but often less trained (or only informally trained) in theology.

The niche Christian Psychology offers for our story of grace is because grace is not a term

you are likely to encounter in secular literature. When I first searched a database of the American Psychological Association publications and entered "grace" into the engine, the only articles that it retrieved were about an American television program called "Will and Grace" after the lead characters' names. It is an area that is clearly Christian and not really a category in secular thinking, nor is it really found in the same way in the other great monotheisms of Islam and Judaism. Grace is central to who we are as Christians, and thus it seems vital to involve this in a discussion of the psychology of Christians and in how we counsel fellow believers. Little also has been written in integration journals (with Watson, Morris, and Hood [1988a,b] being rare exceptions). The story of grace that follows offers a model of a Christian Psychology program of research.

Researching Grace

Grace is a gift of God, given freely to sinners who do not deserve it. It not only saves us, but strengthens us to live Christian lives. It gives us hope in our failures, and hopefully moves us to show grace to others, as we learn in the parable of the unforgiving debtor in Matthew 18. Thus, grace is a vital part of being a Christian and living the Christian life, and as such has a place in any comprehensive Christian psychology. Given that we cannot expect secular sci-

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entists to explore this, at the suggestion of Paul Watson, my colleagues and I began a project to measure the apprehension of grace and to see whether it makes a difference in how we live our lives as followers of Christ. In doing so, we sought to provide empirical evidence for the impact of the understanding of God's grace in the lives of Christians, to use this as a way to communicate with the broader scientific community, and to hopefully lay groundwork for developing application in counseling to promote healthier views of God's grace.

God's grace, of course, cannot be measured, so we realized from the outset that there was no hope of accomplishing that. However, we could develop a measure for what people believe about grace and what how that impacts their lives. So, the first step was to develop a measure of peoples' apprehension of grace (Sisemore et al., 2011). We asked students in research classes at two Christian institutions to submit items that reflected their understanding of God's grace. 35 items were selected after eliminating duplicates and evaluating the remainder based on clarity and diversity of concepts. In this initial study, we sought to establish reliability and validity for the scale, and that was accomplished. Measures were administered to 219 subjects largely drawn from three evangelical colleges in the southeastern United States, predictably meaning the sample was skewed toward youth (over 90% were between 18 and 26 years of age), though there was more balance with sex as 56% were males and 44% females.

Internal reliability for the Richmont Grace Scale (as we named it) was strong as all but one item showed a positive item-to-total correlati-

on. Once this was removed, the Cronbach's α was quite satisfactory at .87. We also sought to demonstrate construct validity, so subjects were administered the Beliefs about Sin Scale (Watson, Morris, Loy, Hamrick, & Grizzle, 2007) and the Allport and Ross (1967) Intrinsic and Extrinsic Religious Orientation Scales. As was hoped, the Richmont Grace Scale had solid correlations with these. As one might expect, the Grace Scale correlated positively (.61; p < .001) with intrinsic religiousness and negatively (-.62; p < .001) with extrinsic religiosity. The Richmont Grace Scale also had positive correlations with all four dimensions of healthy Beliefs about Sin, including Self-Improvement (.58), Perfectionism Avoidance (.72), Healthy Humility (.54), and Self-Reflective Functioning (.60; ps < .001). Grasping grace, then, was associated with intrinsic faith and seeing sin in healthy ways while negatively related to seeing religion only as a means to some other end.

A second study reported in Sisemore et al. (2011) took the next step by asking whether one's grasp of grace related to mental health. In this study, two groups were recruited: one of 57 individuals who were currently in counseling, and another of 55 who were not in counseling, surveyed while attending a church function. There was a greater diversity and balance in age in this study, though the clinical group (46 females) was slanted toward women as compared to the non-clinical group (32 females). All participants described themselves as evangelical/Protestant or generically Christian except for one Catholic non-counseling subject. Three measures of mental health were given, including the Personality Assessment Screener (PAS; Morey, 1997), the Center for Epidemiological Studies Depression Scale (CES-D; Radloff, 1997), and the Beck Anxiety Inventory (BAI; Beck, 1993). The Richmont Grace Scale again performed as anticipated, negatively correlating with general mental health symptoms (-.41; p < .001), anxiety (-.26; p < .01) and depression (-.45; p < .001) for both groups. To compare the clinical and control (non-counseling groups) MANCOVAs were performed to control for the sex differences between the two groups. F values showed that those who grasped higher levels of grace had greater levels of mental health

at the p < .01 level. Thus, the second step is established: not only can the understanding of grace be measured, it is associated with better mental health.

Watson, Chen, and Sisemore (2011) took the next steps to further refine the Richmont Grace Scale and discover more relationships. This time, 356 undergraduates at a state university in the southeastern United States were subjects and were administered the Richmont Grace, the Self-Compassion Scale (Neff, 2003), Religious Orientation (Gorsuch & McPherson, 1989), and Beliefs about Sin (Watson, Morris, Loy, Hamrick, & Grizzle, 2007) scales. In this study, three items jeopardized the reliability of the Richmont Grace Scale, so it was reduced to 27 items and yielded an α of .84. Furthermore, item analyses yielded four factors underlying the scale, these being named Graceful Forgiveness Orientation, Grace and Responsibility, Graceful Avoidance of Personal Legalism and Graceful Avoidance of Interpersonal Legalism (the items for each are found in the Watson, Chen, and Sisemore [2011] article). Again, positive correlations were found for the complete Grace Scale with Self-Compassion (.22; p < .001), Beliefs about Sin (.67; p < .001), and Intrinsic Religious Orientation (.69; p < .001) and negative with Depression (-.29; p < .001). Overall, this study strengthened the internal reliability of the measure of grace while also finding four factors within it while also furthering its validity in relationship to several other measures.

Blackburn, Sisemore, Smith, and Re (2012) expanded this base for the Richmont Grace Scale by comparing scores to the Trait Forgiveness Scale (TFS: Berry, Worthington, O'Connor, Parrott, & Wade, 2005), and Beck Hopelessness Scale (BHS; Beck & Steer, 1993), hypothesizing that greater appreciation of grace would correlate with forgivingness (the tendency to forgive) and hopefulness. The 212 participants of varying ages were skewed toward female at almost a 2:1 ratio. The internal reliability of the Richmont Grace Scale again was strong with an alpha of .82 with the four subscales doing well also, though Grace and Responsibility (.58) was the weakest and also the most poorly related to the other measures. The other two measures were reverse-scored to make them in the direc-

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tion of hopefulness and forgivingness (the tendency to forgive). Both had significant relationships with Grace (.280 and .352, respectively, both p < .01), showing that those who comprehend God's grace are more hopeful and more likely to forgive others. In this study, we also clarified what exactly we are measuring so as not to confuse it with God's grace itself, coining the term "enacted grace" to reflect how one responds to God's grace by enacting it into one's thinking and behavior. By this point we have a respectable body of research to support the idea of enacted grace and how to measure it, with its predicting scores on a variety of measures of religiosity, virtues, and mental health.

Collaborating

The beauty of both Christians and scientists is a willingness to work together to find the truth, and this has been the case here, too. Along the way, we discovered that two other groups had developed scales to measure belief about and understanding of grace. Rodney Bassett and colleagues at Roberts Wesleyan College (Bassett, Falinski, Luitich, Pahls, Suhr, Tenroe, White, & Wigle, 2012) developed the Amazing Grace Scale and Rodger Bufford and associates (Peyton, Spradlin, & Bufford, 2000; Spradlin, 2002) on the other side of the United States at George Fox University, developed a Grace Scale as well.

All three teams agreed to collaborate to compare and contrast the varying approaches to grace and recently presented some initial findings (Bufford, Blackburn, Bassett, & Sisemore, 2013). The measures showed some differences in internal consistencies among the scales, though they were generally good. However, the three related to a number of other scales in differing manners suggesting that they vary in the construct they are measuring. Given that this initial study was fairly small as only 129 subjects provided complete data, the findings are of limited value. So, even as I write, we are recruiting a much larger group of subjects so as to have a large enough group to perform a factor analysis of the three measures and ideally produce a new grace scale that draws from the best of all three.

Moving Forward

The implications for this project are many. As we see how much one's enactment of grace impacts his or her life, we see a call for Christians to return to the sola gratia of the Reformation and stress the wonder and power of all that God gives us in his great grace. This is important in the pulpit and the pew, but also in the field of psychology. No secular counseling system addresses God's grace, and adopting the goals and techniques of these systems will cause Christian psychologists and counselors to miss this vital resource for improving the lives of believers into more of the lives that God intends them to be. Once the new grace measure is finished, we hope to design and test psychotherapeutic interventions to help clients grow in their enactment of God's grace. In doing so, we believe we would fulfil part of the mission of the Christian Psychology approach: to use scientific methods to bring to bear the eternal truths of the Christian faith in the lives of believers. This would also be important as a way to demonstrate to those who seek our services as Christian counselors that there is scientific evidence to back specifically Christian counseling interventions (Plante, 2009, already has offered thirteen generically spiritual interventions that have empirical support).

This move to demonstrate to the broader community that we have scientific support for the tenets of our faith and their application in therapy can be a form of outreach or even apologetics. In the United States, insurance companies are increasingly insisting that they will only pay for therapy that has empirical evidence to support it, so Christians may have to demonstrate that Christian counseling is indeed effect, and to do so in the language of research. Efforts such as the grace project are vital if we are to maintain a freedom to work as licensed therapists and be reimbursed, yet give Christian counselees help that is distinctly Christian.

But the final goal of our journey is to offer a model of pursuing a research project in Christian Psychology. How many other Christian doctrines bear similar attention? What of certain attributes and understandings of the nature of God, salvation, and the Christian life? What of distinctly Christian practices of community,

self-sacrifice, esteeming others as better than ourselves, and even suffering? My hope and prayer is that this project will inspire the reader to consider how he or she might contribute to this new way of speaking christianly into the life of science through the language of empiricism, reaching out with the truth of the faith in the new "language" of psychological science.

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Comment
to „Grace Matters: A Christian Psychology Story"

The question of the development of Christian psychology discussed by Timothy A. Sisemore is both important and interesting. In the first part of his paper, he presents the complicated relations between contemporary scientific psychology and faith. Dr. Sisemore makes reference to the five characteristic types of relationship between these two domains of study of man and assistance to man that were proposed by Eric Johnson [2007, 2010]. Indeed, one should stress the value of systematizing the various approaches to the relationship between contemporary psychology and Christianity because it constitutes the background for the current development of Christian psychology.

Dr. Sisemore begins his study with an important and true assumption that it is necessary to address specifically Christian aspects of religious life. He rightfully emphasizes the role of grace in Christianity. This corresponds to the popular understanding of the term "grace," which is confirmed by the history of the development of the Richmont Grace Scale. However, even at this stage some doubts arise as to defining grace mainly in the context of pardoning sins. It is true that, according to Christian theology, God gives grace – a gift meant to help man, especially in overcoming difficulties related to his sinfulness. However, a discussion of God's grace should take into account not only man's sinfulness, but also the context of God's generously endowing man on his road toward salvation. Furthermore, grace may be given in the form of some natural positive traits of human nature, and it may also be given through one's environment. Signs of God's grace include not only inspirations of the Holy Spirit directed immediately to man or the forgiveness of sins (redemption from sins), but also one's health, personality, talents, character, or good family and social environment. In this sense, grace is an act of God's good will directed to man to help him live his life in a dignified and efficient manner, or, in other words, to achieve salvation

("a full life").

The history of the development of Christian psychology, announced in the title, is discussed in the paper rather cursorily. Of interest is the interesting and valuable history of creating and verifying the Richmont Grace Scale. Still, while this subject is significant, it is only one of many aspects of the development of Christian psychology.

The overview of the relationship between the faith-based Christian concept of grace and the concepts advanced by 20th century Christian psychology is incomplete as it does not include many important discoveries made by the psychology of religion both in the United States and in Europe. The psychology of religion is an area where Christianity (as well as Judaism, Islam, Buddhism, and other religions) can meet with contemporary academic psychology. One should emphasize the rich achievements of the psychology of religion and its contributions to the interpretation of the characteristic aspects of Christianity. In the context of the discussed paper, one should also stress the importance of the limited but important research in the psychology of or religion conducted at European and American universities, and a number of

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Articles by Romuald Jaworski you can see here:

renowned psychologists of religion from many countries should be mentioned; these are, e.g., W. James, J.B. Prat, C.G. Jung, G. Allport, D.W. Wulff, E. Johnson, B. Gromm, H. Sunden, A. Oser, F. Gmünder, P, Vergote, J. Majkowski, W. Prężyna.

In discussing the characteristic aspects of Christian psychology, along with grace one should consider such issues as the Trinitarian image of God and the role of the Holy Trinity in religious experiences (T. Griffiths), the interpretation of the mystery of human life in the context of the revealed truth concerning the Creation, the Incarnation of the Son of God, and Redemption. Christian psychology should be Christocentric and Trinitarian, ecclesiological, and biblical. It should reflect the confluence of the theological and psychological perspectives in describing and researching the existential experiences of man, such as love, betrayal, sin, conversion, forgiveness, vocation, etc. As a psychological discipline—exploring and interpreting psychological experiences (cognized reality, emotions, motivation for behavior) —it must meet the formal criteria appropriate for the science of psychology. However, it extends its scope by including issues related to the existential experiences described by theology (sin, contrition, repentance, grace, the spiritual gifts, guilt, and salvation).

From a European perspective, I would like to draw attention to the strong tendency of academia to ignore and marginalize psychological research concerning religion in general, and Christianity in particular. The issue of religious life is on principle absent from academic course books for general, developmental, and social psychology. Nowadays, this subject appears to be a taboo. However, it seems that the psychology of religion may be a domain where psychological interpretations of the theological principles of Christianity could be explored, affording some in-depth insights. Regretfully, at most universities and colleges the psychology of religion is not mandatory, due to which psychology graduates lack the necessary competence in the spiritual sphere. They have a limited view of human existence without a spiritual sphere. They

do not understand or take into consideration the importance of relationships between the psychological and spiritual (religious) domains. In my work with the students of the Cardinal Stefan Wyszyński University in Warsaw (Poland), I have seen that a discussion of different important existential experiences and interesting phenomena both from the theological and psychological perspectives leads to deep insights into the nature of those facts. Issues such as development, morality, family, time, self-acceptance, forgiveness, tradition, the spiritual gifts, death, corporeality, conflicts, sin, grace, and many others – gain a new depth only thanks to an interdisciplinary approach and analysis from a psychological and theological perspective.

In this context, the studies conducted by Dr. Timothy A. Sisemore and the development of the Richmont Grace Scale constitute a major step in providing reliable, scientific research into one type of religious experience—the experience of grace. The verified validity and reliability of the presented technique and the identification of four factors within this scale guarantee that tests using this technique will be highly effective.

Thus, while expressing my gratitude to Dr. Sisemore for studying grace in Christian psychology and taking into account the theological and anthropological questions characteristic of Christianity, and in response to his proposal for furthering Christian psychology, I would like to amplify his postulate by voicing a call for the development of Christian psychology through research involving the psychology of religion, taking into account both faith and reason. This was accentuated by John Paul II at the beginning of his encyclical "Fides et Ratio": "Faith and reason are like two wings on which the human spirit rises to the contemplation of truth; and God has placed in the human heart a desire to know the truth—in a word, to know himself—so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves (cf. Ex 33:18; Ps 27:8-9; 63:2-3; Jn 14:8; 1 Jn 3:2)."

Workplace

Paul J. Watson (USA)

Babel of Rationalities: Christian Psychology, Incommensurability, and the Important Role of Empirical Research

Especially in response to postmodern times, empirical research may make essential contributions to Christian Psychology. Postmodernism is notoriously difficult to define (Rosenau, 1992), but "postmodernism" literally means "after-modernism." Modernism emerged as a cultural confidence in reason. Early Enlightenment thinkers believed that secular reason would supply the objectivity needed to overcome the violence associated with warring subjectivities of Reformation and Counter-Reformation faith (Stout, 1988; Toulman, 1990). From this beginning, the West began its long slow move away from social life organized around a Church guided by faith to one increasingly organized around a nation state guided by reason. Modernist reason and its expression in science remain dominant cultural forces, but postmodern critiques now make it clear to some that modernism simply cannot supply "objective" foundations for social life. Such critiques may operate at two most obvious levels, one historical and the other philosophical.

At the historical level, modernism undoubtedly has made and will continue to make invaluable contributions to humanity, with advancements in medicine perhaps being the most apparent. Modernism, nevertheless, failed to resolve conflicts among subjectivities or to eliminate the problem of violence. Reason, for instance, did not resolve Christian disagreements on how to interpret the Bible, as post-Reformation developments in the church have made clear (Gregory, 2012). More importantly, 20th Century wars suggested that modernist reason aggravated rather than eliminated the problem of violence. Hart (2009), for instance, argues that "the process of secularization was marked, from the first, by the magnificent limitlessness of its violence. … The old order could generally rekkon its victims only in the thousands. But in the new age, the secular state, with all its hitherto

unimagined capacities, could pursue its purely earthly ideals and ambitions only if it enjoyed the liberty to kill by the millions" (pp. 222-223). Indeed, a careful reexamination of Reformation history suggests that the "transfer of power from church to the state was clearly a cause, not the solution, of the violence" (Cavanaugh, 2009, p. 174). Seen in this light, 20th Century bloodshed merely reflected the maturation of potentials already evident in the origins of modernism. Modernist reason, the postmodernist can conclude, ended up serving as a tool for "power" to enhance the destructiveness of its weaponry. Modernist science transformed a burning arrow shot from a bow into a nuclear warhead delivered by a missile.

At a philosophical level, reason simply had to conclude that reason could not discover objective foundations for social life. This insight was especially prominent in the work of Nietzsche (2000/1887), the philosopher typically identified as the first postmodern theorist. The eventually obvious problem was that any attempt to establish a foundation necessarily began with some presupposition about what that foundation had to be, with Descartes' (1998/1637 and 1641) cogito perhaps being the first and most obvious example. Yet, reason invariably found ways to challenge this and all other potential foundations as, for example, Rousseau's (1979/1762) Romantic critique of Cartesian and all other available philosophical positions made clear well before 20th Century postmodernism. Achievement of a truly objective social life could occur only with an infinite regress of justifications for all proposed foundations, which of course is a logical impossibility (Kaufmann, 1974).

Given the philosophical insecurity of all foundations, Nietzsche concluded that each system of rationality emerged out of non-rational "interests" rather than out of an impossible to

achieve objectivity. His further argument was that each rationality also presented a potentially useful and "interesting" perspective on reality, but not an absolutely objective truth. Modernist reason and science, therefore, turned out to be yet one more "subjectivity" that, among other things, proved especially effective in supplying tools for the "interests" of modernist power. Beyond the arguments of Nietzsche and of postmodernism, the unavoidable conclusion is that Christian "subjectivity" cannot be corrected by an unquestionably superior modernist "objectivity." Modernist reason undoubtedly supplies useful insights into Christian and all other religious commitments, but those insights are "subjective." But then again, the rationality of Christianity (and also of other religions) can also offer useful insights into modernism, and, for that matter, into postmodernism as well.

Babel of Rationalities

Postmodern critique may seem to dissolve society into a swirl of irrational relativism, but compelling evidence of rationality is everywhere obvious in the world today. A Christian movement beyond postmodernism can agree with and indeed benefit from the assertion that no single rationality can supply an "objective" foundation for social life; yet, the orderliness of daily life reveals the viability of a vast array of incommensurable rationalities.

Rationalities are incommensurable when they are calibrated to different standards (MacIntyre, 1988). In Christianity and other religions, the standard is some tradition-specific vision of God. Observations and actions consistent with that vision are deemed to be rational by religious followers. In modernist science, the standard is some contemporary reading of nature. Conclusions and practices in conformity with that perspective on nature will be rational for those communities that have foundations in the Enlightenment. Aspects of social life derived from these two standards can be incompatible, but they can also be compatible with or irrelevant to each other. Broad compatibilities across incommensurable rationalities will encourage social harmony, but trans-rational irrelevancies and especially incompatibilities can lead to discord. Fully rational solutions to discord will

be beyond the easy reach of communities normed to different standards. And more broadly, scientific conclusions based on nature will lack normative credentials to falsify Christian understandings of God and vice versa. Nor will a noncontroversial standard be available outside "natural" scientific and "supernatural" Christian rationalities for adjudicating between them, which again makes them "incommensurable." In short, social life after modernism turns out to be a Babel of rationalities.

In this cultural situation, individuals unavoidably move through the often very different rationalities that order their daily lives at work, home, school, union meeting, political gathering, church, professional organization, and movie theater, to mention only a few. Advancement of Christian (and indeed all other rationalities) will, therefore, need to address the Babel of rationalities that interpenetrates the lives of everyone (Watson, in press). Any efforts of a rationality to express, expand, and deepen the meaning of its standard within and across communities will occur within a dynamic and competitive cultural context. Successful competition will require an ever-increasing ability to offer insights that speak to the problems and possibilities associated with the "interests" that exist within and across communities. Christian rationality, like all other rationalities, will want to remain faithful to its standard as a preeminent task. Advancing the faithful meaning of that standard will, nevertheless, depend upon both what is expressed and what is heard. Faithful expression, for example, could result in unfaithful hearing in the consciousness of those who dwell in a Babel. And the opposite process could occur as well. Unfaithful expression could be followed by faithful hearing in those with a skill in translating the assertions and practices of other communities into their home rationality. Meaning, in other words, will be as much or more about communication between as about reason within persons.

Model of Rationality and Empirical Research
In short, movement beyond any postmodern tendency toward relativism may require a model of how Christian rationality can develop within the Church and expand across the communities
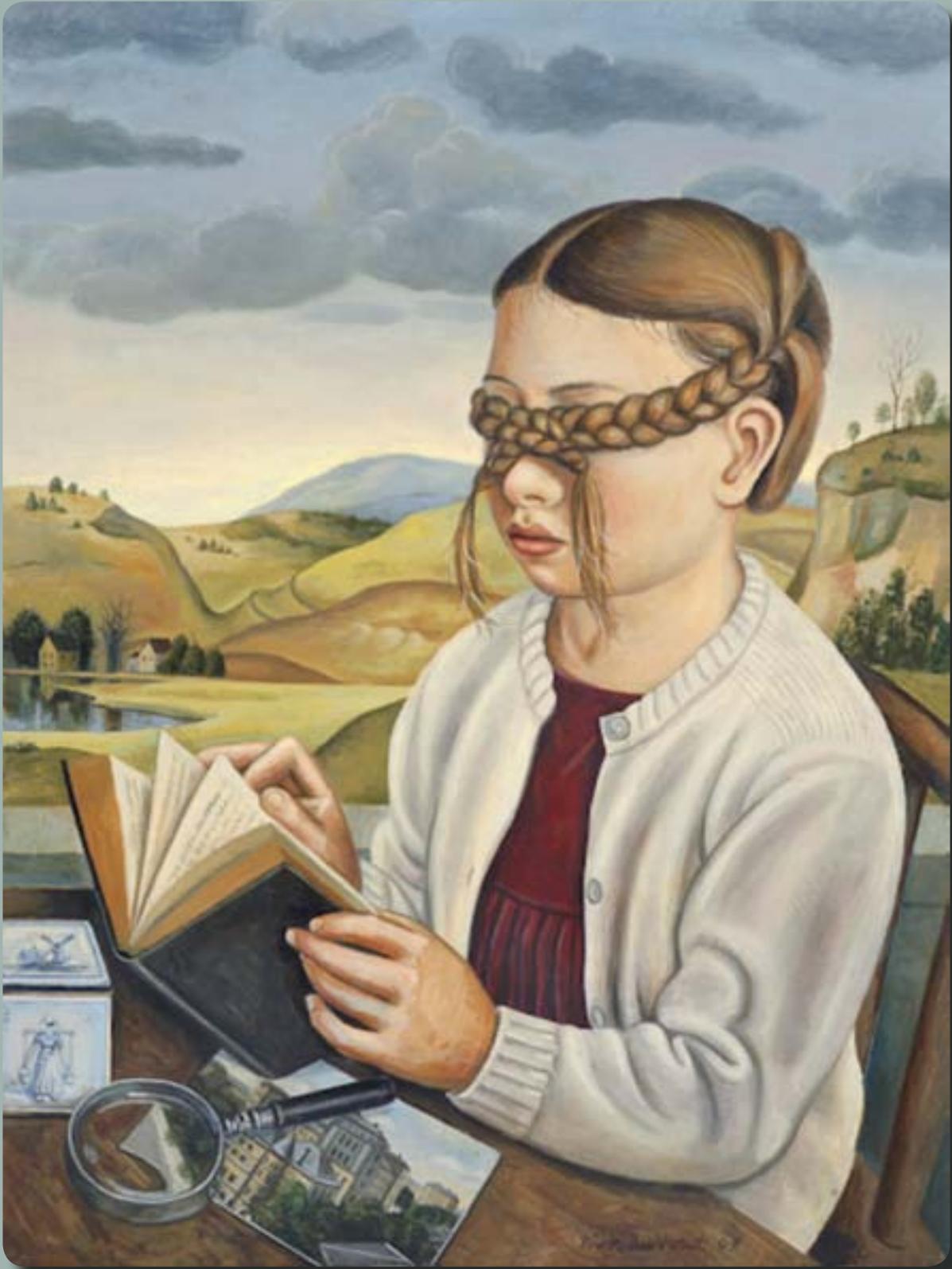
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Braided Vision

of Babel. This is where an empirical Christian Psychology may have an important role to play. In a pluralistic and competitive cultural context, the task of the Church will be to faithfully understand and express its standard in ways that that are "interesting" within and across rationalities. A model of rationality in the Babel of contemporary social life will need to include three basic levels of functioning (Watson, 2011).

Standard

At the "top" of any system of rationality will be the current understanding of its own standard. For Christian rationality, that understanding will, of course, be some reading of the Christian vision of God as presented in the Bible.

Perspectives

Then, at its lowest level, a Christian system of rationality will need to understand noteworthy perspectives that can influence its ability to faithfully express the meaning of its standard in the social life of Babel. Three broad types of perspectives will be relevant. The first will involve those outside perspectives that have a potential to affect the Church. A specifically Christian Psychology will be especially interested in prominent arguments in the essentially modernist disciplines of psychology and other social sciences. These outside social scientific perspectives can be threatening as they essentially attempt to colonize religious belief systems by explaining them away in terms that are compatible with their own "natural" standards. Freud's (1961/1927) dismissal of religion as an illusion may be the most famous illustration. But, outside social scientific perspectives might also have implications that can usefully clarify and support Christian rationality. Research into self-control as an adaptive psychological process not explicitly related to religious commitments (Tangney, Baumeister, & Boone, 2004), for instance, can be confirmed through empirical research to be supportive and thus clarifying of Christian rationality (Watson & Morris, 2008).

A second type of perspective will involve those that operate within a Christian system of rationality itself. Christian Psychology, for example, can use empirical methods to explore whether understandings of the Christian standard are faithfully expressed and faithfully heard in Church life. Most simply and ideally, this research will offer empirically "interesting" demonstrations within and across rationalities that Christian beliefs and practices have expected positive consequences for communal life. An influential psychotherapeutic perspective may argue, for instance, that Christian beliefs about sin are wholly neurotic and must be eliminated (Ellis, 1980). Christian psychologists, nevertheless, can use standard research procedures to measure Christian beliefs about sin and also about the grace of God that Christians will see as the solution to the problem of sin. Such research can demonstrate that the outside therapeutic perspective lacks empirical validity because beliefs about sin and grace can predict more adjusted psychological functioning and that the Christian standard, therefore, is being faithfully expressed and heard within the Church (Watson, 2010).

Problems, nevertheless, can appear within Church perspectives themselves. Attempts to faithfully express the Christian standard can struggle in response to perceived threats from outside rationalities. The expressing and hearing of Christian meanings within the Church could become defensive as a consequence. The result could be an increasingly ghettoized Christian perspective that tries to wall out outside threats in a presumed faithfulness to the standard. This walling out process may, nevertheless, interfere with the "interests" of Christian rationality, not only within the Church itself, but also across other outside rationalities. Recent research in Christian Psychology, for example, has devised procedures that empirically differentiate between Religious Fundamentalist and Biblical Foundationalist Christian perspectives. Both seem to reflect sincere Christian commitments, but evidence suggests that Religious Fundamentalism embraces faith while rejecting intellect whereas Biblical Foundationalism finds ways to embrace both (e.g., Watson, Chen, & Hood, 2011; Watson, Chen, & Morris, 2014). Rejection of the intellect seems ill suited to defend the "interests" of Christian rationality, especially in the context of a Babel so po-

werfully influenced by modernist reason. Here, the general points deserving emphasis are that Christian rationality should understand how its own perspectives are being expressed and heard in order maximize faithful communication and that empirical methods may be useful in accomplishing that purpose.

A third and final type of perspective might be called dialogical. Empirical procedures may prove useful in clarifying the compatibilities, incompatibilities, and irrelevances that exist between the incommensurable rationalities of inside and outside perspectives. This information should help both inside and outside perspectives more truthfully communicate themselves. A Christian perspective, for example, might assume that the focus of humanistic psychology on self-actualization is wholly incompatible with Christian assumptions about self-denial. And indeed, a humanistic psychological perspective might assume the same thing. These Christians (and humanistic psychologists) may be quite adept in explaining how their reasoning on this issue is fully faithful to their standards.

But a key question will be whether the communication and not just the rationality of this belief about self-actualization will be faithful as well. Will what the speaker says be what the hearer hears? Are there other ways to reason from Christian standards to an embrace of at least some expressions of self-actualization that Christians discover in the Babel of rationalities in which they must live? And if this proves the case, would claims that Christianity and self-actualization are wholly incompatible weaken the "interests" of Christian rationality both within and across outside perspectives? Christian answers to these questions will likely be complex and varied, but empirical research demonstrates that they cannot be ignored. Specifically, this research demonstrates that at least some humanistic expressions of self-actualization can be heard in Christian language (Watson, Milliron, Morris, & Hood, 1995).

In short, a rationality capable of meeting the challenges of a Babel of incommensurable rationalities will need to include three broad types of perspectives at its lowest level of functioning. Communication of the meaning of a standard will necessarily occur within the context of in-

side, outside, and dialogical perspectives. These three contexts may always interact and the boundaries between them never clear and distinct. Faithful communication may, nevertheless, require insight into their influences, and an empirical Christian Psychology can contribute to that process.

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Meta-perspective

Finally, at an intermediate level between the standard at the "top" and perspectives at the "bottom" of a system of rationality will be a more highly organized perspective or a "meta-perspective" that brings the two together. This meta-perspective will emerge from the activities of a community of shared understanding that seeks to ensure faithful communication of the standard across perspectives. A Christian meta-perspective could, for example, reflect the activities of a church denomination, a group

of scholars committed to a specific theological framework, or an organization of professional Christians in the social sciences like ENCAPP in Europe and the Society for Christian Psychology and the Christian Association of Psychological Studies in the United States.

All self-identified Christian rationalities will name God as described in the Bible as the standard and will assume that this standard will never change. On the other hand, complexities can still occur in the relationships that can exist between meta-perspectives and the standard. For some communities of understanding, not only will the standard never change, but the further assumption may also be that the meta-perspectival vision of that standard is fully adequate and can never change as well. Within this system of rationality, the task of the meta-perspective always will be to look "down" and ensure faithful communication across the perspectives "below."

For other Christian communities, however, the assumption will be that sometimes the meta-perspectival vision of the standard must be refined in order to deepen faithfulness. To mention only a very few out of a myriad of possibilities, arguments might suggest that faithful readings of the Bible require an awareness of the Jewish apocalyptic prophet literature (Wright, 1996), the situation of Israel within the Roman Empire (Horsely, 2003), or the manner in which early Christian interpretations of the crucifixion as a victory of Christ over Satan offer important insights to the nature of God (Weaver, 2001). Within these systems of rationality, the task of a meta-perspective will be "bidirectional" involving efforts to enhance faithful vision of the standard "above" and faithful communication of that standard to the perspectives "below."

Conflicts can arise, of course, over whether the relationship between a meta-perspective and a standard is in fact faithful. A divide may become so wide that one community of understanding may complain that another is no longer committed to the same Christian standard. In other words, incommensurable rationalities can also exist within the Church itself (Watson, in press). It would be naïve to assume that social scientific evidence could easily resolve such conflicts; yet, an empirical Christian Psycholo-gy could supply information useful in helping all communities of understanding evaluate whether and how their faithful Christian rationality supports faithful Christian communication.

Conclusion

Perhaps this is too simplistic. But, at least from some perspectives, Christian rationality may be in its best position in over 400 years. Postmodern critique has made it clear that modernism does not and indeed cannot supply objective foundations for evaluating all forms of social life. This postmodern observation cannot and should not support a wholesale rejection of modernism as irrelevant and unimportant. Rationalities calibrated to the standard of nature make invaluable contributions to human existence, as the professional disciplines of psychology, psychotherapy, and the other social sciences make amply clear.

At the same time, however, modernist reason turns out to be yet one more, albeit powerful, form of "subjectivity" that can never "objectively" falsify Christian rationality. Christian rationality confronts a Babel of incommensurable rationalities in which it must compete. Successful competition will be essential in order to recruit the enthusiasm and talent of future generations needed to advance the faithful communication of Christian rationality. That rationality will presumably want to use whatever approaches it can to expand the "interests" of Christ, including but of course not limited to an empirical Christian Psychology.

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Combing out Lice

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Kevin Eames (USA)

Comment

to „Christian Psychology, Incommensurable Rationalities, and the Critical Role of Empirical Research"

Proposing a Fourth Level to the Christian Model of Rationality:
A Response to P. J. Watson

Dr. Watson has presented a compelling model for understanding how a Christian psychology that values empirical research may project its voice among a Babel of rationalities (Watson, 2014). I was particularly intrigued by MacIntyre's (1988, cited in Watson, 2014) definition of incommensurable rationalities as those that are calibrated to different standards. This notion of incommensurability is also part of Kuhn's hypotheses involving the structure of scientific revolutions (Kuhn, 1970). However, the two definitions appear to address two separate concerns. For MacIntyre, the concern is an incommensurability of metaphysics, specifically as it relates to theism and naturalism; for Kuhn, the concern is an incommensurability of epistemology, specifically a scientific one. The former, a metaphysical understanding must be reconciled before that latter. If theism and special revelation are rejected as incompatible with the metaphysics of naturalism, then an epistemology that relies on positivistic explanations for phenomena is the only rational approach. Any supernatural explanation is a priori rejected, even if there are no satisfying natural explanations for phenomena.

Yet, although there may be incompatibilities among the metaphysical and epistemological approaches to phenomena, there is the tacit acceptance that, despite these incommensurate differences, communication can take place, reality can be commonly discerned by a cognitive faculties that are generally trustworthy (Plantinga, 2011), and meaning can be shared. There appears to exist a fourth level in Dr. Watson's three-level model (standard, perspectives, and meta-perspective). The standard refers to the uppermost level of a rational paradigm which

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involves "the current understanding of its own standard" (2014, this issue). I would argue that at the fourth level, which sits atop the standard, is the meta-standard. While different systems of rationality may differ from one another, there are incontrovertible similarities. For example, few systems of rationality would disagree on simple mathematical truths, or that our sense faculties are generally trustworthy, or that memories of very recent events are generally trustworthy – both of which are examples of axiomatic truths for Thomas Reid, founder of the Scottish Common Sense school of philosophy. More specifically, this meta-standard also contains what John Calvin described as the sensus divinitatus. In the Institutes of the Christian Religion, Calvin argued that "there is within the human mind, and indeed by natural instinct, an awareness of divinity" (1559/1960, p. 43), with which all humans are equipped. For Plantinga (2000) this sensus divinitatus is a "faculty or cognitive mechanism… which in a wide variety of circumstances produces in us beliefs about God" (p. 172).

I believe the presence of this meta-standard has significant implications for the character of the incommensurable rationalities, namely that they are on some level engaged in the unrighteous suppression of the truth of God, as described in Romans 1:18-23.. In a much more explicit and contemporary example of the characters of such a rationality, the experimental psychologist Jesse Bering has been clear about suppressing the truth in unrighteousness. Believing his research with children and their beliefs about dead agents demonstrates the error of belief in God (Bering, 2002), he commented triumphantly to a reporter for the Broward Palm Beach New Times, „We've got God by the throat, and I'm not going to stop until one of us is dead" (Reischel, 2008). Perhaps, as a atheist, Bering is using a rhetorical device, but it is difficult not to see his comment as both an example of the sensus divinitatus and the biblical principle that were are, in our fallen state, the enemies of God.

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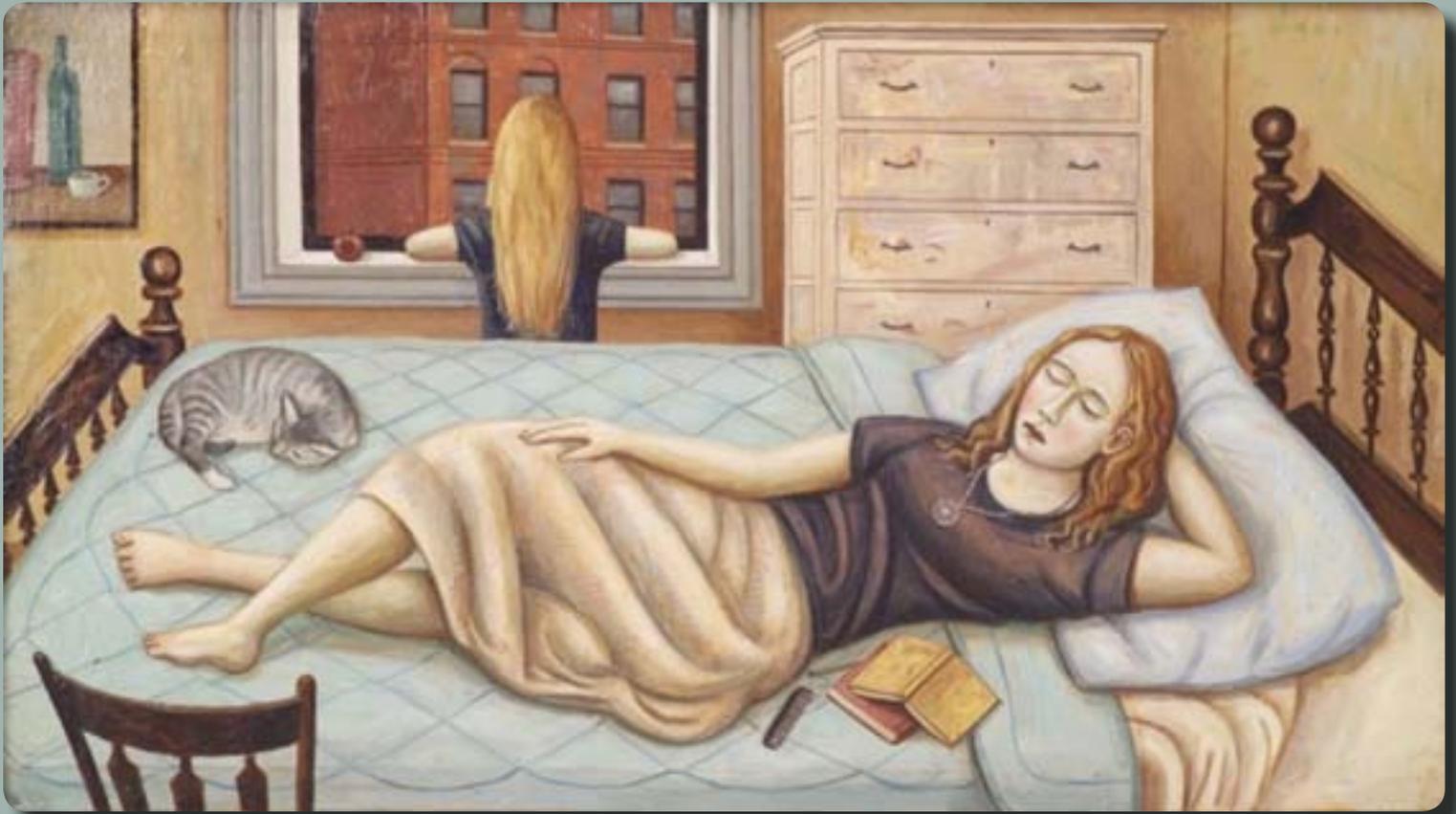
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Girl Sleeping with Book and Cat

C. Eric Jones (USA)

The Roles of Automatic and Conscious Thought in Worldview Consistency

The opening line of the song More by Mylon Lefevre is "break my heart and change my mind". These are simply but profound ideas to be sure and hearing the song always makes me think of the ongoing process of sanctification in my own life. The Christian life is a continual move away from what I have been and toward what I should become, the likeness of Christ. Grenz defines sanctification as "our cooperation with the Spirit in living out in daily life the regeneration, justification, freedom, and power which is ours through conversion, so that we grow in Christlikeness and service to God" (1994, pg. 440). A changed mind seems to be central to the more complete change or sanctification called for in scripture (Matthew 22:37) and based on Romans 6:19, Romans 12:1, 2 Timothy 2:21, and Hebrews 12:14 we have a role to play in the sanctification process.

The mind's roles in the acquisition and processing of truth and knowledge are paramount in the formation of new perspectives (Moreland, 1997). These perspectives form the foundation for the new patterns of living to which we are called. Therefore, a life of transformation comes to those who humbly submit to the work of the Spirit and habitually use their minds to understand God's world and live out His ways. Clearly, the development and use of a Christian oriented mind is essential to our spiritual development. It is unsettling then, when Blamires (1963) questions whether or not we have a Christian mind any longer. He sees the Christian mind as distinctly different from the secular mind and consequently leading to significantly different outcomes compared to the secular mind. Note the specific discrepancies from a secular mindset or worldview mentioned by Blamires below.

"The Christian mind sees human life and human history held in the hands of God. It sees the whole universe sustained by his power and his love. It sees the natural order as dependent upon the supernatural order, time as constrained within
eternity. It sees this life as an inconclusive experience, preparing us for another; this world as a temporary place of refuge, not our true and final home."

Regardless of the centrality of a changed mind in the Christian life, understanding a changed mind psychologically is a challenge. The above partial description of the Christian mind closely relates to the concept of worldview and the two will be considered synonymous in the following discussion. I will also borrow from Blamires a secular/Christian worldview distinction. The mind's role in sanctification can now be stated as attempting to substitute the newly practiced and progressively forming Christian worldview for the established secular mindset of a Christian. Out with the old and in with the new, as it were. However, this substitution is not an immediate or instantaneous process.

The human mind is composed of two systems or operates according to a dual processing approach (Kahneman, 2011). One system is typically referred to as nonreflective or intuitive, characterized by automatic, effortless processing. The other system, the reflective, is characterized as slower, deliberate and effortful in its processing. Kahneman says, "Highly accessible impressions by system 1 (the intuitive system) control judgments and preferences, unless modified or overridden by the deliberate operations of system 2 (the deliberate system)" (2011, pg. 716). In light of our current discussion of changed minds, it means that until the new and deliberately controlled Christian worldview thoughts become automatized, we cannot expect one's thoughts and behaviors to be consistent with stated beliefs due to the overwhelming interference from the automatized cultural influences that developmentally precede the Christian worldview. Understanding sanctification via these systems potentially informs us concerning the development of a transformed mind at particular points in human development. It suggests that a truly changed mind is a

progressively realized outcome and for a potentially long period of time the automatic guidance for one's actions may run counter to one's new Christian oriented desires. That is, one potential consequence of a two-system mind, one fast and automatic and one slow and deliberate, is that we can have contradictory goals to which we are directed.

Given a two-system model of the mind, we may reflect how the process of changing or transforming one's mind is likely to progress. This model posits a slow process marked by uneven change and perhaps times of regression rather than progress. This sounds very much like Paul's writing on the strife of natures in Romans 7:14-20. Note however, this change from a secular mindset or worldview to a Christian worldview is beyond a simple taking on of information, a change of factual knowledge. This change is a true transformation and therefore is not accomplished completely psychologically or through human effort. Godly transformation of this sort comes primarily through the work of the Spirit and our agreement with that work.

The picture created from a two-systems view of the mind is in some ways similar to and in other ways in sharp contrast to the picture presented by early qualitative data presented by William James. Starbuck and James (1914) presented analyses revealing a stage of life in which Christians felt in conflict with their Christian ideals followed by a point at which an instantaneous change took place moving the person from a secular mindset or worldview to what sounds like a Christian mindset characterized by automaticity. The stage of conflict described by Starbuck and James sounds much like what should result from the two-system model of the mind, Paul's appeal in Romans and the ongoing process defined by Grenz. In contrast, none of the three seem to suggest a point at which the conflict tilts almost completely in favor of the Christian mind consistent with the following statements from Starbuck and James (1914).

"Sanctification removed from within my heart all sense of depravity, weakness and fear, making the service of God a delight." Page 384

"Temptations from without still assail me, but there is nothing within to respond to them." Page 384

From these early data we can generate several questions of interest, one of which I will attempt to address in this study. Certainly many college students report significant and sometimes dramatic conversion experiences, but at what point does the new nature and mindset of conversion become one's automatic, default nature rather than taking a back seat to the engrained secular perspective from earlier in one's life? Is it reasonable to expect such a profound transformation during one's days at college? The question for this study to address is can traditional college age students exhibit the dramatic change suggested by the sanctification process data of Starbuck and James? That is, without explicitly activating one's worldview, is there evidence for automaticity of a Christian worldview when thinking about worldview sensitive issues?

Method

Overview

The Starbuck and James study relied upon qualitative, self-report data and similar data would not suffice for an investigation of potentially automatic thought. The present study relied on an activation of worldview that operates beneath the level of conscious awareness. This method was able to show the worldview available to guide thought and action when one's worldview was activated (experimental, mortality salience condition) and the worldview that tended to guide action implicitly, when one's worldview was not activated (control condition).

Specifically, participants completed potential cultural (e.g., individualism, collectivism) and Christian (relationship with God survey) predictors of life satisfaction, had their worldviews activated or not and rated their personal levels of life satisfaction. If an individual was not a Christian, then Christian predictors should not have been significant predictors of life satisfaction in either condition. If an individual was a Christian, but had not reached the point of ultimate transformation yet, then the Christian predictors of life satisfaction should have been significant in the activated worldview condition and cultural predictors should have been significant in the control condition. If an individual is a Christian who had reached the ultima-

te point of transformation, then the Christian predictors for life satisfaction should have been significant for both conditions.

Participants

In the present study we collected data from 155 participants, 91 females and 64 males, at a predominantly Christian university. Participants ranged in age from 18 to 59, 90% between 18 and 29, with an average age of 23.4 (SD=8.2). Participants were largely single, never married (86%) although included in the sample were married (13%) and divorced (2%) participants. The ethnicity of the participants was primarily Caucasian (89%) and included Hispanic (7%) and African American (4%) participants.

Measures

Life satisfaction is be defined as a global judgment of one's life. The Satisfaction with Life Scale is an assessment based upon a comparison of one's life circumstances to one's own internal criteria (Diener, Emmons, Larson, Griffin, 1985). Respondents were instructed to rate each item using a 7-point scale ranging from 1 (strongly disagree) to 7 (strongly agree). Item ratings are summed to provide a total score ranging from 5 – 35 where higher scores were indicative of greater life satisfaction. Test-retest reliability for the scale has been reported at 0.82 for a 2-month interval. Internal consistency from several samples has been reported between α=.82 and α=.92.

The Independent and Interdependent Self-Construal Scales (Gudykunst, Matsumoto, Ting-Toomey, Nishida, Kim, Heyman, 1994) measure the extent to which individuals see themselves as independent and unique (independent) and the extent to which they see themselves as interdependent and connected to others (interdependent). Hackman, Johnson, Ellis and Staley (1999) have shown that independent and interdependent self-construal are two separate factors, not two different dimensions of the same factor. Both the Independent (α=.78-.86) and Interdependent (α=.79-.89) scales show good levels of internal consistency. The Independent scale consists of 14 items and the Interdependent scale consists of 15 items. All items are answered using a 7-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree), with higher scores indicating higher levels of each self-construal.

The Relationship with God Scale is a 7-item scale that measures a general sense of one's satisfaction with his or her relationship with God. Two of the scale items are a modification of the scale items from Hendrick's Relationship Assessment Scale (RAS, 1988). For example, the item "how well does your partner meet your needs?" becomes "how well does God meet your needs?" The other items are used as created on the RAS, the difference being in the Relationship with God Scale instructions participants are told to rate their relationship with God according to the following items. The original RAS has been shown to correlate with measures of love, self-disclosure, commitment, and investment in a relationship. Additionally, the RAS exhibits good internal reliability (α=.86).

Procedure

After reading and completing a consent form participants completed a questionnaire packet consisting of a Relationship with God Scale (representing a Christian worldview), an Independence Scale (representing cultural individualism), and an Interdependence Scale (representing cultural collectivism). At this point in the questionnaire packets each included either a mortality salience manipulation (experimental condition) or questions about the last two television shows they watched (control condition). After either the manipulation or control, each participant completed the Satisfaction with Life Scale, received a debriefing about the study and was released.

Mortality Salience Manipulation

Terror Management Theory (TMT) is based on the idea that humans' higher order intellectual abilities lead to an awareness of human vulnerability and mortality, and that this awareness creates the potential for overwhelming terror (Rosenblatt, Greenberg, Solomon, Pyszczynski, & Lyon, 1989). Terror Management Theory "posits that cultural conceptions of reality serve the vital function of buffering the anxiety which results from awareness of human vulnerability and mortality", (Greenberg, Pyszczynski, So-

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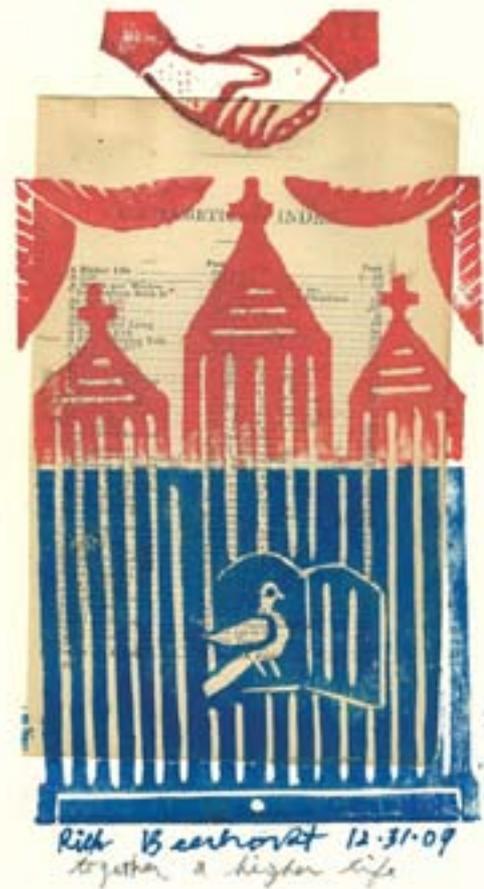
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Higher Life

lomon, Rosenblatt, Veeder, Kirkland, & Lyon, 1990). According to TMT, it is our worldview that represses our anxiety about our own mortality and allows us to function as if our mortality were not a threat to us. The idea behind the MS manipulation in TMT is that if people think about their own mortality, then they will react differently to worldview sensitive situations compared to people who are not thinking about their mortality. This is based on the assumption that awareness of mortality (mortality salience - MS) produces high levels of anxiety in people, therefore triggering individuals' worldviews. This manipulation has been shown to be effective in activating worldviews in numerous studies and is used here to activate participants' worldviews to create a distinction between how participants implicitly determine levels of life satisfaction (control condition) and how they determine levels of life satisfaction based on their activated (Christian) worldview (experimental condition).

In sum, I hypothesized that in the control condition participants would use their implicit, cultural worldview to determine their levels of life satisfaction because I do not think that for a group with an average age of 23 they have had enough time to make their Christian worldview so automatic that it guides thought when not activated. For the MS condition I expected that participants' Christian worldview would guide thought because the worldview had been activated and therefore ones relationship with God should determine levels of life satisfaction rather than one of the cultural factors (independence/interdependence).

Results

As expected, the predictors of life satisfaction differed significantly depending on whether or not individuals were in the mortality salience condition or not. Separate regression analyses were performed for life satisfaction in the mortality salience condition and in the control condition. For evaluating life satisfaction in the control condition, the only significant predictor was individualism (independence), $r2 = .16$, p< .01. This suggests that those who did not have their Christian worldview activated implicitly

used their individualistically oriented cultural worldview to determine their current level of life satisfaction. That is, if things are going well for me in terms of individualistic criteria such as my job, self-esteem, etc., then I rate my life satisfaction high compared to if those same factors are not going well for me. For those in the mortality salience condition the only significant predictor of life satisfaction was relationship with God, $r2 = .245$, p< .01. This finding suggests that when participants' Christian worldviews were activated the Christian worldview was then used to determine the participants' current level of life satisfaction. That is, rather than self-esteem and other self-focused factors, factors related to one's relationship with God, such as progress in spiritual maturity, sense of God's presence or my purpose of life connected with others, determined one's level of life satisfaction.

Discussion

As hypothesized, results indicated that for those in the mortality salience condition, life satisfaction is best predicted by the strength or quality of one's relationship with God. Further, for those not in the mortality salience condition, the quality of one's relationship with God did not reach significance as a predictor for life satisfaction. In fact, individualism was the best predictor for the construct for those in the control condition. The findings support the proposition that the worldview Christians explicitly express verbally may not be the strongest factor in determining thoughts, and perhaps behavior, relatively early in one's Christian walk. Specifically for this study, not activating one's worldview leaves us subject to the guidance of our cultural worldview. These worldview-based MS differences may then lead to different behaviors and judgments depending upon whether or not one's worldview has been activated.

These findings may seem surprising to some when we consider only our Christian walk, but the overall pattern should not surprise those practiced in the field of clinical or counseling psychology. We can loosely compare the pattern found in these data with what is generally understood in the use of Cognitive Behavioral

Therapy (CBT). CBT is a class of therapies characterized by the idea that mental disorders and stress result from maladaptive cognitions and therapeutic strategies to change these cognitions will result in decreased stress, problem behaviors and emotional difficulties. CBT has been shown to be an effective treatment for numerous problems ranging from unipolar disorder and generalized anxiety disorder to marital distress (Butler, Chapman, Forman & Beck, 2006; Hoffman, Asnaani, Vonk, Sawyer & Fang, 2012). However, changing cognitions for therapists is no quick and easy process, as many therapists can attest I am sure!

In general the proposition is the same, take an unwanted cognitive set and replace it with a desired cognitive set. For a Christian this is the changing of the mind first mentioned in the paper or the renewing of the mind mentioned in Romans 12. To be sure there are significant differences beneath the general similarities. In CBT a therapist is focused on specific cognitions related to the stated problem whereas changing a worldview is a significantly broader and deeper undertaking. Then again, a Christian has a lifetime to incorporate the change and the therapist does not. The therapist does have (ideally) the focused attention of the client and the client may actually direct dedicated time and energy toward the desired change. This can be the case also in the changing to a Christian mind, but how often do Christians accept the initial conversion of Christianity and not pitch in with the sanctifying work the Spirit is doing? Many other differences may exist, but the idea is that we see this progressive cognitive change other places and may recognize it is a general pattern of change and not a deficiency due to personal sin, etc.

Previous research in social cognition argues that conscious thought is unnecessary and even unproductive (Bargh, 1997; Gladwell, 2005; Wegner, 2005). I have argued elsewhere (Jones, in press) that conscious thought is productive and quite necessary depending upon one's end goal. It is tempting to think that a Christians trying to live a godly life have been so changed from their old self that they are automatically guided by their new worldview. However, scripture and the results of these analyses suggest that it may

be necessary for us to keep our worldview in our conscious awareness and practice applying it in various ways until it becomes more automatically used. If the data are being interpreted correctly here it also provides direction to the Church and to Christian higher education. Both settings may congratulate themselves to the extent they are already helping those attending to practice the application of a Christian worldview. And if they are not providing worldview practice, they may want to consider how to do so in the future.

The current study is admittedly small and investigates only a piece of the larger phenomenon discussed here. Much additional work could be done to enhance and clarify the findings presented. The sample used in this study restricts generalization due to the fact that the majority of participants was within their 20s, was white, and was single. The study also employed a single Christian worldview measure and only two cultural measures meaning other factors could play a role but were not included. Finally, the use of MS to activate a Christian worldview has limitations. As with any manipulation inferences are made that seem logical, but may not occur as intended.

Addressing these issues in future research could potentially strengthen the findings of the current study. For instance, if larger and more diverse samples were used with similar methodologies or at least investigating the same concepts, then we may be able to better understand the bigger picture of transforming one's mind. It may also be productive to extend the current method by including a cognitive load manipulation as an additional factor. This would allow one to see to what degree, if any, transformation to a Christian mindset has become automatic. Further, it may be productive to use a methodology similar to the present study to investigate cohorts of progressively older ages in order to see when the transformation described in the Starbuck and James data occurs. Additional studies may also be designed to incorporate the concept of the reliance on the Holy Spirit rather than a sole focus on the cognitive processing of the person. In addition to these possibilities, qualitative data on the same participants would be useful to clarify the processes from an inter-

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Friends

nal perspective, especially those related to the role of the Holy Spirit.

Though a small study, the results bring to interest the idea that we may not be incorporating our worldviews into our thoughts and actions as much as we assume we do. To the extent this is the case further research should follow to complete the picture of this phenomenon. For now it seems prudent to suggest that we should be more mindful of using of our Christian worldview, practice it as much as we can and anticipate the day when our minds are actually changed – Mylon Lefevre would be so happy.

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Listen to the song „More" by Mylon Lefevre

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Matthias Schlagmüller (Germany)

Comment
to „The Roles of Automatic and Conscious Thought in Worldview Consistency"

Eric Jones concerns himself in his contribution with one of the central questions of the Christian faith, the progressive process of sanctification – "how we become more like Jesus".

This is, according to Hebrews 12:14, a pre-condition „... in order to see the Lord".

If it is possible, as the Bible demands, for Christians "to be recognised by their fruits" (Mt. 7:16), they should then be distinguishable in their behaviour from non-Christians.

Studies such as those by the Barna Group (2009) show, however, that the divorce rate of born-again Christians is exactly as high as in the total population (33%). Although the divorce rate among the „evangelical Christians", with 26%, lies under this figure, the divorce rate among the US population of Asian extraction is substantially lower, with 20%.

With the help of a small survey questionnaire distributed to 155 students, Jones attempts to illuminate a constituent aspect of the question of sanctification, namely: When do Christian values become so internalised that they influence action and thinking completely automatically? His hypothesis is that, with a relatively young sample (average age 23.4 years) of 155 students at a Christian College, the process of sanctification is not yet so advanced, and the areas of the brain whose operation is rather unconscious/automatic are not sufficiently moulded by Christian ideas, that any correlation should be expected between these ideas and the satisfaction with life assessed in the survey. Only if the Christian ideas are deliberately activated in the experimental group should a correlation be detectable. The data from the study supports Jones' hypothesis that no far-reaching change in the (automatic) thinking processes has yet taken place.

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In the ensuing discussion, Jones points out how important it would be to carry out similar investigations on a larger and more representative sample, in order to obtain more precise indications of how the sanctification process develops and whether Christian ideas are in fact more deeply anchored in older persons.

Jones takes up one further important point, namely the difficulty of investigating the sanctification process empirically at all, since this process is also influenced by the fact that "… God chose you as firstfruits to be saved through the sanctifying work of the Spirit and through belief in the truth" (2. Thess. 2:13).

Another problem connected with the question of the sanctification process is: To what extent is the process promoted primarily by an increase in knowledge, e.g. from reading the Bible, or whether motivational processes might not have

a greater influence on how strongly our behaviour is guided by Christian values. For, depending on how aware we are that God has loved us first and unconditionally (1 Jn. 4: 9), and on how aware we are how much we have been forgiven (Lk. 7: 47), we will love him more, and it will be important to us to become more like him in our actions.

Nor should it be forgotten that, in psychological research, there is still need for clarification regarding whether changes in behaviour are influenced mainly by changes in attitude or by other factors.

Despite all these questions, some of them still open, and the associated difficulties in carrying out a study, there are great rewards in pursuing further the approach taken by Eric Jones and investigating the factors influencing the sanctification process.

During the many years in which I was active in leading house groups or in church leadership, it became evident time and again that it was not primarily imparted theoretical knowledge that brought people forward in their process of sanctification, but that other factors played a more important role, such as e.g. the readiness, because of the knowledge that one is loved by God, to listen to him and serve others (Gal.5, 6).

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Keith A. Houde (USA)

The Mystery of Persons:
Catholic Foundations for a Psychology of Persons

Within the Thought of Karol Wojtyła/Pope John Paul II

In 1936, English Dominican Aidan Elrington asked the question: "Is a Catholic psychology possible?" In 1950, American psychologist Gordon Allport recognized that modern empirical psychology, in its separation of itself from religion, had become "psychology without a soul" (p. v). In 1995, soon to be canonized Pope Saint John Paul II recognized that: „Only a Christian anthropology, enriched by the contribution of indisputable scientific data, including that of modern psychology and psychiatry, can offer a complete and thus realistic view of humans" (n. 4). All things considered, it would appear that a Catholic psychology, "psychology with a soul," is both possible and necessary.

The present article seeks to consider in a preliminary way certain aspects of Catholic foundations for a psychology of persons, of what may be called a Catholic personalist psychology, based primarily upon the present author's nascent understanding of the thought of Karol Wojtyła/Pope John Paul II[1]. It is hoped that the present reflections will be beneficial in generating further conversation[2] regarding the following question: What are the distinctive features or distinguishing characteristics of a Catholic psychology of persons? An "adequate anthropology" (John Paul II, 1984/2006, 13:2) seeks to answer the enduring questions of the

human condition (John Paul II, 1993, n. 30; Hergenhahn & Henley, 2014, pp. 16-22). An appropriate epistemology assumes a unity of truth (Aquinas, SCG I, 7; John Paul II, 1998, 16, 42) and admits knowledge from theology (revelation), philosophy (metaphysics and ethics), natural science (experimentation), and human science (phenomenological description), fully respecting the data and methods of each. The organizing framework for the present discussion will be an adaptation of Rychlak's (1981) structural, motivational, time-perspective, and individual differences dimensions of personality theory (p. 31), restated respectively as follows: the nature of persons, the meaning of persons, the formation of persons, and the mystery of persons (see Table 1).

The Mystery of Persons

Catholic psychology begins and ends in mystery. It is hidden in the mystery of the Trinity, as a rational, free, and relational communion of persons. It is to some extent revealed in the mystery of Creation as an outpouring of that communion of persons:

Indeed, the Lord Jesus, when He prayed to the Father, „that all may be one…as we are one" (John 17:21-22) opened up vistas closed to human reason, for He implied a certain likeness between the union of the divine Persons, and the unity of God's sons in truth and charity. This likeness reveals that man, who is the only creature on earth which God willed for itself, cannot fully find himself except through a sincere gift of himself (cf. Luke 17:33). (Gaudium et spes, 24:3)

Catholic psychology is thus a mystical psychology, rooted in the deep mystery of the "person and gift" structure of reality: "The dimension of gift…. stands…at the very heart of the mystery of creation…" (John Paul II, 1984/2006, 13:2; cf. 58:7; see Ephesians 1:3-10; Salas, 2010). Its principle of interpretation is the "hermeneutics

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1 The present author remains an earnest and eager student of the thought of Karol Wojtyła/Pope John Paul II, readily recognizes that there is much more depth to his thought than can begin to be communicated here, and welcomes further conversation with those who may have greater understanding of his teaching about the human person.

2 The author gratefully acknowledges conversation on this subject with the following friends and colleagues who have offered theological, philosophical, and/or psychological insight and inspiration along the way: Stefanie Dorough, Maria Fedoryka, Greg Kolodziejczak, Fr. Robert McTeigue, Michael Pakaluk, Joshua Potrykus, Craig Titus, Paul Vitz, Michael Waldstein, and Susan Waldstein. Any limitations of the present project remain the responsibility of the author.

of the gift": "Introducing…a new dimension, a new criterion of understanding and of interpretation that we will call 'hermeneutics of the gift'" (John Paul II, 1984/2006, 13:2). It is governed by the "law of the gift": From what man is as a person, that is, a being that possesses itself and governs itself, follows that he can "give himself," he can make himself a gift for others, without thereby violating his ontic status. The "law of the gift" is inscribed, so to speak, in the very being of the person. (Wojtyła, 1974/2013, p. 281)

Person and Communion

Catholic psychology is a personalist psychology, an authentic psychology of persons. It recognizes the person as a "unique unrepeatable human reality" (John Paul II, 1979, n. 13), and that "a person has value by the simple fact that he is a person" (John Paul II, 1994, p. 202). The very word, "person," is richly laden with meaning: The term "person" has been coined to signify that a man cannot wholly be contained within the concept "individual member of the species," but that there is something more to him [emphasis added], a particular richness and perfection in the manner of his being, which can only be brought out by the use of the word "person." (Wojtyła, 1960/1981, p. 22)

Recognizing the "great gulf that separates the world of persons from the world of things," the person is both subject and object, not just "something," but also "somebody" (Wojtyła, 1960/1981, p. 21). From this truth flows the "personalistic principle": The person is the kind of good which does not admit of use and cannot be treated as an object of use and as such the means to an end….The person is a good towards which the only proper and adequate attitude is love. (Wojtyła, 1960/1981, p. 41)

Catholic psychology is a psychology of communion, a psychology of gift in relationship. Human persons are created out of love for love.

Man cannot live without love. He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not participate intimately in it. (John Paul II, 1979, n. 10)

Theological History

Catholic psychology is a metaphysical narrative psychology that dwells within a cosmic and "catholic" chronicle, a grand, overarching account of tragedy and triumph, a narrative of nature and grace. With an obvious assumption of theism (Vitz, 2009, p. 43), this is the story of the deep structure of reality, the story of person and communion. It is shrouded and revealed in the mystery of Creation, Fall, Redemption, and Resurrection (cf. Brugger, 2009; IPS Group, 2013). It is the story told by Augustine (ca. 396/1982) of four ages of the human race: From this we grasp that there are four different phases even in [the life of] one man, and after the progressive completion of these he will abide in eternal life. Indeed, because it was necessary and just that we be born in an animal, carnal state after our nature had sinned and lost the spiritual blessedness which is signified by the name paradise, the first phase is [our] activity prior to the Law; the second, under the Law; the third, under grace; and the fourth, in peace. (66:3; cf. 61:7)

It is the "theological prehistory" and "salvation history" recounted by John Paul II of "original innocence" and the "state of integral nature" (status naturae integrae), "original sin" and the "state of fallen nature" (status naturae lapsae), "redemption of the body," and "resurrection of the body" (1984/2006, 3:3, 4:1-5, 64:1, 66:6; 68:4).

The Nature of Persons

The mystery of persons is made manifest in the nature of persons. "God created man in his own image, in the image of God he created him; male and female he created them" (Genesis 1:27, RSV). Just as the Trinity is a rational, free, and relational communion of persons, so are human persons created to be rational, free, and relational (cf. Brugger, 2009; IPS Group, 2013). As Christ in the fullness of divinity took on the fullness of humanity in the Incarnation, human embodiment is forever sanctified and raised up (cf. Gaudium et spes, 22:1, cited in John Paul II, 1979, n. 8).

Substance and Relation

Catholic psychology is a psychology of substance and relation. Wojtyła (1974/2013), refer-

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ring to Gaudium et Spes (24:3), indicated that substance and relation (person and gift) are linked: „Man is the creature (i.e., a being) that God willed ‚for its own sake,' and at the same time this being finds itself fully ‚through a sincere gift of self'" (p. 283). Ratzinger (1990) recognized the inadequacy of philosophical interpretations which emphasized substance over relationship: Boethius's concept of person, which prevailed in Western philosophy, must be criticized as entirely insufficient. Remaining on the level of the Greek mind, Boethius defined 'person' as naturae rationalis individuae substantia, as the individual substance of a rational nature. One sees that the concept of person stands entirely on the level of substance. (p. 448)

Wojtyła (1974/2013), referring to Gaudium et Spes (24:3), indicated that substance and relation (person and gift) are linked: "Man is the creature (i.e., a being) that God willed "for its own sake," and at the same time this being finds itself fully "through a sincere gift of self" (p. 283). He continued: "In order to explain the reality of the human person, both senses, the ontic and the moral…must be unified" (p. 283). Vitz (2009; citing Connor, 1992) summarized the thought of Wojtyła as follows: "A person is constructed on the 'metaphysical site' of substance, but the process of construction involves the dynamics of relationships" (p. 49).

Body and Soul

Catholic psychology is an integral psychology, a psychology of body and soul. The response to the mind-body question is one of profound unity and integration: "The unity of soul and body is so profound that one has to consider the soul to be the 'form' of the body: i.e., it is because of its spiritual soul that the body made of matter becomes a living human body; spirit and matter, in man, are not two natures united, but rather their union forms a single nature." (Catechism of the Catholic Church, n. 365) The living human being is simultaneously and inextricably an embodied soul and an ensouled body. Primarily at the level of the body, this involves "somato-vegetative dynamisms," akin to the Aristotelian-Thomistic understanding of vegetative soul (Wojtyła, 1969/1979, pp. 88-90; Brennan, 1941, p. 248).

Catholic psychology is an incarnational psychology. The human person is both a body and a soul. "Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being" (Genesis 2:7, RSV). The person is both "earthy" from the clay and "heavenly" from the breath of God. Clay breathes. Adam from the ground (אדמה, , adamah) becomes a living being (נפש, nephesh). Eve becomes the mother of all the living. Clay sees and hears, tastes and smells, touches and walks. Clay senses and experiences pleasure and pain.

Catholic psychology is a psychology of male and female. Human bodies and souls are marvelously created as distinctly masculine or feminine (John Paul II, 1984/2006, 8:1; Vitz, 2009, p. 45). Each is a person called to communion (John Paul II, 1984/2006, 9:5, 15:1). Each is endowed with and possesses his or her own genius (John Paul II, 1988, n. 31). Each has inscribed within the body the capacity and call to be gift for the other as husband or wife, and the capacity and call to fatherhood or motherhood (John Paul II, 1984/2006, 21:2). Breathing clay embraces breathing clay, fashioning and forming other breathing clay, each unique and unrepeatable.

Rational and Emotional

Catholic psychology is a dynamic faculty psychology. This involves "psycho-emotive dynamisms," apparently akin to the Aristotelian-Thomistic understanding of sensitive soul (Wojtyła, 1969/1979, pp. 88-90; Schmitz, pp. 78-79). It may involve both conscious and unconscious aspects (Wojtyła, 1969/1979, pp. 92-95; Schmitz, pp. 79-81). There is a remarkable convergence of the cognitive faculties identified by Aquinas and the functions of the brain identified by neuroscience: perception, imagination, memory, planning, abstraction, and understanding. These faculties of the mind are not static, but dynamic, exercised within the lived thoughts and actions of the person.

As an extension of the profound unity between body and soul, the human person possesses both a brain and a mind. For human beings, even the brain is personal.

Autobiographical memory and the capacity for narrative, the link between memory and iden-

tity, is a distinctly human capacity (Thompson, 2010, p. 74). The human brain is also inherently relational; we are created for relationship.

For example, relational neurobiology has localized specific capacities for facial recognition (Hasson, Nir, Levy, Fuhrmann, & Malach, 2004), imitation and understanding of the actions of others ("mirror neurons"; Rizzolatti & Craighero, 2004), and language (in Wernicke's area in the temporal lobe and Broca's area in the frontal lobe).

Human cognition is personal, disclosing the person. In what may represent the most penetrating solution yet proposed for the mind-body problem, Wojtyła (1969/1979) rejects materialism and idealism, blending Thomistic metaphysics and a realist phenomenology. He appears to describe three aspects or levels of human consciousness: cognition or "cognitive acts" (involving phenomenological intentionality, p. 32), "reflecting consciousness" ("mirroring and illuminating functions," including "self-knowledge" or "self-understanding," pp. 32-34, 41, 49), and "reflexive…consciousness" (involving "self-consciousness" or "self-experience," pp. 43-50; see Wojtyła, 1969/1979, pp. 28-50; Schmitz, 1993, pp. 63-77). "We then discern clearly that it is one thing to be the subject, another to be cognized (that is, objectivized) as the subject, and a still different thing to experience one's self as the subject of one's own acts and experiences" (Wojtyła, 1969/1979, p. 44). Elegantly sidestepping both materialist epiphenomenalism and idealist subjectivism, the lived experience of person in action brought about by reflexive consciousness serves to unify human interiority and exteriority, subject and object, mind and matter, soul and body (Schmitz, 1993, pp. 74-75).

Human emotion is personal, an expression of the person. Consistent with Aquinas' understanding of the appetites as the soul's relationship to corporeal objects as desirable or repugnant, attractive or repulsive (Brennan, 1941, p. 246; Wojtyła, 1969/1979, pp. 234-236, 251-252), Wojtyła (1960/1981) also appeared conversant with psychological theories recognizing two basic emotions of pleasure and pain: The emotional-affective overtones or states which are so important a part of man's entire inner life have

as a rule either a positive or a negative colouring, contain, so to speak, either a positive or a negative charge. A positive charge is pleasure, and a negative charge is pain [emphasis added]. (p. 32)

Wojtyła (1969/1979) recognized a particular depth and richness in human emotion, distinguishing three levels of emotional experience: sensual "excitability," "emotional stirring," and deep "passions of the soul" (pp. 237-239), further described as follows: Pleasure appears in different guises or shades—depending on the emotional-affective experiences with which it is connected. It may be either sensual satisfaction, or emotional contentment, or a profound, a total joy. Pain also depends on the character of the emotional-affective experiences which have caused it and appears in many forms, varieties and nuances: as sensual disgust, or emotional discontent, or a deep sadness. (Wojtyła, 1960/1981, p. 32).

Volitional and Moral

Catholic psychology is a volitional psychology and a moral psychology. Will and conscience are core constitutive components of the structure of the human person.

Catholic psychology is a volitional psychology, a psychology of will. "By virtue of his soul and his spiritual powers of intellect and will, man is endowed with freedom, an 'outstanding manifestation of the divine image'" (Catechism of the Catholic Church, n. 1705, citing Gaudium et spes, n. 17). The will is free and personal. It is informed by cognition or reason. The human will, as a property of the person, is the basis of "self-determination," which includes self-possession and self-governance (akin to Aquinas' rational appetite of will or volition): "The freedom appropriate to the human being, the person's freedom resulting from the will, exhibits itself as identical with self-determination, with that experiential, most complete, and fundamental organ of man's autonomous being" (Wojtyła, 1969/1979, p. 115; cf. pp. 30-31, 116, 135). The "fundamental structure" of "being a person" [emphasis added] involves self-determination, "the person's intrinsic structure of self-governance and self-possession" (Wojtyła, 1969/1979, pp. 193-194). Human freedom is an

authentic freedom but not an absolute freedom. Catholic psychology is a moral psychology, a psychology of conscience.

"Conscience is the most secret core and sanctuary of a man. There he is alone with God, Whose voice echoes in his depths" (Gaudium et spes, n. 16). Conscience is another core component of the structure of the person: The person is in fact conscience; and if we do not grasp this central factor of conscience it is impossible to examine or discuss human development. The conscience provides the basis for the definitive structure and defines me as that unique and unrepeatable self or I. (Wojtyla, 1972/1984a, pp. 90-91; cf. Wojtyła, 1969/1979, p. 252)

The very structure of inner life at the core of the human person thus consists of a profound link between will and conscience, between freedom and truth: "Psychology…the science of the soul, endeavors to lay bare the structure and the foundation of man's inner life…The most significant characteristics of that inner life are the sense of truth and the sense of freedom" (Wojtyła, 1960/1981, pp. 114-115). Wojtyła repeatedly speaks of "the fundamental dependence of freedom upon truth" (John Paul II, 1993, n. 34): "Freedom of the will is possible only if it rests on truth in cognition….For it is a man's duty to choose the true good" (Wojtyła, 1960/1981, p. 119).

Person and Act

Catholic psychology is a sacramental psychology (in an informal sense of the word) in its understanding that the body is the sacrament of the person, that the personal body is the "visible sign" of the "hidden reality" of the person (cf. Catechism of the Catholic Church, n. 774). This is most evident in the relationship between person and act: "For us, action reveals the person, and we look at the person through his action" (Wojtyła, 1969/1979, p. 11).

"The structure of the person" manifests itself in the unified factual experience of the person in action (Wojtyła, 1969/1979, p. 180). "The structure of this body is such that it permits him to be the author of genuinely human activity. In this activity, the body expresses the person" (John Paul II, 1984/2006, 7:2)

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Human behavior is personal, revealing the person. This new and profound emphasis on the exteriority of "human praxis or behavior," along with the interiority of "consciousness of the body," serves to further reveal the personal structure of the unity of body and soul (John Paul II, 1984/2006, 7:1). It also sheds light on the reality of the human person as a unity of (ontic) substance and (moral) relation (Wojtyła, 1974/2013, p. 283): "The person, including the body, is completely entrusted to himself, and it is in the unity of body and soul that the person is the subject of his own moral acts" (John Paul II, 1993, n. 48). Metaphysics and morality meet, ontology and ethics unite, in the acting person.

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The Meaning of Persons

Many perspectives have been offered regarding human motivation. Genesis presents God's blessing and command to "be fruitful and multiply" and to "have dominion" over creation (Genesis 1:27-28, RSV). Freud identified two types of instincts, the "sexual instincts" and the "aggressive instincts" (Freud, 1933/1965, pp. 128-129). Elsewhere, Freud is attributed (apparently by third-hand account) to have indicated that a normal person would be characterized by the ability "to love and to work" (Erikson, 1963, pp. 264-265). Murray (1943/1971) identified needs for "achievement" and "affiliation," among many others. Rogers (1957) spoke of a "growth tendency" or a "drive toward self-actualization" (p. 63). Frankl (1946/2006) indicated that human beings can discover meaning in life through "work done," "love loved," and "sufferings bravely suffered" (pp. 111, 122). Allers (1943) identified a "will to power" (pp. 77-79) and a "will to community" (pp. 119-129). Tournier (1963/1965) spoke of the "adventure of living." The Catechism of the Catholic Church (1997) teaches that "God put us in the world to know, to love, and to serve him, and so to come to paradise" (n. 1721).

Wojtyła (1969/1979) identified two fundamental structures of "the dynamism proper to man," described as "man-acts" and "something-happens-in-man" (p. 61). These structures are manifested as "activeness" and "passiveness," respectively (pp. 61-62): "The 'activeness' in the 'man-acts' structure is something different from the 'passiveness' of the 'something-happens-in-man' structure, the two being mutually opposite" (p. 62). These passive aspects of human motivation are experienced within the "somato-vegetative dynamisms" of the body and to some extent within the "psycho-emotive dynamisms" of the mind (pp. 97-98). The active and properly human aspects of motivation involve "that conscious efficacy which involves the causation of the person" (p. 98). This distinction appears to have significant implications for consideration of human motivation.

Personal and Relational

Catholic psychology is personal and relational. "'Being a person'…means both 'being a subject' and 'being in relation'" (John Paul II, 1984/2006, 109:4).

Wojtyła recognized that the "basic structure of human existence" incorporates two basic instincts or drives: "In the elementary structure of the human being…we observe two fundamental drives: the drive for self-preservation and the sexual drive" (Wojtyła, 1960/2013, p. 49; cf. Wojtyła, 1960/1981, p. 65). The first is egocentric, and the latter is necessarily "altero- centric," which "creates the basis for love" (Wojtyła, 1960/1981, p. 65). For John Paul II, human motivation may not be understood merely on the level of instinct or drive, through a Freudian "hermeneutic of suspicion": "The meaning of the body is in some way the antithesis of Freudian libido. The meaning of life is the antithesis of the hermeneutics 'of suspicion.'" (John Paul II, 1984/2006, 46:6). Instead, human motivation is properly reinterpreted through the "hermeneutic of the gift" (John Paul II, 1984/2006, 13:2) and two complementary aspects of the personalistic principle: "the affirmation of the person as a person and the sincere gift of self" (John Paul II, 1994, pp. 200-202).

Human existence necessarily involves a reciprocity of life and love, of "self-possession" and "self-donation," of "self-perfection" and "self-giving" (Wojtyla, 1969/1979, p. 193; Wojtyla, 1960/1981, p. 97):

Thus, of its very nature, no person can be transferred or ceded to another. In the natural order, it is oriented towards self perfection, towards the attainment of an ever greater fullness of existence….We have already stated that this self-perfection proceeds side by side and step by step with love. The fullest, the most uncompromising form of love consists precisely in self giving… (Wojtyła, 1960/1981, p. 97)

Mere humanistic self-realization in isolation is not possible. The person needs to be loved and affirmed as a person: "The person is a being for whom the only suitable dimension is love" (John Paul II, 1994, pp. 200-201). Ultimately, the person needs to give of self in love of others: "The person is realized through love." "Man affirms himself most completely by giving of himself" (John Paul II, 1994, p. 202). Both are

essential. Self-possession necessarily precedes self-donation, yet self-possession without self-donation is detrimental: "If we cannot accept the prospect of giving ourselves as a gift, then the danger of a selfish freedom will always be present" (John Paul II, 1994, p. 202).

Love originates in freedom: "Love, which springs from freedom as water springs from an oblique rift in the earth" (1960/1980, p. 289). For human persons, the essential purpose of freedom is love: "Love consists of a commitment which limits one's freedom." "Freedom exists for the sake of love" (Wojtyła, 1960/1981, p. 135). Love surpasses freedom: "Man longs for love more than for freedom—freedom is the means and love the end" (Wojtyła, 1960/1981, p. 136). These profound truths about the relationship between freedom and love are wondrously expressed in this eloquent passage from Wojtyła the playwright in Radiation of Fatherhood (1964/1987): For love denies freedom of will to him who loves - Love liberates him from the freedom that would be terrible to have for its own sake. So when I become a father, I am conquered by love. And when you become a child, you too are conquered by love. At the same time I am liberated from freedom through love, and so are you. (p. 355)

Vital and Vocational

Catholic psychology is vital and vocational. Life brings with it a personal project, a mission, a task: "Work is a fundamental dimension of human existence on earth" (John Paul II, 1981, n. 4). This existential task may best be understood as a personal mission or calling: "Work thus belongs to the vocation of every person; indeed, man expresses and fulfils himself by working" (John Paul II, 1991, n. 6). Work is related both to self-preservation/self-fulfillment and to the common good: "More than ever, work is work with others and work for others: it is a matter of doing something for someone else" (John Paul II, 1991, nn. 6, 31).

Consistent with the principles of the "priority of labour over capital" and the "primacy of person over things" (John Paul II, 1981, nn. 12-13, 15), this work is the work of a personal subject, not an impersonal object: Man has to subdue the earth and dominate it, because as the „image of God" he is a person, that is to say, a subjective being capable of acting in a planned and rational way, capable of deciding about himself, and with a tendency to self-realization. As a person, man is therefore the subject of work. As a person he works, he performs various actions belonging to the work process; independently of their objective content, these actions must all serve to realize his humanity, to fulfil the calling to be a person that is his by reason of his very humanity. (John Paul II, 1981, n. 6)

The person can never be reduced to a mere cog in the machine of production, despite the "narrowly specialized, monotonous and depersonalized work in industrial plants, when the machine tends to dominate man" (John Paul II, 1981, n. 8; cf. John Paul II, 1991, n. 15).

Suffering and Flourishing

Catholic psychology is a psychology of suffering and flourishing, of the depths and the heights, the sorrows and the joys of the human condition and experience. It contemplates the mystery of human despair and felicity (Wojtyła, 1969/1979, p. 176). This understanding transcends hedonism and utilitarianism. Although there is overlap with pleasure and displeasure, only persons can experience felicity and despair: "Felicity points to the personal structure while pleasure can be related to what may be viewed as the simply natural structure of the individual" (Wojtyła, 1969/1979, pp. 177-178).

Catholic psychology is a psychology of suffering, a psychology of sacrifice. It does not avoid but acknowledges and accounts for the reality of human suffering: "Look and see if there is any sorrow like my sorrow" (Lamentations 1:12, RSV). Suffering is real. Yet, suffering embraced for the sake of others may become redemptive suffering, as in the kenosis of Christ (Philippians 2:5-8), the self-emptying of God, "a grand and mysterious truth for the human mind, which finds it inconceivable that suffering and death can express a love which gives itself and seeks nothing in return" (John Paul II, 1998, n. 93). The mystery of human suffering reveals the depths and heights of human nature and motivation: „Suffering" seems to be particularly essential to the nature of man. It is as deep as man himself, precisely because it mani-

fests in its own way that depth which is proper to man, and in its own way surpasses it. Suffering seems to belong to man's transcendence: it is one of those points in which man is in a certain sense „destined" to go beyond himself, and he is called to this in a mysterious way. (John Paul II, 1984, n. 2)

In the discovery of "the salvific meaning of suffering" one may become a "completely new person" (John Paul II, 1984, n. 26). Crucifixion may become transfiguration; wounds of suffering may become marks of splendor.

Catholic psychology is a psychology of flourishing, a psychology of beatitude. It involves more than the mere pursuit of happiness; persons are made for pursuit of unity, truth, goodness, and beauty (Wojtyła 1969/1979, pp. 155-156; John Paul II, 1979, 14). One might consider the senses (particularly vision and hearing) as oriented toward beauty, the intellect as oriented toward truth, and the will as oriented toward goodness. Persons are most properly oriented toward "felicity" rather than "happiness": "The personal foundation of felicity implies that it may be experienced only by beings who are also persons" (Wojtyła, 1969/1979, pp. 174, 176). Felicity is related to self-fulfillment, realized through the action of the person in becoming and being good: In the notion of "felicity" there is something akin to fulfillment, to the fulfillment of the self through action. To fulfill oneself is almost synonymous with felicity, with being happy. But to fulfill oneself is the same thing as to realize the good whereby man as the person becomes and is good himself. (Wojtyła, 1969/1979, p. 174).

Felicity as fulfillment of the person thus involves "the fulfillment of freedom through truth" (Wojtyła, 1969/1979, p. 175). Allers (1943) provided a similar insight: "The purpose of an action is the realization of a value, and not of a pleasure" (p. 41). The experience of this "personal structure of felicity" takes place in relation to nature, in relationship with other persons, and, ultimately, through "eternal beatitude" in communion with God (Wojtyła, 1969/1979, pp. 175-176).

The Formation of Persons

Any theory of human development addresses, to some extent, the ages, stages, tasks, and domains of maturation and maturity across the lifespan. Catholic psychology attends to the personal narrative, extends the limits of the lifespan, and contemplates the distinctive formation of persons in relationship with God and others, via nature and grace, involving integration within and transcendence beyond the person. "And Jesus increased in wisdom and in stature, and in favor with God and man" (Luke 2:52, RSV).

Personal History

Catholic psychology is an existential narrative psychology which recognizes the drama of human existence, the interior story of each person's life and soul, the saga of each person's experience of nature and grace: Each man in all the unrepeatable reality of what he is and what he does, of his intellect and will, of his conscience and heart. Man who in his reality has, because he is a "person," a history of his life that is his own, and most important, a history of his soul that is his own. Man who, in keeping with the openness of his spirit within and also with the many diverse needs of his body and his existence in time, writes this personal history of his through numerous bonds, contacts, situations, and social structures linking him with other men, beginning to do so from the first moment of his existence on earth, from the moment of his conception and birth. (John Paul II, 1979, n. 14)

Each person is an actor amidst the "dramatis personae" (John Paul II, 1984/2006, 4:2), a protagonist within the human drama, "this remarkable drama of human innerness, the drama of good and evil enacted on the inner stage of the human person by and among his actions" (Wojtyla, 1969/1979, p. 49). This is recognized as a "drama of the will," as "a battle of motives, felt very definitely as an interior struggle" (Wojtyla, 1974/1976, p. 275; Schmitz, 1993, p 77). It involves "the relation between what he or she is to what he or she is [meant] to become" (Wojtyła,1957/1981, p. 412; as cited in Schmitz, 1993, p. 53; cf. John Paul II, 1984/2006, 7:2).

Catholic psychology is a psychology of fallenness and a psychology of redemption. It recognizes and embraces the human story of ago-

ny and ecstasy, iniquity and nobility, shame and chivalry, captivity and liberty, gravity and grandeur (cf. Gaudium et spes, n. 10; John Paul II, 1979, n. 14). It acknowledges the human tale of "tragic optimism," where the person "finds his true destiny in a goal of greatness through unending struggle" (Mounier, 1952, p. 16; cf. Frankl, 1984). It recognizes that the adventure of the life well-lived often involves struggle to overcome evil for a greater good, reminiscent of the words of Samwise to Frodo in Tolkein's (1954/2002) Lord of the Rings regarding "the brave things in the old tales and songs" and not turning back in "the tales that really mattered" (p. 719).

Catholic psychology is ultimately a psychology of conception and consummation, a psychology of the beginning and ending of personal existence. Although contemporary developmental psychology does consider prenatal development, a Catholic approach clearly extends consideration of the lifespan at both extremes beginning from the very moment of conception and ever looking forward toward the eternal destiny of the person. Within the context of theological history, Augustine (ca. 396/1982) identified six stages of the human lifespan: "For there are also six ages or periods in the life of the individual man: infancy, boyhood, adolescence, youth, maturity, and old age" (58:2; cf. 44, 53:1, 64:2). Wojtyła (1972/1984a) also outlined chronological stages of human development:

When we describe the person, we see him in development, and normally we begin at the beginning, so that we can give an outline of the history of each individual: as infant, small child, schoolchild, student, then as adult, parent, professional person, in full possession of his capacities, and, finally, in old age. (p. 89)

Personhood and Participation

Catholic psychology is a psychology of personhood and participation. Although related to the natural world of animals, persons created in the "image and likeness" of God (Gen. 1:27) also possess "something more" which defines them (Wojtyła, 1972/1984a, p. 90). Based upon the personalistic norm, Wojtyła (1960/1981) indicated that "the world of persons possesses its own laws of existence and of development" (p.

97). The development of persons occurs within an ongoing reciprocal relationship of receiving and giving, giving and receiving.

Catholic psychology is a psychology of personhood. In addition to typical consideration of physical, cognitive, emotional, social, and moral development, Catholic psychology also considers personal and spiritual development. Wojtyła identified various inter-related aspects or domains of human development of increasing levels of depth: physical development (senses) and psychological development (emotions), a "deeper level" of cognitive development (involving intellect and reason), and finally the "deepest level" or "hidden causes" of volitional and moral development (involving free will and conscience) (Wojtyła, 1972/1984a, pp. 89-91).

Wojtyła appeared to suggest three stages in the development of complete and authentic human personhood:

"A child, even an unborn child, cannot be denied personality in its most objective ontological sense, although it is true that it has yet to acquire, step by step, many of the traits which will make it psychologically and ethically a distinct personality [emphasis added]." (Wojtyła, 1960/1981, p. 26)

It is interesting to note that Wojtyła, the philosopher and theologian, acknowledged his limits as a psychologist and invited others to complete his contributions: "Experts in the field no doubt could—or would—fill out the picture of the person in development that I have sketched in a rather summary and fragmentary fashion" (Wojtyła, 1972/1984a, p. 90).

Ontological personhood. We do not create our existence; our existence is given by others. Ontological personhood is inherent at conception: "A child—even if unborn—cannot be denied personhood in the most objective ontological sense…" (Wojtyla, 1960/2013, p. 9). Potential personhood is nonetheless real personhood, regardless of any obstacle to full development:

In virtue of his self-governance and self-possession man deserves the designation of "somebody" regardless of whether he has this distinctive structure actually or only potentially. Thus man is somebody from the very moment of his coming into existence even when and if something intervenes and prevents his fulfillment of him-
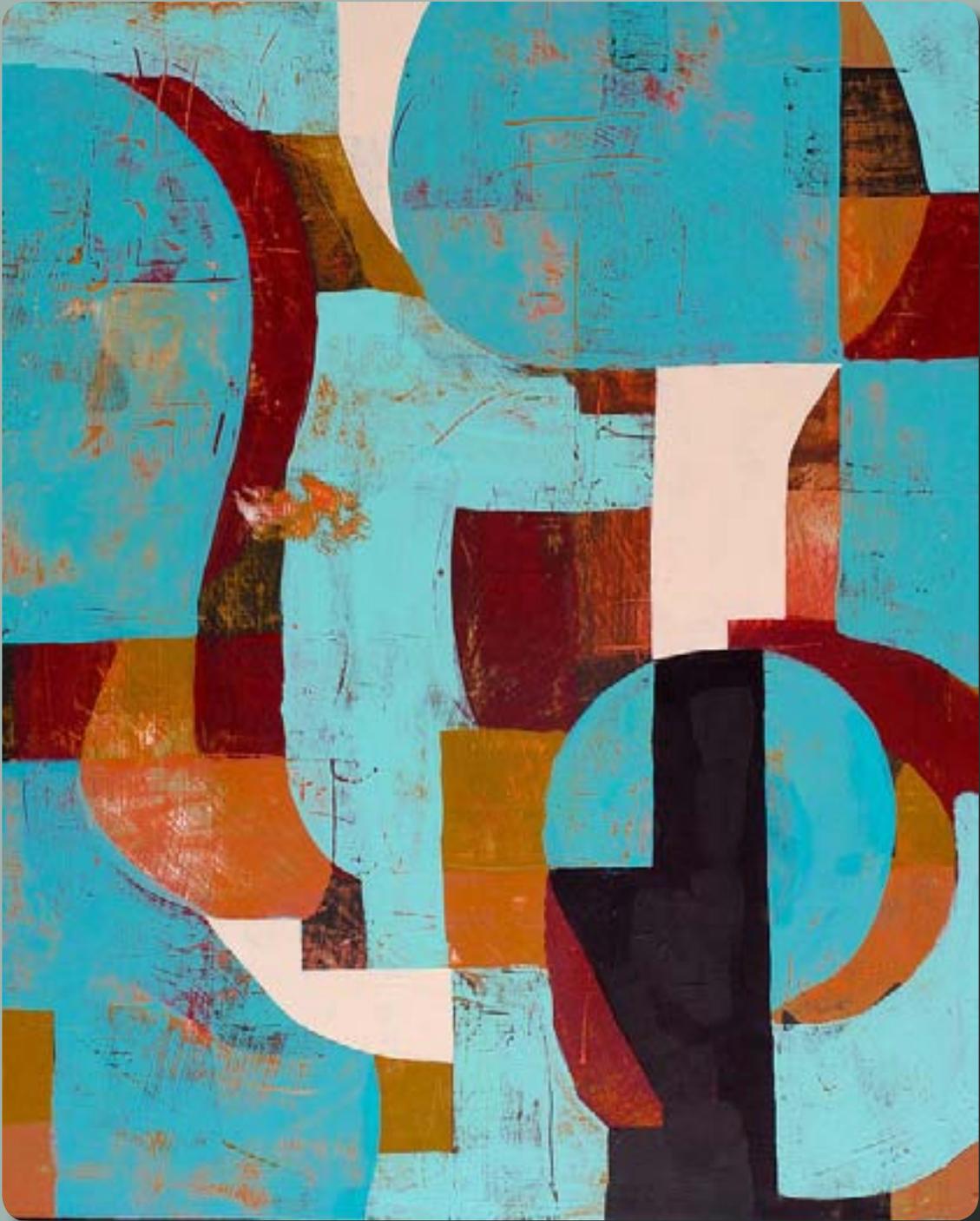
Brenda Beerhorst

self in actions, that is to say, if his mature actualization of self-governance and self-possession was to be prevented. (Wojtyła, 1969/1979, p. 180; modified translation)

This is stated elsewhere as follows: "We must view each individual person from this angle. Even the less gifted people with whom we sometimes meet belong to this great human reality of the person in development" (Wojtyla, 1972/1984a, p. 89). In the words of the inimitable Dr. Seuss (1954): "A person's a person, no matter how small" (p. 6).

Psychological personhood. We do not create awareness of our personal existence and sense of identity; this too is received from others. Personhood in the psychological sense (Wojtyla, 1960/2013, p. 9) comes into being through the "affirmation of the person as a person" (John Paul II, 1994, pp. 201-202). More than ontological personhood is required: "Biological birth is not enough. Psychic birth through authentic affirmation is an absolute necessity for man to be capable of finding true human happiness in this life" (Baars, 1975, p. 12; cf. Baars & Terruwe, 1972/2002). Consider the significance of the primal gaze between mother and infant, that profound first glance of the child directly into the eyes of his or her mother:

The little child awakens to self-consciousness through being addressed by the love of his mother….The interpretation of the mother's smiling and of her whole gift of self is the answer, awakened by her, of love to love, when the "I" is addressed by the "Thou"… (von Balthasar, 1993, p. 15)

This awakening of existential personhood is consistent with the findings of developmental psychology, attachment theory, and relational neurobiology (e.g., interaction synchrony, Feldman, 2007; cf. Gerhardt, 2004; Titus & Scrofani, 2012; Vitz, 2009). This would also seem consistent with Erikson's (1963) developmental task of identity in adolescence (pp. 261-263). Phenomenological human science research might beneficially consider the structure and developmental significance of human experiences such as wonder and shame (e.g., Kurtz, 1910, pp. 52-92; Wojtyla, 1960/1981, pp. 174-193).

Ethical personhood. We do not exist only for ourselves; we also exist for others.

The development of ethical personhood (Wojtyła, 1960/2013, p. 9) requires the "sincere gift of self" (John Paul II, 1994, pp. 201-202). The realization of full personhood occurs only through self-donation: "The person is realized through love." "Man affirms himself most completely by giving of himself" (John Paul II, 1994, p. 202). This seems related to Erikson's (1963) developmental task of intimacy in young adulthood (pp. 263-266). Yet, psychological personhood necessarily precedes ethical personhood; self-possession necessarily precedes self-donation: "One cannot give away what one has not got; a person not feeling sure of being or having a true self cannot but recoil from any situation which would imply such a giving away of the self" (Allers, 1940, p. 119).

This requires "freedom of the gift," freedom as "self-mastery" (self-dominion) which is the "power to express love" (John Paul II, 1984/2006, 15:1-2): "Self-mastery is indispensable in order for man to be able to 'give himself,' in order for him to become a gift, in order for him…to be able to 'find himself fully' through 'a sincere gift of self' [Gaudium et Spes, 24:3]" (John Paul II, 1984/2006, 15:2).

Participation. Catholic psychology is a psychology of participation. Participation in community facilitates personhood, and personhood facilitates the participation of persons within community: The human community is strictly related to the experience of the person….We find in it the reality of participation as that property of the person which enables him to exist and act "together with others" and thus to reach his own fulfillment. Simultaneously, participation as a property of the person is a constitutive factor of any human community. (Wojtyła, 1969/1979, p. 333)

Relationships between individual human persons expand to include a broader community of human persons: "Clearly, then the we introduces us to another world of human relationships and refers to another dimension of community, namely, the social dimension, which differs from the previous dimension, the interpersonal dimension of community found in I—thou relationships" (Wojtyła, 1976/1993, p. 246). Love forms persons such that persons can love: "In human beings, love is so great that it gives form

to our interior being and determines the nature of our actions; and at the same time it unites people with one another, giving form to the human community" (Wojtyła, 1972/1984b, p. 96). Human development thus involves both nature and nurture.

Integration and Transcendence

Catholic psychology is a psychology of integration and transcendence. It recognizes the developmental processes of internal integration of body, mind, and will, and external transcendence in relationships with other human persons and with God.

Integration. Recalling the theological odyssey of human nature from a "state of integral nature" (status naturae integrae) to a "state of fallen nature" (status naturae lapsae) (John Paul II, 1984/2006, 4:1-5), one of the effects this move from original innocence to original sin is that "the control of the soul's spiritual faculties over the body is shattered" (Catechism of the Catholic Church, n. 400). Psychologically, "disintegration" represents a failure within the fundamental dynamic structure of the person: "While self-determination means that man can govern himself and possess himself, disintegration on the contrary, signifies a more or less deep-seated inability to govern, or to possess, oneself" (Wojtyła, 1969/1979, p. 194).

Integration takes place within the person. From a psychological perspective, "integration" refers to "the realization and the manifestation of a whole and a unity emerging on the basis of some complexity" (Wojtyła, 1969/1979, p. 191). Integration represents success within the dynamic personal structure of self-determination: "Now, the fundamental significance of 'integration'—it always in one way or another consists in the person's integration in action—is strictly connected with the person's intrinsic structure of self-governance and self-possession." (Wojtyła, 1969/1979, p. 193, modified translation). According to Wojtyła, it appears to involve passively being possessed and being governed by oneself (Wojtyła, 1969/1979, p. 190). Within the person, the process and realization of integration involves integration of both the body ("soma") and the soul ("psyche") (Wojtyła,

1969/1979, pp. 189-260).

Transcendence. The theological trek of human nature from a "state of integral nature" to a "state of fallen nature" (John Paul II, 1984/2006, 4:1-5) also adversely affects relationships with the world, with others, and with God: "Harmony with creation is broken: visible creation has become alien and hostile to man." "The union of man and woman becomes subject to tensions, their relations henceforth marked by lust and domination." "The harmony in which they had found themselves, thanks to original justice, is now destroyed" (Catechism of the Catholic Church, n. 400).

Transcendence involves going beyond the person. "Transcendence" may include the "horizontal transcendence" of cognitive acts, "intentional acts of external ('transcendent') perception" (Wojtyła, 1969/1979, p. 119), as described by phenomenology. However, in this context, it more properly involves the "vertical transcendence" of conative acts of willing, "the transcendence of the person in action" which is "the fruit of self-determination; it is the transcendence through the fact itself of freedom, of being free in acting…"(Wojtyła, 1969/1979, p. 119). According to Wojtyła, it appears to involve actively possessing and governing oneself (Wojtyła, 1969/1979, p. 190). The transcendence of the person reveals the spiritual nature of the person: "to start with, we recognize that man is person; next, that his spiritual nature reveals itself as the transcendence of the person in his acting; and finally, that only then can we comprehend in what his spiritual being consists" (Wojtyła, 1969/1979, p. 182).

In this regard, in the domain of spiritual development, Catholic psychology is a psychology of nature and a psychology of grace. In the words of Aquinas (ca. 1274/1920): "Grace perfects nature" (ST II-II, 26, 9, 2). Catholic psychology is a sacramental psychology (in the proper sense of the term) in its recognition that Christ, through the life of the Church and ministry of the priest, encounters and accompanies each person on the path of life. The sacraments may thus be seen as developmental milestones of sorts:

The seven sacraments touch all the stages and all the important moments of Christian life:

they give birth and increase, healing and mission to the Christian's life of faith. There is thus a certain resemblance between the stages of natural life and the stages of the spiritual life. (Catechism of the Catholic Church, n. 1210)

Catholic psychology is a psychology of prayer in its recognition that the Christian life involves a "universal call to holiness" as the "perfection of charity" (John Paul II, 2000, n. 30). The "great mystical tradition of the Church" and the "lived theology" of the mystical saints (e.g., John of the Cross, Teresa of Avila, Catherine of Siena, Thérèse of Lisieux) are called upon for reliable guidance through the stages of spiritual growth (purgation, illumination, and union) toward communion with the Trinity: "It shows how prayer can progress, as a genuine dialogue of love, to the point of rendering the person wholly possessed by the divine Beloved, vibrating at the Spirit's touch, resting filially within the Father's heart" (John Paul II, 2000, nn. 27, 33).

The Mystery of Persons

Catholic psychology is a psychology of personality and a psychology of uniqueness. It recognizes that there may be human characteristics that lend themselves to personality typologies, although ultimately each person is "unique and unrepeatable" (John Paul II, 1979, n. 13).

Personality and Character

Catholic psychology is a psychology of personality. Although an area that may be minimally developed from a specifically Catholic perspective, a review of the history of personality theory may provide valuable concepts. Millon (2011) ultimately identified four recurring polarities of personality (gleaned from McDougall, Freud, Jung, and others) and incorporated them within his own comprehensive personality theory. Although perhaps taking exception to certain evolutionary or reductionistic undercurrents, we might beneficially incorporate these recurring dimensions of human personality as follows: pleasure-pain (at the somatic level), thinking-feeling (at the rational level), active-passive (at the volitional level), and self-other (at the relational level). Additional consideration may be given to theories of temperament

at the somatic level, and to theories of multiple intelligences (e.g., Gardner, 1983) and theories of emotion at the rational-emotional level.

Catholic psychology is a psychology of character. Gordon Allport (1937) aptly noted: "Character is personality evaluated, and personality is character devaluated" (p. 52). Less apt from the present perspective would be his statement that "character is an unnecessary concept for psychology" (p. 52). Character is a necessary concept for Catholic psychology. The emerging field of positive psychology represents a recent step toward restoring a relationship between personality and character: "The stance we take toward character is in the spirit of personality psychology….The initial step in our project is therefore to unpack the notion of character..." (Peterson & Seligman, 2004, p. 10). Allers (1943) provided an earlier antidote to Allport in his comprehensive work on The Psychology of Character, where he indicated that considerations of character are important for educational formation, the practical requirements of everyday life, the guidance of souls, and the human desire to render an account to self and God of what has been done and left undone (pp. 1-2). Allers (1943) distinguished between the enduring person and changeable character expressed in action and behavior (p. 20) and recognized that the study of character is necessary related to the bigger picture of ethics and metaphysics: "Theoretical characterology must be founded upon a theory of values and ultimately, therefore, upon ontology and metaphysics" (Allers, 1943, p. 60).

Catholic psychology is thus a psychology of virtue. Positive psychology provides a psychological definition of virtue: „In more psychological language, a virtue is a property of the whole person and the life that person leads" (Peterson & Seligman, 2004, p. 87). Catholic theology provides a more comprehensive classical definition of virtue: "Virtue is a good quality of the mind, by which we live righteously, of which no one can make bad use, which God works in us, without us" (Augustine, ca. 395, On Free Choice of the Will, II, 19; as cited in Aquinas, ca. 1274/1920, ST, I-II, 55, 4, 1). "Virtue denotes a determinate perfection of a power" (Aquinas, ca. 1274/2006, ST I-II, 56, 1). Virtue is elo-

quently described as follows: Human virtues are firm attitudes, stable dispositions, habitual perfections of intellect and will that govern our actions, order our passions, and guide our conduct according to reason and faith. They make possible ease, self-mastery, and joy in leading a morally good life. The virtuous man is he who freely practices the good. (Catechism of the Catholic Church, n. 1804)

Wojtyła advocated the development of a new and personalistic science of virtue and vice (aretology), "located at the crossing from metaphysics to ethics": This gift of self, which man can and should make in order to fully find himself, is realized through particular virtues and through each of them….This gift of the person is ruined and frustrated through man's particular vices and sins. (Wojtyła, 1974/2013, p. 284)

Toward this end, Titus and colleagues (2006, 2009) have worked to develop a psychology of character and virtue.

Person and Communion

Catholic psychology is a psychology of person and communion, a psychology of person and gift: At the end of the pilgrimage of the human race and the path of life of each person is the call to communion, where the integral body-soul unity is restored, where the uniqueness and character of each person is realized, where full self-possession freely surrenders to mutual self-donation, where each person is given and received as gift within the communion of saints and the communion of the Trinity. In the words of Pope John Paul II:

The reciprocal gift of oneself to God…will be the response to God's gift of himself to man…. This concentration of knowledge ('vision') and love on God himself—a concentration that cannot be anything but full participation in God's inner life, that is, in trinitarian Reality itself—will….above all be man's rediscovery of himself, not only in the depth of his own person, but also in that union that is proper to the world of persons in their psychosomatic constitution. Certainly this is a union of communion. (1984/2006, 68:3-4)

Catholic psychology's view of nature in this life culminates with the beatific vision in the next. In the words of St. Irenaeus:

The glory of God is man fully alive; moreover man's life is the vision of God: if God's revelation through creation has already obtained life for all the beings that dwell on earth, how much more will the Word's manifestation of the Father obtain life for those who see God. (Adversus Haereses, 4, 20, 7; as cited in Catechism of the Catholic Church, n. 294)

Catholic psychology is veiled in the mystery of Transfiguration. In the words of St. Paul: And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another. (2 Cor. 3:18, RSV)

For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. (1 Cor. 13:12, RSV)

Catholic psychology begins and ends in mystery.

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Table 1

The Mystery of Persons: Human Nature, Meaning, Formation, and Uniqueness

MYSTERY	NATURE	MEANING	FORMATION	MYSTERY
	(STRUCTURE)	(MOTIVATION)	(DEVELOPMENT)	(UNIQUENESS)
Trinity	"Imago Dei"			
Theological History	Personal Substance	Personal Project	Personal History	Personal Character
PERSON *Personal*	**PERSON SUBSTANCE** Body-Soul Unity	**PERSONAL VITAL**	**PERSONHOOD**	**PERSON**
(Incarnate)	**Embodied** *(somato-vegetative dynamisms)* Sensation/ Movement Exterior Object	**Passive** "acts of man" "happening" *Aggression* *Sex* Sensing Beauty	**INTEGRATION** **Ontological Personhood** Physical	**PERSONALITY** Temperament *Pleasure-Pain*
Rational	**Rational- Emotional** *(psycho-emotive dynamisms)* Intellect/Appetite Consciousness Conscience (Truth)	*Unconscious Conscious* Knowing Truth	**Psychological Personhood** Cognitive/Emotional *Identity* Moral	Intelligence/ Emotion *Thinking-Feeling*
Free	**ACT** **Volitional-Moral** *(self- determination)* Will (Freedom) Interior Subject	**Active** "human acts" "acting" *Self-Possession* *Self-Donation* Loving Goodness	**TRANSCENDENCE** **Ethical Personhood** Volitional	**CHARACTER** Vices/Virtues *Active-Passive*
COMMUNION **Relational**	**RELATION**	**RELATIONAL** *Affiliation* **VOCATIONAL** *Achievement* **SUFFERING** **FLOURISHING** *Adventure* Serving Unity	**PARTICIPATION** Social (Nature-Nurture) *Intimacy* Spiritual (Nature-Grace) *Purgation* *Illumination* *Union*	**COMMUNION** Interpersonal *Self-Other*

Krzysztof A. Wojcieszek (Poland)

Comment
to "The Mystery of Persons: Catholic Foundations for a Psychology of Persons"

Is there a Catholic psychology? Yes, there is. The author of this interesting and rich article, Keith Houde, tries to show that it is not only possible, but present, complex, integrated and adequate. His way of proving the thesis was to describe the psychology of Karol Wojtyła/ John Paul II. But Wojtyła was not a psychologist. So it is rather the reconstruction of psychological aspects of his reflections. The reconstruction very brave and elegant. But only a reconstruction, which is simply only a proposal, only an interpretation. Despite the fact that Wojtyła was not a psychologist, his works and teaching are full of psychological aspects. For people not familiar with the history of Polish humanistic thought, it can be a little surprising. But for a Polish humanist it is quite normal, because at the Lublin Catholic University there was a very old tradition of joining psychology with anthropology and ethics, and even with theology. In the curriculum of psychological studies there were many philosophical and theological subjects. Why? Because of professors' efforts to make a full description of man (adequate description). A great group of Polish thinkers use the results of many attitudes (methodologies) to achieve adequacy in the human description. They were quite conscious of methodological differences between different sciences (prof. Kamiński), but the results of description can be harmonized and full, precisely thanks to the different possibilities of different methodologies. A strong influence of philosophy and theology, but also openness to empirical sciences, was typical for that circle. Wojtyła was not alone. In Poland in the whole XX century there was a great group of thinkers surrounding him, discussing the topics in very difficult historical circumstances. Such people as Profs. Krąpiec, Kamiński, Swieżawski, Gogacz, Ingarden, Grygiel and many others were colleagues and co-workers of Prof. Wojtyła. Polish thought about the human being was so rich because it developed in special conditions:

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in a strong and dangerous confrontation with totalitarian thought, in an atmosphere of real fight and in the context of two world wars. In Poland, humanistic thought was too important to be limited to only one isolated methodology. It is very difficult to understand Wojtyła's thinking without understanding the special historic paths of Polish humanistic development. Even the influence of the "neopositivistic", "analytical" thought of the "Lviv/Warsaw School" was important in that fascinating story, as well as the special XIX century romantic thought of great poets (Mickiewcz, Słowacki, Norwid). So Wojtyła was not alone in building his anthropology and theology.

But perhaps the most important thing influencing the Wojtyła thought was preparing it inside that Polish society which was the society of believers. For many people, God was not abstraction but a real Being, the central Persons of their life, as the Trinity. It was easier to try to build an adequate, Catholic description of human nature in such society, practicing faith in common life. In many more influential centers of psychological thought, it was much more difficult, even strange or impossible. Not in Poland.

Wojtyła was at first an active priest in society, fighting day by day for religious freedom. It was entirely natural to use both philosophy and theology in thinking about some psychological problems.

Coming back to the text. There is not a Catholic psychology, I think, but there is a kind of Catholic tradition in answers for psychological problems. Specific aspects of that were described by Houde in a very interesting way. Each science (psychology is a science too) should not be "Catholic" or "Protestant", "Orthodox" or "Islamic". It should be universal, "catholic" in an ancient sense. But it can happen (historically) that important features, aspects, theories not present in common reflection of some period and among investigators can survive in the religious context. I am nearly sure that such a situation is inside a part of Catholic thought. In that sense it can serve universally, and Houde describes the situation very well.

I read the text with great pleasure, despite the fact of some (necessary) simplicity of discussion and compilation of topics. Thank you, Keith Houde. It is good advertisement for studying that tradition deeper and more.
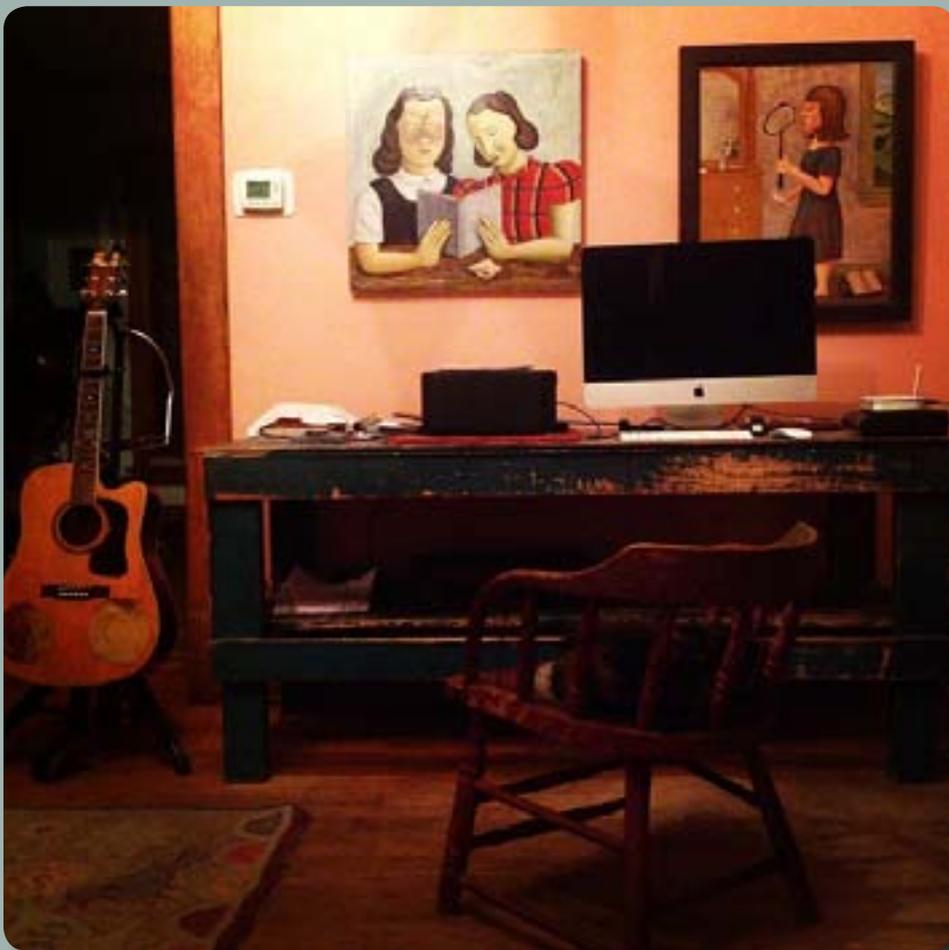
Artist Home

Edward T. Welch (USA)

A Christian Psychologist and Biblical Counselor?

This article is a new genre for our e-journal. It is a more personal look at people who have made contributions to Christian Psychology throughout a long career. Ed Welch is a representative of biblical counseling. He has been teaching, writing and counseling for 33 years at the Christian Counseling and Educational Foundation (CCEF), which is in Philadelphia (U.S.A.). He has written fourteen books and over seventy articles. His short articles and blogs appear weekly at CCEF.org. (Werner May)

I am tempted to apologize immediately. What follows is uncomfortably self-referential. It has too much of my own story. In the back of my mind is my fourth grade teacher who challenged the class to write a letter to someone without using the word "I." Without doubt, she would assign me a failing grade on this one.

But we are participants in a discipline that is personal. Counseling and therapy involves knowing and being known. We are not technicians who bring mechanical solutions to broken systems. We are persons who bring our pasts, our weaknesses, our academic histories, our sins, our spiritual growth and our accumulating wisdom to a back-and-forth relationship. So we should not be shy about our personal stories.

My story spans most of the history of the modern Christian counseling movement. I completed my last degree in 1981, started in my present position three days after submitting my dissertation, and have been practicing biblical counseling, teaching and writing within the same organization since then. This span of history has given me a first-hand look at the entire era of modern Christian counseling and Christian psychology.

A Brief History

Since I enjoy reading interviews, here is some background in an interview format.

You call yourself a biblical counselor? Soon after I came to the Christian Counseling and Edu-

cational Foundation (CCEF), we referred to ourselves as biblical counselors, with a little "b" in order to say that this was not a proprietary label but a group of people who wanted Scripture to shape their counseling theory and method. My colleagues and I think of biblical counseling as an endless Wikipedia article with a long list of contributors.

What were the notable influences from your family of origin? I grew up between two sisters in a Christian home that was never unkind, always encouraging. One theme that is etched from those days is that my mother always considered the interests of other people. For me, this meant that she asked me, without fail, about the events of my day. As a typical American male I was not always forthcoming, but that pattern of having an interest in others has become part of my own life.

What is your educational background? I was a psychology major in college but turned to other interests because, during that era, psychology neglected the influence of history and culture, and it assumed that the latest was the best, yet the latest did not make sense of my own story. I considered medicine, but it never reached questions of meaning that interested me. One of my richer experiences in college was with marginalized elementary school students (ages 7-12), so I applied for a degree that examined the way children learn. My conversion to Jesus Christ in my last semester of college, however, postponed that idea and I opted to study Scripture at a seminary.

My time at seminary felt like a guilty pleasure. What could be better than learning and studying the mind of God? As I began wondering about career options, I took a counseling course with a professor who was godly and kind—the ideal person to introduce me to pastoral care and what was to become biblical counseling. The course aroused those old interests in psychology, which, in retrospect, was an interest in wisdom and in questions such as, Who are we?

What constitutes skillful living and skillful relationships?

I felt like I was home.

A professor suggested further study at CCEF, which had its start in the early 1970's. There I would observe the beginnings of biblical counseling and decided that, if I could choose a vocation, it would be this type of work.

After seminary I pursued doctoral study in counseling psychology, took a side trip to California where I met my wife, did two internships in neuropsychology, wrote a dissertation in electrophysiology on evoked potentials in monkeys, and went straight to CCEF where I have counseled, taught and written about biblical counseling in a collegial environment with like-minded faculty.

What have been the most influential books or who have been the most influential people in your life?
Since I was raised in a Christian home, I always knew the stories of Scripture. I knew them and, for the most part, believed them to be true. This belief, however, fell short of faith and allegiance to Jesus Christ until I started reading the Bible in my final year of college. At that time, the Spirit made Scripture come alive. I responded with confession and faith. So the Bible has been most influential in my life.

Competent to Counsel by Jay Adams might seem polemical to some, or should I say that Jay Adams was, indeed, polemical, but this book marked the return of wise pastoral care and counsel, Puritan-style. When I first read it in seminary I was stunned that Scripture could speak to many struggles of everyday life.

I have also been shaped by Geerhardus Vos' Biblical Theology. Vos helped me to understand the coherent, Christ-centered story of Scripture, and that approach to Scripture, known as biblical theology, has shaped every counseling hour of my professional life.

Among secular books, A. R. Luria, the Soviet neuropsychologist, ignited my early interest in neuropsychology. Higher Cortical Function in Man and The Working Brain were brilliant and ahead of their time. And his two extended case studies—The Mind of a Mnemonist and The Man with a Shattered World—are fascinating. He was the first writer to expand my understan-

ding of the brain and its strengths and weaknesses.

I would like to have more time for contemporary novels. I usually take my cue from the New York Times Book Review and will read one that it reviews favorably. I am drawn to novels and biographies that I think are especially well written. Dave Eggers is a personal favorite. He tells a good story with interesting characters and he tells it with language that is engaging. What Is the What is beautifully conceived and heartbreaking.

Real, live people are, of course, more influential than books. After my wife and family I think of my CCEF colleagues, the many people I have had the privilege to counsel, and a few faithful pastors.

How would you describe your strengths and weaknesses? My strength is that I want to grow as a counselor, as a teacher, as a writer, and as a person of faith, hope and love. In my professional life I am incessantly self-critical and do not like to do something the same way twice. Occasionally I can be creative.

My weaknesses are endless. I am becoming more eccentric and neurotic the older I get. My faith can be small. I fear that I am, at times, lukewarm in my love for Jesus and others. And, while I prize newness and growth in my professional life, in my personal life I am quite happy to revisit the same old restaurants and favorite haunts, whereas my wife enjoys new adventures. In short, I suspect I am boring.

How does your present work setting affect your overall emphases? One reason Freud tried to destroy his correspondence was to protect his claim that his work delved into universal humanity rather than reflect the natural expression of a pre-World War II Viennese Jew. Since we have Scripture, we have access to universal humanity, and I like to think that I speak to everyone, too. But I realize that what I do carries my own personal and cultural past. Part of my own setting is that I grew up in the 1960's, I work in the United States as a counselor where clients know I am a Christian, and I work as a teacher at a conservative seminary. Though I try to write for a broader audience, I know that my background

and culture make me more parochial. In all this I still maintain that Scripture speaks universally, and, if I cannot, the problem is mine and not Scripture's.

Guiding Theology

As Christians who work within the discipline of counseling, whether applied or academic, we believe that our theology gives shape to everything we do. Whether we are committed to Dialectical Behavior Therapy or a model that is explicitly shaped by categories of Scripture, we have our theological reasons. Furthermore, we have priorities in our theology - some features of our theology are more important than others. For example, I subscribe to a fairly traditional paedobaptist position, but it is not a priority in the theology that guides my counseling. Part of our discourse within Christian psychology includes both identifying our guiding theology and the most influential aspects of that theology.

Here are some parts of my theological thinking that actively shape my life and practice. I will focus on only two theological categories: the centrality of Christ and him crucified, and the embodied soul. One is gleaned from the doctrine of God, the other is from a doctrine of the person.

"Christ and Him Crucified"

The Apostle Paul is my favorite guide to Old Testament interpretation and the person and work of Jesus Christ, and he summed up his theory and method in the person of Jesus Christ. "For I resolved to know nothing while I was with you except Jesus Christ and him crucified" (1 Cor. 2:2). If I understand Paul accurately, he is not saying that every question has Jesus as the answer, though Jesus really is the answer. He is saying that his way of understanding all of Scripture, and, indeed, life itself, has been reoriented by the death and resurrection of Jesus.

Ethics are joined to the cross. For example, sexuality is no longer merely trying to say "no" to temptation. Instead, we have been bought at a very high price, we are now joined by faith to Jesus, and we are united with him in his death and resurrection. As members with him we no longer give ourselves to prostitutes or anyone else that God himself has not given us in marriage (1 Cor. 6:12-20). When we understand the structure of Paul's thought, his wisdom and ethics are consistently linked to the life, death and resurrection of Jesus. Everything emanates from this relational center.

This adds depth and attractiveness to moral persuasion. We do not live according to an impersonal code of laws. Instead, our life in Jesus has much more in common with marriage. In this relationship we are joined to the one who loves us and we share in his fortunes. We respond by loving him and turning away from those previous relationships that once held our hopes and trust.

"Christ and him crucified" means that our counseling should sound attractive and good.

The world is personal. One of the fruits of this grand unifying theory of Scripture is that our world is personal. We live before the personal God, and we live with and among other persons. By persons I mean that we have the ability to speak from our hearts, and the one who hears can take what we have said, be affected by it and respond to us.

> To be a Christian is to live one's life not merely in obedience to God, nor merely in dependence on God, nor even merely for the sake of God; it is to stand in conscious, reciprocal fellowship with God, to be identified with Him in thought and purpose and work, to receive from Him and give back to Him in the ceaseless interplay of spiritual forces.[1]

Back-and-forth, knowing and being known, God speaks and we respond, we speak and he responds - this touches on the essence of our humanness and it is replicated in our everyday relationships. As it has taken root in my counseling, I have noticed that the process of growth and change becomes more collaborative and less formulaic. I am more affected by others. I am no longer an objective professional expert who announces the diagnosis and prescribes a helpful course. Rather, I am a friend who is moved by what I hear and is willing to speak open-

1 Geerhardus Vos, "Hebrews, the Epistle of the Diatheke," in Redemptive History and Biblical Interpretation, ed. by R. Gaffin, Jr. (Phillipsburg: P & R, 1980), 186.

Rick Beerhorst:
Hope

- sight or view of the interior of anything ... *introspection ... thorough knowledge of skill. insight ... view of the inside or interior ... introspection*
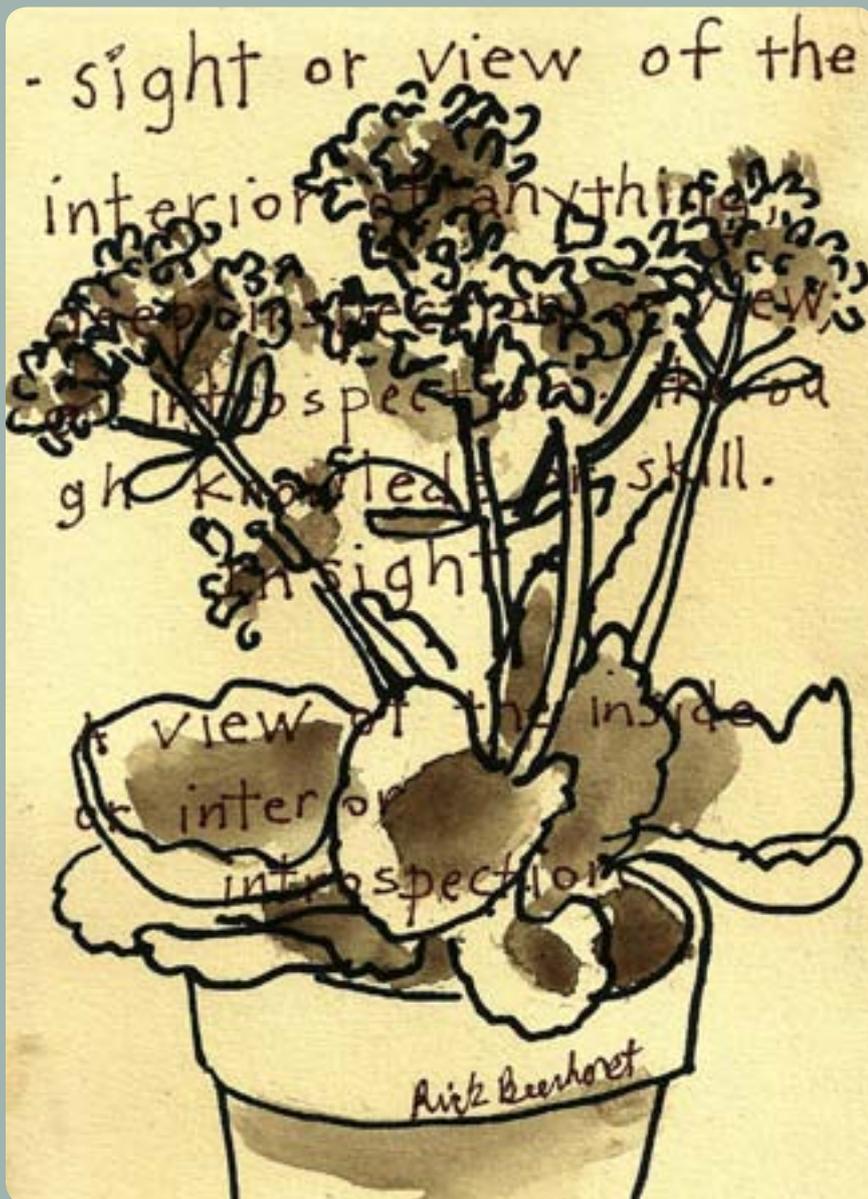
Rick Beerhorst:
Insight

ly and, hopefully, with godly wisdom. As this understanding of being personal takes root in my writing I have moved from the more formal style of the academy to something that drifts toward the personal and includes generous insertions of "I" and "we." By nature I am not one who prefers to draw attention to myself, so my writing style is more an expression of my theology than my personality.

We are friends. The Crucified One has, through his death, called us friends. Though Moses and Abraham had that kind of relationship with the Holy God, I certainly would not presume such a thing, until Jesus broke Creator-creature protocol and in his death razed all barriers between us (John 15:14). He has spoken openly to us, he invites us to speak that way to him, he has set a course that heads toward unity with God and with other people - he has made the world right. In this corrected universe we discover that knowledge is grounded in personal knowledge of God, and that personal knowledge is expressed in love.

This suggests that principles for living, no matter how useful, are superficial unless they are tethered to the one we live for. Therapeutic techniques such as mindfulness and identifying distorted beliefs might be helpful, but they miss our relational foundation. For example, mindfulness uses mental effort to stay in the present, but we can be focused on the present because we belong to the One who is with us, concerns himself with our future, and assures us that the end is good. Cognitive therapies identify perfectionism, but we can look deeper and see our instinctive works-righteousness, which is a way to forge our independence from God rather than to rest in him.

For the Apostle Paul, Jesus Christ is the interpretive center of life. This does not mean that we will speak explicitly about Jesus in all our conversations or counseling. It does mean for me, however, that my goal is to adopt Paul's theology and method so that Christ and him crucified shapes the way I love my wife, care for my neighbors, wash my car and carry out my work as a counselor and educator, though I will need a few more decades before I get the knack of it.

Embodied Souls

The theology we inhabit includes a doctrine of God and a doctrine of the person. It includes more than this, but it cannot include less. Though my doctrine of the person has a number of parts, a feature that shapes my daily counseling practice can be summarized by embodied souls.

We consist of two substances. There are three positions in response to the ontological question, Of what do we consist? (Figure 1) (1) We consist of body alone and what we call soul emerges out of the brain and can affect the brain. (2) We consist of a unity of body and soul, in which soul overlaps with words such as spirit, heart, mind and inner person. Or (3) we consist of three parts - body, soul and spirit. Of these three, the monist position is the only position in secular thought and it is prominent in some Christian colleges and universities. The duality position is favored in the history of the protestant church. The tripartite position remains most popular in Christian and integrationist psychology, and it persists among many dispensationalists through the influence of the Scofield Reference Bible.

Figure 1. These three circles represent three ways of understanding people: monist, duality or embodied soul, and tripartite.

I have become more and more persuaded that commitments at this level have enormous implications for the way we do our therapeutic work. Since these matters are discussed in most theological texts, and I have little to add to the underlying exegesis and debates, I will only offer a prosaic but useful analogy for my position and then demonstrate this theology at work.

A Chalcedonian analogy. The exegetical work behind human duality is discussed at length in Robert Gundry's Soma in Biblical Theology. He summarizes humanity as a functional plurality, ontological duality and overarching unity. Duality is his preference over dualism because it avoids the Descartian prizing of soul over body and it blends dual and unity.

The Chalcedon definition of Jesus' two natures contributes an analogy to this doctrine. Whereas previous attempts to define the two natures of Jesus erred on the side of separating them or loosing them into one new nature, Chalcedon argued that Jesus was "truly God and truly man . . . to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away in the union, but rather the property of each nature being preserved, and concurring in one Person." [2]

By analogy, two substances - material and immaterial - can coexist. They are both necessary, and neither is absorbed into the other. Some things are best attributed to the body, others to the soul. Like all analogies, this breaks down when pressed too far. But, for any important doctrine, we would like to find some echo of it in the person of God or in creation. This echo to the two natures of Jesus suggests that God does, indeed, bring two different things into one.

Duality applied. While duality has been the dominant protestant position for centuries, its application has been relatively dormant. So the task is to dust off this doctrine and put it to work.

The body is our material substance and is consistently identified as strong or weak, not right or wrong. It does not have moral authority but is the means through which we live in a material world. The soul is our moral center. It is the rudder of our moral life (Matt. 15:18-19).

This simple distinction immediately gives access to the entire world of modern psychiatry. Psychiatry describes problems that are both soul-ish and physical. Some diagnoses feature the moral inclinations of the soul, and other diagnoses feature the weaknesses of the body.

For example, impulse and conduct disorders describe behaviors that are prominently moral. The diagnosed child might bully, lie or steal. These are clearly matters of the soul. We can assess that with a simple question: Does Scripture prohibit what we are doing or command what we are not doing? If so, we can point the finger at the soul. This does not exclude the influence of the body, past victimization or even Satan himself. It simply reveals the child's behavior consists of more than physical or environmental influences because, no matter how oppressive our circumstances can be, sin comes from us. Other psychiatric diagnoses such as bipolar and schizophrenia involve obvious bodily weaknesses. These can be assessed theologically by exclusion. That is, since hallucinations and other symptoms are not violations of Scripture, they are, by default, at least physical. Or they can be assessed by an understanding of what brain dysfunction can do, and we know that erratic brains can hallucinate, be confused, and produce emotions that are elevated or blunted.

Yet even when physical weaknesses are prominent, Scripture still has the whole person in view. For example, schizophrenic hallucinations are typically condemning and accusing. They control through guilt and shame. Most likely, whatever the actual mechanism, hallucinations work with material we give them. As such, Scripture is essential to the recovery process. When viewed through a biblical lens, DSM-V diagnostic criteria usually exhibit both physical (material) and spiritual (immaterial) contributions.[3]

This distinction between physical weaknesses and moral responsibility allows us to both have compassion for the challenges imposed by some psychiatric problems and maintain our basic humanness, of which our moral culpability is a cornerstone. It also gives insight into psychiatric medications in that medical treatments can affect the physical body and brain, but medication is not capable of producing faith, love, obedience, purpose, joy and hope. These are Spiritual - from the Spirit - and come from hearing and responding to the word of Christ.

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2   http://carm.org/christianity/creeds-and-confessions/chalcedonian-creed-451-ad

3 Some of these assertions have been worked out in books such as The Counselor's Guide to the Brain and Its Disorders and Blame It on the Brain.

The Soul and the Emotions

There is one feature of the soul that I think is important to the present dispersion of Christian counselors—one that extends from secular to integrationists to biblical and to reactionary. The matter concerns the nature of the human soul and its connection to our emotions.

Most Christian counseling theories, which are implicitly tripartite, place emotions in the psychological third of the person, where spiritual and physical comprise the other two-thirds. The dilemma is that Scripture has very little access to this psychological sector because Scripture seems to focus on the spiritual rather than the psychological. This means that Scripture is marginalized in discussions about modern problems because most problems that come to professional counselors usually concern disordered or unruly emotions. Even more, since our emotions identify us as distinct individuals - since they are us - they are the de facto core of our humanity. When we miss how someone really feels, we miss that person and our counseling will be less helpful. If Scripture glosses over these things, then it is of little value for Christian psychology.

As an alternative to the tripartite approach, I suggest that the soul is folded into our duality and is the repository for our emotions. More specifically, the soul has depth. Our emotions are on the surface and most obvious to us. Further in and less obvious is how we make moral decisions. All that we would call good or bad comes from the soul. One step further, at the very center of our soul, is our ever-present connection to our Creator and Father. We live coram deo whether we love God or deny that he exists.

Our emotions, then, are part of this religious consortium. They express devotion. They are swirling passions, desires, grief, dreams and hopes. Our emotions flag those things that are dearest to us (e.g., Ps. 25:17, 45:1). Emotions identify those people, things and goals that we love, that we loathe, that we fear, that bring pain, that anger us and that shame us.

We could say that the soul or heart is about what we love. When happy, we are in possession of something we love. When anxious, something we love is at risk. When despondent, something we love has been lost. When angry, something we love is being stolen or kept from us.

Scripture uses other words to substitute for love. What these words have in common is that they extend all the way to our divine allegiances. For example, the questions that speak to the core of our being include, Whom do you love (Dt. 6:5, 1 John 2:15)? Whom do you trust (Jer. 17:5-8)? Whom (or what) do you worship (2 Kings 17:36)? Whom will you serve (Mt. 6:24)? Whom do you obey (1 John 3:10)? Where is your treasure (Mt. 6:21)? To whom do you belong (John 8:44)? All these roads eventually lead to our relationship with God. Do we love what he loves? Do we love him?

Our emotions usually proceed from our heart, are given shape by our body, reflect the quality of our relationships, bear the etchings of both the goodness and the meaninglessness of work, provide a peek into how we fare in spiritual battle, and express the lies or truth we believe about God. They, indeed, are essential windows into our soul.

One qualification. We could say that emotions usually reflect what is happening in our souls. Occasionally emotions can be unpredictable assaults that come from disordered bodies and brains.

Depression, for example, might be the language of the soul. It might say that something loved is now lost, life has lost meaning and purpose, something desired will never be possessed. But depression could also say, "something is not right in my body or brain." The brain, of its own accord, is capable of pushing our emotions into the darkness that we call depression.

Strong emotions are a time to ask, "What might my soul really be saying? What do I live for that I do not have?" But we might not get a clear answer to that question. Sometimes depression is simply physical suffering. It says, "I feel as though I am numb inside." Either way—and this is important—difficult emotions are always a time to get help and pray for endurance in faith. They are suffering and hardship, and God's comfort and our faith are essential at those times.

Good, bad and God. Our emotions are usually the most apparent feature of the soul. Our moral choices can also be quite apparent, but I place them a little more out of sight because moral choices can hide at the level of our motivations and can even be unknown to our selves. Even more than our emotions, our moral culpability distinguishes us as humans. That is, animals seem to demonstrate an emotional range, but only human beings set out on moral directions that have eternal implications. Given this doctrinal perspective, we cannot avoid the moral decisions of those we counsel.

Deeper still - in the sense that it is least obvious - is our connection to God. We are his and we know that (Rom.1:19-20). Our lives are lived vis-à-vis God. We might push that truth aside, and people can honestly claim to be atheists, but the knowledge of God typically makes itself known and is especially apparent during the challenges of life. For example, irreligious soldiers might pray in foxholes. Schizophrenics are aware of guilt and their standing before God. Addicts know that they are worshippers, and what they worship is killing them. The only hope is to find something bigger and better that can control them.

> Our souls recognize God's voice. We know love because he is love. We want justice because he is the righteous judge. We are drawn to compassion and mercy because he is the compassionate and merciful God (Ex. 34:6). Our souls have the "work of the law" written on them (Rom. 2:15), and that law reflects God's character. We have a conscience that condemns the wrong and approves of the right.
>
> Our souls are never fully at rest until we rest in him.
>
> Our souls are at their best when we love and worship the triune God above all else and follow his commands.

If this God-wardness really is the center of life, one of the tasks of ministry is to unearth the guiding mythology we have about God and learn the true knowledge of God delivered to us in Christ and him crucified.

> Fearful people know God, but they see first the masks of those who have hurt them.
>
> Those who feel guilty might assume that God is like a mere human being who forgives begrudgingly and with strings attached.
>
> Those who hate others have pushed aside the truth that God extends his love even to enemies.
>
> Those who always want more know God but believe the lie that there is satisfaction outside of God.

These features of the human heart indicate that the Apostle Paul's great prayers in Ephesians 1:16-17 and Ephesians 3:14-19 are prayers that address our deepest needs.

Some Clarifications about Biblical Counseling

Eric Johnson in his book, Foundations of Soul Care, placed biblical counseling near the center of the spectrum of Christian counseling professionals. In the minds of most professionals, however, biblical counseling is summarized as anti-psychology and pro-sin, which consigns it to the fringes of the reactionary right.

One of my desires is that biblical counseling would be judged fairly. So please allow me to amend some stereotypes. But first I will identify one weakness in biblical counseling.

My critique of biblical counseling. Biblical counseling certainly has its weaknesses. Of the many that come to mind, I will mention one: some biblical counselors are unskilled and wooden. This can be said for practitioners of any system, but I think biblical counseling is more prone to having poor practitioners. Whereas DBT and other cognitive-behavioral methods can be systematized and laid out in steps that can be replicated by most careful students, biblical counseling is less mechanistic and more organismic.

It starts with, "How are you today?"

Then we are left without a clear script. Rather, we work to know the person and what is especially important for that person, and then we bring an ancient text that can reinterpret, bring meaning and hope, and mobilize love. Surely, in

that process there is much room to error. CCEF and other groups are working to teach an accessible, reproducible method, but we know that we are trying to teach wisdom, and wisdom takes time to learn.

Is Biblical counseling anti-psychology? Most stereotypes have their reasons, and I can understand this concern. Although I am a licensed psychologist, I believe, along with my colleagues, that evangelical churches have adopted certain aspects of psychotherapy, and it has been to their detriment. Emotions have become psychological phenomena, biblical perspectives on suffering have been disqualified from ministering to psychiatric disorders because they are deemed shallow, psychological needs for love, significance and security have usurped the need for redemption from sin, and so on.

These concerns, however, are more mainstream than reactionary. They have come from biblical scholars and sociologists who have made the case more forcefully than we have.

The position of CCEF toward secular psychotherapy is that some is helpful and some is not, which seems to be the position across the Christian psychology spectrum. We do, however, take extra steps when we consider secular material. When we encounter a concept or method from psychology or psychiatry, we try to understand the raw observation that fuels the category and then frame the observation biblically. For example, some psychodynamic and existential theories have used dream interpretation. Since these interpretations are controlled by their larger theories, we do not simply extract them from their theoretical context and import them into a Christian model. Instead, biblical counselors look for the data that contributes to the theory. In this case, dreams are recognizable human experiences. From there, we consider what Scripture says. On reflection, Scripture seems to have a few different interpretations for dreams but is without a clear device that gives us definitive discernment, which means we would interpret dreams with caution. Overall, we would say that, though Scripture has a rich theology of dreams, dream interpretation is not essential to a biblically-derived counseling model.

This is a process that biblical counseling typically follows with most secular categories.

Biblical counseling and sin? A second recurring concern among those who observe biblical counseling is our doctrine of sin. Counselors talk to people who are suffering, and to talk about sin seems as though it would make them feel worse. Now they have condemnation alongside their suffering.

Biblical counseling, here again, is less than reactionary. Human struggles are comprised of sin and suffering. When in doubt, biblical counselors lead with compassion and God's good words to sufferers rather than address sin, though there can be exceptions. Sin is not the sine qua non of biblical counseling because it is not the center of Scripture. Jesus is the center, and that means that everything in our method should sound good and inviting.

Here is one example of how we might talk about sin. A sixty-five-year-old man and his wife always come to an impasse at which he believes she is being arrogant and stubborn. Meanwhile she feels like almost anything can set her husband off on an angry rant. During counseling I witnessed that the husband can, indeed, be set off by innocuous comments or even comments that were intended to be encouraging.

The subsequent conversation with him went like this.

"It is so hard to feel like we can't measure up or live under critique, and you have lived under the weight of harsh conditions. The home that nurtured you left you always responsible, always guilty and abused - and there are times you live as though you were back in that home. So we need lots of spiritual power: our goal is to love when we feel threatened. That sounds doable, but it is impossible. Confession is the only way we can get there. Sometimes we want something from others more than we want to love them. The way through this is to confess those desires down to size. They control you now, and we want to be controlled not by our desires but by God's pursuing love."

What I am trying to illustrate is that, since the ethos of biblical care should sound good, even talk about sin should sound edifying and hopeful.

Thanks

All this can raise a number of questions, such as, Where is the empirical research? Where are the evidence-based protocols? And they are fair questions. My interest here has not been to avoid those questions. Rather, it has been to suggest that Scripture is crammed with exegetical and theological material that is just waiting for application.

I certainly appreciate the e-Journal's interest in providing a venue for a memoir-cum-theology. Thank you. It is a pleasure to know that there is a growing group around the world that desires to think Christianly about our psychology and practice.

Ed Welch is a faculty member at CCEF and holds a Ph.D. in Counseling Psychology with a Neuropsychology specialty from the University of Utah as well as a Master of Divinity degree from Biblical Theological Seminary. He is also professor of practical theology at Westminster Theological Seminary, PA. Ed has been counseling for over 30 years and has written many books and articles on biblical counseling including, When People are Big and God is Small, Addictions: a Banquet in the Grave, Blame it on the Brain, Depression: A Stubborn Darkness, and Running Scared: Fear, Worry and the God of Rest. He and his wife, Sheri, have two married daughters and four grandchildren. In his spare time Ed enjoys his wife, children, grandchildren, playing guitar, and some occasional swimming.

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Listen to Ed Welch

08.03.2013: In this interview with Justin Holcomb, Ed Welch explains why he chose to become a biblical counselor. He also talks about the importance of teaching biblical counseling to others, and of including and inviting people into the church family.

Téo J. van der Weele (Austria)

Comment
to "A Christian Psychologist and Biblical Counsellor"

Ed Welch honest testimony touched me, as he shares what he does, with psychology as a biblical counsellor and/or what he does as a biblical counsellor with psychology.

He obviously is indebted to Jay Adams who really brought us a sharp reminder of the value of Biblical Counselling, rather than talking in humanistic psychological terms.

As a missionary in Thailand I got a hold of Competent to Counsel by Jay Adams, but his polemic style didn´t make me feel comfortable. I too recognized Adams Biblical wisdom, but had to find a way that was more suited to Asians, who in general don´t react favourably to confrontation. If they like you, they react polite, agree with you, even pray in the desired way, but this doesn´t change them and they will not come back…

So I was interested how Ed handled his integration of Bible and psychology. His studies in neuropsychology gave him an opening to look at mankind also from God´s Book of Nature. His grand unifying theory of Scripture is that our world is personal. We live before a personal God and we live with and among other people". My heart warmed when he writes: Ethics are joined to the Cross. How the battle with "sexuality is not just trying to say "no" to temptation" but that we have been bought and paid for by Jesus on the Cross. Our life with Jesus is much more like a marriage then a relationship set in a Code of Law.

I wish though that he had said a bit more about the love of Christ which is the only way to fill the deepest inner need we all have. I found that in the time I was with the Christian and Missionary Alliance in Thailand and throughout my nearly 50 years of counselling experience.

I like Ed's example of how he talks about sin for two reasons:

Deacon Téo van der Weele (1937) went in 1963 as a missionary with the C. & M.A. to Thailand until 1975. He developed gentle approach towards Abuse Survivors called Helping Through Blessing. After his M.A. studies in Fuller (´86), he started together with Dr. Vibeke Moeller an English language summer school for counsellors (esarpac.com). He wrote From Shame to Peace: Counselling and caring for the sexually abused which gives the basic philosophy of Helping Through Blessing. This has been translated in various European languages as well as Arabic. He converted to the RC Church in 2011 and serves now part-time as a Deacon in Tulln, Austria and part-time in ESARPAC summer schools in Denmark, Switzerland, Egypt, and India as well teaching and counselling ministries around the world.

1) My pastoral counselling practise over the last 40 years has been mostly with people who in their youth suffered sexual abuse. Forty years ago the standard answer was: you should forgive, otherwise God will not forgive you. The decision to simply do that often resulted in a superficial cover-up of deep-seated wounds. Christian Abuse Survivors have thus often a problem with forgiveness.

A deeply traumatizing event in World War II, when I was 8 surfaced (at the age of 35) when a long hidden episode surfaced. I said: "Lord, as a missionary I know I have to forgive, I decide that with my mind", but it took 12 years before I finally discovered: now I have forgiven from the heart. Thus I tell Abuse Survivors: we can´t forgive from the heart, but God can teach one how. I invite them to come into God´s School of Forgiveness. If that is still too difficult for some, they can go to the "playgrounds of the school". God will call them inside when they are ready to learn to forgive.

2) In charismatic/protestant teaching there is often the stress on the notion that ´God heals´ if you believe. If that doesn´t happen then there is somewhere sin in your life. This was one of my reasons to turn to Roman Catholic teaching, where one can "offer one´s sickness up to God", He loves us and at times He shares His pain with us in a physical way.

Ed Welch recognizes that treatment with psychiatric medications can "affect the physical body and brain, but that they can´t produce faith, love, obedience, purpose, joy and hope. These are Spiritual – from the Spirit – and come from hearing and responding to the word of Christ". I can underline that by personal experience. There is "suffering and hardship, and God´s comfort and our faith (then) are essential at those times".

His remarks about emotions are so insightful; it is worth to read it at least a few times.

Fr. Gregory Jensen (USA)

Orthodox Ascetical-Liturgical Spirituality: A Challenge for Christian Psychology

And: The Challenge of the "Fool for Christ"

Abstract

Recent theological scholarship emphasizes the important, and really foundational, role of asceticism and liturgy for Christian formation. The Orthodox Church in its pastoral praxis has long emphasized the need for ascetical struggle not only for moral purification but also to reform and transform our relationships with God and the world of persons, events and things. Viewed anthropologically, I argue here that Christian ascetical struggle reflects the dynamic nature of human life as it was meant to be and so has the potential to serve both as the basis for a general science of human thought and action as well as a critique of the unexamined secularism within contemporary psychology (both Christian and non-Christian).

Introduction

Recent theological scholarship emphasizes the important, and really foundational, role of asceticism and liturgy for Christian formation. Clark (1999) makes this argument based on the historical data while Fagerberg (2013) does the same from the perspective of systematic theology. Anthropological "asceticism must be incorporated into the liturgical life of the ecclesial body" because, "[c]oncepts [alone] cannot purify us from passions. Dialectics cannot stop human cravings from acting in support of greed, pride or concupiscence" (Neamtu, 2009, p. 257). Most importantly, Christian ascetical struggle reflects the dynamic nature of human life not simply as it is now but as it was meant to be and, as such, has the potential to serve both as the basis for a general science of human thought and action as well as a critique of secularism within both Christian and non-Christian psychology.

The Passions

If we break "the exterior relationship with God," the "the interior relationship" among the different aspects of the personality is also broken (Fagerberg, p. 18). Following Greek philosophy, the fathers of the Church spoke about what contemporary psychology calls the personality in terms of "faculties" or "forces manifest" in the human person (Spidlik, 1986, p. 102). These were "understood to be three in number." First "a human being is able to think—this is the intellective faculty." Second, we can be "moved to action" by having our "ire stirred up—this is the irascible faculty." Third and finally there is "the concupiscible faculty" or more simply, desire. The faculties are all created good and meant to operate in harmony with each other and in obedience to God with the "intellective faculty … ruled by God" even as "the irascible and concupiscible faculties" are in turn ruled by the intellective faculty. But having fallen into disobedience to God, the personality's "hierarchy is upset" and so the faculties are corrupted; our relationship with the world of persons, events and things is similarly distorted.

Writing in the sixth century, St Maximus the Confessor calls this corruption of the faculties and the distortion of our relationship with God and the created order (human and non-human) the passions. Because my relationship with God is now broken and my faculties corrupted, I find that my thoughts, desires and actions "tear [me] to pieces" (Staniloae, p. 93). For Maximus (and the whole Orthodox tradition following him), to live according to the passions means "to live according to the senses" in such a way that we "change the whole [person] into 'body'" (p. 106). In this model, the "passionate individual" is not the one who is moved by noble motives to pursue good ends but rather the one who lives solely "by the senses penetrated by desire

and anger" to such a degree that he "is always ahead of himself," living not by hope, but in a "fear (Angst) . . . [that feeds on his] belonging to the world." The hallmark of the passionate individual is crippling uncertainty in the face "of the possibilities which" life offers. And all of this is further "nourished by the feeling that he is at the mercy of his responsibilities. [That he has] to forever launch out toward [some] future possibilities, in other words, towards [some] more appropriate opportunity." This is "the edge of the abyss of nothingness" (Staniloae, p. 116) that has consumed modernity from Nietzsche, through Sartre, to popular culture's love of nihilism and "shows about nothing" (Hibbs, 2012). The passions for Maximos are both the cause and the symptom of my enslavement to sin and it is these that need to be healed. Or, as Maximus himself says,

> It is not food that is evil, but gluttony … not material things but avarice… [I]t is only the misuse of things that is evil, and such misuse occurs when the intellect fails to cultivate its natural powers *(Four Hundred Centuries on Love, 3.4 in Sherwood, 1942).*

To stop at this point would mean leaving the reader with a misapprehension of the therapeutic character of the ascetical life. While the ascetical struggle embraces our relationship with the material world, it does so at the service of restoring us to a personal likeness to Christ. It is this likeness, rather than the imago dei, that was lost by Adam's sin. "Of old you formed me from nothing and honoured me with your divine image, but because I transgressed your commandment, you returned me to the earth from which I was taken; bring me back to your likeness, my ancient beauty" (Orthodox Funeral Service). Rightly understood, the goal of Christian asceticism is this: The restoration of our ancient beauty through a restoration of what was lost—our personal communion with the Most Holy Trinity.

Restored to Love
St Paul reminds us that "everyone who competes for the prize is temperate in all things." We do this in the pursuit of a goal, some "to obtain a perishable crown, but we for an imperishable crown. Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified (1 Corinthians 9:25-27, NKJV). What else can this prize be but love? Not God's love for us but our love for Him; ascetical struggle is the process of moving from a life of passive and fearful uncertainty to a life of personal communion with God, creation, neighbor and self. The ascetical life then is more than simply a life of renunciation. Those authors, Christian or not, who frame asceticism only as renunciation confuse means and ends. Rooted in the sacraments, ascetical struggle is a return to a way of life that was ours "in the beginning" through the intentional cultivation of those habits of thought and action that fosters the "inner transformation of the human person, [and] his being progressively conformed to Christ" (Pontifical Commission on Justice and Peace, 2005, #42). While the need for a shift in behavior is obvious to those interested in psychology and psychotherapy, the centrality of the Christian sacraments to a life of ascetical reformation and transformation might elude us. After all, isn't a change in behavior what really matters?

In word, no. While behavior must be changed, such a change is not in and of itself sufficient to cure what ails us.

Born From Above
During graduate school I had a classmate who was also a Southern Baptist minister. Explaining the goal of pastoral care in his tradition he told me about what he called the two great mountaintops of the Christian life: Justification and Sanctification. He went on to say that the struggle he had as a pastor was that he knew that he was to lead his congregation from one mountaintop to the other but he just didn't know how. Let me suggest that the classical Christian understanding and practice of asceticism is the path we take from one mountaintop to the other; it's how we move from justification to sanctification, or "from glory to glory" (2 Corinthians 3:18). As co-workers with Christ (2 Cor 6:1; see also Cor 4:1- 20, 1 Cor 9:16 – 27, 2 Cor 5:17 – 21, 2 Cor 6:1- 10)—asceticism is

nothing more or less than presenting our bodies to Christ as living sacrifices for reasonable service (see, Romans 12:1-2). The ascetical life has its own intrinsic rhythm of personal renunciation and development, all in the service of turning our lives over to Christ.

The theologian J. Zizoulas (1985, pp. 49-65) can help us here. He draws a distinction between what he calls the hypostasis of biological existence and the hypostasis of ecclesial existence. While the former is the product of biological mechanisms, and is not unrelated to love, it is nevertheless disfigured by death. Or in the sobering words of the Orthodox funeral service:

Come, brethren, let us look in the tomb at the ashes and dust, from which we were fashioned. Where are we now going? What have we become? What is a poor person, what a rich? What a master, what a free? Are they not all ashes? The beauty of the face has rotted and death has withered all the flower of youth.

As for the hypostasis of ecclesial existence, this is life as a free creature who, in response to divine grace (i.e., the sacraments—above all the Eucharist), enters into an intimate relationship with God. Having first asked God to drive out from the person about to be baptized "every evil and unclean spirit hiding and lurking in his/her heart", the priest asks that God make the person

> …a rational sheep of the flock of your Christ, an honoured member of your Church, a vessel made holy, a child of light and an heir of your Kingdom. So that, having lived in accordance with your commandments, preserving the seal undamaged and keeping his/her garment undefiled, he/she may attain to the blessedness of the Saints in your Kingdom (Orthodox service of Baptism).

With this primordial relationship restored, the other, secondary relationships with self, others and creation, are likewise healed.

Asceticism: The Path of Our Return to Love
Our true identity (the person we are called by God to be) arises first out of the baptismal font and is subsequently affirmed in the sacrament of chrismation (confirmation in the West) even

as it is nourished by the Eucharist. This is the liturgical foundation of both personal identity and the therapeutic work of the Church. But this is only to speak of the first moments of our healing. While necessary, our liturgical restoration is not enough; for it to be truly personal our restoration requires ascetical struggle. To be sure, "One would not need asceticism if the liturgy … was merely church services." However, "if liturgy is heaven on earth" and brings about a true and lasting communion between the human person and God, "then asceticism is demanded" (Fagerberg, p. 10) as the practical means by which Christ clears "the silt … in the depths of the soul, freeing the springs of living waters" received in baptism. And just as in baptism, "It is the Word who acts, but we have to co-operate with, not so much by exertion of will-power as by loving attention" (Clément, 1982, p. 130).

Ascetical struggle is faithful to the dynamic nature of human life not simply as it is now but as it was meant to be. Adam's sin "was not a departure from an originally static and perfect nature; it was an interruption—the cessation of a priceless process." Though wounded, the human person "did not lose . . . free will." Instead Adam "chose to exercise his will outside and even against that of his Creator, which necessarily weakened his own will and restricted its scope." The First Man "did not 'fall' into a state where his nature became sinful. He chose to remain and indulge in his own undeified nature, refusing the grace (and concomitant deification) that God offered." The result of this depravation of "interior grace" is "slavery" I find myself in a state of existential and ontological loneliness, unable to "bridge the separation, or rather reopen the bridge" between myself and God (Auxentios, 1982, pp. 8-9). Or, as the Apostle Paul reminds me, I am a "slave to sin" (see Romans 6, NKJV).

Our fallen condition is the poisoned fruit of Adam's refusal to accept a life of ascetical struggle. In the words of a hymn from the last Sunday before Lent:

> Through eating Adam was cast out of Paradise. And so, as he sat in front of it, he wept, lamenting with a pitiful voice and saying, 'Woe is me, what have I suffered, wretch that

I am! I transgressed one commandment of the Master, and now I am deprived of every good thing. Most holy Paradise, planted because of me and shut because of Eve, pray to him who made you and fashioned me, that once more I be filled with your flowers.' Then the Saviour said to him, 'I do not want the creature which I fashioned to perish, but to be saved and come to knowledge of the truth, because the one who comes to me I will in no way cast out.'

In the context of the tradition of the Orthodox Church, sin is less "a succumbing to something intrinsically evil" and more "a willful participation in any activity in such a manner as to separate oneself from God." I can, in other words, do even an otherwise objectively morally good act in such a way as to alienate myself from God. Asceticism and liturgy together are central to the Christian life because our "proper response to the incarnation is to accept the invitation to a renewed beginning of synergy, to realign (with the constant help of grace) [our] own will to God's" (Auxentios, p., 14). Asceticism is not something added on to human life as an afterthought; nor is it a divinely mandated punishment for sin. Rather, together with marriage and family, working and eating, ascetical struggle is something to which we have been called "from the beginning."

Prayer makes sense because we are concerned with the restoration of our communion with God. But, precisely because the damage to our relationship with God damages ALL our relationships, the other, bodily disciplines of the ascetical life—fasting, almsgiving, manual labor—are also sensible. Sensible as well are those virtues traditionally associated with the vows of life in the Orthodox Church—poverty (material and social simplicity), chastity (respect for the limits of self and others), obedience (contemplative or prayerful attention to God and the world of persons, events and things) and stability (vocational fidelity). Yes, the disciplines and the virtues require from me acts of renunciation—I've got to give up something—but I give up something in order to acquire something better. The spiritual disciplines and the monastic virtues foster my own personal growth, not only morally but spiritually.

In other words, ascetical struggle doesn't just foster human flourishing in a secular sense, it also helps us become more like Christ.

Gregory Jensen

The Challenge of the "Fool for Christ"

Because this building figured so prominently in Cold War era nightly news broadcasts, I came to associate it with the Soviet Union:

It wasn't until many years later that I learned that this is St Basil Cathedral.[1] I also learned that the Basil who lends his name is not the fourth century church father, theologian and philanthropist Basil the Great, but Blessed Basil of Moscow the Fool-For-Christ (1468-1557).

Born into a family of serfs, Basil of Moscow was originally apprenticed to a shoemaker, but at age 16, he "began the difficult exploit of foolishness for Christ." One example of his folly is that "in the winter's harsh frost, he walked about barefoot through the streets of Moscow." A tireless preacher of God's mercy, he often secretly helped those "who were ashamed to ask for alms." Gentle as he was with those in need, he was equally as harsh in "condemn[ing] those who gave alms for selfish reason, not out of compassion for the poor and destitute, but hoping for an easy way to attract God's blessings" on their lives.[2]

A more contemporary and accessible illustration of the fool can be found in the Russian film Ostrov (Lungin, 2006). The protagonist of the film is a Russian Orthodox monk, Fr Anatolii, who as a young man during the World War II

1 Also called Cathedral of the Protection of Most Holy Theotokos on the Moat on Red Square in Moscow (Russia), accessed 11/8/13
2 "Blessed Basil of Moscow the Fool-For-Christ," accessed 11/8/13.

murders his shipmate to escape being killed by the Nazis. Left for dead by his enemy, he is rescued by the monks from a nearby monastery. It is here that Anatolii struggles with the emotional and spiritual consequences of killing his friend. When we meet Anatolii in the film, it's 30 years after the war and he has come to embody the words of the eighth century saint, Isaac the Syrian: "Through the toil of prayer and the anguish of your heart commune with those who are grieved at heart, and the Source of mercy will be opened up to your petitions" (quoted in al-Miskīn, 2003, p. 152).

Life with a living saint is not easy for other monks; when the saint is also a fool makes it doubly hard. Not surprisingly, Anatolii's radical dependence on God is a source of frustration for the other less spiritually committed monks and leads to tensions within the community. But slowly, over the course of years, even Anatolii's harshest critic, the young and arrogant monk Fr Job (a man who—despite his name—knows little of suffering or patience) comes to understand that true and lasting peace comes not from meeting the expectations of others but only from a single minded and wholehearted dependence on the Most Holy Trinity.

The actions of Fr Anatolii—to say nothing of historical examples like St. Basil— "always have a deeper meaning." Like the prophets of the Old Testament, the fool "always aim[s] to uncover the reality and truth hidden behind the practices of this world" (Yannaras, 1984/1996, p. 65). To those of us who are comfortable and self-satisfied, "The fools come to remind us that the Gospel message is 'foolishness,' and that salvation and sanctity cannot be reconciled with the satisfaction that comes with society's respect and objective recognition" (p. 66).

R. D. Laing (1967) and others (for example, Szasz 1974/2003) have argued that mental illness is a political and social construct more than a matter of biology. This doesn't mean the concept of mental illness is of no value. But we are social beings and not atomistic individuals; nor are we machines who function according to the laws of biological determinism. All suffe-

ring, and this includes mental illness, is always profoundly moral and spiritual and must be treated as such.

In a manner akin to Freudian psychoanalysis, the fool also reminds us of the folly of rooting human identity in "the conventional standards and ideas of a world which measures the true life and virtue of a man with the yardstick of social decorum and deontology" rather than in Christ crucified. At best the former "leads to self-satisfaction" and so "separates man from his fellow-men" (Yannaras, p. 66). The neurotic who strives to meet the superego's demands (Freud 1936/1993) and the unrepentant sinner are both so lonely "because they dare not expose to [others] their need and their weakness" (Yannaras, p. 66). But is it precisely this, the exposure of my own failure and suffering to the gaze of a loving God in the presence of loving human being, which is the real work of therapy. And this is so in the clinic as well as the church. But this is also where clinic and church diverge. It isn't simply the exposure of vulnerability but, above all, the laying bare of my sinfulness to God's grace that transforms me and makes me able to embrace my neighbor in love. It is this transformation that allows me to become the person God has called me to be and so in turn makes me able to help others become who they are in God's eyes.

It is this deep, personal acceptance of divine mercy and forgiveness that gives the fool "the audacity to manifest openly the human fall and sin which is common to all." The fool's example is not only a personal challenge but a professional and pastoral one. My sin "is not cancelled out by individual cases of 'improvement'" and shame can't be healed "by concealment behind social externals" (p. 129), no matter how well adapted or "Christian." The great, humbling gift the fool gives is this: He is a tangible reminder that neither being mentally healthy nor social adjusted undoes sin. My sin remains as an indelible residue of Adam's transgression and my choices, and it always remains beyond the reach of even the most sophisticated psychotherapy.

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Christian Psychology Beyond Secularism

Though we may have encountered it first within the context of Christian spirituality, on closer examination asceticism is a response to the universal human problem of self-alienation, of that loss of self that we have rightly come to associate with moral decay and psychopathology. This brings us to an interesting idea that can serve as a suitable conclusion to these unfortunately superficial reflections. In the pursuit of a Christian psychology, why not simply adopt and adapt Christian asceticism in much the same way that positive psychology has taken over classical moral philosophy in the pursuit of "authentic happiness" (for example, Seligman, 2002)? While this is a tempting notion, it is something I think we should dismiss. Before I say why I think this, let me offer some reasons in support of such an adaption.

First, certainly asceticism has a palliative dimension; there is comfort in prayer, for example. It also can rightly be seen as a (psycho-) therapeutic response to human suffering; there is real emotional healing that can come from the discipline of the spiritual life not unlike what we find in secular forms of psychotherapy (Cook, 2011 and Trader, 2011). That the ascetical practices of prayer, fasting and almsgiving as well as the virtues of poverty, chastity, obedience and stability have a palative, and even therapeutic, effect should not be suprising since the ascetical life has as its aim the healing of the damage sin has done to the human heart (nous). Commenting on the consequences of a heart darkened and made insensitive by sin, St John Chrysostom observes that "just as when the eyes are blinded, some of the other ability of the other members is diminished, their light being quen-ched, so also when the mind [nous] is depraved, your life will be filled with countless evils" (Chrysostom, 2001, p. 142).

Second, it is also certainly the case that these practices and virtues are not uniquely Christian; they are found in a wide range of religious traditions and, even if to a lesser degree, in non-religious systems of moral philosophy such as the Stocisim that figures prominently in positive psychology (see Kristjánsson, 2013). Especially for those interested in developing a broadly applicable approach to psychology consonant with the Christian tradition, asceticism offers a rich source of insight into not only pathology but healthy, and even optimal, human functioning.

Third and finally, we ought not lightly to dismiss the convergence of ascetical practices. Such an overlap is a powerful, if insufficient, basis for a general, and maybe even universal, science of human thought and action. It likewise suggests, though again not definitively, that conversations about human nature are not idle metaphysical speculation but can be grounded in empirical observation. This in turn allows those who are interested in doing so to make the kind of moral arguments within psychology that often remain only implicit (see for example, Erikson, 1976; London, 1964; van Kaam, 1966).

A the same time, the convergence between the Christian ascetical tradition and other religious and non-religious traditions of care should not cause us to overlook, as G. K. Chesterton says, that while "almost every great religion on earth works with the same external methods, with priests, scriptures, altars, sworn brotherhoods, special feasts" and even "agree in the mode of teaching … they differ about is the thing to be

taught" (Chesterton, 1995, p. 136). So with Chesterton, let us ask what is it that (Eastern Orthodox) Christianity teaches? Answering this requires that we take seriously the negative effects of secularism has had not only on psychology but also Christian thought and practice. It is an open question whether or not, under the influence of secular ideology, Christian psychologists aren't overly willing to see a deeper convergence between Christian and non-Christian thought where it may not exist or exist to the degree we might hope. A. Schmemann (1997, p. 118), argues that secularism "is above all a negation of worship." Such a negation of worship does not, he stresses, require a negation "of God's existence, … of some kind of transcendence and therefore some kind of religion." Rather, "secularism in theological terms is a heresy" and specifically it is an anthropological heresy since what it negates or denies is that the human person is "a worshiping being, as homo adorans: the one for whom worship is the essential act which both 'posits' [our] humanity and fulfills it." Moreover he says secularism "is the rejection as ontologically and epistemologically 'decisive,'" of the Gospel, of those "words which 'always, everywhere and for all' were the true 'epiphany' of man's relation to God, to the world and to himself."

For Orthodox Christianity, a true Christian psychology is more than descriptive (though it certainly would be at least this); it must also be prescriptive and normative not simp-

Fr. Gregory Jensen received his doctorate at Duquesne University's Institute of Formative Spirituality in 1995, an ecumenical and interdisciplinary program in personality theory, religion and ministry. In 1996 he was ordained to priesthood in the Orthodox Church. Currently, in addition to research and writing in the convergence of Christian spirituality and psychology, he is also affiliated with the Acton Institute in Grand Rapids, MI where he writes about the anthropological and ethical implications of economics and public policies decisions in the light of Eastern Orthodox theology and Catholic Social Teaching.

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ly about human behavior (in the final analysis, even secular psychology makes normative statements about behavior, see for example van Kaam, 1966) but about the end, the teleos, of human life. This requires that I reject the position of those "quite numerous today, who consciously or unconsciously reduce Christianity to either intellectual ('future of belief') or socioethical ('Christian service to the world') categories and who therefore think it must be possible to find not only some kind of accommodation, but even a deeper harmony between our 'secular age' on the one hand and worship in the other hand" (Schmemann, pp. 118-119).

This is not to say that there is no relationship between an Orthodox Christian and a secular vision of psychology. Schmemann's observations about worship are equally applicable to our concern for a psychology that is not only Christian in the themes it explores but also in its anthropology and teleology. "It is indeed extremely important for us to remember that the uniqueness, the newness of Christian worship is not that it has no continuity with worship 'in general,' . . . but that in Christ this very continuity is fulfilled, receives its ultimate and truly new significance so as to truly bring all 'natural' worship to an end" (p. 122). Liturgically we see this in one of the hymns for the feast of the conception of St. John the Baptist. Non-Christian worship is described as barren—of making a promise that it cannot realize.

> Rejoice, O previously barren one!
> For you have conceived the Light of the sun
> Who is to illumine the whole universe dar-
> kened by blindness.
> Rejoice, O Zachariah, and cry out with bold-
> ness!
> For the prophet of the most High desires to
> be born!

The biblical reference to the curse of barrenness is here applied to those who—with real love and desire—worship God according to the light of their own consciences. In other words, there is in secular forms of psychology, like in non-Christian worship, a desire that cannot be fulfilled.

Unlike pre-Christian forms of worship and philosophy, to the degree that contemporary psychology is rooted in secularism, it is not a preparation for but a rejection of the Gospel. This requires at times from the Christian clinician and theoretician a more pointed, critical response than what say we see in, say, someone like the second century apologist Justin Martyr, who sees the seminal Christ in Greek philosophy.

> For Moses is more ancient than all the Greek writers. And whatever both philosophers and poets have said concerning the immortality of the soul, or punishments after death, or contemplation of things heavenly, or doctrines of the like kind, they have received such suggestions from the prophets as have enabled them to understand and interpret these things. And hence there seem to be seeds of truth among all men; but they are charged with not accurately understanding [the truth] when they assert contradictories (St. Justin Martyr, "The First Apology," #44).

To the degree that contemporary psychology is faithful to human nature, we are on solid ground in highlighting the seeds of divine grace that are there. But this irenic attitude can't exhaust our response anymore than it did Justin Martyr's; there is also a need to correct errors about what it means to be human and to do so even at the expense of professional, and even personal, reputation. As the fourth century church father St. Athanasius writes:

> [I]f the Lord's death is the ransom of all, and by his death "the middle wall of partition" is broken down, and the calling of the nations is brought about, how would he have called us to him, had he not been crucified? For it is only on a cross that a man dies with his hands spread out. Whence it was fitting for the Lord to bear this also and to spread out his hands, that with the one he might draw the ancient people, and with the other those from the Gentiles, and unite both in himself. For this is what he himself has said to all: "I, when I am lifted up," he says, "shall draw all men to me" (quoted in Hardy, 1954, p. 79).

As we reflect on this image, the Christological structure of the ascetical life becomes apparent. Asceticism is not a matter of self-satisfaction or of "cheap grace." Rather the Christian life is a crucified life and this is necessarily the case not only personally but professionally as well.

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Rick Beerhorst:
Prayers

F. Andrey Lorgus (Russia)

Comment
to „The Challenge of the "Fool for Christ""

Chaplain Gregory Jensen defines actually the most complicated problem – understanding the phenomena of "foolishness in Christ" in the psychological paradigm.

This approach gives us the opportunity to see, if only it is achievable, what intrinsic acts of consciousness, will and mind are lying behind the choice of the feat of "foolishness in Christ", what kind of personality changes take place in the people choosing that way of "foolishness", and how these changes effect human behavior, including social.

For Chaplain Gregory, opening the inner side of the soul seems significant, and primarily dis-

covering the sin, as a therapeutic strategy. That is to say, therapeutic presentation of mental underground.

A psychologist or psychotherapist is interested in the inner mental process, the psychological mechanism of "foolishness". However, the author raises the question differently: what moral, spiritual and religious message is delivered by the "fool in Christ" to his neighbor and society as a whole, what is the impact of the "fools in Christ" on the society and the Church in which they live. From this point of view - an article by Father Gregory presents a new step to the psychological picture of Christianity.

Andrey Lorgus (Russia) a Priest of the Russian Orthodox Church, theologian, anthropologist, psychologist and counselor, Rector of the Institute of Christian Psychology in Moscow.

Articles by F. Andrey Lorgus you can see here:

Comment
to „Orthodox Ascetical-Liturgical Spirituality:
A Challenge for Christian Psychology

In the article, Father Gregory Jensen defines a problem of correlation between Orthodox asceticism and psychological practice. The need for this is really felt by every specialist with an honest approach to the scientific and spiritual meaning of his practice.

In psychology, especially in psychotherapy, the personal dignity and personal worldview of both scientist and practical psychologist is a

special type of problem: a fundamental problem of competence. The psychologist cannot take his identity out of the context of his activities. Personal identity in psychotherapy is not just a condition, but a „tool" of therapy.

It is generally recognized that the therapist can not be successful if he has not undergone his own therapy, even if only to discover and realize his own problems, or personal dispositions, or

hidden expectations. Then the conscience and worldview of the psychologist seems to be of particular importance.

The Orthodox psychologist bases his work, in addition to scientific, on theological and especially on ascetic principles - that is practical tradition. Such a base is the Orthodox psychologist's self-identification as such. However, the tradition of Orthodox ascetic and liturgical practice, in some sense, may enter into an internal contradiction with the tradition of scientific, psychodynamic and materialistic schools in psychology.

No wonder, therefore, that the Orthodox psychologist without a critical look at himself can not be an Orthodox psychologist. This can be called critical self-identification.

In a sense , the article by Father Gregory Jensen is a moment of self-identification.
It is difficult, however, to accept Father Gregory's supercritical view of psychology as a science and practice that is „secular" in its basis. Despite the apparent authority of Archpriest Alexander Schmeman, referred to by the author, psychology is very different in its various approaches and schools.

It will also not be easy to accept the imperative that will require "from the Christian clinician and theoretician a more pointed, critical response" than we see in the philosophy and history of science.

Probably, it is precisely the difficulty of psychology that it stands at a crossroads – of the way of spirit and the way of reason.

Shannon Wolf (USA)

The Framework for Counseling from an Evangelical Perspective

Discussions of religious convictions and values have become quite commonplace over the past few years for many Christian therapists, and a number of clinicians recognize that this issue is often confusing for patients as they attempt to choose a good therapist. However, patients are not alone in their confusion – therapists, too, are confused about how to incorporate their cherished beliefs in the counseling room.

More and more Christian clinicians around the globe are referring to themselves as Christian therapists. As there is not a clear understanding of what makes a therapist a Christian therapist, this term can be perplexing for the mental health professional and for those seeking treatment. The actual definition, then, is left to the discretion of the individual counselor. For some, the Christian prefix simply implies that the therapist has a Christian worldview that may or may not guide their professional decision-making. For others, it indicates that all therapeutic interventions are based on biblical principles and that Scripture and prayer are used frequently during sessions. Thus, it may be best to conceptualize Christian counseling on a continuum, where expressions of faith during counseling sessions vary depending upon the therapist.

Just as therapists vary in how they incorporate matters of spirituality into treatment, clinicians also differ in their understanding of religious truths. One such tradition is evangelicalism. This article will focus on the foundational assumptions of the evangelical community and how those assumptions may influence the practice of Christian Psychologists who hold to those beliefs. An example of an evangelical approach to treatment is also offered.

Defining the Evangelical Christian

Originating from the Greek word, euangelion, meaning "the gospel" or good news in modern English, evangelicalism is rooted in the Age of

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Enlightenment in the 17th century and currently describes a diverse group of Christians that include numerous denominations including Baptist, Presbyterian, Methodist, Pentecostal, Charismatic, and others. The foundational convictions offer unifying commonalities while still allowing for great diversity in Christian thought and expression.

Historian, David Bebbington, summarized the core assumptions of evangelicalism in what is commonly known as a quadrilateral description, or the four primary characteristics of the faith, namely: biblicism, conversionism, crucicentrism, and activism, and are most helpful in providing structure for understanding evangelicalism (Bebbington, 1989.) These defining convictions resist political, social and cultural trends and have held fast through the centuries.

Biblicism

Evangelicals recognize the Bible as the ultimate authority in matters of faith and life. Central to this doctrine is the belief that scripture is inspired by God, Himself, and so is without any error, making scripture trustworthy and reliable. The foundational belief of sola scriptura, or the sufficiency of scripture, suggests that the Bible is sufficient for knowing God and His will for life, thus scripture mediates the sovereignty of God to the church (Manwaring, 1985.)

Therefore, the Bible is recognized as the ultimate authority in all matters. However, biblical authority is not viewed with a naïve literalism nor does it reject tradition. Instead, biblical authority employs reasoned interpretation within the context of tradition and personal belief.

Conversionism

Yet another core belief of evangelicals centers around the conviction that salvation, or justification, can only be obtained through a personal decision to accept God's offer of grace. Neutrality is not an option when choosing whether or not to respond to the gospel. Each person must repent, or turn from, their former life, accept God's gift of forgiveness, and adhere to a life that is modeled after Christ.

Stackhouse correctly observed that, "evangelicals are conversionist in the sense that they believe that 1. everyone must trust Jesus as Savior and follow him as Lord; and 2. everyone must cooperate with God in a life of growing spiritual maturity" (Stackhouse, "Defining Evangelical", p. 3.) Conversion, then, is a person's choice to trust Jesus to save them from eternal damnation. As biblicists, evangelicals believe that this concept of salvation is scripturally supported at several levels.

1. Central to the doctrine of salvation is the belief that all humans are born in sin. To support this belief, evangelicals often cite Romans 3:23 "All have sinned and fall short of the glory of God." For this reason, every person has a desperate need to be redeemed from an eternity apart from God which is the consequence of sin. "For the wages of sin is death but the gift of God is eternal life" (Romans 6:23.)
2. The forgiveness of sin is a fundamental part of salvation. Through Jesus's death on the cross, he was punished in our place and thus atoned for our sins. This atonement is sacrificial because Jesus was completely sinless and so was punished in our stead. Therefore, salvation is only possible through the atonement offered by Christ's death, and thus forgiveness can be offered through faith in Christ and repentance of sin –both prerequisites to eternal life.

3. The language used to describe the transition from pre-follower of Christ to Christian varies. However, the following phrases are commonly used throughout the evangelical tradition: "Being born again" (Jn. 3:16), "Believing in Jesus" (Jn. 3:16), "Accepting Jesus into one's heart" (Matt. 4:19), and Accepting Jesus as one's personal Savior" (Rom. 10:9.)

Solo Christo

Salvation establishes a personal relationship with Christ therefore, Christians no longer require mediators, such as a human priest, in order to have access to the Lord. Jesus, then becomes the individual's high priest therefore, a human priest is not necessary in order to gain access to God (Heb. 4:14-16.) Jesus is all that is needed to approach God. Christ indicates in scripture that he is the Way, the Truth, and the Life and that no one can come to God the Father except through him. (Jn. 14:6) The focus on having a personal relationship with Christ is a hallmark of evangelism and can be seen through:

1. Praying directly to and hearing directly from God (1Tim. 2:1-2.)
2. Sharing the gospel of Christ with others and doing good works (1 Thess. 2:8.)
3. Personally reading and interpreting Scripture in order to know Christ and his will better (2 Tim. 3:14-17.)
4. Confessing sins to obtain forgiveness is made directly to Christ without the need for a human mediator (1 John 1:9.)
5. God has bestowed individuals with a variety of gifts of the spirit in order to carry out the work of the church, including ministering to the world, and that ministry is consequently not simply restricted to those in traditional clergy roles (1 Cor. 12:3-p. 11.) (Guretzki, 2012.)

Cruicentrism

Central to evangelical doctrine is redemption that was made possible through Christ's sacrifice on the cross. Some might even suggest that evangelicals are cross-centered because they are Christ-centered. All teaching and preaching acknowledges that salvation was made possible through the cross. Indeed, evangelicalism stres-

ses Christ's work on the cross because it is the only remedy for humanity's alienation from a Holy God (Guretzk, 2012.)

The centrality of the cross in the evangelical tradition strongly impacts the understanding of authority. In doing so, crucicentrism keeps matters of faith firmly under the authority and sovereignty of God. Therefore, crucicentrism for the evangelical reminds Christians that all history, culture, values, and matters of spirituality and faith are evaluated in light of the gospel. Indeed, all areas of the Christian's life are judged by the gospel message as presented in scripture.

Activism

Mainly based on the Christian mission statement found in Matthew 28:19, "Therefore go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Evangelicals believe that faith in Christ compels the Christian to do good works, share their faith with others, promote social reform, and live a life that demonstrates that they are followers of Christ.

While the Christian life includes baptism, church membership, communion, and serving others, these observances will not lead to salvation. Rather, these behaviors are indicators of what God has done in the life of the individual but cannot offer salvation in and of themselves. Salvation based on the notion of good works is strongly resisted by evangelicals. The passage found in Ephesians 2:8-10 is often cited as a fundamental test to support this belief. "For it is by grace you have been saved, through faith –and this is not from yourselves, it is the gift of God – not by works, so that no one can boast. For we are God's workmanship created in Christ Jesus to do good works which God prepared in advance for us to do." Three of the five great sola's of the faith, which are of supreme importance to evangelical soteriology, are found in the above passage: sola fide (by faith alone) sola gratia (through grace alone) and solo Christo (in Christ alone.)

Exploring Christian Counseling through an Evangelical Lens

Perhaps the most succinct definition of Christian counseling for the evangelical practitioner is offered by Jones (2006) in his seminal work, The Counsel of Heaven on Earth. According to Jones,

> Christian counseling is a dynamic process of communication between a representative of God and a person, family, or group in need designed to achieve healing in the relationship of that personal, family, or group to God, to self, and to others. Since we are relational beings, the process addresses the universe of interdependent relationships that influences us, and it draws attention to our roles and needs and our godly calling of service to others. Such counseling has a purpose of assisting people to live more fully and to deal responsibly with issues, problems, and relationships in life. It seeks progress and development toward health and wholeness in the will of God. (Jones, 2006, p. 59)

It is important to note that the imperative to act on one's faith in Christ frequently manifests itself in the counseling room. For the evangelical therapist, the mandate to care for others is often played out through therapy.

Evangelical Worldview in Therapy

That therapists' foundational spiritual beliefs affect their professional performance is apparent. While a competing thought in the field of psychology suggests that personal matters of faith should never influence the counselor, evangelicals argue that to attempt to separate the clinician's personal relationship with God is unreasonable and in fact creates a type of dissonance. Because evangelicals strive to live a life that honors God, including their professional life, it is of the upmost importance that evangelical professionals resist compartmentalizing their values from their craft. To accomplish this, an understanding of and articulation of worldviews must be accomplished.

The call for the development of the Christian mind alongside professional scholarship is typified by Willard's (2004) assertions that spiritual formation must stem from spiritual disciplines, biblical revelation, and liturgical life while urging Christian practitioners to include such in their professional and personal development. Moreover, he writes, "There is, then, a desperate need for the collaboration of biblical faith and

Rick Beerhorst:
Breathing Room

[professional scholarship]… The more pressing need is for coherence and mutual supplementation among all of the areas of life dealt with in the [professional] fields – and beyond" (p. 11). The consensus is that rather than blending faith and knowledge, faith precedes knowledge. Poe (2004) insists, "just add Jesus and stir" (p. 14) is not an adequate recipe for the development of a distinctly Christian mind in any given profession but especially in the mental health profession.

At its core, spiritual formation focuses on an individual's foundational assumptions about the Christian life. For evangelicals, spiritual formation explores the four basic tenets outlines by Bebbington and seeks to deepen the personal relationship with Christ. These closely held beliefs serve as lenses from which we view life events as well as scientific knowledge that influences our understanding of psychology. Our view of life, then, guides our thought processes and ultimately our decisions. Naugle (2004) observes, "Life-view emphasizes the duty and importance of the individual to understand himself, his premises and his conclusions, his conditionality and his freedom. Each man must answer for himself about the meaning of life, and thus he cannot take his cue from the spirit of the age which will all too readily answer on his behalf" (p. 73). What was once termed life-view is now more commonly referred to as worldview (Dockery, 2002; Naugle, 2004). Nicholi (2002) defines worldview as follows:

> It influences how we perceive ourselves, how we relate to others, how we adjust to adversity, and what we understand to be our purpose. Our worldview helps determine our values, our ethics, and our capacity for happiness. It helps us understand where we come from, our heritage; who we are, our identity; why we exist on this planet, our purpose; what drives us, our motivation; and where we are going, our destiny (p. 7).

For the evangelical, then, a worldview is far more than agreeing with others on basic theological doctrines. It is a set of overarching assumptions one holds about the sense of self, how the world works, one's place in the world, what is important, what is to be valued, and what is to be de-

valued. These presuppositions explain the relationship between things and include elements of philosophy and theology (Orr, 1902). They also describe the meaning of life and our role in society. In addition, a worldview attempts to bring cohesiveness to one's thoughts, experiences, and emotions and is therefore unique to the individual (Heidegger, 1982). Worldviews are not rigid but continue to develop throughout adulthood. As therapists mature spiritually and gain knowledge, their worldviews have the opportunity to become better refined (Harris, 2004).

A biblically sound evangelical worldview is also more complex than merely faith added to secular thinking in a professional environment. Rather, a Christian worldview provides the structure for Christian scholarship in all disciplines, especially psychology (Dockery, 2002). Since worldviews are instrumental in guiding professional decisions, care must be taken in the crucial task of examining closely held beliefs. Dockery calls for Christian thinking to strive for internal consistency between Christian faith and the science of psychology. For consistency to occur, the exploration of Christian doctrines, specifically those of the evangelical tradition, and the writings of wise and insightful individuals are imperative for the professional therapist. Thus, he concludes "Ultimately, Christian thinking grows out of a commitment to 'sphere-sovereignty' whether in the arts, sciences, humanities, education, business, health care, or social areas" (p. 13).

Given the impact of worldviews on the individual, it is reasonable to conclude that worldviews direct professional assumptions. A professional worldview is not and should not be detached from a personal worldview; rather, it is those basic personal presuppositions found in one's most basic beliefs that govern professional theory and activity. In order for those views to become cognizable and impact professional life, purposeful articulation of a worldview is necessary.

Pioneers in the Christian Psychology approach to relating psychology and evangelical Christianity, such as Johnson (Whitfield & Johnson, 2009), Roberts (Roberts & Talbot, 1997), and McGuire (W. McGuire, personal communica-

tion, June 24, 2010), have long argued for the purposeful development of a depth of understanding of humans and how they live, based on foundational doctrines of evangelicalism (Jones, 2006). Indeed, a hallmark of Christian Psychology is a firm theological foundation whose core element is a personal relationship with Christ (Roberts, 1997). Merely adding Bible verses and prayer to the treatment interventions does not make a clinician a Christian therapist. It is a well-articulated and insightful understanding of central Christian beliefs that are consistent with evangelical doctrine that makes a counselor distinctly Christian in their approach. A firm Christian foundation, built on spiritual disciplines and philosophical discussions is necessary for the development of distinctly Christian counselors.

Therapeutic Tasks and Goals that are Specifically Evangelical

Working through matters of faith while simultaneously working with observations of the human condition demands a sophisticated approach to conceptualizing psychological constructs (Johnson, 2007). A scripture-centered approach re-shapes traditional methods of care by allowing Christ to first filter and then permeate all areas of understanding the human condition (Martin, 2008). For Jones (2006), the process must also be one of "adopting, adapting, and transforming theories and models in psychology within a biblical Christian worldview" (p. 214-215). Jones (2009) further states that the process of adapting and transforming theories and healing models within the framework of a Christian worldview require the ability to synthesize all forms of information and knowledge.

Mitchell (2006) asserts that the Christian worldview is directly linked to how one interprets and applies scientific knowledge. If the goal is to produce a holistic approach in Christian Psychology, then practitioners must employ a full gamut of Christian thought and experience with the goal of remaining consistent with a larger Christian worldview. Engaging in a holistic approach to professional scholarship includes: 1) Pondering questions of the human condition in light of biblical and scientific knowledge.

For example, the therapist may examine ways the new information conforms to the Christian worldview or perhaps how these findings can be applied within a Christian framework to Christian psychology. 2) Identifying areas for further study. Thus, the therapist must think more broadly about the field of psychology by determining what questions about the topic are still unanswered and how one might seek to find the information. 3) Suggesting a more comprehensive pattern for reflection, action, and study. The final point calls for therapists to synthesize new information with existing knowledge –including biblical knowledge.

A holistic approach to conceptualizing the field of psychology also demands that professionals engage core beliefs in the reflection and evaluation of any given topic. However, these considerations must be more than theoretical - it is essential that the evaluations be linked to practical application.

In developing a distinctly Christian approach to psychology that is aimed at nurturing a Christian worldview, Mitchell (2006) offers the chart found in Figure I (used by permission of P. I. Mitchell, p. 3). The heart of the Christian worldview is the primacy of Scripture and includes various areas of the evangelical life. Note in the chart that all areas flow from Scripture as well as influence the understanding of Scripture. Mitchell (2006) asserts, "Biblical revelation stands at the center of Christian belief and practice, but of course, our own particular Christian tradition shapes how we read and understand that revelation" (p. 4). Mitchell's holistic approach to the Christian life interacting with scientific knowledge is essential in order to avoid fragmenting or compartmentalizing material –something that many Christians therapist continue to struggle with. To illustrate, when creating a treatment plan for grief, a psychologist might choose to exegete select Scripture passages that address the particular topic, accompanied by a time of meditation on how the therapist understands grief in light of their own Christian doctrines and traditions. Additionally, the therapist might explore the importance of religious rituals, such as funerals, in offering comfort to those who are grieving. Finally, an examination of how various spiritual discipli-

nes, such as meditation, prayer, and recognizing God's presence in the midst of grief, strengthen individuals during times of suffering. The majority of these ideas should be generated by the therapist's evangelical tradition, including matters of spiritual formation. The process lays the foundation for scientific or scholarly information, such as the stages of grief, to be included in the conceptualization of the grief construct. This method encourages the therapist to make meaningful connections between their faith and the field of counseling and psychology.

Figure 1. Christ-Centered Pedagogy Model
Pedagogic model adapted from "Christian Faith and the Academic Enterprise," by P. I. Mitchell, 2006, Unpublished manuscript. Dallas Baptist University. Reprinted with permission.
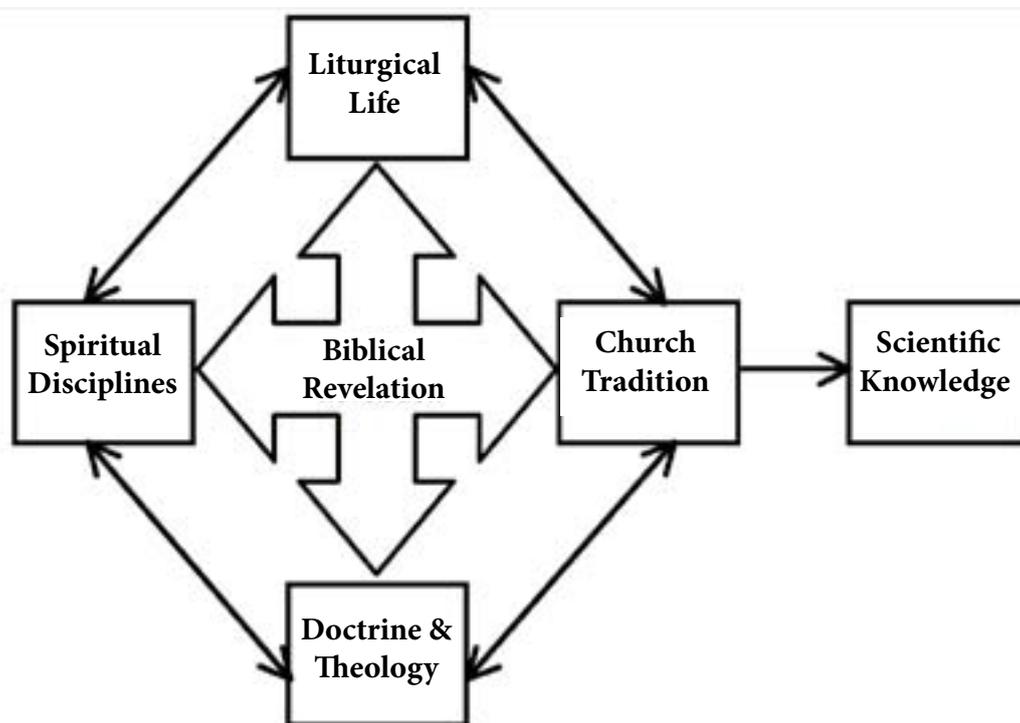
Shifting Focus

Yet another significant area of the Christian worldview that directly pertains to professional life is recognizing that all Christian work should serve as a means of bringing God glory. Jones (2009) eloquently urges Christian students to honor God with their work:

> The implication of the call for [professionals] is that all their work should be seen as a means of glorifying God. [Counseling] becomes a form of worship, obedience, and a means of seeking the will of God. Everything is secondary to the primary purpose of loving God first and thy neighbor as thyself (p. 2).

If, in fact, the task is to honor and worship God, then this principle should permeate every area of the professional life (Campbell, 2007). All reading, research, writing, and conversations should be done in an attitude of worship and a desire to learn more about God's truth (Jones, 2009). When therapists conform to the image of Christ, He becomes the plumb line for all moral, ethical, and character matters (Gringrich & Worthington, 2007). Counseling, then, becomes a matter of the heart.

Transdisciplinary Approach in Scholarship

Following the 2010 Society for Christian Psychology conference, the term transdisciplinary was introduced as a replacement for the better known term, interdisciplinary (Johnson, 2010). Transdisciplinary connotes the totality of knowledge concerning humans which encompasses a variety of disciplines and professions. While most members of the Society for Christian Psychology are typically therapists, as director of the society, Eric Johnson embarked on a collaborative effort with theologians, philosophers, and other specialists in their disciplines in order to gain more knowledge about people and how to best provide soul care. By creating a community of those interested in the human condition, a deeper understanding of God's work can be achieved. In fact, the Society for Christian Psychology's firm commitment to promoting a multiple discipline approach to conceptualizing the human condition is attested to by the renaming of their journal, Edification: The Transdisciplinary Journal of Christian Psychology. Authors from various disciplines, such as theologians and philosophers, frequently contribute to this journal.

Johnson's call for expanded dialogue echoes that of others (Jones, 2009; McMinn & Moon, 2009). A prime example is McMinn and Moon's work with the disciplines of theology and philosophy as seen in their call for the exploration of the spiritual classics, which they termed soul-o-logy (McMinn & Moon, 2009). By emphasizing the writings of the early church fathers and philosophical thinkers, soul-o-logy encourages "the art of thinking deeply about Scriptural truths and the complexities of the heart" (p. 44). Thus, to best understand the intricacies of the heart, a transdisciplinary approach is needed. The necessity of exploring knowledge and wisdom outside of the psychology field is vital. Indeed, a uniqueness of Christian Psychology is found in the appreciation of contributions made by various disciplines as they work in conjunction to glorify God (Johnson, 2010).

Conclusion

Foundational to evangelical doctrine is the belief that a personal relationship with Christ through his sacrifice on the cross should permeate all areas of life, including professional pursuits. The task then becomes one of how to manage matters of faith while providing the best clinical care possible. For the evangelical clinician, it requires scholarly effort on many fronts, including theology and psychology. It also requires the therapist to conceptualize all information in a manner that is consistent with scripture and ultimately brings glory to God.

Rick Beerhorst:
Life Makes Sense

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Sarah Groen-Colyn (USA)

Counseling in the Presence: How Leanne Payne has Shaped my Practice of Christian Psychotherapy

I was honored and humbled by the invitation to write about Christian counseling as shaped by Leanne Payne.God has worked through Leanne's life to profoundly change mine. It was over twenty years ago that I entered graduate school to study clinical psychology and I have been an eager student of the art and science of psychology every since. I have studied and been a patient in psychotherapy and psychoanalysis and have learned much from psychoanalysts in the British Object Relations school of thought. But of all the wonderful resources I've had privilege to receive, Leanne's work has uniquely influenced me. One proof of her influence is that I find it most fitting to share a picture of sorts. My sense is that Leanne's writings and ministry first settled over me, then descended into me, and finally passed completely through me, giving truly Christian substance to the foundation not just of my clinical practice, but of my being. And now I've gone beyond describing Leanne's influence and am pointing to Christ Himself, and the Incarnational Reality of God with us and within us.

Incarnational Reality

I in them, and You in Me.
(John 17.23)
Christ in you, the hope of glory.
(Colossians 1.27)

At the core of Leanne's ministry is her proclamation of Incarnational Reality. In her words, "The whole meaning of the Incarnation is that the Sovereign Lord has become present to us, through His Son and by His Spirit. Jesus mediates the Presence of the Father to us. By the Father's Spirit, Jesus lives in us. (Healing Presence, p. 91). This great theological truth also tells the story of the healing of the human soul. "God comes down to us, enters into our closed and alienated minds and worlds, and proclaims Himself to be not a subjective state of our minds or bodies, but the one great Objective Real"

(Healing Presence p. 132). This Christian reality fundamentally shapes the practice of counseling because our very epistemology is incarnational.

Incarnational Reality transcends the modern worldview. Leanne has much to teach us about the impoverishment of our modern worldview as the struggles of humanity and the church through history have estranged us from a truly Christian view of man and reality (i.e. Healing Presence, chapter 7). She was richly blessed by the works of C. S. Lewis, who "managed to transcend, imaginatively as well as intellectually, the spirit and mind-set of our age. His insights into man and his cosmos, therefore, and the imagery and the symbolism with which he embodied these insights, are profoundly Christian. They are incarnational" (HP p. 132). We too can be protected from false ideologies (and false psychologies) by living in the truth, by abiding in Christ. Christ Himself is our way of knowing.

We need to image the healing of the soul incarnationally. If we leave this in favor of adopting humanistic psychological systems, we will no longer think in terms of "grace being channeled into us" (Healing Presence, p. 135). Whatever issue we may be addressing, we will approach it without this awareness of God's Presence at work. For example, we may try to cognitively or psychodynamically address a person's "God concept" as a psychological construct, rather than prayerfully tend to the process of God sending His healing word. "We alone have a Savior of the deep mind and heart, One who descends into it and becomes its righteousness, its sanctification, its holiness" (HP p. 135). "Christ is in us, radiating up through us, granting to us the holy imagination, the holy intellect…We find genuine integration of all that we are. We are completed in Him. This is by no means a simplistic view of healing if indeed we believe in the Real Presence - within, without, forgiving and completing man" (HP p. 136).

Rose Beerhorst

Incarnational Reality saves us from the illusory nature of evil. Apart from Christ, we are under the power of sin and death and the web of illusions that fuel self-pity, envy, fear, and hate. Evil has no capacity to create, but only to twist and distort what God (the only Creator) has made. In Christ's Presence we are given "power to recognize and hate the delusion - and to walk away from it. And we are given the power to accept the true center and walk into it" (HP p. 84). My counseling practice has become increasingly focused on helping my patients abide in Christ. In a sense, my definition of psychopathology has become anything (any diseased feeling, compulsion, attitude, etc.) that turns one back toward the illusory self and away from Christ. Christ's presence grants us His wisdom and knowledge and save us from the illusions generated by evil. "It is dangerous to live out of the compulsive, illusory self - that center of pride, inferiority, fear, and pain, the hurting, unhealed childish attitudes within. We are often told to accept that self. We are not to. The 'child within' is healed, accepted, and integrated into our being as a whole. But we must die to its misconceived attitudes and illusory self, for we cannot abide in Christ there" (Healing Presence, p. 87). This separation of light from darkness, of good from evil, is another central tenet of Leanne's ministry that widened the channel for God's healing power.

Incarnational Reality empowers our ministry. "Christ in us, His people, at once gives us access to the mind and power of God" (Healing Presence, p. 114). We have the Holy Spirit as Gift, and the gifts of the Spirit of discernment, power, and inspiration. God has also generously poured into each one of natural gifts that aid our counseling work. In our openness to the authentic Christian supernatural, we "should be of all men the most practical, the most down-to-earth", for Christ indwells us and we submit our will, reason, intuition, and sensory-feeling being to His rule. "To do this is to become a sacramental vessel that wafts continually the sweet aroma of the gifts and fruits of His Presence; those that have to do with Christian man's ways of being, knowing, willing, and doing" (Healing Presence, p. 125).

The Person of the Therapist

To be saved, to become a Christian, is to become incarnate of Christ. "We must therefore open every door of our being to this Presence, to our God. It is then that we are healed in spirit, in intellect and will, and in our intuitive, imaginative, and sensory faculties. And it is then that we as healers, as channels of God's Love and Presence, literally carry Christ into the lives of others. This is what conversion is – the ongoing process of being filled with Christ" (Real Presence p. 61). God's renewing life within strengthens our will to choose to yield to Him each day. "It is only by remembering that 'Another lives in me' that we can die daily to that old, false, usurping self, and that we continue to be drawn 'further in and higher up' into the life of God" (Real Presence p. 74). I will focus much of this article on the person of the therapist, because we have the great privilege of being vessels through which God will love His world.

Celebrate our smallness. "Your inadequacy is your first qualification" (Healing Presence, p. 21). The reality that we abide in Him, the Unseen Real, allows us to know and take comfort in our smallness. Our dedicated scholarly work, advanced technical training, and on-the-job learning from our patients is of great value. But our knowledge and skill cannot be our source of hope. When I tell a patient with confidence, "this can be healed," my certainty does not arise from an inventory of my resources. I am not a master but a disciple. I am not first an expert, but one who is (apart from God) inadequate. Knowing and accepting ourselves as such allows us to depend on God, to open our ears for His voice. Apart from God I recognize that I am powerless to meet the needs that my patients bring to our sessions. As someone who entered this field with grandiose expectations of myself, I now experience great joy in leaning with all I am on my Father's adequacy. My only requirement is to trust Him and practice His Presence, and He truly is the one who does the healing work.

Practice the Presence. "The practice of the Presence, then, is simply the discipline of calling to mind the truth that God is with us.

When we consistently do this, the miracle of seeing by faith is given. We begin to see with the eyes of our hearts." (Healing Presence, p. 26)

We fix our eyes not on what is seen, but what is unseen. For what is seen is temporary, but what is unseen is eternal (2 Cor 4:18).

Leanne refers to several writers who inspire us in this lifestyle of practice, including Andrew Murray, Oswald Chambers, Frank Laubach, Mother Theresa, C. S. Lewis, and Brother Lawrence. As we steadily direct our wills to the reality of God with us, moment by moment, day by day, year by year, our eyes are opened to Incarnational Reality. Our greatest vocation is to live constantly in our Father's presence, to be obedient to His will. The most important thing I can do for my patients is to continually fix my eyes on God, to worship and obey Him because of who He is. It is as important to my patients that I do that when I wake in the dark of night, when I am driving carpool, when I am sick in bed, when I am laughing with friends, as when I am sitting with them in our counseling room. Practicing God's presence is not a healing method I can start to apply when a patient's needs become dire. It is a way of life, a way of being.

A person of spiritual power and authority. "The power to heal and to be healed is available because God Himself is in our midst" (Healing Presence, p. 35). Our access to this power is through the Cross of Christ. God reached this dying world with His love through Christ's perfect obedience to the will of the Father. God will minister through us as we make ourselves available to Him through listening obedience. By practicing in this way we give up the safe distance of a professional persona and must abandon ourselves to trust in God. Clearly this is not an approach to counseling that can be learned in a continuing-education seminar or put on when one arrives at the office. This is a way of life and must be pursued with one's entire being. "With Christ as our supreme example, we learn to stop speaking our own unaided wisdom and instead seek and find the mind of God" (HP p. 41).

On this matter of the power and authority God intends us to wield in ministering to the wounded, sick and oppressed, Leanne offers professional counselors penetrating clarity. "The concept of listening to God and moving in the power and authority He gives to heal is strangely alien to many modern Christians. They have become dependent upon medical science for their healing needs, and upon the secular (both rational and occult) psychologies and therapies devised for gaining personal wholeness… If he is to move in God's power and authority, the servant of the Lord must know that even the best wisdom of the day is insufficient. It cannot fully grasp the mystery of the human spirit, soul, and body. Looking to God and listening to Him is essential" (Healing Presence p. 44-45). There are vices and sins that can stop us from learning to counsel with this prayerful power. Sloth blocks disciplined efforts to grow more skillful in prayer. Pride and unbelief leave us wanting "to bring healing or to help people through our own cleverness, apart from dependence upon God" (Healing Presence p. 46). And counselors are certainly not immune to the divisiveness that can afflict Christians. "The Holy Spirit is seriously grieved by our disunity and absents Himself. We are no longer abiding in Christ" (Healing Presence p. 50).

Becoming the true self. When we choose to live in Incarnational Reality, to live by practicing God's Presence, this also causes us to practice the presence of our own true self. I believe that it is through the person of the therapist that much of God's transforming power will be ministered to the patient in the process of counseling. Becoming our true selves in Christ, then, is an important job requirement (as well as being highly desirable for more personal reasons!). "We are becoming persons. You are not who you will be. I am not, by the grace of God, who I will be" (Broken Image, p. 137).

You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.
Eph 4:22-24

Rose Beerhorst

The theories of modern psychology offer much of their wisdom in reference to the old man, humanity in our fallen state. We do well to study these theories and glean all the insight and compassion they offer. But in my Christian practice of counseling I find myself looking more and more for the true one in my patient, the new man. I am less preoccupied with their pathology, and I am joining Christ in His seeking, calling out, and integrating of the true self. Not only do I find this growing orientation toward my patients, but also toward myself. I feel less preoccupied with the judgments of professional guilds, supervisors and mentors, or the state licensing board for either affirmation or correction (although I certainly continue to practice in ways that are legal and ethical). I believe this is because I am listening more keenly for my Father's voice to tell me who I am. "There is great beauty in the movement of the soul as it forsakes its alienation and its inability to hear and know God, and comes into a position of listening, illumination, and union with Him. There is a splendid simplicity to it." (Healing Presence p. 55)

Moving in creative power. I am drawn to perspectives that see psychotherapy as both a science and an art. Made in God's image, we are called to participate with Him in creative work. Serving His healing purposes in our counseling practice is a creative process in the sense of the spontaneity and emergence that we associate with creativity, as well as in the sense of creation, new life being called into existence. I will replace Leanne's word priest with our role of counselor in this lovely description of our work: "The [counselor], while recognizing and revering the unique soul, listens intently to its cries for help. He listens also, with all his being, to God, the Creator of his soul, and collaborates with the Spirit of God to free it from chaos, to order, to give form and meaning to the soul that is there - whole, complete in the mind of God. The Spirit broods over us and the situation. He comes into us who are [counselors serving] Almighty God, and He does it! This is healing prayer. This is true creativity" (HP p. 78).

Implications for treatment

Invoking the Presence. We might define counseling as a process of finding our way to the perplexities in our patient's life and seeking healing and new life in just these places. My primary technique is to invoke Christ's Presence: Come, Lord Jesus! (I Cor 16.22, Rev 22.20b). Our work "consists simply of learning to invoke the Presence of the Lord, of coming into that Presence with the needy one, and there listening for the healing word that God is always sending to the wounded and alienated. We listen with the needy person until such time as we can teach him to listen for himself" (HP p. 61). The Christian counselor can invoke the Lord's Presence in prayer alone before each session, silently as the session begins, or in spoken prayer. This moment of invocation puts us in our right posture, yielded and looking to Him. It saves us from being overly sympathetic and delivers us from any temptation to be needed, powerful, or good on our own, and reminds our deep heart that we are not a savior or mediator, for our Savior Himself is present. "We can remember always that Another is with us and allow Him to live through us. In this case, we will have works that will last; they will be of eternal, redeeming value. We can then, in a most astonishing way, bring prisoners out of the prison house, take the chains off of captives" (HP p. 229).

Imagery and symbol. The therapeutic frame provides for attachment to and internalization of the therapist's trustworthy care, and provides good ritual that mediates God's steadfastness and love to our patients. "Reality is simply far too great to be contained in propositions. That is why man needs gestures, pictures, images, rhythms, metaphor, symbol, and myth. It is also why he needs ceremony, ritual, customs, and conventions: those ways that perpetuate and mediate the image and symbols to us" (Healing Presence p. 146). Establishing and maintaining the schedule for sessions, the agreements about payment, and the process of beginning and ending each session are all meaningful and healing aspects of the treatment. We also offer healing to our patients when we tend to how disruptions in the frame cause distress and are

compassionately curious about their reaction to these disruptions, such as when the therapist takes a vacation and interrupts the treatment.

When a patient is late, cancels sessions, or is not keeping their financial agreements, we pay attention to their symbolic communication.

We listen to our patients' behaviors and fantasies as expressing the symbolic confusion in the soul that is at the root of their difficulties. As we begin to understand the meaning of the imagery of compulsions and fantasies, their power diminishes. We listen to the images of the mind and heart symbolically (and often our patient has been taking their images literally, concretely, and acting on them as such). We listen to the symbols in the transference and countertransference, as well as the symbols presented in the patient's content - the meaning they reveal through their word choice and cast-off comments. We also pay careful attention to our patient's symbols of man and woman, for "invariably when a soul needs healing there will be an imbalance within of the masculine and feminine" (Crisis in Masculinity p. 87).

The Cross of Christ forgives sin and defeats evil. I believe that I became a psychologist because of a deep ache to set right all that is wrong in life. I have faced disillusionment time and time again as I encounter my own impotence to do so, and the powerlessness of any human strategy to fully restore what has been damaged. My greatest joy in learning from Leanne may be discovering the unlimited power of the Cross of Christ to right wrongs and miraculously restore what has been damaged beyond repair. We make use of this power in our counseling work in two key ways: calling our patients to repentance, and teaching them how to yield the suffering caused by the effects of sin to Christ. Discerning and acknowledging sin and assisting our patients in engaging their will to turn in a new direction is at the core of this Christian counseling. "In this day of great passivity and emphasis on counseling methods, the counselor or minister must distinguish between those places that are ready for God's healing power and grace, and the other places where the de-

mand for a radical moral and ethical response to God's commands must come first" (Healing Presence p. 111). There are critical moments in the counseling process when our patient must make a choice and take an action that only they can accomplish.

Our patients also have access to profound healing through Christ's readiness to stand with them in bearing emotional pain. Where as humans we can only offer sympathy that threatens to keep a patient identified with their wound and continuing as a victim of the pain, Christ's presence offers true restoration. "See the Cross, see yourself standing and hurting, acknowledging all these feelings, but this time let Christ take them into Himself. Let them flow into Him, just as you would do with sins, you have confessed" (Healing Presence p. 205). In both listening to confession of sin and repentance as well as acknowledgement of the sins committed against our patient, we proclaim the reality of what Christ has accomplished in such a way as our patients can receive forgiveness and rise in newness of life. There are also occasions in this work when we must pray for the lifting of demonic oppression and teach our patients about the authority they have in Christ to send away the harassing forces of evil (see chapter 12, Restoring the Christian Soul).

The true imagination in counseling. "The truly imaginative experience is… an intuition of the real… It is that which, when received, enlarges and completes us, for it speaks to and unites with some lonely facet of our own being" (Healing Presence p. 164). We are humbly grateful for the true imagination, as we know ourselves to be creatures, intuiting an objective truth outside of ourselves. By inviting our patients throughout the process of counseling to share their thoughts, feelings, and associations freely, they experience that we honor their true imagination. This strengthens their trust in this God-given faculty, and makes space for moments of insight and revelation. These moments when our patient is suddenly flooded with meaning are gifts of revelation imparted by God. A symbol, whether word or picture, unites thought and feeling in a moment of truth that brings the head and the heart together.

Rose Beerhorst

The importance of relationship. Much of the damage sin causes to our souls comes through our human relationships. And much of the healing God provides also comes through human relationships. Tending well to the therapeutic relationship is a primary task for the Christian practitioner.

We humans are lonely because sin has separated us from God's Presence, and as a consequence we have also become estranged from ourselves and one another. As we offer ourselves as willing channels, God's mercy shines through the therapeutic relationship. This merciful Presence enables our patients to begin to dare to know themselves. Relationship with the true self is restored and integrated as we support our patients in coming out of the bent position and letting go of the false self that flees from the truth of our brokenness and our need for God. "To know ourselves at all is to begin to be healed of the effects of the Fall." (HP p. 58)

Conclusion

There are many important aspects of Leanne's work that shape the counseling process, which I have not written about in this article (such as the healing of the schism between head and heart, and between the masculine and feminine virtues; forgiveness of sin, self-acceptance, and receiving of forgiveness; renouncing false gods; symbolic confusion and same-sex attraction; the disease of introspection; and sense of being). My prayer is that what I have shared here will strengthen your desire to know more of God's healing presence in your own life and counseling practice. I am grateful for brothers and sisters around the world who are seeking a truly Christian understanding of what it is to be human and how God heals our souls and relationships. Praise God that, in Him, our becoming never stops.

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Agnes and Werner May (Germany)

Church Traditions and Christian Psychology: The death or the richness of a Christian Psychology? – a Married Couple Talk

Werner:

The contributions so far to "Church Traditions for a Christian Psychology" are what I would like to call different splashes of colour, prompting in me the question whether they – together and with further confessional "brush-strokes" and in dialogue with the various schools of psychology – could at some point result in a Christian psychology. Or, on the other hand, whether they are already indicating that the attempt to develop a Christian psychology represents, precisely because of this diversity in theology and church history, an over-ambitious goal.

My view is that we can only reach the goal of a Christian psychology in a project spanning several generations, a project not starting with the lowest common theological denominator or "taking refuge" in a Christian psychology of one's own confession, but rather one in which everyone allows himself to be inspired personally by this diversity, both in his individual psychological task profile and in the anchoring in his own confession.

Agnes:

I am not sure whether we will ever have only a/one Christian Psychology, but I am very sure that we shall not "take refuge" in a narrow denominational one. As a guideline for our journey, I would suggest some ideas which Eric Johnson points out in his summary to "Psychology & Christianity. Five Views" (2010: 292-310). Having read the five perspectives on the relationship of psychology and Christianity (which are all shaped by a personal and denominational way of thinking and practicing Christianity), he looks for the benefit and writes (2010: 292): "…that this book's vigorous debate points to a larger reality that lies behind all of the views, and this reality requires listening to all of them and appropriating the valid insights of each one, in order to get the 'biggest picture' we can." He argues for an ongoing dialogue, led by humility (… a wise man listens to advice, Prov. 12:15) and seeking God's understanding first. In the interpersonal dialogue, we have to deeply accept the other, listen to him carefully, receive

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At the IGNIS Institute Agnes works as editor, writer and adult educator for the correspondence course Foundations of Christian Psychology. Werner is a Christian Psychologist with the main topics: Christian counseling, family and education, counseling of foster families, "The Healing No" and to create this e-Journal.

his "surplus of seeing" (2010:299, referring to Bakhtin, 1986), but also openly share our perspectives and be bold to question, criticize, evaluate. In this way, we can "forge another link in the ongoing conversation of humanity that constitutes human history" (2010:300) – and in the same way, I suggest, we can promote our understanding of Christian psychology. Partners in this dialogue should be different contemporary proponents from the wide psychological and Christian field of ministries and standpoints, but also "wise members of the Christian tradition – first and foremost… the inspired authors of the Christian canon (the Hebrew and Christian Scriptures) and second… other Christians who have thought deeply about psychological and counseling matters." (2010:300). And God himself shall be our guide.

Werner:

I would try to move our discussion in a practical direction with an example.
I am one of those working in "Together for Europe": http://www.together4europe.org, a movement involving different church traditions. At a recent meeting, seven ways of access to an encounter with God were described, inspired by different Christian traditions:

1. Where two or three are gathered, Jesus is there in the midst of us.
2. Meeting Christ in the poor.
3. The icon as a window onto the triune God.
4. Praise and worship
5. The celebration of the Eucharist
6. In the Word of God, the Bible.
7. In prayer (personal prayer, prayer in tongues, the Prayer of the Heart, prayer fellowship and liturgy)

Personally, my ways of access during the first ten years of following Jesus were rather in the direction of praise, the Word of God and prayer personally and in fellowship. Today I value in addition the Prayer of the Heart.
Now, what does this have to do with Christian psychology?

The central focus of Christian psychology is, besides on a Christian anthropology as the foundation, on our relationship with God. Christian psychology investigates and communicates this lived relationship with God as a powerful resource for our concept of ourselves, for mastering life challenges and changing lives. Christian psychology looks at this relationship with God from the viewpoint of the Christian revelation in history and the present.

In a self-experience seminar on the topic of the sense of inferiority and self-esteem, we also try to push open a door to a sense of one's own value communicated by fellowship with God. Here I have before my eyes a woman from whom rejection and stories of experiences of inferiority simply poured out. From childhood on, she was familiar with the Word of God, and prayer and praise are nothing new to her. Until now, all impulses in this direction have bounced off her. I can imagine that a new way of meeting God – meeting God in the poor, for example, which comes more from the Catholic tradition and is relatively alien to her tradition – could open the way for the Holy Spirit to reach her heart.
In "Together for Europe", the intention is to track down the treasures which each tradition has discovered and not so much that which separates us.

Agnes:

When I think back to the first years of "our Christian Psychology" in the 1980s, we thought that the treasure could only be in one version and the diversity of Christian traditions was rather seen as a consequence of misunderstanding the Bible. We talked about "Christian Psychology based on a biblical worldview" and were convinced that our biblical understanding of the human condition was the correct one. It was mainly shaped in terms of sin and grace, a distinction between old and new creation. Those, who emphasized aspects of original creation seemed to value human power without the need of salvation. Over the years, we have had to reinterpret and reinterpret our interpretation of the biblical standpoint and in this process we

have learned from others how we can reflect on the three basic aspects - the creation in God's image, the damage by the fall and the salvation by Jesus – for Christian psychology. We have also learned that those are basic points for a Christian understanding, not as a narrow description but forming a wide variety of human life interactions. I would now say that we will never be able to include the God-given richness in human beings into our limited Christian models and that a main characteristic of Christian psychology is a psychologist who loves God and his neighbour and therefore can first act out of relationship and use models as subordinate tools.

Werner:

I agree that the aspect of relationship is fundamental for a Christian psychology – are there not also biblical "tools" here? If I see tools as that which works 100 %, I have to answer my question with "no". My experience is namely that biblical "tools" only make sense when they undergo substantial individual modifications and are Spirit-led. On the other hand, I would like to say "yes" if, for example, I think of forgiveness, one of the best-known biblical "tools",

forgiveness for our sins and forgiving each other. Here, returning to our starting point of church traditions, I would like to discover, as Eric Johnson expressed it, the "biggest picture". Church traditions are thus riches. But the riches should then find their continuation in joint efforts in psychological research to understand these spiritual and theological riches in everyday psychological practice in the individual and social worlds, which is of course the case in research on forgiveness (Soldan, Worthington, etc.).

Agnes:

Doing so, the first question should not be: „Who is right?", but: "What can I learn and what do I want to do?" In the years of my Christian life, I have become more and more relaxed meeting Christians of different traditions (in reality or in literature). To me, they (or most of them) are not a threat but an expression of God's abundance. The variety makes me feel free to live my Christian life like one voice in a big choir: more similar to some than to others, in my personal tone and difference, contributing to a many-voiced harmony. There have been so many melodies – why should I hide and not contribute my personal one?

Photo by Brian Kelly

Agnes May (Germany)

2003-2013: On 10 Years of the Society for Christian Psychology in the USA

Interview with Eric L. Johnson (USA)

"Christ, the Lord of Psychology" is an article by Eric L. Johnson, published in the Journal of Psychology and Theology (Rosemead School of Psychology, Biola University) in 1997. In 2006, it was chosen by CAPS, the Christian Association for Psychological Studies, to be one of the "seminal works that shaped the movement" of integrating psychology and Christianity. When they celebrated their 50th anniversary it was published in their anthology with33 articles of main influence (www.caps.net).

We (at the IGNIS institute for Christian Psychology in Germany) discovered Eric Johnson's text in 1999 while working on our correspondence course on foundations of a Christian psychology, and it certainly was a "seminal work" for us, because Eric Johnson was the first American author who seemed to aim for what we wanted to develop: a distinct Christian psychology. Therefore, we were excited to hear more about his work and about – as we supposed – a large group of other Christian psychologists around him. What we found was not anything like a society or an institute, but very soon a dear friend. It took another few years until an American Society for Christian Psychology was founded in 2003.

E. Johnson: Yes, I really had not had any plan to found a Society for Christian Psychology before I got in contact with Kathrin Halder from IG-NIS. She sent me an e-mail and I was at least as excited as you and deeply touched to hear about a whole group far away in Germany which had already been working on the idea of a Christian psychology for about 15 years.

I myself first got the term from Robert Roberts in 1990, when I worked at Wheaton for one year. He told me about this idea, which had come to him by studying Kierkegaard. Stephen Evans, another philosopher, wrote about Chri-

stian psychology, too. Therefore I knew that at least some philosophers used the term and I did so throughout the 1990ies without knowing many other persons with a similar approach. Some Christian counselors seemed to work in that way, I think of Larry Crabb or Leanne Payne, and some others, although they did not call it Christian psychology.

Getting to know IGNIS encouraged me finally that we should start to gather all the proponents of Christian psychology in the US in order to organize and develop what some people had already thought and/or done.

Eric Johnson in Würzburg, Germany in 2004, visiting IGNIS

Therefore, I invited some of my students and some friends, very few people, and we started to publish a newsletter with different articles. That was the beginning of our Society for Christian Psychology. We called it "…for Christian Psychology" to express that we wanted to develop this approach, not "…of", as if we already had everything worked out.

A. May: The beginning of the society was marked by a few persons with a common vision and a newsletter with some articles to communicate the vision. To whom did you send the newsletter?

E. Johnson: We did not send it to anybody. At that time, we neither had a mailing list nor a lot of members of the society. We just delivered the newsletter at conferences or in our personal environment. I think there must be still some copies left, maybe we can sometime hand them to a museum…

A. May: … unless all our readers want to get a copy now. But how did you continue after this first newsletter? Could you please tell us more about some of the important steps of the 10-years history of your society?

E. Johnson: There were some more newsletters … An important step to a higher degree of recognition was when Diane Langberg, a psychologist and psychotherapist of our starting group, approached Tim Clinton at an AACC conference and asked him whether we could join AACC, the American Association of Christian Counselors. He agreed and so we became the 10th division of this large organization with about 50000 members. This means that we are listed on their website, that we are represented at their annual conferences, and that we can get financial support for our publications.

In 2005, we had our first own conference as a pre-conference of the AACC conference, with for example Diane Langberg, Stephen Evans, Robert Roberts, and myself, and with guest speakers from Germany.
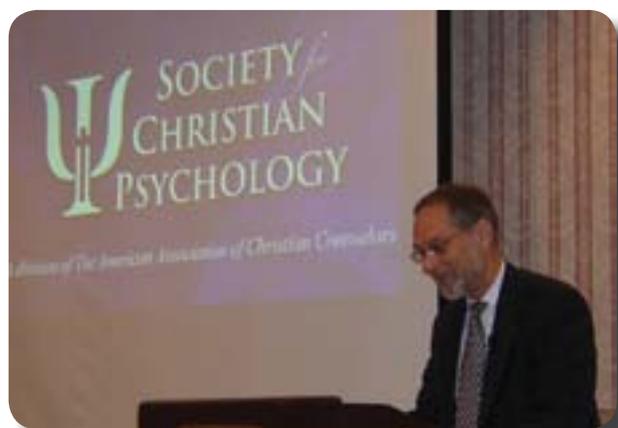
2005

Since that time we have had more good conferences. We first tried to have mixed conferences with speakers from various professional backgrounds to promote the dialogue between more academic and more practical orientated proponents of Christian psychology. I personally liked that very much, but we got feedback that the different levels were very confusing to some of the participants. They could not find the common topic and missed personal relevance in the contributions of theologians, philosophers, academic psychologists, and practical psychotherapists and counselors.

Therefore, we decided to have conferences, which are more counseling and psychotherapy orientated along with the AACC conferences, and separate conferences with academic topics. The first one was about human agency in 2010 and another about Christian positive psychology in 2012. Even at these conferences, we realized that academic theologians, philosophers, and psychologists still have difficulties in understanding one another. We are not used to cooperating, we do not know more than our own language, our specific thinking traditions, methods, concepts. Even if we talk about the same topic, we have a very different approach.

Nevertheless, I am very encouraged, because we are enriched by crossing disciplinary borders and listening to one another, and it is a helpful challenge to find ways of getting our ideas across. Before our second conference, we advised all our speakers to be aware that they would speak to an audience from different disciplines and therefore should try to be as close as possible to a language that everybody could understand – and it went better than before, not perfect yet, but we are learning.

A. May: And what about the times between the conferences? What else do you offer to people interested in Christian psychology?

E. Johnson: I have not mentioned yet, that, besides our newsletter – now called Soul & Spirit – we also have our own journal, Edification. Since 2007, we have been editing two issues a year. This was possible when Paul Watson und Timothy Sismore agreed to work as editors. So far, we have had 12 issues with very good articles, and the structure of the journal corresponds to our

approach: there is one main article on a certain topic, followed by six to ten responses by writers from different traditions, and then, again, the first author will give his answer to these answers. As you can see, the journal also promotes the dialogue between Christian theologians, philosophers, and psychologists.

christianpsych.org

Alan Tjeltveit suggested that we should use the term "transdisciplinary" to express our emphasis on the dialogue between disciplines, and therefore our journal is now called: Edification: The Transdisciplinary Journal of Christian Psychology.

And, talking about publications, I would also like to mention "Foundations for Soul Care", published in 2007. In this book, I diligently explain many of the basics that are relevant for Christian soul care and psychology.

http://christianpsych.org/wp_scp/wp-content/uploads/2013/07/scp_publications.png

A. May: That reminds me of another book, Psychology and Christianity: Four Views, which you edited with Stanton Jones in 2000, and in a second revised edition as Psychology and Christianity: Five Views in 2010. Both editions are again in the form of a dialogue: First, one author explains his concept of relating Christianity to psychology (different levels of explanation – integration - Christian psychology - biblical counseling - and, fifth, transformational psychology) and then the others answer, telling about their agreements and disagreements. It helped me a lot to understand the different standpoints in a better way and get an idea of the variety we even find within each of these views.

From all what you have said so far, I would summarize that the first ten years of the Society for Christian Psychology were marked by publications and by conferences, and by networking, bringing scholars together and inviting them to dialogue.

Being a networker, you have certainly come across one question fairly often: what actually is a Christian psychology? Or, with a different

emphasis, as we try to answer this question on our IGNIS website: can psychology be Christian? Does Christianity need psychology? Is there only one Christian psychology? And do we still need a Christian psychology in our modern, globalized word? I would be curious to hear your answers.

E. Johnson: First of all: yes, of course, we do need a Christian psychology. Every well-developed world-view community will have their own approach to understanding and exploring human beings, whether Marxism, Humanism – or Christianity. And, of course, I have often been asked questions about our understanding of a Christian psychology, and I would like to summarize my answer by quoting parts of our website.

Many people today believe that psychology originated in the 1800's. However, every developing culture has some understanding of the nature of human beings. If we define psychology simply as the disciplined study of individual human beings, then versions of psychology can be found in many cultures, some rather ancient, and in the great writings of human civilization. Christian psychology began in the Scriptures of the Hebrews and early Christians. Later, Christian thinkers and ministers throughout the ensuing centuries developed many understandings of human beings, using the Bible as a canon or standard for reflection. As a result, the history of Christian thought contains countless works of psychological import that offer the Christian community a rich treasure of insights, themes, and foundational assumptions upon which to ground the project of a Christian psychology.

At the same time, Christians need not assume that our tradition currently contains all of God's knowledge regarding human beings. On the contrary, we have good reasons to believe that God intends humans to grow in their culture and knowledge, and develop sciences that explore God's creation. Science is a gift of God, and Christians have been in the forefront of scientific investigation since the inception of the scientific revolution in the West. The problem

for Christians in psychology is that the intellectual leadership of the West was changing hands during the very time that scientific methods began to be applied to the study of human nature. As a result, the Christian community in general seemed to lose the interest in science they once had, perhaps recognizing that it was becoming increasingly influenced by modernity that used secular standards for what counts as knowledge. The challenge for Christians interested in psychology in our day is to break free of these intellectual restrictions and learn again to think for themselves, not by retreating into an isolated world that is hostile to the perspectives of others, but by learning how to think in Christian and theocentric terms about God's creation, while fully engaged in conversation with contemporary culture, science, and technology. Given the legacy of fundamentalism as well as the dominance of secularism in contemporary psychology, we realize this will not be easy.

To develop what we believe will be a more valid psychology, Christian psychologists will look to the Bible and the Christian tradition as orienting guides for our investigations. In addition, we will read, learn from, and interact with the psychological knowledge of other communities (obviously the modern), and, where we can, we wish to contribute to a general body of psychological knowledge that can exist irrespective of communal perspective. In many areas of psychology, no substantial differences will be found between the psychologies of different intellectual communities (e.g., in the more mechanistic aspects of human nature, like neural transmission, memory formation, infant emotional development, and so on). However, we also seek

to produce distinctively Christian theories, research programs, and soul-care practice, where appropriate, in areas that are more world-view dependent (e.g., motivation, personality, psychopathology, therapy, and social relations), where a Christian perspective would be expected to yield qualitatively different ways of interpreting human beings. Recognizing and utilizing one's communal perspectives will likely become increasingly important in the general field of psychology in the future, because of the growing recognition that a community's worldview assumptions affect not only what we can see in the human sciences, but also the development of the objects under investigation.

E. Johnson: To add to this short summary of our approach to Christian psychology: As a result, I do not expect one single Christian concept, but rather Christian psychologies. We try to invite as many Christian denominations and traditions as possible to contribute to our Society. For example, we have already had, besides contributions from the Protestant area, a Catholic issue of Edification or articles from an Orthodox background. I think that we will never be able to cover the complexity of human beings and the complexity of individual perspectives on human beings in one approach. But, I have to say it again, dialogue will help and Christian psychologies should be not against but for one another.

A. May: One last question, which, of course, has to be asked at every 10th birthday: what about the next ten years? Do you have particular expectations? Hopes? Concrete plans?

Can Psychology Be Christian?
CCT Conversations
Eric Johnson and Siang-Yang Tan

Listen to Eric Johnson (interview with Siang-Yang Tan, Professor of Psychology, Fuller School of Psychology)

E. Johnson: I can just share some wishes unsystematically. For example, I hope for an increasing number of research projects and results on Christian-psychological topics. We need more books about Christian psychology, about foundations and practice. And articles as examples of this approach should be published in main secular psychology journals.

2013, Eric Johnson and Werner May
are looking into the future of
a Christian psychology

To publish good books and articles we need time and that means money for research and writing.

And I also hope that the worldwide cooperation will grow. The formation of our society was supported by the contact with IGNIS in Germany and, in the following ten years, we have experienced more encouragement and support by getting in contact with Christian psychologists in other countries of Europe as well as in South Africa and South Korea. The global relationships on personal and professional levels are a very precious gift. I should have mentioned that before, telling about our history, but I think it also fits very well at the end of this interview, because it will be read all around the world. It is exciting that the idea of "Christian psychology" arises at different places, and I hope that the group of Christian psychologists, who know one another and meet, as well as the contact between institutions, will grow, and that professionals and students all over the world are encouraged to hope for and to be committed to Christian psychology.

On our website we end our introduction with an invitation, which I also want to extend to all the readers of this journal: We invite you to join us in our dialogue as we seek the leading of the Spirit to guide us to psychological truths. We invite you to join our Society and receive our newsletter, and also to come to our conferences, so that you can become a regular participant in this dialogue.

A. May: Thank you, Eric, for this interview and your invitation. May God bless you and all of us, so that we let Jesus really be the Lord of Psychology.

Agnes May

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Articles by Agnes May you can see here:
Journal 2 on page 21, 48

What I Hope from / for the Society for Christian Psychology

Letters by Rob Robertson, Shannon Wolf, Andrew Schmutzer, William Miller, Siang-Yang Tan, Jason Kanz and Mark Tietjen

My Hope for the Society for Christian Psychology
Robert C. Roberts

I'm delighted to have this occasion to share my hopes for the Society for Christian Psychology on this occasion of the 10th anniversary of its founding. The meeting of the Society that I most recently attended was the one held at Regent University in Virginia in October 2012. That meeting about the prospects for a Christian positive psychology gave me a very encouraging impression of the maturing of the Society. The papers were consistently excellent. It was the best meeting of the Society that I have attended (and I've attended a number of its meetings during the past 10 years). My hope is that the Society can continue to mature, gathering new and younger participants from the broad spectrum of universities and seminaries, and doing increasingly deep and innovative work. Recent work in positive psychology and moral psychology is particularly encouraging from a Christian point of view. For example, the work of Jonathan Haidt is, in my opinion, more interesting for people committed to a biblical psychology than anything in recent memory. I am thinking especially of his six psychological foundations of morality: care, fairness, freedom, loyalty, authority, and sanctity. It seems to me that it gives scope for a full-blooded Christian psychology, if only we can find Christian psychologists bold enough and competent enough in the Bible and in the relevant anthropological and psychological literature to exploit its suggestions. People who think innovatively in deeply biblical ways are needed, and the Society for Christian Psychology is an ideal collegial context for pursuing this work. My prayer is that God will bless the Society with encouragement and young thinkers who can fruitfully serve this endeavor.

Robert C. Roberts is Distinguished Professor of Ethics at Baylor University. He works on issues in moral psychology with special attention to emotions and virtues. During the academic year 2013-2014 he is a Senior Research Fellow at the Center of Theological Inquiry in Princeton, New Jersey, working on a book titled Attention to Virtues.

What I Hope from the Society for Christian Psychology
Shannon Wolf

When choosing an educational institution for my training as a therapist, I looked for one that would honor my faith while promoting excellence in scholarship. Wise professors taught me how to integrate those religious beliefs with the science of psychology. However, the more I learned, the less satisfied I became. The classical integration approach was too simplistic for the complexities of human nature. As

I wrestled with understanding the human condition, my supervisor and mentor challenged me to include observations made in various areas of life and include knowledge from various disciplines. My formal introduction to Christian psychology came at a conference the following year.

In listening to Eric Johnson speak on his text, Foundations for Soul Care, the premise for Christian psychology resonated and I realized that this was the approach I had been looking for.

When asked what I want from Christian psychology, my seemingly simplistic response is actually rather complex. For the sake of space, I will be brief.

1. Develop the dialogue.
    Thinking broadly about the human condition, including areas of pathology, healing, and health is a hallmark for Christian psychology. Voices from this group have the opportunity to change the larger dialogue in the mental health field. An important part of the discourse must be to include all observations made in the various disciplines. Each discipline offers a distinct perspective of human nature. To ignore any avenue of legitimate insight is folly. Therefore the task is to assist all mental health professionals in developing a mental framework for gathering and synthesizing information.

2. Congruency in the therapist.
    Too often, the science of psychology is completely void of spiritual truths. Thus, Christian clinicians find themselves adding those cherished beliefs to secular knowledge. In an earlier article, I referred to this practice as "adding Jesus and stirring" – a practice that devalues our faith and one that many Christians rightfully resist. Unfortunately, the result of such behaviors is a compartmentalization of the therapist's worldviews and the science of psychology. Christian psychology allows for a reconciling of a person's foundational spiritual beliefs and their personal relationship with God, with the practice of psychology.

3. Practical application in the therapy room.
    As Christian psychology continues to develop a well-articulated theory, there comes an increasing danger of not paying attention to the practical application. Dr. Rick Yount once observed that theory without practice is meaningless and a useless pursuit. Christian psychology is far from meaningless and has the ability to help clinicians become excellent therapists by have a more complete understanding of those we minister to. Therefore, Christian psychology theorists must answer the question of "so what?" There must be a practical application to all theory or the theory is nothing more than dry knowledge.

Over the past several years, I have been blessed to witness and participate in the growth of Christian psychology in the U.S. While we have made great in-roads, there is still a long way to go. May our efforts be to the glory of God.

Shannon Wolf (USA) Ph.D., Licensed Professional Counselor, Associate Professor, Master of Arts in Counseling, Dallas Baptist University.

What I Hope from the Society for Christian Psychology
Andrew J. Schmutzer

More than ever, I value integrative work. We live in a time where knowledge is not merely collected; it is "layered." The global village poses its own challenges as well. Today we are called to communicate amid increasing context collapse. Gone is the binary of private versus public or my discipline versus your discipline. The better conclusions reverberate among credible options. To a large degree, ambiguity is the new normal. Integrative work will require renewed listening, methodological flexibility, and a fresh ecumenical spirit. I believe the need for quality integration has never been greater, but integration that is also collaborative sets a new benchmark.

When the Society for Christian Psychology intentionally seeks a dialogue among various professions within a Christian worldview, I'm excited about the new ground that can be broken. Going forward, there are several achievements I would like see from the Society for Christian Psychology. By definition, these issues are multi-factorial, and so require inter-disciplinary collaboration to understand and apply their contributions. Let me describe a few.

- A deeper understanding of Complex Trauma. What fresh insights could emerge if theology, sociology, and psychology collaborated more intentionally? What is unique about human-induced trauma?
- Reconnecting "rights" to ethics. Self-interest is now unhinged from other-oriented ethics. What could a humanitarian address of PTSD look like with a more robust anthropology and sociology?
- A richer understanding of forgiveness. What new insights could emerge with greater inter-disciplinary collaboration? How can more holistic definitions and ecclesiastical teaching of forgiveness be achieved? How can neurobiology, psychology, and theology take this study to a new level? What could spiritual formation, church rituals, and practices of restitution contribute to the healing of sexual abuse, for example?
- Exploration of spiritual abuse. This is a growing concern within populist faith. The need for collaborative work (sociologically, psychologically, spiritually) is obvious.
- A more holistic understanding of faith and trauma. In an increasingly violent world, how can the intersection of faith and trauma be explored collaboratively?

These are some of the issues that I see that are in serious need of collaborative investigation. These issues are bigger than any single discipline. While I write as theologian, I also sit at the table of discourse eager to listen, contribute, and learn. I would like to be part of a generous dialogue among other disciplines and faith expressions. I hope the Society for Christian Psychology can help facilitate such integrative projects, papers, conferences, and blogs. This is what I'd like to see.

Andrew J. Schmutzer, Ph.D., was born in Durban, South Africa (1966) and raised as a son of missionaries in Zululand and Swaziland.
He is a Professor of Biblical Studies at Moody Bible Institute (Chicago, IL USA), where he has been teaching since 1998.
His writing interests include Old Testament theology, the suffering of God, and lament. Part of his speaking and writing is involved with sexual abuse.

Andrew J. Schmutzer edited and contributed to The Long Journey Home: Understanding and Ministering to the Sexually Abused (Wipf & Stock, 2011). Over 25 professionals contributed to its three key areas: Psychology, Theology, and Pastoral Care. These twenty three essays are designed to equip professionals and students to work with the abused in a more holistic manner, in a very complex issue.

What I Hope for the Society for Christian Psychology
William R. Miller

The historic roots of the discipline of psychology are intertwined with philosophy and religion. When William James published Varieties of Religious Experience in 1902, he took it for granted that a psychologist would naturally be as interested in the spiritual side of personhood as much as any other aspect of human nature.

Yet during the course of the 20th century a great divide opened between psychology and religion. It is as if psychology were going through its adolescence and insisting, "I am NOT like my parents!" Christians and their pastors grew reluctant to seek the services of secular psychologists, and not without reason. Traditions of Christian counseling arose, often quite isolated from the science of psychology. Mutual suspicion and animosity furthered isolation.

During the last decade of the 20th century, however, clear signs of reconciliation began to appear. The stalwart American Psychological Association (APA) began to publish mainstream books on spirituality and religion. A national survey[1] revealed that, though less religious than the general population, APA members overwhelmingly viewed religion as having a positive influence on mental health. Presentations on spirituality at APA meetings tended to be crowded, even when scheduled at inconvenient hours.

At the same time there were signals of greater Christian openness to scientific psychology. As with health science more generally, psychological science has produced effective methods for healing that can benefit Christians and non-Christians alike. The European Movement for Christian Anthropology, Psychology, and Psychotherapy (EMCAPP), the Christian Association for Psychological Studies (CAPS), and the Society for Christian Psychology (SCP) represent efforts to draw upon and integrate the best of both Christian and scientific traditions.

Firstly I hope that SCP can be a resource to increase the openness of mainstream psychology to the spiritual and religious side of human nature in general and to Judeo-Christian perspectives in particular. A majority of clients served by American psychologists believe in God and identify with Christian religion. Integrating clients' spirituality into psychological treatment can make it more accessible and acceptable for religious individuals and groups and may increase the effectiveness of evidence-based psychotherapies[2]. The APA requires that the training of psychologists should include preparation to help people from varied backgrounds, and religion is a major component of cultural differences.

Secondly I hope that SCP can make the benefits of psychology more available to Christians.

William R. Miller, Ph.D., Emeritus Distinguished Professor of Psychology and Psychiatry, The University of New Mexico. Dr. Miller's publications include 40 books and over 400 articles and chapters. Fundamentally interested in the psychology of change, he has focused in particular on the development, testing, and dissemination of behavioral treatments for addictions.

There is no fundamental incompatibility of science and religion; both are ways of knowing that can contribute to human welfare. There is much repair work to be done in helping Christians to understand and not fear psychological science. Psychological knowledge and methods can be beneficial in pastoral counseling3 and can be used to help Christians practice the disciplines and values of their faith4.

Finally I hope that SCP will promote new thinking about a Christian psychology, the unique perspectives that can arise when theological wisdom and psychological science are considered together5,6. This is not to create a separate psychology for Christians, but rather to enrich our understanding of human nature. Psychology is after all the study of the psyche – the spirit, the totality of human nature. Over the 20th century psychology first shrank to focus on mind, then more narrowly on behavior and, more recently, still more narrowly on brain activity. Psychology first lost its soul and then its mind. It has regained its mind now with the science of cognition and awareness, and there are signs of recovering its soul as well. As psychology matures may we return to being curious about and studying the whole person – body, mind, and spirit – which in Judeo-Christian tradition are not separate but intimately interwoven.

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What I Hope from the Society for Christian Psychology
Siang-Yang Tan

„I am thankful for the Society for Christian Psychology and for the leadership of Dr. Eric Johnson who has made many substantial contributions to Christian Psychology and what he calls „maximal integration of Christian Faith and Psychology“. I agree with his emphasis on the need to ground integration more in Scripture as well as in Historical Theology and Biblical and Systematic Theology.

I expect the Society for Christian Psychology to achieve its goal more fully in the years ahead of developing a scientifically sophisticated Christian Psychology that, while informed by the work of other scholarly communities, is more the product of distinctly Christian theory-building and research programs that flow out of a Christian, Biblical worldview.

Some of the topics or areas of exploration that I expect Christian Psychology will focus on in the coming years include: The Image of God as the most fundamental psychological construct, Human Relationships with God, Using a Christian Worldview to reinterpret major subfields of psychological study such as motivation, moral development, positive psychology, and social psychology, Sin and its effect on human motivation and psychopathology, Christian salvation and its role in soul-healing, Becoming more like Jesus as the goal of human maturity, Christian spiritual development, The Holy Spirit's role in the Christian life and in counseling, Christian virtues that are unique such as agape love, faith, hope, joy, peace, and humility, Distinctive Christian approaches to counseling and psychotherapy, and Critiques of secular psychological theories, research, and practice.

These are some of the distinctives of Christian Psychology that have been stated by the Society for Christian Psychology and I look forward with prayerful expectation as well as participation to help in the realization of such Christian goals. The journal „Edification“ published by the Society will continue to play a significant role in advancing scholarly work and dialog on Christian Psychology, as will the other activities and meetings of the Society. Congratulations on its 10th birthday, and may the Lord bless it with many more years of developing a Christian Psychology that will be Christ-centered, Bible-based or grounded, and Spirit filled for His Glory and the blessing and healing of many lives!“

Rev. Siang-Yang Tan, Ph.D., Professor of Psychology, Fuller Theological Seminary Pasadena, California, and Senior Pastor, First Evangelical Church Glendale, Glendale, California. Author, „Counseling and Psychotherapy: A Christian Perspective“ Baker Academic, 2011)

What I Hope From the Society for Christian Psychology
Lydia C. W. Kim-van Daalen

What's in a name? Quite a bit, actually. A name is closely associated with one's identity. A name signifies the hopes the name-givers have for the child. As the Society for Christian Psychology celebrates its 10th anniversary, thus growing up and out of its early childhood years into a phase of greater maturing, these are the hopes that I have… It's all in the name.

Christian

I hope that Jesus and the gospel will be central and foundational in all that the SCP undertakes. And that those who receive psychological services from members of the SCP will be gently pointed to the ultimate Healer.

Holistic

I hope that the SCP will be holistic in its approach, addressing all aspects of human being, attending to the interface of the biological, sociological, psychological, relational and spiritual levels of living. It will also embrace and develop various Christ-centered modalities of counseling, appropriately integrating, for example, spiritual, cognitive, emotional, family systems, and behavioral interventions.

Research

I hope that the SCP will be learning from and leading in research that contributes to excellent Christian psychological care.

Interdisciplinary

I hope that the SCP will embrace knowledge and expertise from many different disciplines so as to grow as extensively as possible in human understanding and restoration.

Spirit led

I hope that all who contribute to the SCP will do so with a sincere longing to be led by and walking in step with the Holy Spirit.

Training

I hope that formal institutions will emerge where a new generation of Christian counselors/psychologists can be trained.

Innovative

I hope that the SCP, while valuing rich traditions/models/knowledge, will bring an innovative voice in the world of psychology and counseling.

Accepting

I hope that the SCP will consider itself a certain part of the body of Christ, and in that manner accept, learn from, and support other parts of the body. I hope that the SCP will be home to many different Christian orientations towards psychology and counseling, who together seek to grow, strengthen, and add to the body of Christ through their own vocation.

Lydia C. W. Kim-van Daalen has a Ph.D in pastoral theology/Christian counseling. She is the managing/book review editor of Edification: The Transdisciplinary Journal of Christian Psychology.

Though, currently, staying home with their 3 young children, Kim-van Daalen has co-contributed a chapter on Christian Emotion Focused Intervention in Transformative Encounters: The intervention of God in Christian counseling and pastoral care (IVP, 2013) and she has written several articles. She is also developing Christian meditations for use in Christian counseling/psychology.

Neurology

I hope that the SCP will grow in its understanding of human beings' neurological functioning, seeking to understand cause and effect in psychospiritual pathology, healing, and flourishing.

Psychologically sophisticated

I hope that the SCP will be psychologically sophisticated to such a degree that the world (secular psychotherapy) will look to its leading and will be envious of its wisdom and effectiveness.

Scripturally saturated

I hope that the SCP will be committed to biblical truths in all that it endeavors.

Youthful

I hope that SCP will move forward with a youthful passion and that it will attract as well as mentor young and promising contributors to its disciplines.

Culturally sensitive and diverse

In a world that is increasingly multicultural, I hope that the SCP will reflect society's cultural diversity and will be sensitive to effectively working with individuals representing various cultural backgrounds and nuances.

Healing

I hope that the SCP will be a community known for its commitment to and effectiveness in helping and healing those who are struggling.

Observing and discerning the times of our age.

I hope that SCP will observe and discern the times of our age and society, so that the SCP will not merely be a product of its time, but an interpreter of it as well; and will be doing so in light of God's Story.

Love for God and others is foundational

I hope that love for God and for others will be SCP's overarching goal and motivational source.

Outstanding in quality

I hope that the SCP and its individual members will be known for its excellence in all related disciplines and activities.

Global

I hope that the SCP will increasingly be a global enterprise, so that the world at large will be impacted by solid Christian psychospiritual care.

You

I hope that the SCP can count YOU in; right where you are, with all that God has gifted you with, so that the SCP can live up to its name.

My Hope for the Society for Christian Psychology
Jason Kanz

In 2009, I wrote a short essay that I entitled "Crisis of Faith in Psychology". At the time, I was wrestling to figure out what it meant for me to be a Christian and a psychologist. I sought guidance from former mentors, but I was left wanting. I concluded the essay with these words, "[I find myself] in a place of uncertainty regarding the intersection between my faith and my career. I pray for truth. I pray that regardless of the counsel I receive from others, God reveals Himself. I pray for His patience with me and patience with myself. I pray that God provides wisdom to my unsettled soul. I pray that God helps me to ask the right questions even if, for the rest of my life, I never come to know the answers to them."

The following spring, I attended a conference where I met Dr Eric Johnson who introduced me to the Society for Christian Psychology. Since that time, I have immersed myself more and more deeply in the Society, and I am blessed to have met several people through this organization. For the first time, it seemed to me that I had found a home that fits me well.

Looking forward, what do I expect or hope for the Society? I have several personal hopes. As I continue to develop as a professional neuropsychologist, one of my hopes is that the Society will continue to serve as a catalyst for my professional development. It is my impression that Christians are not well represented in the neurosciences. The Society enables me to look at my professional work through the spectacles of orthodox Christian belief and to examine how it fits within a biblical worldview.

A second personal hope is that I want to continue to develop in my personal ministry. The Society has equipped me to love people better than I have before. I have met dear friends who have challenged some of my assumptions and helped me to critically think through what I believe about God and others. As I provide counsel to others, whether professionally or personally, I will make use of things I have learned through this Society.

A final personal hope is that my relationships will continue to deepen. As I mentioned above, I have been blessed to know Eric Johnson and I have been ministered to by him. His passion and compassion are so evident. I have also met several other wonderful people through editing the newsletter, attending conferences, and through connection with the Society. I hope that these relationships grow, but that I also meet new friends.

Looking more broadly, I also have hopes for the Society in general. I expect that in the next ten years and beyond, we will continue establish ourselves as unique from existing models of helping, even

Jason Kanz is a board certified neuropsychologist in clinical practice in northern Wisconsin. He also edits the newsletter, Soul & Spirit, for the Society for Christian Psychology. In his free time, he enjoys spending time with his wife and children, baking bread, and reading theology.

Christian models. When I first joined the Society, it was quite evident to me that there was something different about the Christian psychology approach. I hope that our presence at conferences, in journals, and elsewhere increasingly solidifies so that the Society for Christian Psychology becomes recognized as a robust professional society. Along with that, it is my hope and desire that other helpers who have struggled with the same questions I did can find a home here. I would love to see more students connecting with the Society, but established professionals as well.

Additionally, I hope that we can continue to establish ourselves as an academically rigorous organization that draws upon the traditions of theology, philosophy, psychology, and neuroscience as we seek to understand the people of God more deeply and accurately.

My ultimate hope for the Society of Christian Psychology is that we continue to glorify God and love people well. I hope that we can help others to catch that vision as well. In that essay I wrote in 2009, I included Proverbs 2:3-7. May we be a Society that seeks insight, wisdom, and understanding in the fear and knowledge of the Lord.

if you call out for insight
and raise your voice for understanding,
if you seek it like silver
and search for it as for hidden treasures,
then you will understand the fear of the Lord
and find the knowledge of God.
For the Lord gives wisdom;
from his mouth come knowledge and understanding;
he stores up sound wisdom for the upright

-Proverbs 2:3-7

What I Hope from the Society for Christian Psychology
Mark A. Tietjen

As a philosopher with seminary training, I am new to both the study of psychology and Christian psychology as a distinctive discipline. With this in mind, I would like to mention three expectations I have for the SCP.

C. Stephen Evans concludes his 2004 book Kierkegaard's Ethic of Love by placing side by side a Kierkegaardian-derived Christian love ethic with three naturalistic alternative ethical theories. I view this activity of comparative ethics as a philosophical act of evangelism, as the Christian view presented offers clear benefits when compared with its secular rivals. Likewise, I would hope for Christian psychology to engage in similar comparative work that makes the most of the strengths of the Christian view of the human self and places those features side-by-side secular alternatives. While it goes without saying that Christian alternatives to ethical or psychological views carry with them theistic assumptions many non-believers will reject, the Christian alternatives are nevertheless attractive and ought to be a central way by which Christian psychologists engage their non-Christian colleagues.

Second, I hope for further conversation between Christian psychology and the natural sciences. Constant advancements in fields like cognitive science of religion and evolutionary biology offer clear challenges to Christian conceptions of human life and purpose, but they also offer opportunities for the stretching and maturing of those viewpoints. The work of Kelly James Clark, Justin Barrett, and Jeffrey Schloss offer examples of deep engagement with recent discoveries in science with the aim of edifying the body of Christ.

Finally, I hope for the Society to encourage further engagement with the great tradition of Christian psychology that includes the likes of Augustine, Aquinas, Kierkegaard, and Weil. Although psychology is not the first thing that comes to mind when these names are mentioned, each of these figures and a number of others speak at great lengths about human personhood in light of Christ, and I believe that regardless of those scientific advancements noted just above, many of their insights are timeless resources at the church's disposal. Because of its relatively recent origins, modern psychology seems less connected to its past (say, in Aristotle), but there is no reason for Christians to feel this way about Christian psychology. Ours is a rich tradition of reflection both upon God but also upon the lives God has given us, his children.

Mark A. Tietjen, Ph.D., University of West Georgia, associate professor of philosophy and religion, secretary-treasurer of the Søren Kierkegaard Society. He holds an M.Div and Th.M from Princeton Theological Seminary and a Ph.D. in philosophy from Baylor University. He is the author of Kierkegaard, Communication, and Virtue: Authorship as Edification (Indiana University Press, 2013). His articles have appeared in a variety of journals and books, his specialization is Søren Kierkegaard and, in particular, his relation to the classical virtue tradition.

A Portrait of a
Christian Psychologist:
Paul C. Vitz

Werner May (Germany)

"I am Optimistic about the Future on Mondays, Wednesdays, and Fridays…"

A Christian Psychologist in Interview: Paul Vitz (USA)

For many years, you were Professor of Psychology at New York University. Initially, you concentrated on the study of cognitive processes, but then transferred your emphasis to personality psychology. Along with this came your turning to the Christian faith. Why did the person suddenly become the centre of your interest?

Before I focused on cognitive psychology in my post-doctoral research I had "majored" in personality & human motivation during my pre-doctoral studies at Stanford so it wasn't such a big change. Also, at NYU I had been teaching their graduate course on personality and while doing that I became very critical of the supposed scientific basis of much of it.

It became very clear to me in the early 1970's that so called „self-actualization" was really a purpose for people's life. But, such purposes have nothing to do with what is genuine, natural science. Yet the goal of self- actualization was implicitly being represented as true -as supported by psychology as a new form of scientific knowledge. I also discovered that this idea was widely accepted and influential throughout the country (the US).

As a Christian who had just rediscovered the Faith I knew this secular „religion" should be challenged. A good many scientific psychologists supported my critique - though usually without agreeing with my Christian position. Today, fortunately, large numbers of people of various types generally agree with my critique, though self-worship still remains reasonably popular- it always has been. („You shall be as gods" is a familiar & ancient temptation). But the field of psychology has radically shifted from this sort of narcissistic emphasis to one giving strong support for interpersonal relations, often emphasizing a kind of self-giving. Also, of course, there is a rise in emphasis on the virtues, as in the work of Seligman.

The topic of "identity" belongs to personality psychology. A number of Christian concepts of identity seem to me somewhat too simplistic.
How would you describe Christian identity?

I don't think there is any specific kind of Christian identity in the sense of some special mental content or personal character. The crucial issue is our love of our Lord and our response to God's will. Your particular personality or character will be expressed without your awareness. One interesting thing about the saints and other holy Christians is that their personalities have varied enormously. The character or identity of people such as college professors, lawyers, farmers, nurses, school teachers, soldiers and bus drivers have some common components, a common identity - but God seems to make saints out all the human types and different identities. He cuts across all such categories.

In 1977 you published "Psychology as a Religion", a book which received much public attention and made you internationally known. What was the central message?

I became a Christian a few years before that book came out. The central message was that modern psychology had substituted a kind of narcissistic self-worship or self pre-occupation as the purpose of life and was implicitly, or sometime explicitly, claiming this was 'truth"- part of natural science. The usual language was to call this purpose self-actualization or self-realization.

Since then, at least in the US, the narcissistic nature or our culture has received consistent attention as a major personal and social problem. A sub- theme of the book was that Christians were buying into this self focused interpretation. They were forgetting "not my will but Thy will be done".

In the story of your conversion, you recounted four deep experiences of God 1977 / 78 – for example, a vision of the presence of God, or some days later you experienced being convicted of personal sin and evil – but without sense of condemnation -, which left a strong impression on you and which led you to a living, personal relationship with the triune God.

After so many years are your interpretation of these experiences still the same? And, do these experiences still influence you today?

Yes. I don't think of them too often but every now and then the memory of them helps me very much during times of personal difficulty or spiritual trouble.

Paul today

Paul C. Vitz

Ph.D. Professor and Senior Scholar, Institute for the Psychological Sciences, Arlington, Virginia; Professor Emeritus, New York University. (Ph.D., Stanford University)

Dr. Vitz's teaching and research is focused on the integration of Christian theology, especially Catholic anthropology, with psychology. This requires breaking from the modern secularism and post-modern relativism prevalent today. He is presently also addressing the following special topics: the psychology of hatred and forgiveness, the psychology of the virtues, the psychological importance of fathers and the relevance of psychology for understanding atheism.

Dr. Vitz's books include: Psychology as Religion: The Cult of Self-Worship; Sigmund Freud's Christian Unconscious; Modern Art and Modern Science: The Parallel Analysis of Vision; Faith of the Fatherless: The Psychology of Atheism (which will come out in a revised edition in fall 2013 from Ignatius Press); and The Self: Beyond the Post-modern Crisis. He is also Professor of Psychology Emeritus at New York University where he taught for many years prior to joining IPS.

He is married to Evelyn Birge Vitz, best known as Timmie, who is a Professor of French at NYU; they recently moved down to Arlington, VA after over 40 years in Manhattan. They have six grown children and 16 grandchildren.

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Your paternal line of descent, with the exception of your own father, consisted of several generations of pastors. Do you see there a connection with your conversion and with your many years of service as a Christian psychologist?

Yes. Rather often during my first years of becoming a Christian I felt a mysterious but very real kinship with my grandfather, Martin Vitz, and even more with my great grandfather, Peter Vitz, both of whom had been German evangelical/reform ministers to the German immigrants to this country in the midwest (Ohio, Indiana, Wisconsin, Michigan and Minnesota).

Peter Vitz came over in about 1853 and was something of a pioneer minister. Martin Vitz was a pastor primarily in New Bremen, Ohio and later in Cleveland & then in Cincinnati, Ohio.

One reason I felt a kinship was that the first academic Christians to respond favourably to my book "Psychology as Religion: The Cult of Self Worship" were Dutch evangelical and reform Christians who were professors at Calvin College in Michigan. Some of them seemed almost like relatives. Their support was very important for me and I have retained a love and respect for serious Protestants, especially of an evangelical character. We are true brothers in Christ.

Fatherlessness is a constantly recurring theme in your publications. On a number of occasions, you have pointed to the significance of this for atheism – in the revised new edition of "Faith of the Fatherless: The Psychology of Atheism", for example, which first appeared in 1999. There you shed light on over 50 well-known persons regarding their relationship with their fathers. What are your theses on this, and is a proof of such theses possible at all?

The major thesis is that a bad/dysfunctional/disappointing relationship with one's father or significant father figure is a major barrier to belief in God as understood in Christianity and to some extent in Judaism. Of course, there is still free will but bad or disappointing fathers make belief in God the Father much more difficult. I include a dead father in the theory as an example of a non-functioning/disappointing father if the death occurred when the person was young. I provide a good deal of evidence to support this from the lives of famous atheists, e.g. Hobbes, Feuerbach, Schopenhauer, Nietzsche, Freud, Bertrand Russell and others including some of the new atheists such as Dawkins. I also compare the atheist fathers with the fathers of famous theists, e. g. Pascal, Berkeley, Reid, Mendelssohn, Wilberforce, Newman, Kierkegaard, Chesterton, Buber and others who all seemed to have good father relationships. I put all this interpretation in the framework of Attachment Theory as pioneered by Bowlby and Ainsworth. I also note some differences between male and female atheists.

A secondary thesis is that a bad father relationship can in some cases be the result of the child's inability to have relationships with almost anyone, as is the case of those suffering from some kind of autistic spectrum disorder, e.g. Asperger's syndrome. For such people the Christian God, a God of relationship with the believer cannot be understood because of their relationship handicap.

I think I provide enough evidence to substantiate my hypothesis for a significant proportion of intense atheists. I also propose that the average not especially intense atheist has other psychological reasons for his or her position.

I cite evidence that such motives include the inconvenience of a seriously religious life, embarrassment about believing parents from a simple, unsophisticated background, etc.

Let me end by quoting two famous psychologists with something like the same hypothesis as mine. Soren Kierkegaard, not just a philosopher but a brilliant very early psychologist as well, wrote much about his emotional, often difficult relationship with his father as a young man "I have, quite literally,

lived with God as one lives with one's father"; and later he recognized that rebellion against his father implied rebellion against God; he clearly saw in his final reconciliation with his own father that he truly appreciated the Divine Fatherhood and concluded that Christian truth is true "because my father told me so."

And Sigmund Freud wrote much later "psychoanalysis, which has taught us the intimate connection between the father complex and belief in God,....daily demonstrates to us how youthful persons lose their religious belief as soon as the authority of the father breaks down. "

Today, you are Professor and Senior Scholar at the Institute for the Psychological Sciences (IPS), Arlington, Virginia. You are a co-founder of this Institute. How did this come about? What are your prime aims?

It came about because a few of us, around 1998-2000, thought there was a serious need for an orthodox Catholic program to train students for doctoral level clinical psychology. In the US the so-called Catholic universities had bought into the secular model completely. There were however some 6 or so solid Protestant Christian clinical psychology programs, and these served as models; moreover they often were very helpful to us as we developed our own program. It was a lot of work getting accredited, developing courses and finding faculty and getting students, especially at the beginning. Dr. Gladys Sweeny was a source of much of the motivational energy from the start. Dr. William Nordling and I have also been involved from the founding of IPS. We are also immensely grateful to the Holy Spirit who did so much to pave the way. We got accredited to give the Master of Science degree and the Doctor of Psychology degree in record time in spite of our religious emphasis. Most people thought our program would never get off the ground. There were and remain serious obstacles. For example, we are a free standing institute which means we must get our own financial support. Our present operating budget requires some $4 million a year. We have a full-time faculty of about 12 plus a staff of at least 10 and some 80 students. At the very beginning we got some financial help from the Legion of Christ, a Catholic religious order. Although our president Fr. Charles Sikorsky and our Chaplain are from this order, almost all our finances come from private donors - who have been a great blessing.

Student tuition covers maybe a third of our costs. IPS now graduates about 15-20 Masters Degree students and 4-7 Doctor of Psychology students per year. We were right about the great need for our program: our students have no trouble getting jobs!

Besides expanding our program modestly, our major plans are to offer on- line courses and webinars dealing with a Catholic/Christian approach to psychotherapy in general and to specific mental disorders.

We have been slowly and systematically developing a model of the person with a clear Christian focus and with a rather Catholic philosophical anthropology with sound psychological support. Soon we plan to offer on-line courses to psychological professionals that count toward a Certificate in Catholic/Christian Psychotherapy.

Paul and Gladys Sweeney
with Fr. Benedict Groeschel
at an IPS graduation ceremony
in Washington

Finally, you link the concept of "a Transmodern Culture" to a great hope for the future. Can you give us a brief impression of this hope?

I often say, I am optimistic about the future on Mondays, Wednesdays, and Fridays; I am pessimistic about the future on Tuesdays, Thursdays, and Saturdays. Sundays I work at recovering my trust and hope in God.

My optimistic scenario I call "Transmodern". I will sketch out some of my understanding: This future is not about returning to a period in the past. Such "futures" found in many forms today are usually very fundamentalist and reactionary. But, I think the best of the modern period, such as an appreciation of freedom, most of science, etc will be part of this new coming era. But most of the modern will be transcended, transformed and transfigured-hence the term "Transmodern".

Paul's family
five years ago

By transcended, I mean that the reductionist, materialist assumptions of modernism will be transcended by an awareness of higher realities, such as religion, spirituality and higher ideals including the virtues. I believe science will be transformed by an acceptance of purpose or teleology in the universe. (This means a degree of return to Aristotle's final cause notion.) The social sciences and our understanding of persons will be transformed by the acceptance of the central importance of love, human relationships and also the virtues as basic for human flourishing. I propose also that how we live will be transfigured in that the large modern state will break-up slowly or perhaps suddenly and be replaced by much smaller social groupings with their own power sources, food supplies and community characteristics. Today's new technology is making large central organizations such as governments, huge corporations, enormous medical centers, big state universities, and large cities slowly less needed. All of these systems are already showing serious signs of having peaked and are now starting to decay. We have begun to decentralize. The internet, for example, has this effect. I suspect this transmodern world will have major new Christian developments in it including much more friendly relations between Protestants, Catholics and the Eastern Orthodox. There will also very likely be other intellectual, religious, and spiritual expressions in the Transmodern , e.g. philosophical idealism, Buddhism, expressions of traditional Judaism but also Messianic Judaism & Jews for Jesus, etc.

I am presently working on some theory & concepts which are relevant to understanding how such changes might take place. These ideas are focused on the two types of codes used by humans to understand anything: analog codes and digital codes. In part this proposed new period will require a new respect for analog codes and the knowledge these codes express. However, this is a long story which I am still working on. (Oh! O! Here comes my cognitive psychology background.)

Paul C. Vitz and Jennifer M. Meade (USA)

Self-forgiveness in Psychology and Psychotherapy: a Critique[1]

Abstract

This critique proposes that self-forgiveness is a misleading and inaccurate concept for understanding the conditions to which it is applied. Besides the fact that traditional religion provides no rationale for self-forgiveness, four specific criticisms are presented. 1. Self-forgiveness causes splitting of the self, creating various problems. 2. It involves a conflict of interest between the self that judges and the self that is judged. 3. Through its extreme emphasis on the self, it promotes narcissism and appeals to narcissists. 4. Research indicates that interpersonal forgiveness and self or intrapersonal forgiveness involve different psychological processes. We conclude that self-acceptance is a more accurate and useful term for the process and benefits attributed to self-forgiveness.

Self-forgiveness in Psychotherapy: A Critique

In recent years the concept of self-forgiveness has become familiar in the psychotherapeutic and counseling literature (E. g. Coyle, C. T., 1999, Dillon, R. S., 2001, Enright, R. D., 1996, Flannigan, B., 1996, Hall & Fincham 2005, 2008, Worthington 2006). Advocates of self-forgiveness are responding to client guilt and/or shame resulting from the commission of an injustice. Often these negative and painful feelings are very persistent. Proponents of self-forgiveness point to the successful use of interpersonal forgiveness in therapy. (See Coleman, P. W., 1998, Coyle, C. T., & Enright, R. D.,1997, DiBlasio, F. A.,1998, 2000, Enright, R. D., 2002, Enright, R. D., & Fitzgibbons, R., 2000, Exline, J. J., & Baumeister, R. F., 2000), Fergusson, D. M., Horwood, J., & Ridder, E. M., 2006, Worthington, E. L.,1998, 2003). The basic claim of self-forgiveness advocates is that since interpersonal forgiveness is now used in therapy and known to be beneficial logically it now makes sense for "the wrongdoer to perform his own variant of the forgiveness process, namely, that of self-forgiveness" (North, 1998, p.29).

The most common situation occurs when the client is the transgressor, who has harmed another and potentially himself, and he either does not receive the desired forgiveness from the other or, having received it, he does not feel forgiven.   In this situation clients can interpret their painful negative feelings as the result of not having forgiven their "self." Self-forgiveness therapy therefore aims to reduce these negative feelings.

Specifically, self-forgiveness seeks to address the following common barriers to healing: a) feelings of unworthiness (client sees his or her self or identity as damaged by wrong actions); b) doubts that he or she can be relieved of punishment because the action was so horrible; c) beliefs that any previous forgiveness is false or "cheap" as it was offered too quickly or too easily; and d) perceived inability to make adequate reparation or restitution (i.e., to do appropriate penance).

Origins of the Concept of Self-forgiveness

In the last 70 years or so, the notion of the self as autonomous and as the central psychological reality has been greatly popularized in Western society, especially in the United States. (For early Christian examples see Fosdick, 1932, 1943; Peale, 1937, 1952; for especially influential psychologists, see Maslow, 1954, 1970; Rogers, 1961; for a critique of this movement of self-preoccupation see Vitz, 1977, 1994.) Prior to recent decades in the United States self-forgiveness appears to be absent from all the psychological literature. Although the distinctive concept of interpersonal forgiveness has deep and ancient roots in a Judeo-Christian context, nowhere in that long tradition is the Jewish or Christian believer instructed to forgive him or herself. Rather, the contrary is true: only God or the person sinned against can forgive wrong-doing. For an explicit rejection of self-forgiveness from an Eastern Orthodox perspective see Gassin (2001).

Some of the appeal of the idea of self-forgiveness comes from non-religious psychologists and clients aware of the benefits of forgiveness but who cannot accept God or God's forgiveness. In addition, since the injured party is often unavailable the self apparently is the only remaining option as a forgiver (Vitz, 1999). However, the most common advocates of self-forgiveness are religious psychologists many of whose interpretations will be addressed below. In any case, self-forgiveness is a very recent concept with only modest psychological and little or no theological justification.

Difficulties with the Self-forgiveness Model

Splitting
The self-forgiveness model leads clients to split themselves into a good self that does the forgiving and a bad self that needs to be forgiven. Let us briefly recall what splitting is and why encouraging may be dangerous from a therapeutic perspective. Object relations' theorists describe splitting in infantile development where the infant works to reconcile the bad and the good internal representations of its mother. After having idealized the mother, splitting becomes a defense mechanism in the infant upon discovery that mother is not perfect. Splitting protects the "good" internalized object from the revelation of the "bad" in her. Subsequent to splitting the representation of the mother, the infant also must split the self since the infant self identifies closely with the mother (e. g. Klein, 1946/1975). That is, the internal representation of the infant's good self is constructed from the good experiences with the good mother, and the bad self from the bad experiences initiated by the bad mother. Thus, the self is also split in its earliest representation.

Such splitting can be healthy provided the infant does not remain fixed at that stage. The child will need to integrate the two internal objects into a whole, which represents the mother –and the self in a realistic fashion as both good and bad. This integration makes the infant aware that the anger directed toward the bad mother was also directed at the good mother since they are now recognized as the same. This fusion creates remorse or primitive guilt

which is reduced through the work of reparation: the infant in fantasy and in interaction with the mother attempts to repair and thus make up for or remedy the earlier anger and hatred. In a similar manner, this very primitive defense mechanism becomes, within the self-forgiveness model, an encouraged defense mechanism. That is, the client is encouraged to separate the "bad" transgressor self from the "good" victim/bystander self since one part of the self must forgive another part.

However, as many psychotherapists have observed, a fragmented ego set up by infantile splitting can sometimes remain unresolved, resulting in a serious kind of arrested development (Masterson, 1988, p. 78). The split representation of the self and others can lead to personality disorders, including Narcissism and Borderline Disorders (Masterson, 1988). Thus, rather than encouraging maintenance of the split, helping clients to overcome such splitting through reintegration and self-acceptance, is usually the work of therapy.

A paradox, therefore, seems to develop within the self-forgiveness model. Clients are encouraged to split themselves such that the "good" self forgives the "bad" self, revealing that the "bad" is accepted, even if the injustice committed is not accepted. "One self feels despised and rejected by the other. We are exiled from our own selves, which is no way to live….forgiving ourselves is the only way we heal the split" (Smedes, 1996, p. 96). This proposed self-forgiveness occurs through the work of reparation, such as that described by Klein in regard to infantile splitting. There is an implicit claim that the "good" in the self can forgive the "bad", if the "bad" self works to make reparation to the "good". Reparation for the injustice becomes a means to heal the split.

One may, however, wonder exactly how reintegration can occur between two parts of a broken whole. We propose that rather than self-forgiveness becoming the missing "glue" for human healing, it can instead paradoxically become the solvent which prevents cohesion. There are four proposed healing aspects to self-forgiving which are said to explain its effectiveness. These four are the client's ability: a) to make self-reparation; b) to reintegrate after

splitting; c) to self-transcend; and d) to become an integral link (in most models) to interpersonal forgiveness.

The first point, the notion of reparation calls for some review. The self-forgiveness models assert that the "good" self accepts the commitment of the "bad" self to work to overcome what led to the crime, as well as to provide some (undefined) reparation to make up for that crime's bad effect on the self. However, the reparation that most psychotherapists describe, at the center of splitting, is not exclusively inwardly focused; rather there is an external object—an external relationship with the mother, for example. While there is some self-focused gain (i.e., easing guilt, mourning the loss of an ideal, and affirming self-identification with the good object), reparation is also other-focused. Further, healing from splitting occurs through an ever-increasing capacity of the baby/child to look beyond self and to "take into himself goodness from the outer world" (Klein in Monte & Sollod, 2003 p. 261).

Thus, it is important to recall that reparation in object relations theory is between two people, or at least two different external but "internalized objects", e.g. the infant and mother. In the work of reparation, there is something outside of self—namely an actual relationship, calling for interpersonal connection. It is by the core experience of being "in relationship" that the splitting infant learns to construct the representation of the whole mother and its own self, in which even "bad" parts can be met without fear or guilt. This raises the question: How does one part of the self give or make reparation to another part of the self? The two separate selves exist only in the person's internal mental world. In addition, in adults with persisting splitting defenses, it seems very likely that self-forgiveness only worsens the pre-existing unhealthy split. Although serious splitting as a defense is usually associated with severe mental pathology such as Borderline Personality Disorder or Disassociated Identity Disorder (DID) it can also show up in much less disturbed individuals. For example, under the stress of intense interpersonal conflict, of the kind relevant to forgiveness, splitting often re-emerges in relatively normal adults. (e.g. "I can't believe he did this to me. He's really evil, totally bad.") In short, splitting the self to advance self-forgiveness sets up a false understanding of self or it reinforces existing primitive defense mechanisms.

The problem of self-reparation flows directly into a second problem with self-forgiving, namely, that of self-reintegration. In self-forgiveness, reintegration is said to work as follows. First, the client is split in two, such that self-forgiveness can be offered to the "bad" self. Second, the client through the act of self-forgiveness heals the split. The client focuses inward and gives himself (in isolation from his relationships with others) something he had not received or accepted from others (i.e., forgiveness). But how is it possible that self-forgiveness can heal the breach? How can reintegration occur in isolation from a genuine relationship, since a client cannot relate with the self alone? Neither the integration nor identity formation can occur in isolation from others. Indeed, many empirical studies reveal the necessity for relationship (a) in overcoming psychological distress, (b) in developing a self-concept and self-esteem, and (c) in recovering a sense of moral agency. (For these points see Hewitt et al. (2003), McKimmie et al. (2003), Pyszczynski, Greenberg, Solomon, Arndt, & Schimel (2004), Shahar et al. (2004), Vignoles, Regalia, Manzi, Golledge, & Scabini (2006), Stapel & Blanton (2004)).

In addition, because the client is encouraged to focus inward, even when primitive defense mechanisms are not involved, the splitting required in self-forgiveness pushes the client away from himself as a fully integrated person. Self-experience cannot be really separated into independent parts. There must be a core integrated self because if the parts are truly separate then the client is suffering from characteristics of DID. In these extreme situations, one self forgives one of the other selves like a separate person forgiving another but this simply makes clear the underlying unreality, even potential pathology, of such a self-forgiveness process.

In any case, when a client 'splits' in order to judge himself for a crime, he is left to recreate a new united vision of self. But, how can this happen? As Kieron O'Connor, et al observed, "… if each contradictory facet of the self is equally

Rick Beerhorst:
Triple Self Portrait

authentic, assessing the accuracy of a self-judgment becomes a curious affair…" (1997) How do the different selves reach agreement? Which one leads or controls the internal reintegration? Where does the leading self get the authority and purity to forgive the "bad" self?

Several self-forgiveness advocates have dealt with these challenges by responding with the human capacity to self-transcend. Lewis Smedes uses this capacity and that of remorse as one of the two factors that make it possible for the client to engage in self-forgiveness. "Our power to transcend ourselves is unique in the world of creatures. One of me can step alongside the other me and take stock of what I see while the other me feels either judged or loved by me. We constantly play the role of both actor and the acted upon" (Smedes, 1996, p. 96). We certainly agree that self-transcendence is an important human capacity. Yet Smedes' proposal still promotes an inner duality: "When people forgive themselves for hurting others in their lives… they reconcile their humanness and transcend it at the same time" (Flanigan, 1996). Such "transcendence" is in actuality a continuation of splitting since it creates a new abstract or only linguistic self above the other two. Clearly, no new meaningful self with a genuine identity is created by the act of transcendence.

Interestingly, a fourth aspect of the self-forgiving split points to an integral link (in many models) to interpersonal forgiveness. For example, Smedes observed that "we feel a need to forgive ourselves because the part of us that gets blamed feels split off from the part that does the blaming" (Smedes, 1996, p. 96). He argued that work on correcting this splitting occurs through self-forgiveness that in turn is linked intimately with feeling forgiven by another. "If I do blame myself for wronging someone, I will still not feel free to forgive myself unless I feel forgiven by the other person" (Smedes, p. 101). Thus, and we fully agree with this understanding, being forgiven by another is vital. But, in the self-forgiveness model this interpersonal forgiveness is at most a small part of the process – the majority of the work remains internally focused. Self-forgiveness with its internal focus can lead the client to minimize the need for interpersonal forgiveness, thereby discounting that link

to interpersonal forgiveness which many self-forgiveness proponents cite.

Finally, while it is commonly reported that self-forgiveness does lead to short-term cessation of the prior persistent negative feelings, we think that in the long-term, the client will realize that this self-forgiveness was entirely internal and subjective. The person could easily grow to doubt his or her judgment because of its subjectivity, and thus, the effects of self-forgiveness would wane and the original negative feelings reappear.

Some cases of self-forgiveness (Enright, personal communication, November 19, 2008) do not involve splitting into a good self and a forgiven bad self as described here. Instead, the situation goes as follows: a) The person has broken a standard or important rule based on their conscience; b) This results in the person's being angry with his or her self; c) Seeking and receiving forgiveness from God (for religious people) should relieve the anger, but this often is not the case. Self-forgiveness, in this situation, is working at seeing the self as truly human; d) This recognition commonly involves recalling good things about the self, thus increasing a positive self evaluation. This decreases the anger and is interpreted as "self-forgiveness". Enright notes that here the focus is on broken standards and self-splitting need not enter the picture. We agree with this scenario but would describe what is going on as positive self-acceptance not as self-forgiveness. We discuss this further below.

Conflict of interest

A second major challenge to the model of self-forgiveness is the intrinsic conflict of interest involved. The fundamental problem is the transgressor's ability to be fair and accurate with respect to what he or she has done. How bad was the injury? How responsible was the transgressor for the bad behavior? How is one to judge or determine an appropriate degree of remorse, of punishment? Smedes (1996) has noted that remorse gives the client permission to use their transcending ability to forgive the self. However, while remorse is said to give the former transgressor the right to forgive himself, the individual is still left to his own judg-

ment about how much and how authentic the remorse should be. How much does the client have to demonstrate his remorse before earning this right to forgive himself? Is the "bad" self's remorse genuine or not? Indeed, why can't the transgressor's new, abstract, transcendent "good" self just say to the lower "bad" self, "Let bygones be bygones" and be done with it? After all the judgment of one's own actions implies that there are no objective standards, thus we are back in moral subjectivity and the possibility of what might be called cheap self-forgiveness.

That subjectivity clouds human judgment is well known. Social psychologists have documented this under our tendency toward attribution errors (Fleming & Darley (1989), McGraw (1987), Strube & Roemmele (1985),). Attribution errors are of two types. The most common are those where clients blame situational factors for their bad conduct, thereby avoiding personal responsibility. On the other hand, the person almost always takes responsibility for good conduct. The tendency to blame situational factors can lead to cheap self-forgiveness where the person fails to accept a proper degree of their own personal responsibility.

At the other extreme are those less common attribution errors that over-emphasize guilt and shame; and thus contribute to masochistic tendencies. Such attribution errors, which are also supported through the splitting intrinsic to self-forgiveness, encourage condemnation by a punitive bad self or sometimes by a harsh parental super ego. This kind of unrealistic self-condemnation seems to occur fairly often in the cases addressed by self-forgiveness advocates. While both types of attribution errors are also possible within interpersonal forgiveness, these errors are more likely with the increased subjectivity which self-forgiveness models facilitate.

Moreover, rare is the transgressor who has the objectivity to judge fairly the consequences of his actions (Vitz, 1999). As an analogy, in a fair trial the functions of the jury and judge remain vitally distinct. A mistrial would be declared if there was any evidence of contamination of the functions of the role of the jury, judge, defendant and/or plaintiff. Many people delude themselves about their own conduct when moral interpretation is involved. The client can certainly play the role of the jury, which is to identify the facts and to note what standards have been violated. However, as the above description makes clear, the client should never also be the judge who passes sentence or determines the penalty. Some people are only hanging judges when it comes to their own behavior. As Exline, Baumeister, Zell, Kraft & Witvliet (2008) have put it, "Unfortunately, objective and dispassionate appraisals of transgressions may be relatively rare and difficult." (p.495) The self-forgiveness model does not account for such difficulties intrinsic to the act of self evaluation during self-forgiveness.

In defense of self-forgiveness, however, there is the interpretation that in the ordinary interpersonal case "forgiveness…belongs to the offended, one who does have subjective hurts" (Enright & Fitzgibbons, 2000, p. 39). By such logic, a person who seemingly only offended himself ought then to be allowed to forgive himself. Everett Worthington has written about the problems this involves: "To forgive myself, I am in two roles at the same time. I am the victim. I realize that my sinful act damaged me at the core of my being. But, I am also the transgressor; I did the sinful act. That dual role makes self-forgiveness complicated" (Worthington, 2003, p. 225). We argue however that such a dual role is more than just a complication; instead it is something that inherently cannot be done with objectivity. To follow up on the earlier illustration, in deciding to reduce or even eliminate a deserved sentence, the judge should not be the one personally wronged by the defendant. In other words, there are objective checks and balances intended to dissuade people from passing judgment on malefactors one of whom can be the self. In short, the conflict of interest inherent to self-forgiveness can exaggerate emotional bias and cognitive distortions. For a final piece of supporting evidence, consider the research of Kees van den Bos. His studies revealed that:

… when constructing justice judgments under conditions of information uncertainty, people may refer to the affective state they were in and, as a result, may experience more positive justice perceptions when in a positive affective state

and may indicate more negative justice judgments when in a negative affective state. (van den Bos, 2003)

The influence of affective state is crucial to understanding the dangers intrinsic to the concept of conflict of interest.

Self-Isolation and narcissistic preoccupation
It is not surprising that self-forgiveness theories have developed in the present cultural period with its very strong emphasis on the autonomous and narcissistic individual. A natural expression of understanding the autonomous self as the basic psychological model of the person is the development of a self-forgiveness model since for many the burden of most psychological activity is assumed to rest on the self. This widespread understanding was labeled "The Culture of Narcissism" (Lasch, 1978.) More recent descriptions of this phenomenon include: Twenge, 2006, Vaknin, 2007, Twenge & Campbell, 2009. The ignoring of social duties and of interpersonal relationships is a common characteristic of narcissistic persons and one reinforced by the self-forgiveness process. It allows one to escape dealing with the opinions, judgments and values of others. Self-forgiveness, in short, can allow people to rationalize avoiding the more difficult task of actually talking with the offended other. It is easier and simpler to reduce a problem to one of "self-help" and to deny our need for relationship with others.

With respect to the narcissistic issues raised here the theorist Enright (personal communication November 19, 2008) generally agrees with their interpretation but he describes narcissistic responses as pseudo or false self-forgiveness. (The possibility of pseudo-self-forgiveness is also discussed by Hall & Fincham, 2005.) An important marker of pseudo-self-forgiveness would be the failure to make amends to others, including God, and sometimes to the community for the violation of a standard. Making amends is a good index to the presence of humility in a person and is an antidote to narcissistic self-deception. This point is made by Fisher & Exline (2006) who found egotism was associated with reluctance to accept responsibility and that those who accepted responsibility for their offense showed more pro-social responses such as

remorse (sorrow) and humility. We agree with Enright about his concept of pseudo-self-forgiveness and believe it answers our narcissistic criticisms of self-forgiveness, but not those with respect to splitting and conflict of judgment. Also, we believe that both self-forgiveness and pseudo-self-forgiveness are terms to be avoided for other reasons noted below. To illuminate our position more concretely we present the following interpretations and a case history.

Origins of Residual Negative Feelings
As mentioned earlier, the most important reason behind the use of self-forgiveness is the persisting "bad" or "negative" feelings within the client. Often such negative feelings remain even when the person is forgiven by others, or in spite of attempts at reparation.
For the self-forgiveness therapist, these persisting negative feelings are interpreted as evidence that the client has not forgiven the self. This conclusion is reached by the clinician and often by the client as well because there is apparently no one left to forgive the self or because the client believes he or she does not need or cannot seek forgiveness from angry or dead others. These negative feelings can be experiences of loneliness, sadness, depression, self-hate and condemnation and they are the major clinical expressions resulting in self-forgiveness therapy. These are very real types of suffering and rightly cry out for an answer. It is the contention here, however, that such painful feelings persist because of reasons other than a failure to forgive the self.

The shoulds and the musts: Horney and Ellis
Efforts to resolve negative feelings can be very difficult when the client believes he or she "must" be morally perfect or at least very good, "must" be successful or "should" be independent of others. Such self-created standards of worth are often lauded within society. For such a self-oriented or autonomous individual, often the "bad" self is deemed "bad" because the person's own standards of self worth have been violated or not achieved. The client is struggling with a tyranny of "shoulds", as identified in Karen Horney's description of the client's inner conflict with self-chosen and extremely ideali-

zed goals. (For Horney and Ellis, below, see any good personality textbook, e.g. Monte & Sollod, 2003).

These "shoulds" often have been unconsciously adopted from the ideals presented by family or society. The client may have nourished certain beliefs that he or she is not really good unless he or she is morally perfect. Perhaps clients believe that to be a really good person they must be married, have a PhD, be rich, or work in an elite law firm. Driven by a set of "shoulds", the client cannot look beyond the self to see that millions of other people have found happiness and purpose without following their particular set of "shoulds".

These "shoulds" often become increasingly tyrannical the more the client falls short of them. Understanding the irrational origins of these "shoulds" or "musts" will help the client escape from the self-imposed tyrannical reign. These negative feelings, however, are not resolved by self-forgiveness, but rather by a holistic self-acceptance which acknowledges that the failures of today need not be a life-sentence, and by a change of one's cognitions to a more realistic and accurate reflection of the self.

Such psychological tyranny has since Horney continued to be observed. For example, consider Albert Ellis' "musterbation" theory: "I must achieve this or I must be that way, or I am nothing." More recently (1990), Roy Baumeister has identified the same painful situation:

The individual is therefore aware of self as incompetent, dislikable, guilty, inadequate, or otherwise bad. Two sets of standards are particularly relevant. First, the status quo is often an important standard, and so shortfalls may occur if the self compares unfavorably with its own past level of quality. Second, other people's expectations constitute important standards, and so shortfalls may consist of private feelings that one cannot live up to what others expect. In either case, the result is that it is not just recent events, but the self, that is perceived as falling short of expectations" (1990).

To escape these "shoulds", the effective therapist can help the client envision a more realistic self understanding and set of goals. Such approaches are, of course, common in cognitive and behavioral therapy (CBT). From this perspective, the clients discussed here are not candidates for self-forgiveness – but instead their "shoulds" or "musts" are to be treated as illusions and examples of harmful cognitive schemas. That is, the negative residual feelings are not the result of failing to forgive the self.

Christian clients can be challenged in an additional way that recognizes their religious convictions. In conjunction with therapies such as CBT, a faith-based client can be reminded of the scriptural admonition against creating their own standards for what makes life worthwhile. While we strive for goodness we fail. We sin. Judgment is the Lord's; we are not to judge or condemn ourselves. Self-condemnation is a sin for which all need God's forgiveness. In particular, we are not to condemn ourselves because we failed to meet our own high standard of moral living. Moral perfectionism has no place in a Christian's self understanding. Above all, the client should not create internal idols. The presence of such demanding moral or social ideals are signs of pride that require forgiveness from God and from others hurt by the presence of such idols in the client's life. It is not self-forgiveness, but rather authentic self-acceptance and humility that will free the client from the previously noted negative feelings. Often the client must escape from an unconscious self righteous moral superiority that made it impossible to accept God's or others' forgiveness in the first place. In such cases self-forgiveness therapy would only intensify the inability to find genuine forgiveness.

Inadequate reparation or amends
An additional cause of negative feelings which can falsely imply a need for self-forgiveness, can be inadequate reparation, perceived or real. Reparative work not only assists with the restoration of justice, but also helps the healing of the transgressor-client. However, if the injustice is not taken seriously, then forgiveness from another often will feel "cheap" and will fail to help resolve residual negative feelings. Good religious practice, for example, demonstrates the necessity of an adequate penance. "Whereas punishment may become routine in its destructiveness, penance may be creative, affirming, and able to address some of the unique aspects

of the harm" (Gehm, 1999).

Negative feelings can thus arise when the reparation task is perceived as too easy or lax. The question of just punishment or restitution has long challenged the understanding of forgiveness. Discerning the measure of penance that would not only be just but also most fruitful for the healing experience of forgiveness should become more apparent with the help of the therapist. It is more difficult when done in the isolated subjectivity of the self-forgiver's role as we have seen.

For true self-understanding, the dignity of the "criminal", as a being distinct from his crime, must also be taken into account. "Whereas punishment may be viewed primarily as the infliction of pain in retaliation for the pain inflicted by the offender, penance calls for a much more careful linkage between the harm and its expiation" (Gehm, 1999). Further, penance, if social in nature, reintroduces the transgressing client into the society and interpersonal world that was harmed through the act of injustice. Self-forgiveness, as noted, tends to isolate. Within that isolation, the client cannot be affirmed as distinct from the crime since he or she operates only in an intrapersonal world.

By reaching out through spoken words of apology and concrete works of reparation, clients experience their own capability to turn weaknesses into strength. "Reparation enables the possibility of forgiveness, increased self-worth and ultimately social inclusion rather than exclusion" (Blatier, 1999; also Zechmeister & Romero, 2002).

Through seeking and accepting interpersonal forgiveness, and through making reparation, the client is challenged in the context of relationship to recall that we are to love and respect ourselves as we do others. The client does this for the sake of reinstating relationships, which frees the person to move from self-imposed isolation. The religious client has the additional goal of responding to God's loving invitation to reconciliation. In either case, it is through interpersonal forgiveness that the self is itself integrated, and no longer isolated.

A Brief Case History

We present this description based on an actual case in order to provide an example of negative residuals, and their misinterpretation as requiring the client to self-forgive.

Ms. X had an abortion some years ago. She was returning to her Christian faith, but felt guilty and disturbed by her abortion - although she had gone to confession and been absolved by a priest. After that confession she was asked afterwards to perform a very modest penance. Ms. X continued to feel bad and was not sure if her negative feelings were guilt, shame, or quite what. She definitely felt a psychological burden, which in her words "pulled her down." She described her negative feelings as due to her "not having forgiven herself." Because of these feelings Ms. X signed up for a weekend retreat that focused on women seeking to cope with the psychological and emotional consequences of their abortions, in the context of spiritual healing.

The retreat was run by a women's Catholic organization; but the participants were from various Christian denominations. At this retreat were five other women with the same problem. The retreat began with a video presenting the moving testimony of a woman who had an abortion and of her reactions to it, including the meaning of the abortion for her moral and religious life. This woman explained how she found peace and resolution. After watching the video the women discussed its message, and then moved on to other activities. During the retreat the women carried around with them a moderate sized stone that represented the baby and the psychological burdens - guilt, shame, sorrow - that the abortion had caused.

At various periods in the retreat, each woman had the opportunity to tell about her abortion, including the particulars of each story. There was great relief in being able to discuss their previously hidden abortion story with other women whose dignity and worth were obvious, and by implication this dignity and worth applied to each of them. There were also scripture readings and times for prayer. The women were given the opportunity to name their aborted children and to take part in a memorial service for them. All this greatly helped with the grieving process. Additionally, there was the opportunity to practice offering forgiveness in person.

For example, a man who represented any man who had been a contributor to the abortion (e.g. a husband, a lover, or father) asked each woman for forgiveness for his role. Additionally, informal conversations with a female team member (leader) formed part of the weekend, as did an opportunity for confession to a priest for Catholics and confession to a lay Christian for Protestants. Near the end of the retreat they each put down their stone and left it "behind" them.

After this weekend, Ms. X felt remarkably free of her previous burden. She finally felt forgiven by God, and understood and accepted by others. She also had begun to accept herself as a worthy person despite what she had done. The presence of other women whom she had gotten to know and admire and who also had an abortion made it easier to accept herself. That is, their acceptance of her preceded and promoted her self-acceptance. She felt whole. The point is that Ms. X did not say that she had forgiven herself. In fact, the whole issue of forgiving herself disappeared in the weekend and never surfaced again. Of course, the entire retreat acknowledged the significance of what she had done and facilitated a serious intellectual, interpersonal and emotional evaluation of her abortion. She and her abortion were not treated superficially and there was no cheap forgiveness.

Our interpretation is that in part her earlier experience of forgiveness and of penance had been too superficial and shallow. The minimal penance required by the priest in confession had not been seen as an act of reparation by her, but rather had seemed "cheap" or too easy. She also had some overly high and moralistic "should" standards which she used to condemn herself, and possibly some components of shame. (See below.) The original remaining negative feelings had been incorrectly interpreted by Ms. X as the result of not having forgiven herself. But, in fact, what it really meant was that she had not actually accepted the original forgiveness, because the treatment had not dealt with the psychological and spiritual depth and importance of her abortion - something which the special weekend retreat did in fact do.

Self-acceptance and Other Issues Relevant to Self-forgiveness

Self-acceptance and shame

It is important to note that for some people residual "bad" feelings might still persist even after treating moralistic "shoulds" and after adequate reparation. For example, Zechmeister & Romero (2002) mention that some of their Ss had great difficulty dealing with their offense. The authors link this condition with the S's experience of shame. In such cases the S "focused on the self rather than the offensive behavior". Fisher & Exline (2006) report a shame-prone neurotic pattern associated with self-condemnation. Something also noted in Leith & Baumeister, 1998.

Shame is a feeling of being unworthy or bad not because of any particular action but because the person feels or believes that he or she is simply bad or inadequate or unworthy intrinsically. It usually goes back to very early parental criticism, rejection and abuse. Forgiveness is not relevant for those suffering under the burden of shame, at least until the shame is overcome. "There are cases where a wrongdoer feels so full of self-disgust and so lowered in his own estimation that he cannot accept that he is worthy of being forgiven" (North, 1998, p. 32). The present interpretation is that self-forgiveness is irrelevant or even confusing to the client if the residual negative feelings derive from a sense of shame.

Instead, the clinician can gradually probe by identifying and processing the sources of shame, often, as noted, the result of early parental criticism or abuse. Through such "uncovering" work, clients can be led to disclose doubts as to their worth and dignity. Religious clients might be led to disclose their lack of trust in God. Some clients, for example, may have long harbored an ultimate doubt as to whether they are redeemable, despite their professed belief. Treating issues of self-condemnation can reveal an unknown and more serious underlying psychological disorder, the source of which needs to be uncovered and treated.

In self-forgiveness, such deeper problems easily can be overlooked or even worsened. When the source of the shame is uncovered, for example early abuse, abandonment or repeated parental

Rick Beerhorst:
Reclining Woman with Cat and Mirror

criticism, clients are freed to rediscover their innate dignity. After all, such shame is not rooted in their own actions but in what others have done to them. For these actions, the others need forgiveness, not the client.

Once shame and parent-based self-condemnation have been addressed then the issue of self-acceptance arises. For the Christian, Worthington offers the following advice: "We must courageously face our character under the gentle yet truthful guidance of the Holy Spirit. We are all imperfect ..." (2003, p. 226). Helping the increasingly self-accepting client to see – and to choose – the healing power of God and relationships with others becomes the next step. Although interpersonal forgiveness is healing to the forgiver, it is incomplete for the forgiven until they learn to accept the offered forgiveness and to accept the self. Whether reaching out to sources of grace through faith, or to others experiencing the same challenges, the client will be reminded that he or she does not have to transform the self; rather, one merely must choose to cooperate with the support offered. The client is relieved of the poplar notion of "self-help"; instead, he or she must see their need of other people. This reality of connection, which is intrinsic to interpersonal reality, is ignored in the self-forgiveness model. In our case history these interpersonal connections had many expressions, but a central one was to hear and observe other women whose worth was easier to acknowledge than her own and to be accepted by them.

We propose that much of the reported benefits of self-forgiveness are in reality the result of self-acceptance. An early model with an emphasis on self-acceptance is that of Linn & Linn (1978); another self-acceptance interpretation influenced by the Linn's is Vitz & Mango (1997). At present we interpret many of the definitions of self-forgiveness found in the literature as in fact descriptions of what can be better understood as self-acceptance. For example, Enright (1996) described self-forgiveness as "fostering compassion, generosity, and love toward oneself" (p. 116) a definition used by Turnage, Jacinto & Kirven, 2003. Hall & Fincham (2005) understand self-forgiveness "as a show of goodwill toward the self which clears the mind of

self-hatred and self-contempt that results from hurting another" (p.621-2). These authors also propose besides the removal of negative feeling that self-forgiveness involves "an internal acceptance of oneself." (p.622). They also quote Enright with his concern with the abandonment of self- resentment and others who emphasize shifting from self-estrangement to a feeling of being at home with the self (Bauer et al. (1992). These understandings, we believe are good descriptions of self-acceptance.

Enright also emphasizes that more than a neutral self-acceptance is needed. The self must be understood as positive, as having intrinsic dignity (Enright, 2008). We agree with this point and would characterize the empirical positive effects of self-forgiveness as really the result of positive self-acceptance.

Empirical and Theoretical Challenges to Self-forgiveness

We reject the terminology of "self-forgiveness" for the various reasons already discussed but also for one other major reason that now has good support. Theory and research have recently made clear that forgiveness of others and forgiveness of the self are based on quite different psychological factors. Hall & Fincham (2005) develop a model of other and self-forgiveness that in spite of similarities clearly differentiates the basis for the two processes.

Ross, Kendall, Matters, Wrobel & Rye (2004) also conclude that their findings "suggest that self and other forgiveness, although seemingly similar, carry very different motivational underpinnings." (p. 207). Ross, Hertenstein & Wrobel (2007) later provide evidence for their two-component model of forgiveness. They note in their study that "hierarchical multiple regression analyses emphasized the discrimant validity of self-forgiveness from other-forgiveness. ... Negative temperament (+) was the sole predictor of self-forgiveness. In contrast, Positive Temperament (+), Aggression (-), and Histrionic PD (-) were most associated with other forgiveness" (p.158.). Similarly, Wohl, DeShea & Wahkinney (2008) propose that the two types of forgiveness are different: "it would not be wise to simply transpose notions of other-forgiveness onto the construct of self-forgiveness" (p.1.). They go on to develop a measure of sta-

te self-forgiveness based on its difference from other-forgiveness.

A study by Tangney, Boone & Dearing (2005) sought to measure whether self-forgiveness was a useful therapeutic process. The main conclusion was that current measures of self-forgiveness are not yet adequately constructed to answer the question. The major reason for drawing this conclusion was that the measures used correlated positively with narcissistic characteristics in their subjects. This was an unexpected finding. The portrait of the self-forgiver that Tangney, et al provide is a person who is narcissistic, self-centered, and overly confident, as well as devoid of appropriate shame or guilt. However, if the person is not narcissistic to begin with, he or she is apparently likely to become more so through the self-forgiveness process. There are several possible explanations for Tangney's results: a) the self-forgiveness measures could measure some kind of pseudo self-forgiveness associated with narcissistic traits; b) the self-forgiveness process itself could be especially attractive to those who are narcissistic; or, c) the self-forgiveness model encourages the development of such narcissistic features. Tangney interpreted her self-forgiveness scales as measuring pseudo self-forgiveness since the results contradicted her general hypothesis.

While Tangney, et al noted that their instrument for measuring narcissism might have been at fault, they also commented, however, that the heightened focus on self, found in self-forgiveness, might in fact become detrimental to client healing. "Self-forgiveness is an awfully self-focused construct that seriously misses the point. One can waste away precious hours, months, or even years delving into what is essentially a self-focused analysis of selfish concerns when the real issue is a harmed other …" (2005, p. 154).

A study supporting this concern, by Strelan (2007), found a measure of narcissism was negatively related to forgiveness of others and positively related to self-forgiveness. Also worth noting is the report by Zechmeister & Romero (2002) that the forgiveness narratives of "offenders who forgave themselves were self-focused and portrayed victims as deserving what they got. These offenders seemed to achieve self-for-giveness relatively easily."(p.683) (Could Hitler have forgiven himself?) The present paper presents a case that a general narcissistic character for clients responding to self-forgiveness should be expected.

In conclusion, we strongly suggest that self-acceptance be substituted for the term "self-forgiveness" because the use of the word "forgiveness" inaccurately suggests that other and self forgiveness have much more in common than is the case.

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Wolfram Soldan (Germany)

Question to Paul Vitz "Self-forgiveness in Psychology and Psychotherapy: a Critique"

Wolfram Soldan
(Germany) is a Physician, psychotherapist and one of the main lecturers for clinical psychology at the IGNIS-Institute. He worked two years in the DE'IGNIS Hospital, about five years as head of the former IGNISTherapy-Center. His main topics include forgiveness processes, dealing with the Bible in counselling and sexuality.
Articles by Wolfram Soldan you can see here:

Dear Paul,
first of all, you spoke to me, with your article, straight from the heart. Until now, I have been arguing, mainly theologically rather than psychologically, that I myself do not have the authority to forgive myself. For this reason, the compilation of psychological arguments was very valuable. Two questions occupy me:

The problem of subjectivity, which you raised, also arises (perhaps less markedly) in interpersonal forgiving, as the experienced severeness of guilt (one's own and others'), compared with the reasonably objectifiable sequence of events, is dependent on the felt responsibility/freedom and the subjective constellation of relationships (in some things it can be easier to forgive a rather unknown than more closely associated persons!). In my model, I emphasise that objective assessment of guilt is reserved for God, so that I on the one hand always have to work with subjective material, but, with a genuine process of forgiveness (especially under the leading of the Holy Spirit), move at least in the direction of an objective (= divine) point of view. The problem of the (inevitable) subjectivity can, in my opinion, not really be solved in terms of secular psychology. Would you see that differently?

I represent, as a practitioner, the approach that self-forgiveness is objectively not possible and therefore is also not productive, and that helpful "self-forgiveness" is really nothing other than profoundly accepting, understanding or seizing the forgiveness extended to us by our human (and in the end godly) vis-á-vis. As, in my model, I can only finally forgive another profoundly if, and to the extent that, I myself genuinely and profoundly experience forgiveness (from others, ultimately from God), a narcissistic, self-glorifying forgiveness will always be exposed as

fake forgiveness. The one who forgives is, according to this model, never the good person, since he himself is always dependent on forgiveness. With "self-forgiveness", there would thus not be any good self who forgives a bad self, but both selves would need forgiveness. Understood this way, self-forgiveness would be a virtual, subjective (anthropologically unreal) psychological process which can be useful for some as an intermediate step. In the end, however, the clear conclusion would be that "I have (in an "as-if" act) been able to 'forgive' myself" because I profoundly accept that that I have received forgiveness. If, as described, the main dangers of the concept of self-forgiveness are counteracted, would there then only remain a delineated indication for this "as-if" self-forgiveness, for persons who feel this to be a bridge? How do you see this?

Answer by Paul Vitz

Thank you very much for your positive remarks about my understanding of self-forgiveness and its problems and difficulties. Thanks also for your questions!

In your first question you propose that human subjectivity makes accurate/objective knowledge of one's guilt impossible and this makes forgiveness within a secular psychological framework always to some extent incomplete and distorted. After all, our objective guilt can only be known by God and so we are therefore trapped in a subjective and unreliable understanding of our actual guilt with respect to harming another. Without God's forgiveness a truly accurate and complete forgiveness is not possible. You ask: How do I see this issue? (Did I get your question right?)

I think a key to being able to give and receive forgiveness is the virtue of humility---a very unpopular virtue these days. With growth in humility comes an increasing ability to see our self and our guilt in an objective way. Of course, we never reach complete objectivity but humility lets us approach it. A lot of ordinary "every-day" forgiveness is superficial and even self serving, in short false forgiveness. To the extent that secular psychology can accept and develop humility in its psychotherapy it could move toward a more objective knowledge of guilt than is possible with the present models of therapy and thus move toward a more genuine forgiveness. However, a Christian based therapy by acknowledging prayer, our guilt and God's significance for our life, along with the natural understanding of forgiveness can help the person to a genuine complete forgiveness and to the great peace and joy that it brings.

You are right that we can't know our objective guilt or the objective guilt of others--- and therefore giving or receiving complete forgiveness, which is the kind our hearts desire, is not possible in human (secular) terms. Without God complete forgiveness isn't possible. Only God can fully understand and thus completely

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forgive us. And our forgiveness of the other always to some extent suffers from our subjectivity. And as I argued in my article this problem of subjectivity is an especially big problem when we come to "self-forgiveness" where our "good" self forgives the "other "self.

Your second question is more difficult for me to understand but I believe it boils down to the question: Can "self-forgiveness", even if mistaken, have some positive benefits. My answer is "yes"--- but the positive effects, I believe, tend to be short-lived and the underlying issues remain and will return. Some, perhaps all, of the positive effects of "self-forgiveness" come from the person coming to a limited kind of self-acceptance. This is how I interpret those studies which show positive effects of self-forgiveness. In this connection you ask: Could "self-forgiveness" in some situations serve as a bridge to a more genuine forgiveness? Yes, this may be possible but I would need to know more about how it worked.

Here are two articles, published after my 2011 article, that also identify problems with self-forgiveness.

Wohl, M.J.A. & Andrea, T. (2011). A dark side to self-forgiveness: Forgiving the self and its association with chronic unhealthy behavior. British Journal of Social Psychology, 50 (2), 354-364.
Squires, E. C., Sztainert, T., Gillen, N. R., Caoutte, J. & Wohl, M. J. A. (2012). The problem with self-forgiveness: Forgiving the self deters readiness to change among gamblers. Journal of Gambling Studies, 28 (3), 337-350.

Paul C. Vitz (USA)

Hatred and Christian Identity

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In general, hatred has been ignored by psychologists both as an important characteristic of personality and as a contributor to personal identity.[1] Some psychoanalysts (Klein, 1957; Kernberg, 1990, 1991; Akhtar, Kramer & Parens, 1995) and a few other theorists (Gilligan, 1996) are exceptions, but in general I believe it is correct to say that hatred and its associated states such as rage and resentment have been neglected.

This paper is a modest attempt to remedy this neglect. First, we will need some definitions and then we will look at psychological theories about hatred's origin. Next we will turn to why hatred is so popular especially in relatively normal people (like you and me) and in particular how it contributes to personal identity. We will then take up the Christian understanding of hatred and of identity. Finally some possible, and I believe optimistic future social consequences of the rejection of hatred as a basis for identity will be addressed. So although the topic is something of a "downer" it is important to stay to the final interpretation.

The understanding of hatred developed here raises the basic theological issue of sin and its origin. (This is not to imply that psychological theorists think in terms of concepts like sin.) However, the familiar ease with which human beings develop and then hold on to hatred in response to pain and trauma and even to insult and criticism is an obvious sign of a natural human condition central to much aggression and harmful conflict, in short our fallen nature.

Anger and Hatred: The Difference between them

Anger is a natural reaction to almost any actual or perceived attack hurt or threat. Anger is both the immediate emotional and behavioral response to such attacks and it is familiar to all. This kind of anger is so immediate that it is presumably part of how we are made and part of a natural requirement for survival. Therefore, anger is often normal and appropriate, not psychologically harmful. Such quite normal anger, created by actually threatening stimuli, can be called reflexive anger.

Hatred, by contrast, is not an immediate reaction, but commonly, perhaps always, depends upon the cultivation of anger. This cultivation creates supporting cognitive structures, which produce new anger and negative affect long after the original reflexive anger. For example, I might collect all the negatives I could find about a person and weave them into a summary of my enemy's character. Then various scenarios where I triumph over this "bad" guy or get even might be built up and enjoyed. There are many such possibilities. Such chronic anger or resentment is really a response to our personally constructed cognitive structures and can be called cultivated anger or hatred. For present purposes this kind of hatred will be restricted to hatred of another person not hatred of injustice or harmful social structures or of evil. These latter hatreds are, of course, often valid. Instead the focus here is on situations where hatred of the person has eclipsed the actual bad behavior. Thus, as a psychologist I am addressing only interpersonal cultivated anger or hatred. The scriptural injunction "Be angry but sin not. Do not let the sun go down on your anger" (Ep 4:26) is presumably aimed at preventing the development of such cultivated anger and the resulting personal hatred with the serious problems which go with it.

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1 An important cultural, literary and anthropological treatment of hatred and violence directed at the scapegoat from a Christian perspective has been developed by Rene Girard. (1977, 1986, 2001) This rich and profound work has yet to be unpacked, especially with respect to its psychological significance although some has been done by Bailie,1995.

Hatred and Psychoanalytic (Object Relations) Theory

I start with psychoanalytic concepts of how the child's mental and indeed moral life begins, shortly after its birth. (See e. g. Mahler, Pine and Bergman, 1974, Greenberg and Mitchell, 1983, Grotstein & Rinsley, 1994, Summers, 1994) Specifically, the infant's first two experiences that can be termed psychological are also moral. These first experiences posited by object relations theorists are known as the experience of the "good mother" and the "bad mother". The good mother is set up by the child's experience of being well mothered, beginning with nursing at the breast but also including, from the start, the experience of the mother's face and body. This experience of being nursed, spoken to soothingly, stroked and comforted, looked at lovingly and so forth is what is meant by the term "good mother." The term refers not to the mother herself but to the child's internal psychological representation of her. The good mother is an internalized mental phenomenon. The bad mother is the infant's experience of the mother as delaying or even denying gratification, or of other negative experiences such as communicated anxiety, impatience, rejection or coldness. Again, the bad mother is the internalized representation of these negative experiences.

The presence of the internalized bad mother is shown by the infant's overt anger and hostility when some need is not being met. In addition, psychoanalysts postulate that the infant's internal experience of the bad mother results in angry fantasies directed against her. In contrast, the experience of the good mother makes the child feel contented and good. Normally, the experiences of the good mother for most children far outnumber the opposite, those of the bad mother.

Some theorists, such as Melanie Klein, have argued that the infant is born with an innate prototype of the bad mother and already existing rage, hate and envy. This position implies that we are innately substantially bad. What goodness we ever develop comes from the love we receive from our mother and others. Such an extreme position can be interpreted as a kind of psychoanalytic vote for the doctrine of total depravity. However, this theoretical understanding is no longer accepted by most psychologists, but the opposite extreme – the idea of our natural, complete, innate goodness - is also rejected. Psychologists observe far too much evidence of our strong tendency to hatred, envy, anger and extreme narcissism to believe in the complete goodness of human nature. Infants may be born without any freely willed sin, but the underlying negative potential is present and makes the idea that infants are only sweet, pure darlings a sentimental "Hallmark card" type of view. And since this potential for bad is observable in infancy, there is little reason to believe it requires an especially dysfunctional family or culture for at least modest amount of "badness" to manifest itself later.

The separation of the good and bad representations of the mother in the very young infant is called splitting since the mother is represented as split into two opposites. This split is presumed to occur because of the very primitive cognitive capacities of the infant. Along with this split of the mother comes a split of the self, the "good me" and the "bad me". My experience of myself as good comes from the positive response of the good mother and likewise the bad me comes from her negative response to me.

The major costs of this initial splitting of the mother are first, that the accurate perception of reality is compromised; unless the infant progresses beyond splitting, there will be long-term serious difficulties in reality-testing since people, including the mother, are mixtures of both good and bad. Second, the infant has created an internalized world with a bad mother and probably of other people as well from whom he or she fears attack and retaliation which creates a kind of immature paranoia in the infant.

Under normal developmental conditions with a reasonably good mother the infant's cognitive capacities mature resulting in an integrated and realistic perception of the mother and others. That is, as the infant grows and develops mentally, he or she comes to understand that the good mother and the bad mother are the same person. There is debate as to when this integration occurs. Some claim it may occur as early as nine months of age, while others propose that the process is not completed until around 2 years of age.

Rick Beerhorst
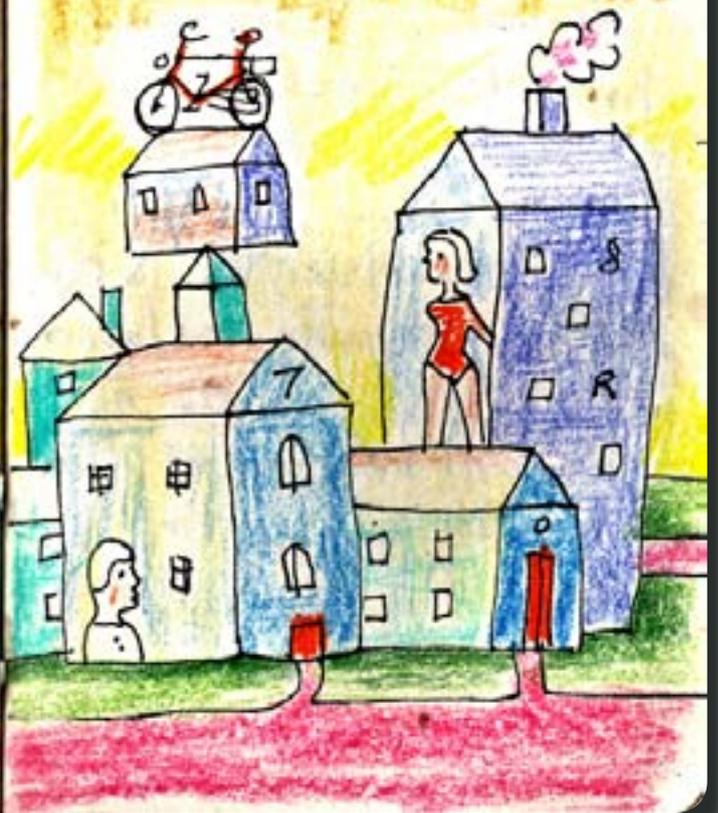
For our purposes, exactly when it occurs and whether it happens suddenly or slowly does not especially matter. We need only keep in mind that understanding a given person as a mixture or integration of both good and bad properties is a developmental accomplishment.

The psychological cost or consequence of the integration comes from putting together the two conflicting representations of the mother which causes a depressive or remorseful response. The infant now recognizes that the mother that it was angry at and presumably hated was the same as the wonderful good mother. This causes sadness or remorse or a kind pf primitive or proto-guilt. This negative feeling motivates a desire for reparation in order to repair the relationship with the mother. This reparation is presumed to take place in unconscious fantasy but might show in the child's patting the mother and seeking her out.

However, if the early experiences of aggression and deprivation are too intense, the child may never bring good and bad experiences of the mother (or the child's self) together in an integrated whole, and the result will be psychopathology and a continued reliance on splitting. As a more or less permanent aspect of personality this splitting response is found in seriously disturbed individuals and is fortunately uncommon.

Now how do these psychologists know about this splitting business in the minds of 1 to 2 year old children? Young children don't talk this way. Where's the reasonable evidence for this theory? These are good questions. Some of the evidence comes from observing children, especially listening to older children who can report or show through play activity the content of their dreams and fantasies. But most of the evidence comes from interaction with adults, in particular seriously disturbed patients such as those with borderline personality disorder who commonly split their representations of self and the other. Hence, the theory of splitting is in many respects a theory of its origin in children in order to account for its presence in adults.

For present purposes it is important to keep in mind that the tendency to split the internal representation of someone can be found in almost all adults especially when very painful experiences caused by others occur. Many of us "normal" adults tend to see our enemies as all bad and friends as all good. This kind of splitting is especially common in war, or in cases of intense political conflict or when one has been deeply hurt by some individual. These painful situations create intense anger which is often cultivated to where the enemy or offending individual is seen as all bad and one's self and friends as all good. All of this is to justify our constructed anger, etc. In short, splitting has returned. A major sign of this splitting is the presence of internal scenarios of revenge; more on this later.

Hatred as Choice

Hatred in childhood can exist primarily as an affect with associated thoughts and not as a willed decision, for example, as a response to severe abuse. Presumably very little true volition is involved in the experiences that set up developmental arrest and pathological conditions in children. An essential point however is that hatred in most adults at its core is not just affect and thoughts but intrinsically involves volition. Of course, the emotional or affective component of hatred plus the associated cognitions remain a major part of adult hatreds but with maturity the will now becomes a crucial and little acknowledged part of hatred. (Vitz and Mango, 1997a, b)

The point is that adults either freely decide to accept their previously built up hatred and to continue maintaining it or to work at rejecting it. In psychotherapy itself, the patient is often explicitly confronted with this kind of choice. He or she must decide to start, or not to start, the process of letting go of hatred. Also, as previously noted, for the adult, the affect is connected with previously built cognitive structures, at least some of which involved acts of the person's willing acceptance of the constructed scenarios of revenge and resentment. Continued adult hatred, therefore, involves a decision, a refusal to love; and often a refusal to request, accept, or give forgiveness. In the sense that it is willed, hatred for others (and also hatred of self) is never healthy. It is natural in the sense of being common but it never produces psychological health.

Obviously, the patient does not have the freedom to stop hating in the sense of easily abandoning hate filled structures built up over many years. But, as stated, patients do have the freedom to begin to stop hating, although the process is hard and requires sustained effort. One of the major helps provided by a psychotherapist and also by a spiritual advisor is to focus people on their need to let go of hatreds and to maintain that focus over time, since it is common that the choice to let go of hatred and often to forgive has to be made many times and with respect to different memories and interpretations of the "enemy". (This emphasis on the patient's will can be interpreted as an example of Meissner's (1993) "self as agent." Meissner, a well known psychoanalyst interprets the self as a super-ordinate structural construct representing the whole person and containing the willing or responsible self as agent, as actor.)

As noted, it is an assumption here that hatred of a person, not of a behavior or injustice, is at bottom harmful to mental well being. From a psychological perspective hatred can viewed as a type of defense mechanism—which is not to imply that all defense mechanisms are inherently pathological. Some (e.g., sublimation) are healthy when employed properly. The development of a person's basic ego strength and an adequate measure of self worth often require defensive or protective psychological responses—rather as the body wards off threats to its integrity. This is especially true in childhood when many defenses are set up because few other options are available or known to the child. However, our focus will be on the reasons why adults seem to like hating other people.

The Joy of Hatred

Yes, adults, many times truly like to hate their enemies. We enjoy creating fantasy scenarios and sometimes even real scenes where we get back at those who have hurt us. Indeed, revenge is so popular that it is one of the major themes in great literature from the Iliad to Star Wars. Why is hatred so much fun? How do I hate you? Let me count the ways! Or at least begin to identify some of the more important ways. (Kernberg, 1990)

1. People filled with hatred for some one who hurt them commonly benefit from self pity or the "sick role" that the hatred maintains (Fitzgibbons, 1986). The self-pity and victim status which are so popular today often express this benefit of hatred. That is, a person's victim status allows one to rationalize inadequacy and failures (see Sykes, 1992)." I am an adult child of an abusing alcoholic whom I hate for ruining my life. How can you expect me to be a normal functioning adult?"

2. Hatred of others can provide lots of social support and with it friendships. Many of us enjoy the special feelings of support that come from being in groups that have our enemies. "We all hate the boss" or "We get along fine. We all hate Pres. Bush"; or "we all hate Pres. Obama."

3. And there are the wonderful direct positive rewards from hatred. For example, hatred gives us both energetic purpose and the basic pleasure of expressing anger. After all, hatred is fueled by the primary drive aggression and its expression is often intrinsically "fun" in its own right. This joy of the direct expression of violence, anger, etc. has long been known. Very simply hatred and revenge provide purpose to life and make people feel alive and powerful. For those who have seen the movie "Princess Bride" you may recall the oft repeated: "My name is Inigo Montoya. You killed my father. Prepare to die." Or more generically "Take that you rat and that and that!"

4. Finally and probably the most common reason for the joy of hating is the feeling of moral pride in one's self. After all, you are morally superior to the "immoral" or "truly horrible" person who hurt you. Such gratifying feelings of moral superiority are probably the most frequently observed rewards of hatred. This moral superiority builds our self-esteem. "Liberals are hopelessly immoral, look at their stand on abortion. I am so glad I'm not like them" or "Conservatives are really immoral look at their position on the Iraq war. I'm so glad I'm not like them." More personally we have the familiar "Of course I forgive you dear. That's part of my job. I am the morally good person in this marriage."

In short, hate gives us the benefits of self-pity, maintains social support from friends with the same hatreds, and it provides both energetic purpose and the sheer pleasure of morally ac-

ceptable aggression. Best of all it fuels our self-esteem with wonderful feelings of moral superiority. No wonder we love to hate

Hatred and Identity

And, now let's address how these pleasures of hating also help to give us an identity. By identity is meant our social identity, our conscious understanding of what kind of person we are and especially how our identity relates to the people and social world around us.

The social rewards of hatred have already been noted to some degree. Political affiliations often involve deep animosities which provide group identity, feelings of moral superiority and outlets for acceptable aggression and even the joys of victim status when your party or political position is out of power. Thus, in all of these respects our cultivated angers provide a good basis for a social identity. Of course, to these we must add all the particular people we hate or strongly resent. Former spouses, a parent, ex-boyfriends, the drivers who cut you off and then give you an unpleasant gesture, people who snubbed you socially, sometimes a brother or sister, a minister or priest who failed you, criticized you or abused you, the list is endless. For example, a priest told me about a visit to a retirement home where he talked with a woman in her seventies who was still bitter and preoccupied with a cutting remark made by her sister to her at her 16th birthday party which took place over 50 years earlier.

Again, these hated people give us a sense of who we are. Our enemies become an important part of our identity and our friends know this often even better that we do since they must learn about our hatreds as well as our loves if they are to continue being our friends. For many people they wouldn't know who they were if the people they hated were removed from their life.

The Problem of a Christian's Identity

However, Jesus has modeled the rejection of our natural tendency to hate others. Quite specifically Jesus tells us: "You have heard it said 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies and pray for those who persecute (hate) you". (Mt. 5:43-44). Other New Testament verses are equally clear: "Anyone who hates his brother is a murderer"

(1 Jn 3:15); "If anyone says 'I love God,' yet hates his brother, he is a liar" (1 Jn 4:20). Or as St. Paul writes about the pre-Christian life "For we ourselves were once foolish, disobedient …. passing our days in malice and envy, hated by men, and hating one another…" (Ti 3:3-4.)

Of course this rejection of interpersonal hating follows from the two great commandments "You shall love God and your neighbor as yourself". However, the dramatic explicit rejection of hatred in the above words of Jesus is clear and this obviously undermines morally justified hatred at the personal psychological level. In particular, the command to pray for your enemies shows a profound understanding of how to overcome splitting. To love your enemies, even to attempt to do it, and to pray for them starts the process of making them human and not demons. These responses start turning your enemy into both good and bad and not just bad. They start us to overcome splitting. Furthermore, the recognition that we have hated someone who we now see has some good characteristics (since have we started praying for them) sets up that primitive remorse first found in the young infant but now in an adult who is capable of recognizing guilt however small. You have hated someone who had some good qualities, just like your original 'good mother'. This guilt or remorse also signals that your own self is not all good. This begins overcoming the splitting of yourself into all good and enabling you to see yourself as both good and bad hence morally more like your enemy. There is also now even a possibility of some desire for reparation on your part. In short, we can now understand that there are good psychological as well as good theological reasons for us to pray for our enemies.

Jesus also says "Love your enemies and do good to those who persecute you". (Mt 5:44) A recent non-psychoanalytic theory of hatred by Gilligan (1996) provides strong evidence that much hatred especially that found among imprisoned criminals is a response to people who were seen as dis-respecting them. To love and to do good to such people is thus the very best kind of response since love and doing good are seen as seriously respectful of the other.

Yes, but, what are we Christians to do with our identities and self-esteem weakened by

the command to reject hating our enemies? It should not come as a surprise that Jesus forbade such hatred, but somehow we always tend to forget and too often we go on hating anyway. However, hatred, in spite of the previously mentioned rewards provides only a temporary psychological sense of identity. The first problem is likely to be that those we hate will hate us and attack us in retaliation. This often sets up an unending cycle of revenge which gives us an identity at the cost of a calm and peaceful self. A second common problem is that hatred traps us in a mental prison in which we obsessively spend time and energy and thought fueling the hatred, all of which reduces the freedom to love others and grow in more positive ways. A third problem is that when we are filled with cultivated anger and hate we often "bubble over" and lash out at innocent bystanders creating enemies by accident. Such anger also sets up in us and others attitudes of cynicism and pessimism. There are still other problems with hate but, enough already; we all know that hatred and violence create more of both and in the process trap and stunt us.

Now, let's look at the psychological problem, namely lack of identity, raised by rejecting hatred of our enemies. Some other basis for identity is needed and the answer is no doubt obvious. Love, and by this is meant what is commonly known as self-giving love, is a positive basis for identity and one that also generates itself in interpersonal relationships as well as in social and political interactions. Looking back at our previous 4 reasons for hating it is clear that a response involving love is quite possible in each instance. In place of self-pity and the victim role there is one of compassion and helping the other. Certainly this is better and indeed more rewarding than pathetic self-pity. In place of social and group support based on mutual enemies there is social support based on a mutual positive goal. In place of the energy and purpose given by hatred there is energy and purpose based on loving purposes and self-giving. Moral superiority may build self-esteem but most people find such moralistic people condescending, arrogant and pharisaical. A humble and loving attitude in contrast is welcomed by all and brings far more happiness and peace.

Nevertheless, love for our enemies seems to be very difficult and rare. Jesus' forgiveness of his enemies as exemplified in the events of his passion constitutes a clear model of what we are called to do. Fortunately we are rarely given such extreme tests and fortunately, we are not expected to have the capacity to love our enemies on the basis of our own moral strength. Instead, we are asked to love God first, for Christians this means that the love of Jesus is the central fact enabling us to love others through his gift of grace. Our identity is formed through this love.

And, let us not give up hope that this kind of identity based on charity or self-giving love could change the world. For example, as a result of modern communication technology there is reason to think that a psychology of love might be able like yeast or salt to permeate the world. Yeast and salt both have transforming effects one on bread and the other on most food, even though each ingredient is quite small compared to the total. One reason for hope is the existing Christian emphasis on love found in modest amounts among the world's over one billion Christians, this love is also often found in the lives and attitudes a good number of secularists and non-Christians as well. Thus love already has a good start in much of the world.

There is also the obvious exhaustion of the modern agenda. Ideologies, such as Communism, Socialism, Fascism and don't forget Nationalism, all served to give so many people hate based identities filled with hostility to other groups and that generated enormous violence seem to be fading away in much of the world. Meanwhile so called postmodernism with its skeptical, nihilistic anything goes mentality and its consumerist moral relativism is beginning to look quite empty and for idealistic young people most uninspiring. The present historical and cultural period seems to be an end game for modern and late modern ideas and values. Along with many others I believe a major new era is just starting to show signs of its arrival. Let us hope that self-giving love rather than self-justifying hatred will be central to this new historical period.
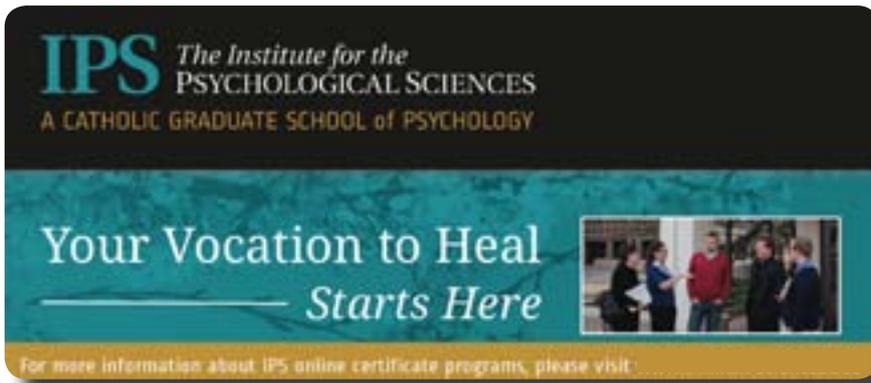
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Martijn Lindt (Netherlands)

Question to Paul Vitz "Hatred and Christian Identity"

Dear Paul,
Of course I agree completely with your offering Christian love as an alternative for hatred. '…the love of Jesus is the central fact enabling us to love another…. Our identity is formed through love.' Beautiful. You posed the psychological problem of lack of identity, raised by rejecting hatred of our enemies. 'Compassion and helping others…more rewarding than pathetic self-pity.' Yes.

Martijn Lindt (Netherlands), em. associate professor at University of Amsterdam, lecturer at Bonifatius Theological Institute

What about the possibility of redirecting the anger and the hatred? Redirecting it back to its proper object, back to the adequate functioning of these passions, away from the person and toward the evil deed, the evil motive, the evil way? Might this not be a good addition? Should we not look to Jesus also as a model of anger and hatred, notwithstanding the difference between Him and us? Take for example Jesus' anger in Mk 3:35. In the Eastern Orthodox tradition of the Philokalia there is a beautiful adage for dealing with anger: Drawing two swords: that of love for the other person and that of hatred for evil. Two swords, which means redirecting anger and also tempering it.

But that necessitates reincorporating anger and hatred of evil into your argument, which you removed at the beginning of your article. Why the removal? 'For the present purpose,' you say, you restricted hatred to the hatred of the other person. Isn't the present purpose served by this addition of redirected anger? 'As a psychologist.' Are not anger and hatred psychological data, whatever their object, not just the interpersonal?

Answer by Paul Vitz

The question posed by Martijn Lindt is a good and very interesting one. He asks what is to be done with a person's anger and hatred and suggests that it be redirected toward evil, possibly even the evil that the hurtful person has caused. After all, anger and hatred are psychological realities and presumably something must be done with them. In addition, Jesus experienced anger and hatred of evil. In the spiritual realm of good and evil it is acceptable to maintain what many psychologists call "splitting". Evil is all bad and we don't pray for demons or the "evil one."

Thus, in simple form my answer is "yes", Lindt is correct.

But, I do have some qualifications.

1. Hatred of genuine evil is perfectly proper. Injustice must be opposed. Harmful behavior must be strongly rejected. But, hatred of evil must be kept from leaking back toward our "enemy", toward a person. However familiar and difficult, we are to hate the sin but not the sinner.

2. One important point about loving our enemies and praying for them is that the actual intensity of our anger and hatred is commonly reduced though such love and prayers. This means that we can manage our hatred better and avoid having it come back in a way, often indirect or unconscious, that is again placed on the person whose behavior initiated our hatred.

In my article, I ignored hatred of evil for "present purposes" because I wanted to focus on the major issue of interpersonal hatred. Lindt, however, makes it clear that I probably should have included his concern about hating evil. If I have an opportunity to do so in the future, I will include his valuable point.

Paul Vitz, Ph.D. Professor and Senior Scholar, Institute for the Psychological Sciences, Arlington, Virginia; Professor Emeritus, New York University.

Paul C. Vitz (USA)

The Fatherhood of God:
Surprising Support from Psychology

It is widely recognized that the Christian concept of God as Father has been under attack. Specifically, various religious writers, primarily feminists, have proposed that God should be called "Mother," or possibly the androgynous "Father/Mother" or "Mother/Father." In some instances the term "God as Parent" has been proposed.[1] In contrast, this paper will explore the psychological case for the orthodox understanding of God as Father.

Before getting to our primary subject, however, it is well worth summarizing some a priori reasons for not accepting the androgynous or feminized notion of God. To begin with, it should be clear that when people change the name for God, they have changed their religion. If a small group began to refer to God as "Zeus," we would know that something non Christian was going on. Likewise, when neo pagans begin speaking of the "Horned God," this modification is not without significant theological impact. Changes in the name of God, therefore, are truly great changes because they mean that one is changing religions. For example, to reject God the Father as a name is to deny the basic Christian creeds. It is to deny the language of baptism, and of course to deny the entire theology of the Trinity upon which Christianity and its theology have been constructed.

We can get even more specific. Jesus himself gave us the terminology for referring to God as Father.

He expressed himself in this language often, with emphasis in the Gospels, and it is clear that the notion of God as Father is a major new theological contribution of Jesus himself. This means that to deny the language of God as Father is to repudiate Jesus and his message. Therefore, whether one admits it or not, to do this is to reject Christianity.

Aside from such theological considerations, there are also historical a priori reasons for not changing the name of God. Looking back, we see that the history of Christian heresies has been the history of succumbing to the spirit of different ages. Ours is the age of modernism, which includes a great emphasis on egalitarianism and on sexuality. These two elements have combined to create the modern emphasis on androgyny. "Androgyny" or "unisex" is the notion that sexuality, male and female, is not fundamental to our nature but that all forms of sexuality are equivalent and basically arbitrary. From an androgynous perspective, male and female are not part of the nature of reality- much less of the nature of who each person is.

Since modernism was founded to a large extent on hostility to Christianity, it should not be surprising that ideas coming out of it - particularly in extreme forms are also hostile to the faith. Rationalism, materialism, individualism, nationalism, communism, evolutionism, fascism, and positivism are all examples of modernist movements that have created Christian heresies or involved explicit rejection of important Christian beliefs. (Nationalistic churches compromising the faith in the interests of the state have been common in the last few centuries; pro-fascist Christian theology was found in Nazi Germany; and there were many serious attempts to fuse Christianity and Marxism. Of course, rationalism, materialism, and positivism all explicitly rejected God, and hence revelation and spiritual reality.)

Although the history of heresy has been the history of giving in to the spirit of the age, nevertheless heresies have been useful because they often attack an important but previously undeveloped aspect of our theology. As a consequence, Christian theology has often developed

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1 See, for example, M. Daly, Beyond God the Father (Boston: Beacon Press, 1973); H. M. Luke, Women Earth and Spirit (New York: Crossroad, 1981); J. C. Lyles, "The God-Language Bind," The Christian Century 97, no. 14 (April 16, 1980): 430-431; A. Plogsterth, "Toward a Genderless God," National Catholic Reporter 16, no. 15 (February 8, 1980): 14; R. Ruether, Women-Church: Theology and Practice of Feminist Liturgical Communities (San Francisco: Harper & Row, 1985). For a good discussion and critique of this feminist issue from a Catholic perspective, see D. Steichen, Ungodly Rage: The Hidden Face of Catholic Feminism (San Francisco: Ignatius Press, 1991).

in response to heresies. In any case, when the spirit of the age, in some extreme form, presses for changes in theology, this is an a priori reason to reject such movements.

Another reason for not giving in to the spirit of our time is that modernism itself is dying. The list of ideologies given above is also a list of exhausted world views. These are now has been ideas that have lost their cultural energy, that have been thoroughly critiqued, and that exist primarily in college courses on "The History of Ideas: From the Eighteenth through the Early Twentieth Century."

In the context of the death of modernism, let us look at feminism, which arose in the mid nineteenth century and is clearly modern in origin and character. The major ideas that had to develop first, before feminism, were individualism, egalitarianism, and socialism/communism. This is not the place to describe how these ideas lay the groundwork for feminism, but perhaps on some reflection it is obvious. In any case, many of the important feminists were Marxists or socialists (for example, Simone de Beauvoir, Rosa Luxemburg, Bella Abzug, and many others). Feminism took the basic idea of class warfare and used a similar rationale to interpret the conflicts between men and women. Marxism is known to be dead, or at least mortally wounded. Socialism and the welfare state are well past their peak and literally facing bankruptcy. Individualism has been criticized for some thirty years, from both the left and the right - the left longs for community while the right (and sometimes the left) is now advocating ethnic purity (as in former Yugoslavia and in some Black move¬ments), tribalism, or some other localism.

As for egalitarianism, it too is being rejected, even by many feminists. Modern feminism was very much about equality between men and women and was opposed to any emphasis on differences between the sexes, but in the last fifteen years or so a new kind of feminism has arisen that might be called "post modern" feminism. These feminists very much emphasize sexual difference - indeed some of these radical feminists argue not only that women are different from men but are psychologically and morally

superior to them.[2]

This kind of emphasis on difference rather quikkly led, in theology, to goddess worship and to explicit rejection of Christianity.

Much less extreme examples of this post modern feminism would include Carol Gil¬ligan's In a Different Voice, on how men and women demonstrate different approaches to the moral life, and even such popular works as Deborah Tannen's You Just Don't Understand: Women and Men in Conversation and John Gray's Men Are from Mars, Women Are from Venus. Other recent major neuroscience based support for major sex differences include Simon Baron-Cohen's The essential difference (2003), Steven Rhoads' Taking sex differences seriously (2004), Louann Brizendine's The female brain (2006) and The male brain (2010).[3] In short, egalitarianism in its extreme forms is decidedly on the way out. For Christians to buy into this kind of individualist egalitarian logic at such a late date is just another example of Christian intellectuals trying to catch up with a dominant secular trend—with timing that is absolutely abysmal.

Three Models of Sexuality

Let us set aside these theological and historical considerations, however important they are. Our primary concern here is with the psycho-

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2 For feminist claims to superiority, see M. Daly, Gyn-Ecology: The Metaethics of Radical Feminism (Boston: Beacon Press, 1990), especially 313-424; M. Daly, Pure Lust: Elemental Feminist Philosophy (San Francisco: Harper Collins, 1984). The general idea is that men are aggressive, warlike, and objectifiers of reality and of others, while women are peaceful, loving, and merged with or connected to others, and therefore morally superior. For a general historical summary of arguments for feminist societies and matriarchy in the West, see P. G. Davis, Goddess Unmasked: The Rise of Neo-Pagan Feminist Spirituality (Dallas: Spence, 1998).

3 C. Gilligan, In a Different Voice: Psychological Theory and Women's Development (Cambridge, MA: Harvard University Press, 1982). J. Gray, Men Are from Mars, Women Are from Venus (New York, NY: Harper Collins, 1992). D. Tannen, You Just Don't Understand: Women and Men in Conversation (New York, NY: William Morrow, 1990). S. Baron-Cohen, The essential difference: Male and female brains and the truth about autism. (New York, NY: Basic Books, 2003). S. E. Rhoads, Taking sex differences seriously. (San Francisco, CA: Rncounter Books, 2004). Louann Brizendine, The female brain. (New York, NY: Broadway Books, 2006); The male brain. (New York, NY: Broadway Books, 2010).

logical significance of the concept of the Fatherhood of God. To set a context for this, I will address the major interpretations or "models" of sexuality.

Probably the most familiar model of sexuality is what I will call the "Exploitation Model," in which men have traditionally dominated and taken advantage of women. This model has been rightly criticized, especially by feminists. Throughout the world, men have dominated and exploited women in all the societies of which we have any historical record. Sometimes the treatment has been relatively benevolent, but in any case the general picture is familiar to all.

The second model is what has already been termed the "Androgyny" or "Unisex Model." This is an understanding of sexuality as basically arbitrary, and that male and female are not only equivalents but more or less interchangeable, except for minor differences in external genitalia and associated sensory pleasure. It is sometimes assumed that a unisex understanding of sexuality is less exploitive of women. There is, however, no evidence for this, and instead there is good reason to believe that the androgynous understanding leads to exploitation of both men and women. After all, in the unisex model, sex is essentially each individual's personal search for sexual pleasure, however experienced. It is this model that provides today's general rationale for pornography. The androgynous understanding of sex means that any form of sexual pleasure is okay since there is no natural character to sexuality; it is an arbitrary social convention defined by each person. Once sex as recreation, rather than as procreation, is established, individual moral relativism goes with it. The result is the world of today's pornographic exploitation, in which sex with either sex is justified, as well as even especially sado masochistic sex, sex with children, and now sex with animals; if you enjoy it, it is acceptable. The logic that makes sex to relative to each individual, however, also relativises power to the individual. That is, power can now be utilized in the service of pleasure with no more restraints, either. In short, if you have the power, you can get away with sexual exploitation. A feature of the current situation with regard to sex and power

is that now exploitation is without any "principled" rationale. Men can exploit women, and occasionally women can exploit men, because those who have the power to exploit do so. In the "old days" - under the old regime - exploitation was justified by bad social philosophy; in the androgynous situation, exploitation exists in a philosophical vacuum in which "anything goes." Do we really believe that the amount of sexual exploitation in the last thirty years has been significantly less than that under the old "exploitive" macho system?

The third model, which I believe to be the traditional Christian model, will be called the "Complementary Model." Here, maleness and femaleness are seen as important and posi¬tive differences, and as fundamental to reality and to the nature of each person. God created us, male and female, and God called it good. This emphasis on the reality and importance of sexual differences contrasts with androgyny, but masculinity and femininity - maleness and femaleness - are seen as cooperating in a mutually supportive fashion. This also contrasts with the exploitive model. No doubt the complementary model is hard to maintain and to live up to, but then so is much of the rest of Christianity. We all know that the Christian faith is not about how to live the easy life. Instead, it is a faith that challenges us to rise to a higher way of being. What I will try to show now is how the psychological significance of the Fatherhood of God helps to maintain the complementary understanding of the sexes, for both men and women.

Dealing with Macho Psychology

The psychology of men, influenced by the exploitive model, can be seen as the problem of correcting what can be called "macho" psychology. It is, I believe, easier to see the importance of God the Father if we see male psychology in the absence of such a concept. As noted, historically the predominant idea of male psychology has been one of male superiority, dominance, and exploitation.[4]

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4 Male dominated and exploitive cultures have been common history, and the ideas supporting these structures are still common in many traditional cultures. Much of contemporary Islam expresses this view (e.g., the Taliban). The same ideas are found in the modern West, for example throughout the writings of Nietzsche. More

We will call this kind of male "the macho man." The answer to macho psychology provided by God the Father is shown in the life of Jesus. The style of Jesus has been well described as "servant leadership." Jesus was a tough man, living in what today we would call a rough world, filled with fishermen, farmers, and carpenters, as well as the tough competitive world of the market place, such as tax collectors and money lenders, and an even tougher world of politics dominated by unsentimental physical power. All of the authority with which he spoke and led, all of the power that he manifested in his miracles, his mental power shown in his intellectual con¬frontations with the scribes and Pharisees, was put in the service of others and of God. He did not come to do his own will. Servant leadership is the only model I know of that is strong enough to remove the sin of male exploitive psychology.

God the Father figures into this explicitly in Scripture. For example, when the disciples ask Jesus to show them the Father, Jesus is somewhat taken aback and then says, "If you have seen me, you have seen the Father" (cf. Jn 14:8-10). The concept of fatherhood as involving sacrificial leadership is further underlined by the fact that Jesus as the image of the Father had no natural children and indeed was chaste. Therefore, Jesus and God the Father model masculinity in its highest forms, independent of sexual activity or behavior. All children are God's; all children are Jesus'.

When masculine capacities are put in the service of others, neither women nor children nor community are likely to object. The basic point of the Christian model about God as Father is that it allows a boy to identify strongly and positively with masculine ways of life, but it removes the sting of selfishness - of what psychologists call "narcissism"- by placing male abilities in the service of others. The notion of God as Mother or androgynous Parent makes male identification psychologically not just difficult but essentially impossible. The girl, who is strong in her feminine identity, which is usually the case, responds positively to God as a father who pro-

vides a loving and supporting relationship. This relationship strengthens and empowers her and helps her to separate from her mother (see below).

A serious psychological problem in talking about God as father and mother is the strong implication that God is two people, just as our parents are two people. This would be setting up yet another Jupiter/Juno, Moloch/Astarte pair. It should be noted that the various goddesses who have recently been proposed by certain feminists as candidates for worship leave something to be desired.[5] In most cases (as was true of the ancient goddesses), the modern examples also contain obvious aspects of evil. This is not surprising since feminists are especially concerned with advocating - and I might add, worshiping - female power, but the last thing that we need these days is a goddess patterned along the model of an Indian Kali (famous for her destructive and devouring aspects).

How does the concept of God the Father help men who are drifting toward androgyny, the other pathological model of sexuality? Since in this unisex model men and women are seen as essentially the same, this has led to the development of a new kind of man commonly called "the wimp." In many respects the wimp is based on the attempt to reverse the traditional logic of sex roles. We have gone from the macho man to what I call the "wimpo" man. In rejecting his basic masculine nature, this type of man is left in severe conflict and confusion about how to live. The result of this uncertainty is the psychological weakness of the wimpo man.[6]

Today American men very often seem to fall into one of these two categories - or to vacillate between them. The macho man remains a man but does not care much for others; he devotes

recent writers who present similar ideas but in a much more benevolent form include D. Amneus, Back to Patriarchy (New Rochelle, NY: Arlington House, 1979); S. B. Clark, Man and Woman in Christ (Ann Arbor, MI: Servant Books, 1980).

5 For example, see the prominent Jungian, G. Paris, The Sacrament of Abortion (Dallas: Spring, 1992), who worships Artemis (also known as Diana). Paris is attracted to Artemis because she is independent, chaste, and a huntress of males. Other examples are the goddess Earth or Earth Mother, or the goddess within, as well as other feminine spirits. All this is often an integral part of Wicca. For discussions and critiques of this feminist religious position, which was very popular in the '80s and '90s, see D. Steichen and P. G. Davis above.

6 Along these lines, see D. Kiley, The Peter Pan Syndrome: Men Who Have Never Grown Up (New York: Dodd Mead, 1983).

Rick Beerhorst:

Listen to the Sea

his energy, strength, and intelligence exclusively to his own individual well being. He looks out for his career. He looks out for Number One.

The macho man treats women as sex partners; he understands marriage as something to be avoided or as a temporary arrangement to be maintained until something or someone better comes along.

Many other men, the new wimps, are nice androgynous creatures who are fun to go shopping with, but they are also indecisive, unreliable, and weak. In England I understand this type is often called the "Teddy bear man". In short, men are opting for one of two ways of being - the strong man who leads and exploits or the weak man who is ineffectual but nice. Recently, it seems as though the latter is the fastest growing category. We all know "the great American wimp." He feels uncomfortable around strongly masculine men because they sense that he is soft and weak. The wimp needs to be loved at all costs, and the typi¬cal cost of the need to be loved is the truth. Holding to the truth in the face of social pressure, in response to political correctness, often means rejection by friends or parishioners. The easy way out is to compromise truth for social acceptance. In particular, the truth of manhood embarrasses him, and therefore he acts as though it does not exist.

This new type of sensitive American, the wimp, was at first welcomed by many women, but now the complaints have come in loud and clear. [7] The wimpo, like the macho, fundamentally avoids commitment to others. He cannot be counted on; often he is still depen¬dent, too much like a child - a Peter Pan. Hence both the macho and the wimpo avoid true commitment to women, and of course women know it. The final result is that a good man bec¬omes even harder to find. All this only increases the disappointment, frustration, and anger of many women, which only leads to further criticisms of men and manhood, which further pushes men away. Talk about a vicious cycle!

Again, the answer is the strong man who serves, who sacrifices for others.

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7 See Kiley; many of the complaints, naturally enough, surfaced in the popular media.

Female Empowerment

For women, caught up in a society of exploitive men which seems to be the historical rule the psychological problem is different.

They need to receive more power, encouragement, and autonomy. How is this psychological need met by the fatherhood of God, mediated through Jesus? It is met very simply by receiving the power of God through the Holy Spirit. For example, consider the many female saints in the Catholic Church (e.g. Elizabeth of Hungary, Teresa of Avila, Joan of Arc, Catherine of Siena, up to Edith Stein and Mother Teresa of Calcutta) and the Eastern Orthodox tradition with their long list of admired Holy Women and many holy Protestant women (e.g. Corre ten Boom). Other examples include the early female martyrs, the many holy women in the New Testament. A woman who has God as her Father, Jesus as her Friend or Spouse, and the Holy Spirit as her best friend is pretty much an irresistible force. The history of the many great female saints attests both to their womanliness and to their extraordinary power. They recognized that their power had been lent to them and was not "theirs," thus they remained feminine. Indeed, there is nothing equivalent to the great tradition of female saints in the Christian traditions. In no other religious or secular tradition in the world do we find so many examples of women who were both truly holy, truly powerful, and truly women—and honored by men for being all three.

Individual Autonomy and Sexual Identity for Both Sexes: The Major Psychological Argument

In a developmental sense, each child, male or female, has two major tasks. Psychologists refer to one of these tasks as "individuation." This is the process of separating oneself from others, especially from the mother or mother figure. For a variety of reasons, male children find this task easier than female children. In part, it is because both the mother and baby boy recognize the boy as different, and therefore separation and autonomy come more easily to the boy. A contributing factor is that male children are relatively less interested in people and in relation-

ships, and more interested in objects and spatial exploration than female children.[8]

As a result, psychologists generally agree that autonomy and independence come more easily to boys than girls.

For the daughter, who is similar to the mother and closely tied to her, individuation can often be a problem.[9] One of the important natural functions of the father is to help his daughter separate from her mother, to help the daughter form her own identity, and to keep her from remaining "merged" with her mother.

The other major task for both sexes is the development of sexual or gender identity. This task is reliably understood by psychologists as more difficult for males than females. Males may separate from their mother fairly easily and recognize the mother as "not me," but that does not tell them who they are as males. They must find this male identity elsewhere, through their father or other father figures who are often unreliable or unavailable, and in any case are usually not around much in the first few years of the child's life. From the beginning, however, and apparently in all societies, little girls see in their mother the meaning of womanhood every day in very concrete ways, and they understand this as basic to their identity. They have an adult woman close by to model the meaning of femaleness for them.[10] What fathers do qua fathers is far less obvious.

God the Father, however, gives men a model with which to identify, even if their own fathers have been inadequate. Thus, the model of God the Father is a fundamental psychological support for this essential masculine need.

It seems to me bizarre to the point of pathology at this time in our culture to be trying to remove God the Father from our theology.

We are just now aware of the widespread social pathology, especially the increase in violence, resulting from fatherlessness in families (and the data are staggering![11]). What worse moment could there be to diminish fatherhood in our theology?

We have enough absent fathers without trying to send God the Father away, too! To remove God the Father is to remove a major support for positive male identity. In a church that is already far more popular with women than with men, this means the removal of one of the few remaining supports for men.

What about female psychology, in a unisex society? We have already looked at how feminine autonomy and power are enhanced through a relationship with a strong father or spiritually with God as Father. Now we turn to the problem of the psychology of female sexual identity and God the Father. In general, as already mentioned, women have an easier task in forming their sexual identity.

How does the fatherhood of God enhance feminine identity? I propose that it is analogous to the way in which, through love and support, a good father enhances the sexual identity of his own daughters. A good deal of research has shown that girls without fathers are more vulnerable to pathologies ranging from depression to promiscuity.[12] These findings are interpreted as showing that fatherless girls tend to be less sure of their lovability.

Let me expand somewhat on what I see as a special feminine capacity for the spiritual life. From

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8 For example, see A. Moir and D. Jessel, Brain Sex: The Real Difference Between Men and Women (New York: Laurel/Dell, 1991). And the references in footnote 4.

9 See, for example, N. J. Chodorow, "Gender, Relation and Difference in Psychoanalytic Perspective," in Essential Papers on the Psychology of Women, ed. C. Zenardi (New York: New York Univ. Press, 1990), 420 436.

10 Even today with many working mothers, the child is most commonly left with a substitute mother such as a nanny or female daycare worker, and even working mothers work hard to be close to their young children. In addition, the very meaning of having babies is a very concrete form of knowledge that girls easily understand, as compared to many male activities.

11 See D. Blankenhorn, Fatherless America: Confronting Our Most Urgent Social Problem (New York: Basic Books, 1995).

12 See, for example, L. W. Warren and C. Tomlinson Keasey, "The Context of Suicide," American Journal of Orthopsychiatry 57 (1987): 41 48; C. W. Metzler et al., "The Social Context for Risky Sexual Behavior Among Adolescents," Journal of Behavioral Medicine 17 (1994): 419 437; B. Rogers, "Pathways Between Parental Divorce and Adult Depression," Journal of Child Psychology and Psychiatry 35 (1994): 1289 1308; J. J. Evans and B. L. Bloom (1997), "Effects of Parental Divorce Among College Undergraduates," Journal of Divorce and Remarriage 26 (1997): 69 88; K. M. McCabe, "Sex Differences in the Long Term Effects of Divorce on Children: Depression and Heterosexual Relationship Difficulties in the Young Adult Years," Journal of Divorce and Remarriage 27 (1997): 123 134.

the time they are born, little girls are much more responsive to people than little boys. Girls respond earlier and more strongly to the human face and the human voice. They smile sooner. As noted, boys are much more responsive to objects—apparently primarily to objects that move or make noise.

We have all noticed that the great majority of girls are more likely to play interpersonal games, often of a cooperative nature, and girls playing with dolls exist in every culture. Boys are much more drawn to competitive games where there are win¬ners and losers, rules to argue about, and to playing with things like balls, sticks, and trucks. Women are not only more sensitive emotionally - which means to interpersonal messages - but also they are more sensitive to different degrees of temperature, to different kinds of touch, to different tones of voice, different odors, and the like.[13] Not only interpersonal relations but also that kind of relationship described as "intimate" is something on which many women place great value. In short, it is in concrete interpersonal relationships and intimacy that the majority of women seem to find their greatest rewards.

Since God made women that way, since He finds it "good," there is every reason to believe that He would honor this need, that is, that God would honor women's special needs and abilities to have deep and intimate interpersonal relationships. Perhaps this is what is meant when Jesus told Martha that Mary had the better part; perhaps this is much of what is meant by the "contemplative life." In any case, the lives of the female saints have been filled with language describing the intensity of the personal relationship with Jesus and with God. It is as though the capacity of women for spiritually intense relationships is rooted in their capacity for many intense relationships in the natural world. I do not wish to imply that the relationship of Christian men to God the Father is less rich, but themes of union, themes of love and intimacy, seem to me to be much more typical of the female saints.

Furthermore, it seems to me that this is a good way to explain the great number of impressive Christian women throughout history.

13 For a good summary of the many differences between men and woman now known to be rooted in biology and brain differences, see Moir and Jessel and footnote 4.

That is, women find something extraordinarily satisfying about their relationship with God, as Father, or as Son, or as Holy Spirit.

As far as a woman's identity goes, how can she doubt her femininity, her womanhood, if it is acknowledged and honored directly through the love of God, her Father?

God the Father and Christian Women

That orthodox Christian theology is thought to be somehow hostile to women or inadequate for their psychology remains a great mystery to me. It is not just that Christianity, compared to the other great religions, accords a remarkable place to women - after all, the Mother of Jesus is the highest form of human saintliness. Women were fundamental to the Gospel story; they were among those who ministered to and helped Jesus. He treated them with unusual love and respect. It was women - far more than the apostles - who showed loyalty and support at the time of his crucifixion, and it was women who first were told of the resurrection. All of this occurred in a Jewish society that gave less importance to women's testimony even in court. Women were major contributors to the apostolate of Saint Paul. Holy women surrounded many of the great early saints, such as Saint Jerome. Thousands of the early martyrs were women. Large numbers of the greatest and most widely acknowledged saints were women. As mentioned earlier, there is simply nothing like this great tradition of female accomplishment and of honor paid to women in any other domain of human endeavor.

Thus, the notion that the idea of God the Father has been an impediment to female religious life seems to me most unlikely in light of the historical evidence to the contrary. Somehow for hundreds of years millions of Christian women did not notice that it was a problem! Indeed, this historical evidence speaks very much to the interpretation that the Fatherhood of God has been a strong, positive component of Christianity for women (in part, for the psychological reasons given above).

To conclude, let me emphasize again the Christian model of manhood and womanhood as complementary. After decades of tension and conflict over the roles of men and women in the Church, is it not time to turn to a positive mo-

del that honors the sexes as different but as co-operative? Is it not time for both sexes to honor the special gifts of the other? Is it not time for the Church - of all places - to be open to such a recognition, the kind of recognition that makes a wedding feast such a glorious symbol of men and women having a wonderful time in a mutually complementary celebration?

Nicolene Joubert (South Africa)

Question to Paul Vitz "The Fatherhood of God: Surprising Support from Psychology"

Nicolene Joubert (South Africa) psychologist, Founder and head of the Institute of Christian Psychology (ICP) near by Johannesburg, Counselling Psychologist in private practice, Ph.D. in Psychology from Northwest University ZA. Specialized in trauma therapy and the development of dissociative identity disorder. Prof Joubert is the founder and chairperson of the South African Society for the Study of Trauma and Dissociation.

Dear Paul,
You argued that the concept God as Father as depicted by orthodox Christian theology should be maintained for theological as well as psychological reasons. Psychologically many people (not only women) struggle with the concept as their perception of a father is tainted by their experience with their earthly fathers. Research indicated that absent or abusive fathers shape early development and children learn to distrust or fear a father figure. Distrust and fear are barriers to forming a secure attachment and developing an intimate relationship with someone. When distrust or fear is transferred to God it causes a spiritual barrier and prevents an intimate relationship with God. Mothers on the other hand symbolize care and nurturance. One way of dealing with the distrust and fear is to refer to God as feminine or as a Being with feminine traits. This may serve as a key to unlock a personal relationship with God.

The term Spirit of God instead of Father God doesn't trigger the pain associated with a father figure and thus enables a psychological dynamic that enhances the belief that God is accessible and caring (instead of absent and/or abusive). How do you propose the God attachment issue and distrust in God as a Father is addressed when orthodox Christian theological terms are strictly adhered to?

Answer by Paul Vitz

I thank Nicolene Joubert for raising a number of really important, challenging and complex issues. Some of these are theological and others primarily psychological. I will begin with a few theological responses.
First, over and over in the Scriptures Jesus tells us that God is our Father, in particular, when he teaches us how to pray. This is one of his major theological revelations, and it is therefore one that should be honored by practicing Christian psychologists. A theological problem with the idea of God as "mother" is that it represents a view that is not part of the Christian tradition (though of course, and as Joubert, rightly notes female/maternal metaphors are sometimes used with respect to God in the Scriptures).
One might add that since many patients have serious abuse problems with both parents,

should we then decide to make God impersonal, since in these cases both father and mother are psychologically threatening?

However, for those to whom the idea of Gad as "Father"/"Abba" is hard to accept, we Christians have Jesus as the living model of God and one more easily approached. Jesus is, in a theological and psychological sense, a friend figure - a friend for both men and women. "I call you friends" and "What a friend we have in Jesus". Thus, the friendship of Christ is a theologically sound way of approaching the reality of God.

Let us turn now to psychotherapy and to the problems raised by Joubert in addressing the genuine suffering in a patient who had a father who abused or abandoned him or her. This is of course a serious issue. How can one psychologically address this within an orthodox Christian framework? I will mention a number of different approaches that might be helpful. They are not listed in any special order and, of course, some may not be appropriate for a given patient.

1. As implied above, Jesus can be introduced as the image of God. His non-condemning and loving relationships with others, especially women, can begin to heal a negative father image.

2. When one discusses a "bad" or dysfunctional father, an important question is: Could the patient forgive his or her father? Such forgiveness will not be easy and should not be pushed or coerced, but forgiveness can lead to great internal peace and even to remembering some good times with the father, since forgiveness overcomes "splitting"; the father can be seen as not all bad. I could give a few case histories where this has happened.

3. For some patients it is helpful to let them know that God is the father they always wanted but never had.

4. For Catholic and Eastern Orthodox patients, the Virgin Mary often serves as a mother figure. She models many motherly virtues - and with her we avoid the God-the mother-theology. Mary traditionally leads many to Jesus - which then allows Jesus to introduce God the Father: "If you have seen me you have seen the Father."

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5. For many Christians the Church is understood as a mother and for some patients the comfort and love of the Church and its community can give genuine support of a maternal kind.

6. Some patients afraid of and not trusting God as Father are especially anxious and fearful in general. That is, their general anxiety level needs to be reduced first. Once it is addressed, then the anxiety/fear about God is often manageable.

7. Many Christian women throughout history have been greatly strengthened by God as their Father. A woman who has God as her Father, Jesus as her Friend and brother, and the Holy Spirit as her Helper and Consoler, has a great sense of security, protection and support. Like many of the great female saints she remains womanly and feminine - but she is often something of an irresistible force!

The present concern with bad fathers is certainly important and needs to be addressed. But some perspective and balance are important: we should keep in mind that although a mother is in one sense less likely to abuse a child than is a father, a mother typically spends a great deal more time with a child, especially when the child is young. Since during this period, young children are often frustrating, demanding, crying, disobedient, etc., more children are probably at some point abused or mistreated by their mothers that by their fathers.

Gilberto Safra (Braszil)

Comment
to Paul Vitz

Since rationalism, the intellectual project of the West has been theorizing about human beings, suspending their enigmatic condition and reducing them to an idea, a thing, an object, a concept. However, in view of any attempt at intellectual apprehension, man is a being that by his very nature deconstructs any rational or theoretical formulation. Understanding of man through any universal concept⊠whether economic, sexuality, or the will to power⊠is to understand him through an abstraction, which sickens him and establishes a situation of silent and imperceptible barbarism that in most cases will only be understood in its magnitude after a long time, when its effects are already undeniable.

A significant problem is that trying to explain the human phenomenon by means of a universal concept creates hyper-reality. The concept of hyper-reality refers to the creation of false realities or simulacra, which will determine and organize human living. All hyper-realities constitute what is fake and apparent, leading the human beings to uproot their ethos. In contemporary clinical practice, people come to us in deep desperation for not finding the face in themselves and the others. They live like a mask between masks and, at the time they take it off, there is nothing. Facing the others they ask: Is there anyone behind that mask? These are terrible agonies, which witness and denounce hyper-realities. People clamor for the chance to formulate the issues of human destiny. They live in the agony of the ‚terrible‘, aiming for suffering. One thing is the agony of not-being; another is the opportunity to suffer as a result of events inherent to human destiny. Only those who present their faces in front of other faces are the ones that suffer.

In order to have the possibility to help these people, we have to recognize that our practice as therapists and psychologists is often sick, because it is mostly based on hyper-realities. Our theories and practices are being challenged by the clinical situations that we encounter in

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our everyday lives. They lead us to review the course of our field, calling us to substantiate our professional activity on the fundamental issues of human destiny, which means being positioned over the human ethos.

The contribution of Paul C. Vitz in his articles attempts to discuss critically the effects of a clinical practice based on reductionism and materialism, which are hegemonic perspectives of modernity. Modernity has promoted the growth of individualism and self-sufficiency. I think that Paul Vitz triggers important discussions that make explicit ontological facets of the human condition. Among them, I highlight his point of view that human beings can only be properly understood if approached as beings in relationships. From this perspective, the question of love acquires another status: it becomes the foundation of the human condition. The issues of forgiveness and hatred are then considered as phenomena that find their best formulations through an anthropology that considers the human being as a loving and relational event. In this horizon, Paul Vitz's works not only confront clinical perspectives derived from the modern design, but above all they make explicit the fundamental ethical dimension in our work as psychologists.
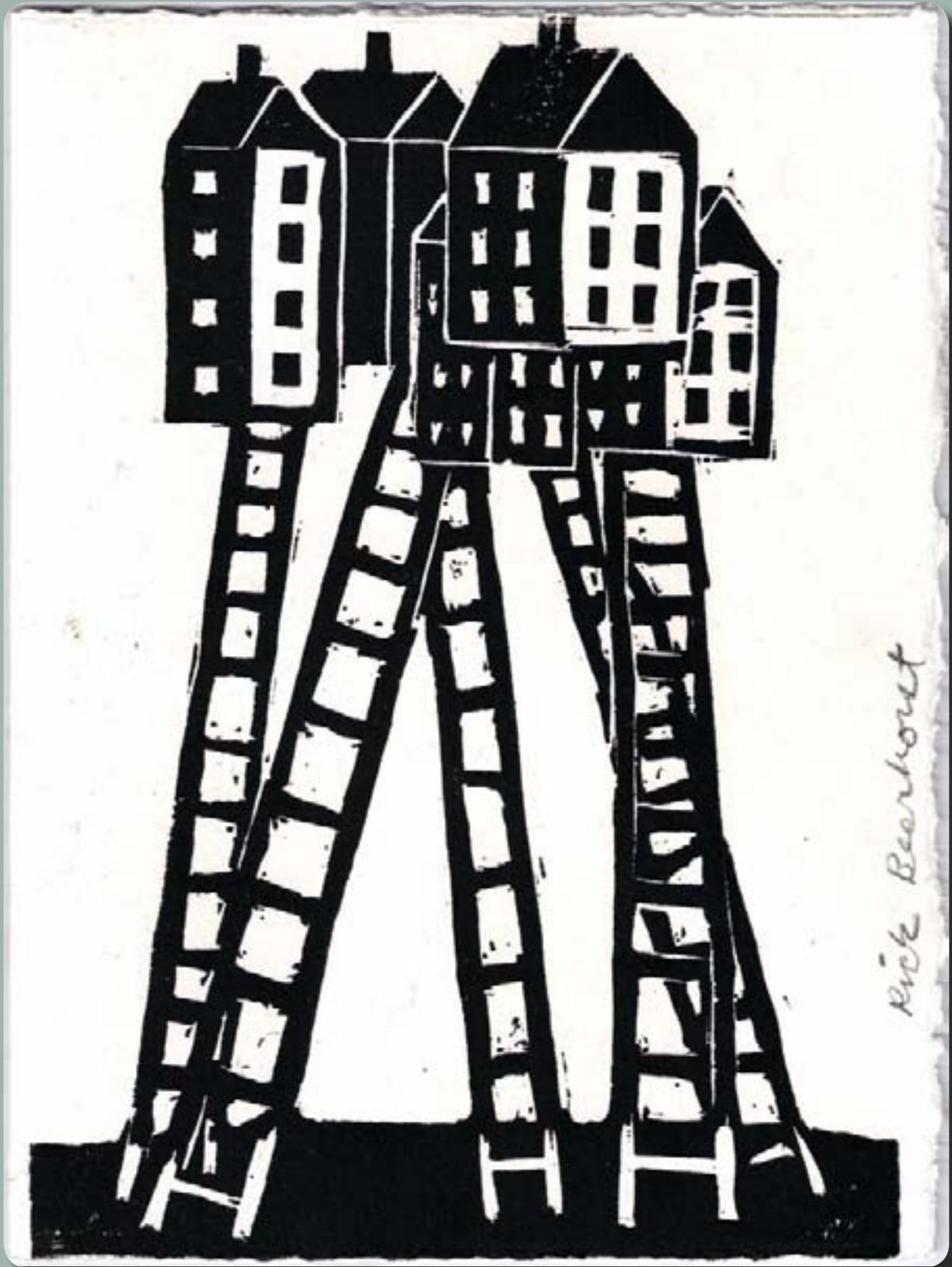
Rick Beerhorst:
Neighborhood in the Sky

Phil Monroe (USA)

Introduction and Overview to the Institute

Trauma is the mission field of the 21st century[1]
Diane Langberg

Trauma disrupts life, dissolves relationships and hinders normal physical and spiritual development wherever it is experienced. Look closer at those who are hurting and what you see are individuals who appear to be the living dead. They move, they speak, they may even work, but they appear dead inside as one going through the motions of life. Depending on the moment you catch them, you may observe passivity or impulsivity, self-hatred or outright terror. Most trauma victims feel haunted by their past and hopeless about the future. Nearly all question whatever faith they had prior to their traumatic experiences.

In the United States and around the world, many are waking up to the problem of psychosocial trauma. As a result, many mental health and ministry workers wish to be better trained to assess the complexities of trauma reactions and provide effective treatment intervention. In addition, entire charity organizations look to become "trauma-informed" ensuring that their work supports recovery whether they provide medical care, social services, or tangible resources such as food, water, and housing.

The task of caring for victims of psychosocial trauma around the world requires many capacities: (a) a love and respect for others, (b) a deep understanding of human suffering and of God's care for his image bearers, (c) increasing multicultural intelligence (Goh, Koch, & Sanger, 2008) resulting in (d) humble, flexible intervention styles, (e) awareness of best recovery practices for traumatized individuals and communities, and (f) skills for supporting local efforts to recover and rebuild.

The Global Trauma Recovery Institute (GTRI), a missional project of Biblical Seminary (Greater Philadelphia, PA USA), exists to equip and train up trauma-informed Christian mental health and ministry leaders able to promote and support spiritual and psychological trauma recovery around the world. GTRI offers a variety of educational, consultative, and supervisory learning experiences tailored to lay, professional, ministerial, and non-governmental organization audiences.

Readers might wonder whether psycho-social trauma intervention training fits with the mission of a seminary since most trauma research and training takes place within the settings of medical schools and universities. Indeed, the seminary trains men and women to be pastors, missionaries, youth leaders, lay leaders, future academicians, and counselors—to serve whatever corner of God's kingdom he plants them. In fact the school's motto is to follow Jesus into the world. However, one such "corner" in nearly every part of the world today is the problem of trauma. Thus, it makes sense for the Church to able to engage individuals and communities struggling with the effects of natural disasters, sexual abuse, ethnic conflicts, war, accidents, domestic violence and other abuses of power. Care for distressed people is the hallmark of true Christianity (James 1:27).

The quote at the beginning of this introduction reminds us trauma care provides the open door to serve this population but also as an opportunity for self-examination.

For more on opportunity of trauma as mission field, see: www.qideas.org

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1 Listen to Diane Langberg

Who is GTRI?

GTRI is founded on the expertise and living legacy of Dr. Diane Langberg. A psychologist, international speaker, and author of numerous publications, Dr. Langberg has over three decades of clinical practice experience with trauma and trauma recovery.[2] In Christian counseling circles, Dr. Langberg is known for her books such as Counseling Survivors of Sexual Abuse (2003) and On the Threshold of Hope (1999) which illustrate her understanding of sexual abuse, trauma, and recovery. Her most recent publication is an ebook of meditations for counselors as they work in the heaviness of the evil done by and to others (Langberg, 2013). In addition to her publications and therapy work, Dr. Langberg has had the privilege of speaking to and learning from victims and caregivers in South America, Europe, Africa, and Asia.

Dr. Philip Monroe, Professor of Counseling & Psychology at Biblical Seminary directs GTRI along with other counseling degree and certificate programs. His area of expertise includes teaching basic and advanced counseling skills, sexual abuse and addictions treatment, and counseling ministry professionals. Dr. Monroe leads the development of the GTRI coursework and training materials. In addition to his teaching duties, he maintains an active professional counseling blog.

2 See her website:
www.dianelangberg.com/work/index.htm

To get a clearer sense of the heart behind GTRI, watch this 3 minute video introduction.

Since 2009, Drs Langberg and Monroe have been leading counselor and caregiver training in Rwanda sponsored by World Vision Rwanda and the American Association of Christian Counselors. In this project, both Rwandan and American mental health experts provide interactive training related to trauma recovery, marriage and family, child abuse, and basic counseling skills.

Both Drs Monroe and Langberg provide advice and support to the work of prevention of child abuse in Christian contexts (www.netgrace. org) and also to that of trauma healing through Scripture engagement with the American Bible Society (sister.americanbible.org/about).

Educational Opportunities

GTRI's main educational offering is a certificate program of online and on campus training equivalent to six credits of graduate training. Courses include Introduction to Global Trauma Recovery, Advanced Global Trauma Recovery Practices, and Facilitating Global Trauma Recovery. The continuing education courses provide students the capacity to train and support local trauma recovery caregivers.

Given the online training format, GTRI students hail from the United States, Uganda, India, several countries in Europe and the Middle East. At the conclusion of the certificate, some students will choose to join us in a training and listening immersion experience in an international setting.

Free Resources!
GTRI seeks to provide written and video resources at low or no cost to the general public.

A sample of the free video resources available at www.globaltraumarecovery.org include:

- 2 Presentations on the diagnosis and treatment of dissociation
- The spiritual impact of abuse
- Thoughts on listening to abuse stories
- 2 Presentations on child sexual abuse

Soon to come will be three video presentations regarding the diagnosis and treatment of narcissism and narcissistic systems which often produce significant trauma in others. In addition to these resources, free trauma and trafficking training videos of Dr. Langberg and Dr. Monroe may be found at www.wrfnet.org/resources/media.

Philip G. Monroe (USA) PsyD is Professor of Counseling & Psychology at Biblical Seminary, Hatfield, PA, USA. He directs the MA in Counseling program as well as the Global Trauma Recovery Institute. He maintains a part-time private practice with Diane Langberg & Associates.

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Mike Sheldon (Great Britain)

Response to the Article by Philip Monroe, Trauma Recovery Training

Trauma means quite different things to different people. At one extreme we have the horrifying scene of physical trauma after an accident, where the injured are physically scarred for life, but often those who witness the scene and try to help are also scarred psychologically. After a traumatic death, such as a murder, family and friends may be severely affected as the grief and loss can affect psychological balance for a long period of time.

We are increasingly recognising that serious life events such as trauma affect us as whole people, and so can have adverse effects physically, mentally, socially and spiritually. I suffered one serious accident in my life and so was physically out of action for several months. But after about a week I also realised that depression was setting in and as I surveyed a bleak future this quickly led to a spiritual depression where I more or less ceased functioning on all levels.

Verbal and psychological abuse and trauma are also now recognised as being extremely serious in some people, especially the young and vulnerable. All people involved in counselling or any caring ministry therefore need to be fully trained to recognise the whole-person affects of trauma and be prepared to support and help recovery, often in a team approach where physical, psychological and spiritual help are all provided.

In the United Kingdom there is a growing movement to integrate training and practice between the medical and social practitioners and those providing pastoral support within the Church. It is also important for those seeking to go out into the wider community in a missionary role. It is important to recognise that Christians may also inflict trauma themselves when seeking to help others. Praying for the sick and

Mike Sheldon (Great Britain) is an ex-General Practitioner. For several years, he and his family worked in the mission field and in Christian counseling.
Much of his life he has been spent in the academic world, teaching medical students about the art and science of General Practice. He is now working mainly in developing a Christian whole-person approach to health care.

www.wphtrust.com

asking for miraculous healing can have severe un-intended side effects. In a whole-person clinic I ran I would often deal with people who had felt abused by someone seeking to pray for them, and when no obvious positive effect was witnessed putting the blame onto the sufferer for their lack of faith or un-confessed sin.

The Global Trauma Recovery Institute has been born out of dealing with trauma in the third world and also with dealing with child abuse in Christian contexts. Training and resources provided by them are informed by practical experience and are a vital resource for all Christians involved in caring and healing. I can warmly recommend their resources and training which are essential for all Christians seeking to help and support the suffering and needy.

Diane Langberg (USA)

The Role of Christ in Psychology

At various points in my professional life as a clinician I have had the privilege of teaching different courses in some of the seminaries in the Philadelphia area. One of those courses has been on the theories of personality. Being a perennial clinician, I could not help studying the lives and personalities of the theorists themselves. I was quite struck in looking at the lives of Freud, Jung, Rogers, Ellis or B.F. Skinner by how I could find the seeds of the theory in the biography of the man. It is not hard to see Carl Rogers' reaction against the rigidity and harshness of his upbringing in his humanistic theory. The formative impact of Victor Frankl's concentration camp experience on his logotherapy and a will to meaning is even more easily traced. It should, of course, come as no surprise since none of us really can speak or theorize except out of our own experience. Those theorists who have so profoundly shaped the field of modern psychology were no exception. That is not problematic so long as we are aware of the egocentricity of the genesis of what we offer as explanations for human personality. There is a principle in the Scriptures that seems to apply here: that which proceeds out of the man exposes the heart of the man, i.e. tells us something about the man. I think that is as true in the development of theories as it is in conversations and choices. We must be honest about the fact that our own theories are also rooted in some personality somewhere – if not one of the so-called greats, then perhaps in our own, or, more likely, in some hybrid of the two. Apparently personality theory needs the framework of an existing personality in order to develop.

There is a clinical manifestation of this egocentricity in our thinking as well. One of the things I find it repeatedly necessary to teach young clinicians is the fact that their patients are not like them. New clinicians encounter things like sadness and assume it is like their sadness or fear and think it is similar to their fear. Or, they hear a word, such as anxious or upset, and assume the definition is identical to theirs. They then easily miss or are thrown by pathology that reveals things in others of which they have never even conceived. For example, I know something of fear but I do not know experientially the fears of a paranoid personality. When I hear someone tell me they are afraid I need to find out what that experience is like for them rather than assume it is just like mine. Egocentricity runs through clinical practice as much as it does theories. We will make many wrong assumptions if we are not cognizant of the fact. It is my observation that the development of a theory about persons needs an understanding of some existing personality as a basis. Is it to be mine? Is it to be the personalities of those with which I associate? Shall I derive such a theory from my clinical experience with patients? It is my belief that a true Christian psychology is based ultimately on the knowledge and understanding of the personality of the Son of Man, Jesus Christ. We have, in our study of Christ, a rich picture of a whole and healthy human person. We have a study of man as he was meant to be in this world. My study of the human beings who enter my office must be informed by my study of the person of the Son of Man.

A second premise, which leads me to this same conclusion, is that I do not think we understand health and wholeness from the standpoint of disease, but rather the reverse. It is only as we comprehend wholeness that we can recognize disease. I only understand that a one-legged man is crippled based on my knowledge that men are meant to have two legs. The more I understand the function of two legs and the broad range of activities and experiences open to a two-legged man, the more fully I comprehend the limitation of having only one leg. Since one of the functions of a theory about persons is to tell us what is healthy and what is pathological, it follows that we need a model of health from which to judge. Do we really suppose that we can derive such a model from fallen creatures? Though you can grasp some idea of wholeness from broken pieces, truly the whole is greater than the sum of the fragments, particularly when the fragments themselves may be dis-

tortions of what was intended to be. Otherwise what is to prevent us from presenting as healthy something that is merely a particular version of fallenness which either appeals to us or in some manner matches our own experience? Do we really think that theories based on such narcissistic thinking could truly result in a full and clear picture of what it means to be human?

Based on the premise that a true Christian psychology is grounded in the knowledge and understanding of the person of the Son of Man, Christ Jesus, we will consider some aspects of what it means to be human through the grid of that study. We will look briefly at the concepts of voice, of relationship, of power and emotions. These are rich concepts and we will unfortunately only be able to give superficial attendance to them. They are, I believe, concepts that arise out of a study of the Word of God written and the Word made flesh. They tell us something about what it means to be human concurrently with what it means to be made in the image of God – concepts that I think are, to some degree, inseparable. We are considering a partial description, certainly not an exhaustive one. This presentation is simply meant to give some thoughts about how an understanding of the person of Christ not only impacts thinking but also, for me, profoundly impacts clinical work.

One parenthetical comment must be added before we begin. I am, unfortunately, like the rest of humanity and therefore somewhat egocentric in my thinking. My very choice of these concepts is rooted in thirty plus years of clinical experience with trauma survivors, though I have found them applicable to other people in varying ways. However, had I worked with a different clinical population or had very different professional experiences I might be presenting a very different set of concepts. Obviously, even if we make the study of the Word made flesh the foundation for our understanding of what it means to be human, we still cannot prevent the injection of our own experience into that thinking. I do not think that is bad. As a matter of fact I believe our experience is meant to inform us. I do, however, think it crucial to recognize both the fact that it does inform us and, as much as possible, its application to our thinking.

VOICE

The following concepts have come out of my work with trauma survivors. As you know, trauma results in silence, isolation and helplessness. Conversely, redemptive healing restores voice, relationship and power as the character of God is demonstrated in the flesh by the caregiver.

The concept of voice has fascinated me for many years. My clinical work with trauma is what originally drove me to think about and study the idea of voice. I have spent thousands of hours with those who have been oppressed, silenced and crushed by indescribable atrocities. Having spent hours with those who were initially mute, I wanted very much to understand the pathological results of trauma, particularly chronic trauma. I also wanted to learn how to help those who have been profoundly silenced, find voice.

The concept was initially brought to my attention through feminist writings and even more, through the writings of Elie Weisel regarding his experience of the Holocaust. I then went to the Scriptures and was captivated by what I found. First of all, voice is found throughout the Word of God. The concept "bookends" as it were, the entire Word, first appearing in Genesis 1:3 – "And God said…and there was…" It appears many times in Revelation where we are told that Jesus' voice was like the sound of many waters (1:15); we are told in chapter 19, "His name is called The Word of God;" and then in the final closing Revelation ends with the voice of the One who was there in the beginning, testifying, giving voice to the closing declaration, "Yes, I am coming quickly" (22:20).

We learn through the existence of the Scriptures and the entrance of the Son of God into time that it is the very nature of God to speak, to communicate His thoughts – His very self – to others. Jesus, in being called The Word, suggests that self-expression is inherent in the godhead. By nature God is perpetually articulate. The psalmist tells us "the voice of the Lord is powerful…is majestic…strikes with flashes of lightening…shakes the desert" (Ps.29: 4-8). The voice of God is. We are created in the image of one whose voice has not been silent since the dawn of creation and before.

What does it mean to be created in the image of one who has voice? It means that you and I as the created ones have also been given voice. We must understand what our voices were meant to be if we are to comprehend their distortions, their loss. The concept of voice is defined for us in the Scriptures: "God, after he spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in his Son…[who is] the exact representation of his nature" (Heb. 1: 1-3).

The second person of the Godhead is the Word. He is God giving voice to him self in the flesh. "No man has seen God at any time; the only begotten God…he has explained him" (John 1: 18). Voice is that which articulates personhood or personality or character. It is the exact representation of the person. There is integrity between the person and the expression of the person. Voice explains the person to others in terms that can be understood. Voice is the expression of the self. Voice is not simply about words. The Scriptures say that God spoke in many portions and many ways. Voice then, is all expressions of the self. In the same way that creation was an expression of God's voice, i.e. the person, character of God, so human voice can be expressed in such things as words, choices, actions, art, music, movement or silence. The muteness of a trauma survivor is actually an expression of the self. Their silence says to the world: "I am not fully here. I am not seen."

You and I are created in the image of God who is eternally speaking. God speaks; we speak. God's word makes him accessible; our word makes us accessible. God's Word, written and flesh, explains His self to us; our word explains our self to others. Anything that distorts the voice of God results in destruction to world and person. Anything that silences or crushes voice in us destroys the image of God in us. Speaking out of his suffering, the psalmist says, "I am shut up and I cannot come forth" (Psa. 88:8).

The Fall brought about the destruction of voice. The voice, the word of God was distorted and that distortion was believed. Humanity was shattered and part of that shattering is apparent in voice. A failure to listen to the voice of God resulted in hiding, lies, secrecy and silence, all often components of trauma. And so it continues; whenever a human being refuses to heed the voice of God, the result is hiding, lies, secrecy and silence – in one's self and in the lives of others. If you study the atrocities in this world such as child sexual abuse, rape, domestic violence, human trafficking, child soldiers, ethnic cleansing, genital mutilation and torture – you will see again and again, the silencing and distortion of the voice of God and of person.

A careful study of the Gospels and their application in the rest of the New Testament shows us what voice is to be in this fallen world. We see Christ full of grace and truth. We hear him causing people to wonder at the gracious words proceeding from his mouth and then he turns around and calls religious leaders a brood of vipers. We see voice, in the broadest use of the term, being the consistent expression in the life of Christ of the character of God. The expression of the self in this world by someone created in the image of God is also to be a consistent manifestation of the character of God. Wherever that does not occur, voice is distorted or abused or destructive. When we look at the suggested uses of voice in much of the secular literature we see that its primary use is for "the me". I use voice to say what I think, to get what I want. While that is a legitimate use of voice, I believe a study of the person of Christ demonstrates that it is a very small use of voice and that when voice is used in this world as God intended its use is far more beautiful, creative, rich, truthful, bold, holy and loving. For me as a clinician, that means, in part, that awakening voice in the life of a chronically abused woman is not a sufficient end. Following its awakening must come the question of how to use that which has been found so that it manifests the character of the Word written and made flesh.

RELATIONSHIP

A second concept that is not only central to most of life but also the work of therapy is that of relationship. Like voice, it is present from the beginning – "Let us make man in our image, in our likeness (Genesis 1:26). Relationship, like voice, is part of who God is and therefore part of those made in His image. There are many aspects to explore – the relationship within the Trinity, God's relationship to His people and the

ways God has called His people to relate to one another. I would like to briefly focus on the relationship between the Father and the Son as it is described in the Gospels. My understanding of that relationship has profoundly shaped my work. There are two components to that relationship that I believe teach us a great deal about how relationships were designed to be. First, Jesus knew the Father and was known by Him (reciprocal knowledge). Second, Jesus loved the Father and was loved by Him (reciprocal love). Relationship then, was intended to include reciprocal knowing and loving. When either quality is absent, or the reciprocity itself is absent, relationship is disturbed or distorted or destructive. Jesus knew the Father and was known by Him. To know others means to see them clearly for who they are in truth. It means to possess correct information about them (just think about the havoc in relationships due to false information or assumption). To know also carries the idea of understanding. It means to have such a sense of the other's essence that we can predict their responses and feelings and therefore know how to consider or honor them well. We know and understand their mind and their heart.

Jesus knew the Father in this way. He had no confused ideas, no misperceptions or half-truths about the Father. What He knew about the Father was in perfect alignment with who the Father was. The Father also knew him. "The Father knows me" (John 10:15). There was reciprocity. Each was fully accessible to the other. Neither was removed, cloaked, disguised or distorted. There were no corners or crevices hidden away of folded up (think of the destruction to relationship when things are folded up and hidden such as an affair, a pornography addiction). Each was known and responded to, according to the reality of whom they were.

Jesus also loved the Father and was loved by Him. In John 14:31 he says, "The world must learn that I love the Father". He knew what was in the heart of the Father and out of His love for the Father, delighted to fulfill it. He knew the Father truly and therefore could love Him rather than something He imagined Him to be. Everything He did was grounded in love for the Father rather than in His own best interests. The Father loved the Son and we are told He did so "before the creation of the world (John 17:24). He loved Him as He stood on the edge of heaven and bid Him farewell. He loved Him in Gethsemane. He loved Him at Calvary. There was never a time or place where the Father or Son did not love each other. Neither ever acted in a way that contradicted that love.

For humans, it is being loved that makes being known not terrifying. It is being known that makes loving fit, appropriate to the individual. The reciprocity bestows dignity and security. If we look at the person of Christ we see voice, the expressions of the self, being used as the servant of reciprocal knowledge and love of God and then, from that place, demonstrated in human relationships. To exist in relationship without knowledge means voice, or the self, is not heard, understood or known. To be in relationship without love, means voice is not heeded or, is heard, and is turned back on the self in destructive ways. An example of the first is the child who is chronically abused by her father and must exist in a family system where that reality is denied or ignored. Her true self is rendered invisible and a false self interacts with others in her world. She is not known and therefore is not heard and cannot be loved. An example of the second would be a husband who takes the detailed knowledge of the gang rape suffered by his wife as an adolescent and uses that knowledge to re-enact what happened in their bedroom. She is clearly not loved and his knowledge of her was used to destroy. Again, her true self is rendered simultaneously invisible (because knowledge does not lead to loving) and present as a tool to destroy. Obviously, as with voice, the Fall brought about the destruction of relationship. That which was intended to be safe haven for the self became dangerous and full of fear and shame.

POWER

The third concept has been of great interest to me since I have worked both with those who have been victims of abusive power as well as those who abuse their power. When I use the word "power" I simply mean the ability to make something happen. It is the capacity to have impact or influence. Like voice and relationship, it was there from the beginning. God gave human

Rick Beerhorst:
Sending the Letter

beings power to influence people and events. His original command implies power in the creature – "be fruitful, subdue, and rule over". We were intended from the beginning to express the self out into the world, to know and be known, to love and be loved. We were also designed to have an impact on the world and each other. We were meant to have influence, to regulate, to create and to govern. We were intended to live in a way that would let the world know we had been there. We were not meant to be invisible, ineffective or helpless. God had left His stamp on the world and on His creatures. We, as those created in His image, were meant to do the same.

Power is heady stuff for finite creatures and like both voice and relationship it has been destroyed by the fall. You do not have to look very far to find abuses of power or signs of the corruption that often comes with having it. It is fascinating to study the place and use of power in the Scriptures and in the life of Jesus. Human beings usually hold on tightly to whatever power they have and attempt to acquire more. Ironically, the One who said, "ALL power is given unto me" began His relationship with His creatures by sharing power. He is the power through whom all things came into being and He is the power who sustains all things. From that position He says, "Here, take some of this and use it to subdue, rule and impact". How unlike us! All through the Old Testament we see the power of God displayed and the power of God shared. Some took the power they were given and used it wisely and well – for the good of the people and for the glory of God. Others took the power they had been given, sought more than was given and used it for them selves, destroying others and dishonoring God. And then there is Jesus, who walked away from glorious, infinite, uncorrupted power and became flesh. He emptied Himself of that which was rightfully His and became a servant. A servant is by definition one who is yielded to the power of another to do their will. Jesus lived subject to the will of the Father in all things. In doing so, He bowed to the abusive power of others. Paul makes a statement so strange to human ears – "When Jesus had disarmed the rulers and authorities (disarmed? They crushed Him), He made a

public display of them, having triumphed over them through the cross" – or, having triumphed through being subject to their abuse of power. He took power over all power by way of subjection to the abusive power of humans! When He left this earth, He left us with the words – "ALL power is given unto me…and you shall receive power". It is a similar dynamic to creation – I have all power and I choose to share it with you. You are meant to be powerful in this world.

Understanding the Scriptural origin of power means when I sit with one of my clients I keep in mind that all power is derivative. Every drop of power I hold, by virtue of my education, my knowledge, my role, or my position has been given to me in trust by the one who holds all power. It also means that I will use that power as a servant, not of the power, but of the God who gave it. Christ said, "I am come not to do my own will nor to seek my own glory". Whenever a creature uses power for his own will or glory that is power abused. The state of heart, or the character, manifested by the Son of the Father should abound in those who follow Him. He showed us that creature power is to be power humbly held in love to God and to others. Its sole purpose is that it should be used for the glory of God and the good of others. Any use of power not subject to the Word of God written or made flesh is a wrong use no matter how good the goal.

An understanding of power clinically also means that those who come to me powerless, through being crushed or through their own abdication, need to learn of the power given to them by the God of all power. Those who come to me having been abusive of the power they hold need to learn the derivative nature of that power. Both parties need to learn that any use of power not subject to the Word of God written and made flesh will result in destruction.

EMOTIONS

The understanding of emotions that seems to prevail in the Christian community is frankly often appalling. That understanding is not based on a study of the Scriptures, or of the Person of Christ, neither is it based on a study of human beings. Hence, great damage is done to people and to relationships. Emotions

are evident in the Scriptures from beginning to end. We see Adam's joy in his "wow" when he first saw Eve. Surely banishment from the garden and the death of Abel resulted in great grief. Hope is born in the promise of God to Adam and Eve. Emotions are seen over and over until we get to Revelation and see John's tears and finally in chapter 19 we hear the promise – no more mourning or crying or pain. Emotions have also often been a controversial topic among Christians and one I believe, that has been riddled with fallacies. Those fallacies make it very clear that a careful study of emotion in the written Word or in the life of the Son of Man has never taken place. Many people seem to believe, and there are myriad pop psychology books to nurture this idea, that emotions are amoral. They are neither right nor wrong; they just are. People will say things in counseling sessions like: "Well, that is how I feel and you cannot say anything in response. You just have to accept it". So I can feel rage or hate or bitterness and it just is. There is not a problem in the feeling of it; there is only a problem in the acting on it. However, the Word makes it clear that all aspects of us are riddled with sin and our emotions are not exception. They are not more sinful than other aspects of the self, but neither are they less. The Word also makes it very clear that we are culpable for what is in the heart, whether or not it ever sees the light of day.

Along with that belief many think that emotions are uncontrollable. Somehow we are seen as being at the utter mercy of our feelings and must simply wait them out. Are emotions unpredictable? Yes. Changeable? Yes, but so are circumstances. That is not the same as always uncontrollable. As a Christian, however, as much as I am capable, by the power of the Holy Spirit, I am not to leave myself at the mercy of anything except God Himself. Surely we believe that the indwelling Spirit is capable of transforming us emotionally not just behaviorally or cognitively. Surely that aspect of my being is also to reflect the person and character of Jesus Christ.

Another fallacy quite prevalent among Christian is that emotions, especially those we might consider negative or dark, are always sinful. People who really know God do not get angry or hurt or sad. So no matter how much suffering, disease or death you encounter, if you are spiritually mature you will proceed with a cool indifference, demonstrating something of a smile and nerves of steel. You do not have to look far in a study of the life and person of Christ to see that according to this false standard he has himself failed miserably. Scripture records without any condemnation, his grief, his anger, his tears and his earth-shattering scream from the cross. I fear many of us would have asked Jesus to control himself, not make so much noise and to stop drawing attention to him self.

Finally, emotions are often seen as the stepchild of a human being. They are not really important and they almost always give you wrong information. They do not deserve much attention and if you manage everything else right, they will come along by themselves quite nicely. If you do and think the right things, your emotions will get the right idea and join in. Emotions somehow are believed to be more fallen than thinking and less reliable. They should not be given any credibility and thinking correctly will "correct" your emotions. Unfortunately it is simply not true. You can choose wisely and behave rightly and still have emotions that are difficult to deal with.

Somewhere, hundreds of years ago, the early church came to believe that God was impassible – incapable of pain or suffering and not revealing emotions. These early church fathers seemed to believe that if God had emotions He would no longer be tranquil. The Council in 451 A.D. said that the idea that God could suffer was "vain babbling". It is not hard to see how this thinking would lead to some of the above fallacies and the perennial belief that a strong Christian shows little to no emotion in the face of great tragedy. But as a study of the Person of the Son of Man shows us this Jesus was moved with compassion on many occasions. He groaned – he who was the Word of God uttered an inarticulate sound expressing deep pain. He was troubled and agitated. He wept – a God-given expression of deep pain for which there are no words. He was angry – angry with the religious leaders, angry with his disciples for keeping the children away from him and he had a violent and angry response to the moneychan-

gers in the temple. He made a whip, he made a mess and he made a lot of racket. He also loved – he is an exact representation of the God who so loved the world. He was, in all these ways, an expression of the heart of God the Father. Emotions in the Son of Man are one powerful way in which he entered into our experience and sympathized with us. For us as well, emotions are one of the ways that human sympathy/empathy is accomplished. Our tears, our grief, our joy, our love are in part what enable us to enter into the lives and the suffering of others. To not have them is to fail to express voice, is to fail to know and understand in relationship and to fall short in using power to extend empathy and compassion to broken human beings.

Emotions, like power, are God-given. They are also twisted up by the Fall. If I am to understand how to live an emotionally healthy life in a fallen world where am I to look? To my fellow humans? To my own thinking? To the teachings of my family or the Christian community? Surely a study of emotion in the life and person of Jesus Christ will enlighten me. Surely His experience and expression of emotion can help point the way in a murky area full of fallacies. Surely, His experience of emotion teaches me in part how to partner with Him in His sufferings and then with others in theirs.

THOUGHTS/CONCLUSIONS

Based on the premise: A true Christian psychology is based on the knowledge and understanding of the person of the Son of Man, Jesus Christ, the following may be concluded:

1. First, our thinking will radically change. Knowledge and an understanding of the person of the Son of Man, Jesus Christ, can assist us both in knowing how to live in this world and how to help others to live. We can come to understand facets of what it means to be human through such a study. We can more clearly see where things are wrong, damaging, or destructive to self and others by grasping how the Son of Man conducted himself as a human being. We can better understand what health look like and will find that many of our prior judgments of health and right and good have not been determined by the Word of God written and flesh but rather by our culture, our teachings, our affini-

ties and our preferences or needs. Conformity to Christ, the image of God in man, holiness, humility and righteousness will become goals or standards rather than success, happiness or approval by the majority. Our picture of what it means to be human in this world will be enriched and radically altered and full of paradoxes until it looks more and more like the one whose name we bear. There is a large body of psychological knowledge out there that informs our thinking and our practice. Too often, Christians have ignored or denigrated that body of knowledge as if the church could learn nothing from the secular world. That is a foolish and untenable position – certainly not in keeping with the Scriptures. At the same time, we have often either seen the Word as so separate that is has nothing to say to psychology or we have merely used that Word in a prescriptive way, throwing verses at problems like projectiles. I believe that an ongoing and in-depth study of the Word written and made flesh should be foundational to all of life and practice, including psychology. That study will not give exhaustive knowledge by any means, but it will give foundational and profoundly shaping knowledge in our pursuit to understand this creature who was made in the image of God.

2. Our clinical work will radically change. Clinical work for me is no longer just about treatment techniques and therapeutic outcome. Are those important? Absolutely. However, the more I understand what it means to be a human being in the position of ministration to others the more I realize the sacred nature of the work I am doing. I sit in the therapist's chair as a representative of the character of Jesus Christ. How I use my voice, how I conduct myself relationally, how I exercise the power I hold and utilize the emotions I experience are aspects of my person that are to be subject to the written Word and the Word made flesh. A Christian psychology is of no value except it be incarnated. Christianity is not merely consistency to principles or convictions or even conscience. It means being true to the Person of Jesus Christ and that faithfulness is not to be merely seen in knowledge or word but to be persistently manifested in character. Ultimately then, in the midst of the history-taking, the diagnosing, the

techniques, and the treatment there is a call to live out before a watching client the reality of the Word made flesh in such a way that, if not by word then certainly by deed, the client can see a relatively accurate manifestation of the character of God in the therapist. The therapist is called to incarnate the character of Jesus Christ in relationship to the client. Truly, our clinical work will radically change.

3. Third, our study of the Person of Jesus Christ will radically change us. It was an astounding thought for me to suddenly realize that every pain, every grief, every tragedy and every form of suffering that presented itself in my office was suffering born by my Savior. In entering in to the suffering of others we are participating in the suffering of Christ. The more I plumb the depths of the Person of the Son of Man the more I find myself able to truly enter in to the sufferings of my clients. The more I enter into their suffering the more I understand of the Lamb that was slain from the foundation of the world. If He was slain before the foundation of the world then it follows that sacrifice was part of the purpose and design of creation. Sacrifice is woven into the fabric of this world. Its first stone was laid with a view to the development of the sacrificial life. My work as a therapist, my life in this world and within the community of the church is to involve progress in the power to sacrifice. I am learning through my work and through my study of the Person of Christ that if sacrifice is the law of the Highest Being then it is desirable to reach it. You can only reach anything by a repeated experience of it. And so as I sit with clients and seek the path of voluntary sacrifice on their behalf I begin to realize that I am climbing to a goal by successive steps downward – it is a path that requires voluntary limitations of my self, my power, my voice, my emotions, governed by love. Natural love deems fittest that which is nearest to or most like itself. The Lamb slain demonstrates a love that strives for the survival of the "un-fittest". It is that love that Paul sought to describe in I Corinthians 13 – a love that steps downward into hearts foreign to its own, believing against present facts, hoping against existing clouds and bearing against daily disappointments, enduring against labor seemingly thrown away. Learning through the

Word written and made flesh and its call to me to voluntary sacrifice governed by love, I find such a study has radically changed me.

Finally, because of these three things – thinking that is grounded in an understanding of the Person of Jesus Christ, practicing that is sacred because it is a living out of the character of God and sacrificing, growing in the love of the Lamb for the unfittest – I find then that my therapeutic work has become devotional in nature. It has become worship. The Person of the Son of Man is unfolding before me in my study, in my therapeutic work, in my clients and in me. His beauty, his suffering and glimpses into the power of redemption in both my own self and the selves of my clients leads me to bow down and worship the Lamb that was slain. He who opened the dawn of time with his voice, set humans in relationship to himself and each other, gave them power to impact and feelings to enrich and facilitate empathy calls me to follow the Lamb whithersoever He goes. And follow I will – in my study of Christian psychology, in my work as a Christian psychologist and in my own life and growth and understanding of suffering and sacrifice. Truly, a knowledge and understanding of the person of the Son of Man, the Lamb that was slain, is a worthy study indeed and ultimately it is a study that leads to a worshipping creature.

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Elena Strigo (Russia)

Comment
to „The Role of Christ in Psychology"

The Role of Christian Psychology in the Face of Jesus Christ?!

The article by Diane Langberg is a thought-provoking investigation presenting the core and up-to-date problem for Christian psychology and clinical practice - the concept of person. In her article Diane Langberg directs our attention to the personality of Jesus Christ as a framework for Christian personality theory in Christian psychology. In opposition to the existing theories and clinician's views and thinking, which tend to be a manifestation of egocentricity and lead to wrong assumptions, Christian psychology needs an understanding of an existing personality as a basis for its theory. It is stressed that the personality of Jesus Christ gives us a rich picture of a whole and healthy human person. From this point the second thesis is issued: the model of health can by no means be derived from fallen creatures as they represent only the broken pieces of wholeness, and their narcissistic experience could hardly give us full and clear picture of what it means to be human.

Consequently, the author points out, we need a model of health from which to judge, which model is grounded in knowledge and understanding of the person of the Son of Man, Jesus Christ. In this respect the four concepts: of voice, of relationship, of power and emotions, are meant to reveal to us our humanity made in the image of God. This study of the person of Christ, in author's opinion, would also profoundly impact clinical work. Dr. Langberg stresses again that all these aspects of human being are twisted by the Fall, so we must learn from Jesus Christ how to use and express them in the right way in a world full of fallacies.

The personality of Jesus Christ was presented by Dr. Langberg as a picture of the attributes of a healthy, mentally sane and mature person, which, on closer examination, is a picture of any righteous, mature and healthy person, who is able to love, control his power drives and emotions, and possesses good and kindly motivated knowledge of people. For the clarity of notions we have to distinguish whether we speak of health standard or God-likeness. For Jesus Christ, even His passions at the Cross were challenging but not traumatizing. He defeated death. At the same time, any patient with a distorted personality has to work hard in therapy to improve himself just to reach many ways of functioning which are so easy to every „normal" person. While for both the aspiration of the likeness of God is a spiritual goal to achieve. We have to think more profoundly and present a more grounded understanding of Jesus' personality disclosing itself in His suffering, and its correlation with the same of our clients to make our theory more anthropologically verified and clinically reliable. We have to go from the idealized picture of His personal attributes to the deepest essence of Christ's personality and it's meaning for those who suffer and recover. We also need the practical dynamic methodology coming out of this research. For psychology and clinical practice to be Christian, it still has to be opened to the question what it means for the person to be Christ-like and what is the role of Christian psychology in the Face of Jesus Christ.

Jesus Christ is definitely an ideal person. Every believer finds their own way of understanding His personality and learning from Him through religious experience and personal comprehension of His being, within or outside Christian psychology. However, I doubt we could just take His Person as a clinical model, specified and methodologically patterned for the needs of theory and practice.

First of all, it's important to mention that Jesus Christ has not come to demonstrate the perfection of His human personality as an unsurpassed model of mental health, and, least of all, to contrast His divine humanity to the pathology of the rest of humankind. His personality is an undivided part of His mission, which is inseparably connected with His godhood. In the article, fallenness and pathology are equated; that may put the client and the therapist in a very

confusing position. Indeed, sin is a disease. However, we cannot leave out of consideration that the two natures of Jesus Christ that shape Him as a Person (divine and human), reveal themselves differently, directing us into two basic domains of experience (religious, theoretical and clinical): sin and redemption, and health and pathology. Hence, the notions of health and pathology for the frame of Christian psychology need to be more thoughtfully and strictly defined. If we underestimate the research of two natures of Christ applied from theological anthropology to theory and practice of Christian psychology, the living Christ as a Person is at risk of being transformed into, symbolically stated, „the Person of Jesus Christ", „Lamb slain", „Word became flesh" on the one hand, and to the set of theoretical conceptualizations of some attributes of Christ's personality to be „practised" or used as norms and frames for clinical interpretations, a therapist's rule of conduct, and theoretical models for Christian psychology on the other hand. Following this way, we would lose both God and Man.

The divine nature of Christ is an unalienable part of His personality, and this seems to be the biggest problem for Christian psychology, its methodology and practice. Christ is perfect because He is God incarnate. There is a strong impression from the article that the perfection of human nature of Christ in all its manifestations is not associated with the humanity of ourselves. Since my neighbor is a fallen creature, I cannot find in them any model to learn how to feel, behave, relate or know. If nothing in my own and my neighbor's humanity correlates to Christ, His Person is idealized. Jesus said: „I am the way, and the truth, and the life; no one comes to the Father but through me" (John 14:6). Do we read from His words that his human personality is, in a way, „divinely licensed"? This refers us to the position of Monophysitism of the early ages of Christianity. It pointed that the dominant divine nature of Christ transforms His human nature so much that His human nature is transmuted; that makes it unreachable for the flaws of human beings. His Person in His humanity is too perfect, too divine, too far from the fallen being. This „over-perfect" human nature of Christ casts of the character of

the live person and becomes a schema. „Holiness, humility and righteousness will become goals or standards". This makes us as helpers to imitate His character, but would hardly be the way of truth and healing in the therapeutic process. We, as therapists, may pretend we are Jesus Christ in a therapeutic chair, but what is a client, as a „fallen creature", to think of himself at this moment? „Is it a therapeutic session or Doomsday?" „Is this Apocalyptic therapy?" The person of Christ is a living person. Spiritual healing outflows from live personal interaction with the living Christ, but not from emulating his attributes, as well as mental healing resulting from live interaction with the therapist. Jesus said: „Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls" (Matthew 11:29). He does not say: learn from me how to represent my character, „exercise the power" and „utilize the emotions". He speaks of the deepest knowledge of what is inside every person, and what is the subject matter of Christian psychology - the unique unity and diversity of divine and human in each of us.

It is important to highlight that Christian psychology through its theory and clinical practice is meant to mediate in the acknowledgement and coordination of the two natures in every human being for personal perceiving of God. Thus, Christian psychology is about the way of being of the divine and human in a human creature in the Face of Christ.

Article by Elena Strigo you can see here:

Elena Strigo (Russia) psychologist, psychotherapist, European Certificate in Psychotherapy (EAP). Full member of the Professional Psychotherapeutic League of Russia. Head of the Psychological Counseling Centre ABIGAIL, Krasnoyarsk, Russia. President of the Krasnoyarsk Regional Society of Christian Psychologists and Psychotherapists.

Rick Beerhorst:
Hummingbird Girl

Diane Langberg (USA)

Living with Trauma Memories

(First presented in Kigali, Rwanda 2011 to caregivers)

Today we will be talking about coping with or living with trauma memories. Anyone who has trauma memories knows that one of the things they feel is the strong desire for them to go away. If they cannot get them to disappear, they at least want to be able to forget them; they want to hide them from themselves. Those who try to hide or forget them also know the experience of having them continue to break through into your conscious mind. Listen to a quote from a trauma survivor: "I live beside it. It is right there, fixed, unchangeable, wrapped in the tough skin of memory that separates itself from the present me. I wish the skin to become tougher, for I fear it will grow thinner and crack, permitting the trauma to spill out and capture me." Here is one more: "My head is filled with garbage, all these images you know, and sounds, and my nostrils filled with smells…you can't excise it…it's like another skin beneath this skin and you cannot shed it…I am not like you. You have one vision of life and I have two…I have a double life."

This woman, a survivor of the Nazi holocaust has described a very common experience. Though she tries to forget or hide the memory from herself it continues to live beside her and she is always fearful that it will reach out and grab her. You cannot erase trauma memories. Listen to a quote from a psychologist: "What cannot be talked about can also not be put to rest, and if it is not, the wounds continue to fester from generation to generation." (Bettleheim, 1984, p. 166).

To walk into memories of trauma is to encounter anguished and humiliated memory. It means dealing with content and searching for forms, for such memories defy all normal categories. It is about speaking the unspeakable, explaining the unexplainable and bearing the unbearable. Trauma memories do not disappear from our minds. Our brains are made in such a way that we do not forget anything. We sometimes have the experience of not being able to find something in our brains or forget something but that is not the same as having it disappear. Since that is the case it would seem that we must then learn how to live with such memories so that they are not destructive to our present life. What I want to focus on today are things that help those with trauma memories to live with them, to honor them and yet to still live their present lives in productive and creative ways. We are going to do this in two ways. The first thing we will do is discuss three ways human beings can respond to trauma memories to move toward recovery. The second part will be about three ways for traumatized people to take a stand against the trauma and for life.

First Phase of Trauma Recovery

Following a traumatic experience every human being must make the heart breaking adjustment to a new world full of losses. You recall from our earlier discussion that trauma involves an event that threatens life or physical safety, that takes away choice and results in overwhelming fear. This includes things like war, violence, rape, sexual abuse and physical abuse. When these things happen to human beings they feel alone, helpless, humiliated and hopeless. Following trauma people turn inward, away from life, because the memories and the feelings are all that they can handle. This is not wrong; it is necessary for a while. However, eventually if life is to go on the person must return to the outside world. What kinds of things are needed to help people face what is inside, to remember well and yet still be able to return to us and to life in a way that is good?

Recovery involves a reversal of the experience of trauma. Trauma brings silence because it feels like there are no words to really describe what happened. Trauma brings emotional darkness and aloneness because it feels like no one cares and no one could possibly understand. Trauma makes time stand still because we get so lost in what happened we cannot see forward and we have lost hope. There are three main things that

must occur to reverse this and bring about recovery. All three must happen. Just one of them will not be enough. The three things are: talking, tears and time. Let's look at each one.

How many of you in this room know how to talk? How many of you do talk? Does anyone know someone who does not or never has talked? It would seem that talking is part of being human, yes? It is how God made us. He meant for us to talk; to express ourselves; to dialogue together with him and with each other. When someone does not talk, something is broken. There may be something physically wrong. Or there may be emotional wounding. Sometimes when people do not talk at all or do not talk about a particular event it is because the pain is so great they cannot find the words at all - or they just keep saying the same thing over and over again trying to find the right words and get relief.

Talking is absolutely necessary for recovery. Even though words are inadequate they must be spoken. To remain silent is to fail to honor the event and memory. By honoring the memory I mean speaking the truth about it, saying it really happened, saying it was really evil and saying that it really did damage. It dishonors victims when we are silent about their experience or pretend it did not occur or was not important. Talking says I am here; what happened was wrong; I am damaged by it; justice is needed and so is care for my broken heart. At the beginning talking might not be done using words. Sometimes people only moan or sigh or cry or scream. It is the beginning of giving voice to that which cannot be spoken. Many times people need us to sit with them in silence. It is a way of joining with them so they are not alone in their experience of struggling to find words. We help them know they and their suffering are not invisible. Eventually words must come. Sometimes people need help with that. It can be helpful to say to someone I am going to say one word and if it describes what you felt or saw just nod your head. You might use words such as horrifying, dark, alone, grief, fear, overwhelming, hopeless, or pain. Little by little you help them find words until they can give you pieces of the story. Trauma stories do not first come out with a beginning, middle and an end.

They come out in broken pieces, disordered and perhaps unclear. Sometimes people "talk" first an activity like drawing and then the words will follow.

Talking is about telling the truth. It connects the survivor to another person. It restores dignity because their story matters. It gives them choice because they can decide when to speak or be silent and victims get to choose their own words. Again it is the reversal of what happened during the trauma. Injustice, violence and abuse teach us lies. Such events suggest we are worthless and do not matter. Talking about the trauma tells the truth and gives dignity because the story matters as does it impact. Violence and abuse disconnect us from caring relationships. We are alone and we are not considered. Telling the trauma story gives a place of caring connection that helps the soul. Trauma recovery requires talking and as the story is repeated over and over, strength to say and grasp the truth grows.

How many of you have ever shed tears? How many have had the experience of wanting to cry but feeling like you cannot? How many have had the experience of someone telling you that you should not cry?

Trauma recovery also requires tears. Facing a new world full of losses brings grief. Many emotions are the companions of trauma: fear, sadness, aloneness, humiliation, despair, anger and grief are some of them. These are strong emotions and they are hard to experience. These are not feelings any of us want in our lives. However, like words they must be expressed. Feelings tell the story as much as words tell the story. Feelings express what the trauma did to the victim just like blood shows what a cut did to the skin. It is like seeing and acknowledging the physical wounds on the body after an accident. Feelings are the expression of the wounds of the heart and they too need to be seen and heard.

For some people words tend to come first. That is actually good because choosing words, saying words and having someone listen and honor them helps to strengthen the survivor to face his/her feelings. It also connects them to a caring person they can then trust to bear the terrifying feelings with them. Many victims try hard not to feel and will often say things like:

If I start crying I will never stop – or, if I feel the grief or hopelessness I will fall into a black hole and never get out. Many will try hard not to feel anything and oftentimes people will use alcohol or drugs to help them feel numb. The think if they stay drunk or use drugs they can keep the memories and feelings away. When people do such things they spend their lives still controlled by the trauma because everything they are doing is about running from it. It is just as much in charge of their lives as when it was occurring.

At the same time, it is very important for all of us to remember that telling a trauma story – facing the truth – and expressing the deep and painful emotions that keep company with trauma – takes tremendous courage. Most people cannot do it alone. They need connection with a caring and patient person to help them have the courage to face the truth of what happened and how it hurt them. A companion in tragedy or difficulty always helps us have courage.

Many emotions cannot be adequately expressed in words and so non-verbal ways are important. I have often asked people to draw or paint me a picture of their sadness or fear or grief. Many years ago I saw a woman who was a dancer and she created a dance that told the story of what happened to her and how she felt. Sometimes people write stories or poems or songs. People create symbolic jewelry or other art objects to symbolize the trauma and its pain. As humans we often express deep feelings through creative avenues – good feelings too like joy or love – and so I think it is helpful to encourage trauma survivors to use such means for their pain as well. Use the rich traditions in your own culture to assist this process.

There is a verse in the book of Psalms, in chapter 56 there is says: "You (meaning God) have taken account of my mourning and put my tears in your bottle. Are they not also in your book?" This is a very important truth because often we are uncomfortable with strong emotions – there may be cultural things that say such feelings are not proper, religious teachings that say it shows unbelief to have such feelings or family teachings that suggest we should just be tough and not have feelings or that feelings are alright for women but not for men or for children but not for adults – that somehow they are a sign of weakness. This verse says that the God who created us considers our pain, he pays attention to it and he collects our tears in a bottle and writes them in his book because we matter, what happened matters and our feelings about it matter to him also. He is recording our story and our tears for us. We will help others in their recovery if we learn to be like him in the way we treat feelings. We honor others and help them record the story of their trauma by listening to their words and their tears. Tears require strength and courage because it means facing pain.

Many of those who are traumatized will be afraid to face and feel the feelings related to the trauma. They fear losing control of themselves and fear the pain and suffering they will endure. These fears are understandable for the feelings surrounding the trauma are very powerful and the feeling of such emotions can quickly recreate the trauma in which the survivor felt overwhelmed and helpless. Dealing with and healing from such feelings will never occur easily. Feeling will alternate with numbness and exhaustion. Those breaks are necessary and must not be rushed. Emotions must be experienced little by little so they do not overwhelm like the trauma did. It feels much safer to experience the emotions of trauma with someone who will listen, assure them their feelings are normal and not condemn them. Grief is one of the most intense emotions that accompany trauma and so we will be spending an entire session on that tomorrow.

You will find that for many trauma survivors there are one or two specific memories that have become symbolic for the whole experience. Sometimes we can figure that out by listening well and hearing what memory or part of a memory the survivor keeps returning to. Those segments represent the whole in some way and also carry intense emotion. I remember a man who grew up in the slums and witnessed much violence on the street and in the home. He was repeatedly raped by his stepfather. He vividly remembers looking through the blinds covering the window one day and watching his mother walk down the sidewalk. He talked about seeing life through the blinds. It was, though he

Rick Beerhorst:
String Game

did not know it at the time, the great moment of his utter abandonment to that stepfather for his mother never returned. Seeing life through the blinds meant people cannot be trusted, they always leave and your safety is up to you alone. He was eight years old. Such symbolic memories tell the larger story as for example, the death of a child may also be how the survivor tells you about the death of any hope or being traumatized by a religious person may also tell the story of the death of faith for someone. As you listen to the story and see and experience the emotions it is also important to follow the most intense emotions and listen for the larger story as well – often one the survivor does not hear him/herself saying.

One of the characteristics of dealing with trauma is the repetitious nature of that work. Survivors will say the same things over and over – "How could my father do that to me…" They will be repetitious in dealing with their emotions – "I am so angry that…" And they will repeat their losses again and again – "I cannot believe so-and-so is dead…" Expect it and learn to sit with it. The magnitude of the trauma is so great that repetition is necessary. The mind cannot imagine what happened. It cannot hold such a thought. Bearing the intensity of emotions is impossible and so the feelings must be tried on again and again. These are attempts to bear what cannot be born. They are struggles to integrate into life what does not fit for there are no categories. Be patient and then be patient some more. Telling and re-telling helps to reduce the memory in size. Talking or telling the story and expressing the feelings that go with the tragedy are actually instruments in the hands of the survivor that they can use toward their own healing. It is a way of gaining mastery over fear and helplessness; it is a choice toward life rather than death. To hear a story is to be taught but to tell a story is to be master over it. To tell that story with all the emotions that accompany that in a way that can be heard and understood by another is to have learned how to speak truth and contain it so it does not swallow you up.

There is third thing that must occur for trauma recovery to begin and grow. The third thing we have no control over. We cannot make it happen and we cannot stop it from happening. It is time. Trauma recovery needs talking, tears and time and it must have all three. If you do not tell the story there will be no recovery. People will stay stuck in the past and controlled by the trauma – either because they use tremendous energy to keep it away or because it controls their sleep, their relationships, their feelings, their actions and faith. It must be spoken over and over again. Trauma recovery needs tears. Tears honor the victim and the awfulness of what occurred. Tears express buried emotions that haunt sleep and disturb life. Tears honor those who have been lost – they are worth crying over. Tears are a way of remembering. Expressing emotions, finding words for them is also a way of gaining mastery over them. In both talking and tears, the victim is staring down the trauma as one might stare down an enemy and saying: I will speak of you; you will not silence me. I will tell how you have brought terrible pain into my life. I will remember those I lost. I will be in charge of my own story and give it the space and honor it is due. It mattered then and it matters now.

Clearly it takes time for these things to happen. It talks time for words to come. It takes time to listen and understand. It takes time for feelings to be expressed and understood. Recovery from anything takes time. If you fall off some steps and break a bone it will take time for the doctor to understand what bone is broken and what needs to happen to heal it. He will need to sit with and listen and explore so he understands exactly what the problem is. You will hurt. You will be in pain. Even after the doctor does some things to help the bone reset; it will still hurt. You may want your leg to be better tomorrow. You may want the pain to be over. It will not change the pace at which times proceeds. It always goes by one minute at a time and there is nothing you can do about it. Time is needed for recovery. It is not the same amount for each trauma survivor. Some take longer and some do not. There are many reasons for this. But no matter how strong someone is; no matter how hard they work to tell their story and express their feelings; it still will take time. And I can tell you two things for sure about time: there is nothing we can do to make it go faster and se-

condly, when we are in pain that is exactly what we want it to do!

We also know from research that as time passes trauma survivors end up carrying a smaller piece of the whole - especially if the story has been told. As life goes on around the survivor new experiences and new relationships affect them and they can learn new responses to their past instead of those the trauma taught them. Over time, survivors can choose what they want to do with their suffering. They cannot erase it, but over time they can choose how to use it.

So, say with me what three things do we need in order to begin recovering from trauma - talking, tears and time. Remember is has to be all three – talking once will not do it; repetition over time is necessary. Talking can also be done in a way that does not include the heart. Tears alone will not do it as no mastery will come – words are necessary too and again need to be repeated over time. Time alone is not enough either as the truth is not stated or owned nor is it actively managed and the victim remains at the mercy of the memories just as they were at the mercy of the trauma.

Second Phase of Trauma Recovery

Talking, tears and time are instruments the survivor can use to help themselves toward recovery. More is needed however. The things we have mentioned are all focused back towards the past, towards the trauma. Again, it is like the broken leg – initially all energy is focused on the brokenness, the pain and what needs to be done for that leg to heal. However, if that is all that the patient does, he will never walk right again. This next stage is about learning all over again how to walk through life.

Also remember that recovery from trauma requires a reversal of the experience of the trauma - which was a threat to life, without choice and full of fear. Trauma silences us; isolates us and we are helpless to stop it. Trauma destroys love, dignity and purpose. Our second phase speaks to those same three things in different ways. The next stage involves loving relationship; purpose/work and faith. Let us look at each one in turn.

First, what do I mean by loving relationship? Returning to relationship after the shattering of

trauma starts with the person we tell our story to. When we speak, we are heard. We are heard by someone who seeks to understand and feel with us and who is safe. We are no longer isolated and alone in our suffering. However, we must eventually choose whether we will love again, care again or reach for another human being again. Trauma took away choice. Surviving and then telling our story returns that to us. We must choose what we will do with humans. We can hide, hate, or run from them but then the trauma still has mastery. Every act of kindness, every act of helpfulness, every act of forgiveness and every act of love defies the trauma. It is as though you are standing and facing what tried to destroy you and putting your hands on your hips and saying, "No, you will not own me. You will not make me less than human. You will not create me in your own image of darkness, helplessness, aloneness and fear. I choose to be kind; I choose to love again; I choose to forgive; I choose to be connected to my fellow human beings." Perpetrators of violence destroy trust and care. Survivors can reclaim what was lost little by little and choose those things again. Part of what giving good or giving care to others does for us is to reverse the terrible feelings of humiliation. Violence makes us feel degraded; less than human; full of shame. Every small act of caring for other humans reminds us and others of our humanity and there is both defiance of evil and dignity in that.

The second thing is purpose – something that is often found in work but can be found in other ways as well. Some years ago I went to the Dominican Republic and remember walking through the slums of the capital and seeing men sitting around doing nothing with little expression in their faces and eyes that looked dead.

There was no work. They could not provide anything for their families. They were depressed and had no self-respect. They felt less than men. Many of them coped by drinking and there was a lot of violence in the homes. They had no sense of purpose and they could not see any reason for them to exist.

We are meant to have purpose. When God first made the world and it was still good men and women worked. He made us to work. It gives us dignity, meaning and purpose. We can see

the impact we are having. When you can provide for yourself and your family through a job, through growing food and selling it, fishing or caring for children or creating something useful or beautiful – you feel a sense of value and strength. You can see the results of your hard work. When you can create goods for others or things of beauty – a beautiful basket, jewelry, music, a garden or a good meal – you can point and say, "Look that is what I did. That is here because I am here." It is not only proof of your existence; it also shows that you are producing something good.

Work can be paid or not. It simply means you are using your strength, your abilities, or your brains to be productive and creative. You can do it every day, in small ways and affecting many lives. You will feel yourself making choices. It will give you dignity and honor and respect. You are doing good in this world. It has been noted that in refugee camps where people have purpose and work to produce, create or help others, they do much better and become stronger. It reverses the trauma which brought helplessness, evil and shame. Traumatized people who are given purpose or work recover and re-connect with life much more than those without work. Work provides purpose, a schedule, a focus and a familiar place, all of which is connected to the present and the future.

Finally, we need to consider faith and how trauma affects faith and how to think about that in terms of recovery. I want to specifically consider faith as an agent of recovery for a Christian. First let us notice a couple of things about faith. Trauma freezes thinking. Someone who has experienced trauma thinks about herself, her life, her relationships and her future through the frame of the trauma. She gets stuck. Trauma stops growth because it shuts everything down. It is a kind of death. The thinking that grows out of the traumatic experience controls the input from new experiences. That means after trauma, rather than faith being foundational the traumatic experience becomes foundational. The trauma will serve as the framework. The trauma provides the control beliefs for the victim. The more aspects of a person involved in what was learned the stronger the lesson. In the

trauma of sexual abuse every sense was involved (touch, taste, smell, sound and sight) and it was involved during a state of hyper-awareness because of the fear. The lessons taught (such as I am worthless), right or wrong, will not be forgotten. Think about a couple in China who lost a child in the collapse of a school during the earthquake there. What do you think might happen if some years from now they have another child and send him to school? How do you think they will feel the first day they see him go into the school building? Do you think they will feel afraid? How might they think about God and his protection?

Second, you and I learn about the unseen or the things of faith through the visible world. We are of the earth and we learn through our five senses – hearing, seeing, touching, tasting smelling. God knows how he created us to be and so he teaches us truths through the world around us. We grasp a bit of eternity by looking at the sea. We get a glimmer of infinity by staring into space. We learn about the shortness of time by the quickness of a vapor. Jesus taught us this way. In his teachings he said he was bread, light, water, and the vine. We look at the visible world and learn about the unseen world. Consider the sacraments – water, bread and wine. We are taught about the holiest of all through what was the diet of a very poor person during the time of Jesus. God uses this method in teaching us about his character so we do not have to guess what he is like. He says, "Do you want to understand who I am?" Here I am in the flesh. Here I am with skin on. Look at Jesus and know me. God explains Himself to us through the things we can understand. When people are traumatized, instead of learning from God who he is, they learn from the trauma and believe that God is behind the evil. For many God is viewed through the frame of that trauma. Violence and humiliation means God does not care. He does not love me or those I love. He has abandoned us. It is quite common for people to lose their faith in God after they have experienced trauma. It is another loss.

Elie Wiesel, from whom I have learned a great deal about the impact of trauma, states the problem eloquently. He is a Jew and he was in the

Nazi concentration camps as a boy during the holocaust. So this is a man who lived through genocide. Throughout his books he tells us not to assume that it is a comfort to believe that God is still alive. Rather than being the solution, saying God is alive merely states the problem. He struggles again and again with what he describes as two irreconcilable realities: the reality of Auschwitz (a death camp) and the reality of God. Each seems to cancel out the other, yet neither will disappear. He cannot find a way to put them both in his brain at the same time. Either alone could be managed you see – Auschwitz and no God, or God and no Auschwitz. But together, how do you manage Auschwitz AND God? How do you hold genocide and God; rape and God; violence and God? I have only found one response to this difficult problem and that is the Cross of Jesus Christ, for it is there that trauma and God come together. Christ has endured all fears, powerlessness, helplessness, abuse, destruction, alienation, silence, loss, and hell. He understands trauma. He willingly entered into trauma for us. He endured humiliation, betrayal, abandonment, nakedness, aloneness, darkness, and the silence of God, helplessness, shame, grief and the loss of all things – including his life. He did that for us. One, he endured trauma so that we would know we have a God who understands. Listen to this list and think about things you have experienced – see if they are on this list: He bore our grief; he carried our sorrow; He was hit, full of pain; cut; crushed; beaten; He was taken away; He was removed from the living; He was despised and abandoned. God was silent. Have you felt some of these things? Have they been part of your life too? When you speak with him; remember that he knows.

 Two, he did so that he might conquer all things evil: death, sickness, rage, betrayal, evil and darkness. He has promised to make all things new. Why he allows these things now I do not know. Why we must wait for those promises to be fulfilled I do not know. But I do know who he is because of how he lived and died and if he can conquer death and hell then I will struggle to have faith that he will finish that job someday. Suffering and faith are difficult to hold together, aren't they? One without the other we can do.

When things are going well we can have faith. When we are suffering it is easy for faith to die. But faith is about believing in things we hope for that are not here yet. Faith is about trusting that what we cannot yet see will become real someday. Evil always wants to destroy faith. It wants to swallow up hope. It says, "Look at the destruction I have brought; there is no good and there is no hope of good". But remember, trauma brings helplessness and recovery brings choice. Do we choose life or death; evil or good; love or hate and faith or denial of God? Those things which are evil are the choice of death, hatred and the denial of God. To choose such things is to look like the evil that tried to destroy us.

Faith in God is a struggle in ordinary life. Faith in God when we have seen tragedy and trauma is a massive struggle. But it is a good fight because it is a fight against those things that tried to destroy us and make us like themselves. Rather than bearing the image of the evil that was done to us we can choose to look to Jesus, who bears the scars of evil as well, but is also its conqueror and refused to bow while it did its worst to him. God is alive and still reigns on his throne and he will indeed come someday and make all things new. Our question is: what will we do; how will we live while we wait?

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Maria Drechsler (Switzerland)

Comment
to "Living with Trauma Memories"

I would like to thank Diana Langberg for this touching, informative and empathetic article. Langberg's description of what it means to live with memories of trauma is impressive. In clear words, she made it possible to feel the despair, loneliness, helplessness and hopelessness that can be triggered by traumatisation.

Langberg divides the trauma therapy presented here into two phases. In the first phase, the emphasis is on dealing with the memories of the trauma. How can healing take place? Trauma means losing faith in an "ideal world". Victims of trauma attempt to blott out memories of the horrifying event. They no longer wish to think about it or be reminded of it in any way. But this is impossible. The memories cannot be blotted out. In her article, Langberg decribes three central things that are indis-pensable for working through traumatisation. These are: talking, tears and time. Traumatisation often leads to those affected falling silent. Trauma causes dumbness. All the more important, then, to speak about it. Only in this way can what has hap-pened – and surviving it – be valued appropriately. Langberg illustrates this compre-hensively in her article. In the process, I was deeply impressed by her tone of esteem for the victims and her loving treatment of them. From my experience and work with traumatised persons, however, I observe that speaking about the trauma is not the first step. Traumatised patients have often lost trust in the world and also in other persons. This then becomes clear during the therapy. The working alliance between patient and therapist cannot be assumed as given. The patient is often distrustful at the beginning of the treatment and full of doubts. Trauma victims doubt whether the therapist is capable of meeting their suffering or will ultimately shy away from it. It can also happen that malicious, exploitative motives are imputed to the therapist. This observation is to show that, while speaking about the trauma is absolutely necessary, it is not however

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Article by Maria Drechsler you can see here: Journal 4, page 108

the starting point. In my opinion, speaking pre-supposes the estab-lishing of a relationship in which the healing can take place. The restoration of se-curity, as described, for example, by Judith Herman in her book "Die Narben der Ge-walt - Traumatische Erfahrungen verstehen und überwinden" ["Trauma and recovery: The aftermath of violence from domestic abuse to political terror"], is necessary be-fore it is possible to work through a trauma in the sense of remembering and talking.

Yet talking, in the sense of giving a narrative of what happened, is not enough. Emotional participation is needed. Langberg makes this clear by emphasising the ne-cessity of tears. The feelings associated with the trauma have to be re-lived piece by piece. Emotional expression, e.g. through pictures or a poem, is absolutely essential for a recovery.

My experience is that the third factor, namely time, is also particularly central. Words need time, feelings need time. An accelerated pro-

cess is not possible. This aspect of the article is therefore very valuable, as today's standardised trauma therapies sug-gest that the victims are healed after a certain number of sessions. In my view, this is a false conclusion. Everything has its time (»Weeping has its time, and laughing has its time; likewise, mourning has its time, and dancing has its time.« Ecclesiastes 3, 1-11). And this applies equally to work with trauma-tised persons.

The second phase of the trauma therapy can be summarised under the heading "Re-new-ing Connections". This refers to the future and to how relationships can succeed and how the victims can find new meaning, for example in work. Here Langberg em-phasises that the trau-matised recover more quickly when they have sense and useful-ness in their lives. For then, namely, a connection with life takes place.

In conclusion, Langberg describes how faith in God can be influenced and negatively affected by traumatisation. In contrast to Langberg, I repeatedly experience that traumatisation does not however lead only to loss of faith in God. On the contrary, Traumatic experiences can just as easily result in a turning to God. Those af-fected find in faith comfort and new meaning in life. Shaw, Joseph and Linley (2005) describe this in their review of "Religion, Spirituality and posttraumatic growth".

Langberg rounds off her article very well by pointing to Jesus Christ as the connecting link between often horrifying reality and God's love. He himself has lived through all the fear, hope-lessness and helplessness and all the other fee-lings associated. Faith in Jesus goes beyond what is visible. We can decide, time and again, to look to Jesus. We have the privilege of believing in a living God, and this gives us hope, comfort and confidence.

Rick Beerhorst:
Portrait of a Girl in a Striped Dress with a Red Book

Phil Monroe (USA)

Telling Trauma Stories: What Helps, What Hurts

"It is impossible to give an account of our individual lives without using the structure of story"[1]

Few today question the value of talk therapy to address the problems of life. Both efficacy and effectiveness studies indicate that most mental health patients benefit from counseling and psychotherapeutic interventions no matter the counseling model employed (Messer & Wampold, 2002; Seligman, 1995; Shedler, 2010; Wampold, 2001). Common factors such as having a strong working relationship between therapist and client, agreeing on goals, and having hope for change may account for as much as seventy percent of counseling successes (Wampold, 2001).

But all forms of talk therapy are not equally helpful. Some forms of talking about problems may actually harm, especially when talking about traumatic experiences. In this essay, I will review the common symptom profile and treatment phases for traumatic stress disorders. I will give primary attention to the ways counselors make mistakes when eliciting a client's trauma story. After identifying pit-falls, I will then explore a few helpful guidelines. I will conclude by presenting a case to illustrate some of the guidelines.

Brief Review of Psychosocial Trauma

To flourish in a fallen world, humans must cope well with the stressors of life. Most of the time, we respond well to stress by devising clever ways to solve problems and, in fact, stress can lead to character and skill development.[2] But some stressors, such as sexual violence, war, domestic abuse, and human or natural disasters, overwhelm physical and psychological capacities leading to either acute or chronic traumatic stress symptoms.

It appears that the experience of helplessness and inability to change the outcome of the event is what triggers chronic psychological distress. This distress often is expressed in loss of voice (literally or figuratively), disconnection from self, others, and God, and results in loss of meaning in life.

The most recent edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-5) sets the following symptom criteria for the diagnosis of Posttraumatic Stress Disorder (PTSD) (2013, p. 271-2),

> A. Exposure to actual or threatened death, serious injury, sexual violence (either to self, to loved ones, or repeated exposure to traumatic details as caretaker)
> B. Presence of intrusive and distressing reminders of the trauma (e.g., dreams, flashbacks, memories, negative reactions to cues that symbolize the trauma)
> C. Persistent attempts to avoid reminders or thoughts, memories, and feelings of the trauma
> D. Negative cognitions and mood (e.g., ongoing fear and horror, self-hatred, inability to feel positive feelings, feelings of detachment from others)
> E. Chronic hypervigilance and fear arousal despite efforts to avoid re-experiencing the trauma

Those who exhibit these symptoms often find themselves running from memories of past traumatic events but ever fearful that the present or future will be no different.

Surprisingly, most people who experience a traumatic event either do not develop Posttraumatic Stress Disorder or they recover without professional intervention. For example, after the 1994 genocide and subsequent two years of conflict in the region of Rwanda, one might expect to find PTSD rates nearing one hundred percent. Yet, prevalence studies such as Pham, Weinstein and Longman (2004) indicate that just 24% of the population surveyed met criteria for PTSD some six years later. Of course, this does not mean that this population was not still

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1 Albert Mohler. http://www.albertmohler.com
2 There is a growing body of research about Posttraumatic Growth (PTG) after traumatic experiences.

suffering from the consequences of the traumatic events as more than two thirds of the population had lost family members and property as a result of the genocide and its aftermath. Factors influencing the development of PTSD symptoms include the number and severity of prior exposures to traumatic events, presence of other mental health problems, family or community social support after the trauma, capacity for resilience, and possible genetic or biologic influences (APA, 2013, p. 277-8).

Standard Treatment Model: Stabilization, Memory Processing, and Reconnection

Most non-therapists imagine that counseling after a traumatic event is essentially the telling of the story of the trauma in order to come to peace with the story and to move on with life. Though oversimplified, there is some truth to this idea. Victims do need to process what happened to them, explore how the traumatic event has influenced their sense of self, God, and the world, and find new meaning and purpose in their lives again. In essence, they must discover that the story of their life is not over and they do have a future in spite of the trauma. However, too many therapists jump right to the processing of the trauma details (both too much and too soon) when victims are not yet able to tolerate engaging the memories without developing further negative symptoms such as dissociation and other self-destructive behaviors.

Drs Diane Langberg and Judith Herman provide excellent and more detailed examples of the standard treatment model for PTSD after interpersonal violence (Herman, 1992; Langberg, 1997). Their models, though slightly different, first walk with a victim through a period of stabilization so that the person might gain skill in setting proper boundaries as well as managing symptoms such as anxiety, dissociation, temptations to self-harm, etc. Of highest importance is that the client learns how to stay in the present rather than either disconnect through dissociation or relive the past trauma over and over.

Once the client is able to care well for self, therapy proceeds towards the work of processing both trauma memories and meaning from a new perspective. For example, a thirty-year-old woman having experienced sexual abuse as a

child will benefit from understanding her experience both from the eyes of a young girl as well as from the eyes of an adult woman. Gaining this new perspective helps to identify the many deceptions about the abuse and herself that commonly plague the adult victim. Christian counselors not only desire to help victims gain better human perspective on their experience, they also desire to help clients see their situation from God's perspective. Finally, therapy concludes when a victim is able to reconnect to this new sense of self and reconnect to family and community. While this therapy model is not linear (e.g., a client does not stop working on developing mood stabilization once moving into the memory processing phase), there is flow in moving from safety and self-efficacy to re-engagement with the world.[3]

The Role of Story in Trauma Recovery

"Before Afghanistan, I used to…"
"Since the genocide,
I no longer have any family."
"My church used to be a safe place for me."

Recalling Albert Mohler's quote at the beginning of this essay, story is the means by which we make sense of ourselves. Our narratives are not merely the sum total of life experiences but a means by which we evaluate our past, present, and future. Our narratives are the story we tell ourselves about who we are and where we are going. However, some events are so powerful and traumatic that they alter existing personal narratives and even alter identities. Victims feel disconnected from their former self, values, and their prior relationships. Old ways of seeing self and the world no longer work. Crushed by some unnamed oppression, the writer of Psalm 42 remembers he once led the procession of worship (verse 4) but now only feels tears and agony. He is disconnected from his former narrative. Like the psalmist, victims not only suffer

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3 Not all trauma victims have the luxury of being "post" trauma. For more on the treatment of continuous traumatic stress see the special issue of Peace & Conflict: Journal of Peace Psychology, volume 19:2 (2013). Also, Diane Langberg discusses coping and treatment foci for ongoing trauma on this video: http://globaltraumarecovery.org/working-with-chronic-ongoing-trauma/

losses of identity but they also suffer from the additions of shame, anger, anxiety, hopelessness and the like. The core of trauma recovery then, is an examination of the victim's story, how it has indeed changed and distorted the person's personal narrative and identity, and how these may be properly re-formed in light of God's overarching narrative for his image bearers.[4] What follows is a review of some of the challenges to telling the trauma influenced story as well as some guidelines for counselors.

Challenges to Telling the Trauma Story

If life is a narrative then trauma forms a chapter in that story. A person experiencing chronic trauma symptoms is trapped in the trauma chapter. It is as if their book (life) only contains that one terrible chapter.[5] The person keeps trying to avoid reading the chapter by placing the book on a shelf out of sight. However, the book keeps falling off the shelf, opening to the trauma chapter and only to those pages that contain the worst part of it. It is as if nothing existed before or after these traumatic events. When healing happens, the victim is able to place the trauma chapter back into the larger context of the story, is able to look at the trauma chapter with eyes to see parts of the particular story pointing to survival, resilience, and even protection. The victim may even be able to see how new chapters will be written.

We will now explore several barriers standing in the way of this picture of healing.

Who are the actual storytellers?

Re-writing a personal narrative requires the telling of the traumatic story.[6] But who is actually telling the story when a client recounts life history?

What the counselor hears may be the words of a parent, pastor, perpetrator, or reflect community norms. For example, a child abuse victim may

4 While all of Scripture tells the story of God's relationship with his people through the lens of creation, fall, and redemption, Deuteronomy and Hebrews paint the clearest images our rescue and redemption narrative.

5 My rendition of an illustration first heard from Edna Foa describing her work with Prolonged Exposure treatment of PTSD.

6 " Telling" is not limited to speaking and writing. It may also include artistic renditions such as dance, music, pictures, and drawings.

paint a life story as one of constant failure. Even as a Christian, this person may only see how they fail God due to their ongoing anxieties. Upon exploration, the counselor may discover that this life theme comes from the perpetrator, even influencing how they "hear" Jesus as irritated and angry as he talks about fear and worry (Luke 12). Counselors face a significant hurdle in identifying the "voices" in a client's trauma story.

Whose voice gets priority? Trauma victim stories are easily distorted by the lies of the perpetrator and the presence of shame, loss of identity, etc. Thus, it can be tempting for counselors to push a new narrative more in line with a biblical perspective. A counselor may say something like "You feel like damaged goods but you are prized by God." Though true, telling someone how to interpret their story rarely leads to lasting change, especially when done early in therapy. Rather, it often creates passive listeners who may assent to God's narrative but not own it as their own. As a result, counselors ought to consider how God interacts with many distorted perspectives. Note that God asks people to explain their situation. He asks Adam and Eve where they are and what has happened (Genesis 3). Similarly, Jesus engages the woman at a well (John 4), the woman caught in adultery (John 8), and the woman who touched him (Luke 8) with questions in order to draw them out even though he knew their stories. Good trauma recovery invites the victim to choose how to express the story of trauma and loss. Counselors must develop patient listening skills when clients express obvious distorted views of self and even of God.

There is another reason counselors must be wary of jumping in too soon to give a counselee the "right" story. Consider Job's counselors who listen for seven days but then resort to providing a false narrative and for speaking for God without authority. Job may have been embittered and demanding but it was his friends who received the greatest rebuke for failing to speak the truth. Counselors, too, face the possibility to speaking for God falsely, especially when clients speak only of their pain and suffering.

Pearls Beerhorst

What purpose in re-storying? The ultimate purpose of examining one's life story after trauma is to learn or experience anew one's place of honor in God's divine story. However, this could sound like the primary purpose of Christian counseling is only to attain right belief about self, God, and other. Using the imagery of acting coach and actor, Vanhoozer (2010, p. 10) leans in this direction when he states that the role of the counselor is, "to help [counselee/actors] render their character's truthfully." But Chuck DeGroat calls us to consider more. He states that emphasizing intellectual understanding of self before God misses other essential story-forming components (2010). For example, honest lament not only expresses key difficult feelings but reminds Christians that they exist in relationship with a God who desires to hear their complaints. Laments, like those seen in Habakkuk (ch. 1-2) and Jeremiah (Lamentations 3:1-18) are also helpful as they acknowledge losses that will not be replaced. Any new narrative after trauma must include this reality. In one exchange between a psychiatrist and a genocide surviving patient, the psychiatrist stated, "You are fifty, not twenty-five. You will never be the person you were twenty-five years ago. Even if you didn't have trauma you would not be the same" (Lieblich & Boskailo, p. 99) Acceptance of this reality enabled the client to move beyond rational description of ultimate truth to expressing emotions in their rawest form. Proper goals for therapy, then, focus not merely on final truths about a victim's position before God but also valuing being present, honest, sometimes silent, sometimes crying for relief in the midst of life this side of heaven.

What to do with repetition? As Christians we learn to tell our life story in light of God's story of creation, fall, and redemption. Narrating our lives in this way requires much repetition and even becomes routine. Believers repeat songs and prayers, partake in rituals, and re-read Scripture again and again. This repetition actually shapes the narrative we tell. Trauma experiences disrupt narratives and when a victim begins to put the story back together, it rarely forms a cohesive story. Victims struggle to pull together pre-trauma story lines with the reali-

ties after trauma. Facts and details form a jumbled mess. Unfortunately, themes of guilt, anger, self-hatred, helplessness, and horror make it difficult to make coherent sense. For example, a victim may blame self for the problem, praise their perpetrator, and then express hatred for that same individual.

In order to develop a coherent storyline, the story must be told over and over again, even when it makes little sense. While repetition is inevitable, acceptance of mystery is also necessary--some details, facts, and meanings will never be clear. Indeed, even God's sovereign story expressed in the Bible does not answer all our questions about suffering. Why does God choose Israel to be his chosen people but not another nation? Why does God take 400 years to hear the cry of the enslaved Israelites in Egypt? The overarching storyline of God and his kingdom requires that we live with ambiguity in this life even while we trust in the completion of the story in Jesus Christ. Thus, the counselor faces the challenge of where to push for greater narrative clarity, where to encourage acceptance of mystery, and when to move beyond some repetitions.

The Counselor's Guide to Supporting Good Trauma Telling

Having considered some of the key challenges to helping a victim process trauma experiences and assuming the presence of a solid trust relationship between client and counselor, we now consider guiding principles for counselors and clients during the trauma processing portion of therapy.

Value the relationship most. The quality of the working relationship matters more than therapeutic techniques employed. When the client tells a portion of the trauma story in a safe place to a person who actively empathizes and validates their experiences, the client will likely notice a reduction distressing symptoms. Counselors illustrate the value of the relationship by maintaining clear boundaries (enabling the client to predict future counselor behavior), allowing clients to choose counseling goals, and by reminding the client that they are more than the sum total of their trauma symptoms.

Stay in the present. PTSD is marked by intrusive memories of traumatic experiences causing the individual to alternately relive painful events and yet at the same time seek to avoid any and all reminders of the trauma. This process of reliving and disconnecting from trauma memories results in dissociative experiences—disconnecting from the here and now. It can look like "spacing out" and not remembering what just happened to feeling things are unreal to having an out-of-body experience. Such responses may be adaptive during ongoing trauma (e.g., enables the person not to feel the full effects of the experience) and even effective to stop painful reminders of past trauma. But later it prevents recovery because it inhibits facing hard things as well as keeps one from doing activities that require attention. Effective therapy, then, provides opportunity to engage trauma memories from the relative safety of the present. Thus, therapists do well to monitor signs of dissociation during counseling sessions and use grounding techniques to minimize disconnecting from reality. Grounding techniques include the use of the five senses to maintain connection to the present and so doing stay focused on the external world (e.g., noticing items in the office, a picture on the wall, the sound of the counselor's voice, etc.). These techniques should be practiced first in the counseling space but also at home since trauma triggers likely exist in many places.

Emphasize pacing and safety. The pace at which a client tells/examines the details of their trauma story varies on the basis of client capacity to avoid dissociation, level of shame, and the complexity and length of the trauma experience. Whenever possible, the client should choose the pace of trauma processing, while the counselor provides encouragement to slow the pace if the client appears to either race to get the storytelling over or begins to dissociate. Concerns the counselor has about pacing can be handled by reviewing the purpose of telling the trauma story (i.e., to explore meaning and impact of the trauma and to explore hidden evidence of resilience and strength) and how it fits into the recovery process. However, the coun-

selor would do well to avoid frequent interruptions of client's story-telling activities. Overly-directive requests for historical details, pushing to the client to speak when silent, or any explicit or implicit avoidance of painful emotions must also be avoided.

Along with considerations about the speed and intensity of trauma memory processing, counselors also work to ensure that the trauma memory work begins and ends at safe places. These safe places may include present realities (e.g., recognition that the client is no longer in an abusive relationship, opportunities for joy, or responsibilities for the day) or historical facts (e.g., recollection of efforts made to save a friend during a violent attack). When a client is able to begin and end trauma work at emotionally safe points, it also reinforces that he or she is able to choose when and how long to engage difficult memories outside of therapy. Therefore, a competent trauma counselor helps the client choose safe images, ideas, and activities to transition to before the end of each trauma processing session.

Be content with incomplete stories. Most counselors assume that if a portion of the trauma story is avoided or not told the client will suffer in some way. This bit of conventional wisdom may sometimes be true if the reason for not telling is denial of the story. A better way to think about the process of storytelling is to see it in the context of three goals, (a) acknowledging losses, (b) identifying and fostering resiliency, and (c) regaining meaning for life (Lieblich & Boskailo, 2012, p. 94). While identifying losses usually include telling the trauma story, it does not mean the entire story needs to be told. The counselor's job is to listen well enough to know what is important to the client, what needs to be said and what can remain unsaid. A counselor supports the healing process by giving the client the right to not tell any portion of the story. Any force, manipulation, and pressure to disclose a trauma story, no matter how well-intended, merely re-enacts the abuse experience. Silence may in fact be a form of "bearing witness" to unspoken losses. For example, psychiatrist and torture survivor Esad Boskailo recounts how despite many visits and invitations to speak,

Pearls Beerhorst:
Riding the Elk

"Emilia" would not speak of her experience in Srebrencia, Bosnia during a massacre (ibid, pp 113-120).

> It was a year before Emilia broached the subject of Srebrenica, out of the blue, as if it were the most natural thing in the world. "I'm from Srebrenica. You know I lost my father, my husband, brother, and uncle," she said, as if she had told him many times before. "Yes," he said. He waited several moments for her to continue. But she did not go on. She just looked at him, more intently than she ever had before. "You already know what happened," she said finally. And he did. Everyone in Bosnia knew….Again he waited for her to continue. But she sat back in her chair and folded her hands in her lap. … "I am from Srebrenica." That was the story, her whole story, and her sense of relief was palpable. (p. 117-118)

Counselors do well to remember that there are a myriad of ways to communicate the trauma story and its meaning, with or without words. The use of dance or movement, painting, pictures, music and other forms of symbolic expression may provide richer vehicles to process trauma stories.

Identify New Perspectives. The ultimate goal of therapy is as much developing new meanings in life as it is a reduction of trauma symptoms. As a client develops new perspectives, the counselor provides reflections so as to emphasize the learnings. With each new perspective, the trauma story may be told again from that new point of view. For example, a client's first accounting of child sexual abuse may include guilt for disrupting the family when the abuse was discovered. As the client perceives that it was the perpetrator of the abuse who caused the family to dissolve, re-telling the story from that new perspective may afford the client additional healing. Counselors note these new meanings and explore with the client how to create new reminders ("Ebenezers" or stones of remembrance) to help solidify the proper telling of the trauma story (see 1 Sam 7:12). Besides seeing their story in light of the larger story of God's care for his children, victims of trauma also benefit from finding evidence that disrupts the false narratives that life is over after a trauma. Counselors make note of signs of God's protection, resilience, or growth despite harm experienced. These evidences do not negate losses but serve to remind the victim that trauma and loss do not have the final word on their life.

Case Study

The following case[7] provides a few examples of how a counselor uses the above guidelines to manage the trauma telling within a counseling setting.

Patience, a 23 year old woman, is a graduate student at an urban university campus. She was raped three months ago after leaving her friend's house late one evening. She was not able to identify her attacker. Her mother, an immigrant from an African country told her not to tell anyone about the rape for fear Patience would be harmed by her own relatives who would now view her as impure. Patience suffers with recurrent nightmares, avoids her boyfriend, and has begun refusing to leave her home to go to class or other activities. Her father, unaware of the rape, accuses her of being lazy and wasting precious family resources. A friend advises Patience of a free and confidential rape counseling service and convinces her to make an appointment. The counselor provided Patience with some information about common experiences after rape and typical goals for therapy but does not push her to tell her story. After developing a level of comfort with her counselor, Patience chooses to tell the story of her rape and of her fear that she is no longer capable of a career or marriage. Key symptoms of her distress include chronic feelings of guilt for being out the evening of her rape. In addition, she wonders if God is punishing for rejecting her father's advice to marry instead of pursuing further education.

During early sessions, the counselor notes that Patience seems to "leave" sessions while talking. Her voice trails off as she seems to be remembering or seeing things not in the office.

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7 This case study is fictional, designed only to illustrate the guidelines presented.

Together they explore what happens during those moments, what triggers these experiences, and how to "return" to the session. Patience chooses to look outside the counselor's window at a large copper beach tree swaying in the breeze. When they do talk of the rape, the counselor plans enough time to bring Patience back to the present by engaging her with questions about what she most loves about her culture (something Patience loves to do).

At one session Patience wonders aloud whether she will ever be more than a "raped woman." The counselor produces a long piece of ribbon and asks Patience to imagine that the ribbon represents her entire life, past, present, and future. Together they mark a spot on the ribbon that represents the present. In response to a few questions, Patience began recalling her life story beginning with her family's emigration to the United States. She noted the births of her siblings, the success of her father's business, her American citizenship, and her full scholarship to a prestigious university. For each of these and other positive experiences the counselor placed a bright colored sticker along the ribbon. Patience also told of difficult challenges: the diagnosis of cancer in her favorite uncle, the death of her grandmother, a significant experience of racism during high school and her father's pressure to marry an older friend of the family from their village back home. At these instances, the counselor placed a dark sticker to represent such challenges, including that of the rape. The counselor suggested that Patience take some time to look at the whole ribbon and to comment on what she noticed. Patience noted the many positive symbols in her life, but also the fact that a large portion of the ribbon representing her future still remained untouched. Patience again lamented that she didn't think she could have a future now that she was, "spoiled." Over the next few sessions, Patience and her counselor discussed the loss of her virginity and found ways to lament this loss to God. After some time, the counselor asked Patience to do a study about distressed women of the bible (e.g., Hagar, Leah, Ruth, Mary Magdalene) and the kinds of future God gave them despite not being able to change their past. For homework, Patience meditated on how each of these

women might have felt during and after their suffering. She also considered God's kindness to these women as well as the courage each woman expressed despite not being able to change their history. Soon after, Patience began attending her classes, feeling an intense desire to not be defined by her assault and a hope that God would bless her with a future as well. Sometime later, in a sociology class, Patience sat through a short movie about sex offenders. Though disturbing to her, she left the class with a sense that the one who was spoiled was not herself but the perpetrator.

One particular concern plagued Patience, that of the fact that she couldn't describe her attacker. She recalled how she felt, recalled his smell and the color of his shirt, but could not recollect any facial features. As she walked around her campus during daylight hours, she would sometimes wonder if she might cross paths with her attacker and suddenly recognize him. With her counselor she explored the empty holes in the story and came to see, on her own, that not seeing his face kept her from fearing men who looked like her attacker. Instead of a loss of memory, she now counted it as a blessing from God.

After a year or so, Patience returned to see the counselor. Her boyfriend had asked her father for her hand in marriage. Despite the father's earlier wishes, he approved of their marriage. Patience was both happy but afraid as she believed her boyfriend would likely reject her if he knew she had been raped. They weighed the benefits and drawbacks of telling her boyfriend but the counselor made it clear that though the rape had taken free-will from her, she now had the power to decide who would and would not know about her trauma.

Conclusion

Trauma-telling is more than recounting distressing events in one's life and hoping that verbalizing the pain will make it go away. It is a process of lamenting losses and re-framing life in light of those losses and the possibility of a future not fully controlled by the past. When counselors manage the trauma-telling process in the ways described above, clients often experience less distress during the counseling process and

thereby are less likely to drop out of treatment. In addition, clients frequently find freedom from many of their symptoms of psychological distress.

But even when counselors embrace a biblical image of rescue and redemption and develop trauma counseling competencies, it is a challenge to know how to respond in any given session. There are many pitfalls along the way—distrust by the client, counselor temptations to control the storytelling work, mind numbing repetitious nature of lament. These all present dangers to the counselor who desires to walk with one in suffering. It is important to remember that to walk with a client who has experienced a traumatic event is to become a student of pain, suffering, and brokenness; of things as they should not be. It is to share in the sufferings and joy of our savior's death and resurrection. Be wary for any other motivation to do the work of trauma recovery treatment. Instead, let us recall and embody the patience and gentleness of God with bruised reeds (Isaiah 42:3) with the confidence that he will exchange beauty for ashes (Isaiah 61:3) even when what we see now is a dim reflection of that glory.

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Gladys Mwiti (Kenya)

Comment
to „Telling Trauma Stories: What Helps, What Hurts"

The human longing for connecting with hope and life undergirds the change brought about by psychotherapy. However, the question especially in trauma therapy is: Whose story is it anyway? Does the therapist assume and ascribe symptoms, present or not, based on some theoretical framework? Trauma specialists know that survivors' symptoms are as unique as individual differences: personality, past trauma events, coping skills, social connections, spirituality and genetic dispositions. In this regard, therapists cannot assume that all trauma survivors will exhibit similar symptoms, if any; and not everyone who experiences a traumatic event will indicate symptoms of PTSD. And then, PTSD symptoms do not manifest until weeks after the event.

Monroe discusses studies by Pham, Weinstein and Longman (2004) that indicated that only 24% PTSD diagnosis in Rwanda post 1994 genocide. The discussion does not appreciate the fact that from 1995 onwards, massive work was done in trauma counseling and reconciliation in that nation. For example, for lack of resources, my organization, Oasis Africa Center for Transformational Psychology and Trauma Expertise has never been able to document the trauma work we did in Rwanda from 1995 to 1998. Using Oasis Africa's Ripple Effect ® Model, over those four years, we trained over 1,000 lay trauma counselors in an intervention that helped them address their own trauma and then receive skills to train other helpers and counsel survivors. To this day, the Rwandan people themselves continue using this training of trainers model as well as our materials to train and counsel one another. I am sure that if we were to follow up the impact of such trauma initiatives in Rwanda, the outcomes would be remarkable. This is to say that the 2004 findings that "only 24% PTSD diagnosis in Rwanda post 1994 genocide" does not necessarily reflect the healing and posttraumatic growth that has taken place post genocide.

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The caution by Monroe that therapists should not "jump right to the processing of the trauma details" is valid. The Kenya Psychological Association was the first responder to the September 21, 2013 Nairobi Westgate Mall terror attack. In the first two days of the attack, we brought together over 400 counselors and psychologists and began training on Psychological First Aid (PFA). I serve on the Board of Directors for the

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International Society for Traumatic Studies (ISTSS) and am aware that the USA National Child Traumatic Stress Network (NTCSN) and the National Center for PTSD have developed this guide as the first recommended intervention following traumatic incidents. PFA focuses on the survivor and his needs and not on debriefing and trauma story telling. PFA involves a caring, sympathetic and practical help to survivors of serious critical events in an approach that respects people's dignity, culture, abilities and setting. In Nairobi, it was not easy to change the mindset of our counselors and psychologists who have, in the past "debriefed" trauma survivors. However, we made it mandatory that we were not asking for trauma stories. Instead, we were to focus on the needs of the survivor although if need be, this might include the need to tell the trauma story for some.

The focus of this initial approach is to establish a human connection in a compassionate manner, enhance safety, calm the distraught, help survivors share immediate needs, and offer resources to help address them. In Nairobi, over the next two weeks post attack, we sent our teams to rescue centers, hospitals, schools, companies who had lost staff and so on. After the first 14 days, we closed this crisis phase. Most people will recover their balance during this time where hope is restored, healing connections made, and needs addressed. From October 2013, we moved to Phase 2 and 3. In these phases, we can now follow up individuals who need more help. The Kenya Red Cross Society with whom we partnered in this intervention opened three Drop In Centers for follow-up trauma therapy.

Here, we are using Skills for Psychological Recovery and for more affected individuals, Trauma-Focused Cognitive Behavior Therapy.

In as much as we are utilizing guides from the National Center for PTSD, our trauma approach is set within an African context that is culturally rich and religiously alive. Most of our therapists are Christians. Hope in Jesus Christ and existential growth after traumatic events is one of Africa's greatest coping mechanisms. We pray through training and through therapy, appreciating the role of the Holy Spirit in healing and restoration. We acknowledge the place of lament in healing, borrowing our approach from the Psalmist who honestly expressed his innermost feelings to God – anger, perplexity, sadness and confusion. Survivors begin to realize that God meets them at the place of lament, at the point of their need.

Monroe emphasizes that in trauma interventions after critical incidents, the main goal is for the client to learn to stay in the present while acknowledging their situation and then learning how to move on towards recovery. Indeed, my understanding of traumatic events is that they, like Tsumanis, sweep unexpectedly into our lives and cause disorientation. The role of the Therapist is to create an environment where orientation can be restored. However, since all people are different, their experiences of the trauma will be diverse. This reality calls for respect and a personalized client-driven road toward recovery. This way, post-traumatic growth can be realized – the psychological positive change experienced as a result of challenging traumatic experiences.

Rick Beerhorst:
All Around Me

Contributions by Charles Zeiders and Dana Wicker (USA)

"What Role should Play the Interpretations of Dreams in a Christian Psychology?"

Dana Wicker (USA)

The Role of Dream interpretation in Christian Psychology

"What role should dream interpretation play in Christian Psychology?" is an interesting question that has not been discussed much among American Christian Psychologists. Dream interpretation is a technique used mainly by Christian psychologists who come from a psychodynamic perspective but the rational for its use from a Christian perspective is not usually discussed. To determine the appropriateness of dream interpretation as a Christian intervention one must begin by looking at what the Bible has to say regarding dreams. There are close to 120 references to dreams and 14 specific dreams described in the Old Testament, while in the New Testament, only the book of Matthew makes reference to specific dreams. Five of those dreams are mentioned in the first two chapters and highlight the divine protection and care for the baby Jesus. (Tyndale Bible Dictionary) The New Testament does describe visions such as the vision Peter received before going to Cornelius (Acts 10:9-15) and Paul's Macedonian call (Acts 16:9). Dreams were viewed in two ways in the Old Testament, either a common experience that was transient (Job 20:8, Ps 73:20) and meaningless (Eccl. 5:3, 7), or as a divine communication from God. The Israelites in contrast to other cultures believed that only God was the initiator of divine dreams and the source for interpretation. Both Joseph and Daniel gave God credit for their interpretations of dreams. God used dreams to make himself known to people in a special way (Gen. 28:12), to warn and protect people (Gen. 20:3-7), to provide guidance (Gen. 31: 10-13) and to forewarn about personal (Gen. 37:5-20) and national future events (Gen chapters 40-41).

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Jeremiah warned against prophets who prophesy false dreams (Jer. 23: 25-32). God gave the Israelites two test to determine if a prophecy was from God. The first is that a prophecy from God will always be accurate (Deut. 18:22). And the second is a prophecy will be consistent with previously revealed truth (Deut. 13:1-4). These tests can also be applied to determine if a dream is from God.

While the Bible speaks of God communicating through dreams during Biblical times does God still use dreams? This question can be answered by asking missionaries who work with people groups who have little opportunity to hear the gospel. Time after time these missionaries will report that people were waiting for them because they had a dream that someone was coming to tell them about Jesus. Nik Ripken who traveled around the world to interview Christians regarding persecution of the church, tells the story of one man who because of a dream traveled a great distance to a specific street in a city he had never been to before to meet a man who led him to Christ. Less dramatic but also evidence that God still communicates through dreams is the testimony of believers who were able to minister to others because God in a dream directed them to someone in need. It is important for the Christian therapist to realize

not only does God, at times, still communicate in dreams, He may communicate to clients in dreams and so it is important that the Christian therapist develop skills that will help clients interpret their dreams, particularly if the dream is from God.

While God may use dreams to communicate with a person, most dreams are not communications from God. They appear to fall into the second category of dreams that were described in the wisdom literature of the Old Testament as transient and meaningless. If the Bible states that these dreams are meaningless then it seems that a Christian psychology should not use dream interpretation as a techniques in counseling. Before that conclusion can be drawn, it is important to examine scripture carefully. Fee and Stuart (2003) caution against looking at small parts of a passage in wisdom literature and missing the overall message. Ecclesiastes 5: 3 and 7 are part of a larger passage (5: 1-7) in which the main message is to stand in awe of God and listen instead of dreaming and talking. The point of the passage is not to define the purpose of dreams, but the writer does recognize that in some situations dreams are meaningless. This passage does not rule out the possibility that ordinary dreams can be meaningful. Just as psychology and neuroscience are questioning whether dreams are unimportant or have a function, this is an appropriate question for Christian Psychology. There is still much debate over the purpose of dreams. While Hobson theorizes that dreams are simply an attempt of the brain to synthesize automatic brain activity, others argue against this theory pointing out that even though dreams may have some bizarre qualities most dreams accurately portray daily life. One theory sees dreams as reprocessing memories and emotions (Stickgold, Hobson, R. Fosse and M. Fosse, 2001). Research has demonstrated that the content of sleep is influenced by fragments of waking life events and emotional patterns (Nielsen and Stenstrom, 2008). In addition, Wegner, Wenzlaff and Kozak (2004) provide evidence that suppressed thoughts may rebound in dreams. Clients are not always aware of the life events that are the source of emotional patterns during dreaming.

Dream work examining both the emotional patterns and life events that are sources of the emotions may be beneficial for the client. Christian pastoral counselors and spiritual directors are discovering that dreams can be a valuable resource in the counseling process (Bulkeley, 2009).

While some Christian psychologist use dream interpretation in their counseling, many do not. The reasons vary. Some simply have not been trained to do dream work coming from a cognitive-behavioral perspective. Others may avoid dream work associating it with new age philosophies. However, it is clear from scripture that God uses dreams to communicate to humanity and that God created people with the ability to dream. Dreams need to be interpreted based on Christian principles. Dreams from God will not go against truths that have already been presented in the Bible. While examination of dreams may give one insight regarding thoughts, emotions and desires, it is important to remember that dreams are influenced by humanities fallen nature. Before a person takes action as a result of a dream, the action must be evaluated according to God's principles. To develop a comprehensive understanding of people, Christian psychologist need to continue to research the function of dreams and realize dreams can be a useful resource in the counseling process.

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Charles Zeiders (USA)

The Role of Dream interpretation in Christian Psychology

Dreams and visions hold venerable places in the Judeo-Christian scripture and are time-honored religious experiences. As Christian social scientists we must retain the utmost respect for the dream. We must arrange our dream-related professional theories and clinical best-practices around Scripture, tradition, and reason. Rightly understanding the potentially divine nature of the dream will enhance our theory and praxis. While many dreams are strictly psychological in nature, other dreams have an inspirational quality to them that recommends them as coming from God. I am concerned with this latter type of dream.

Holy Scripture includes the dream as a means by which God provides revelation to the actors in the Old and New Testaments. In Genesis 28 Jacob was worried and running away from home. He had stolen his brother's birthright and undoubtedly was scared and depressed. He had no reason to expect that God would reiterate the covenant He made with Jacob's grandfather Abraham. God, however, did just that—in a dream where a ladder connected heaven to earth, God to Jacob. When he awoke, Jacob said, "Surely God was in this place and I did not know it." The obvious clinical importance of the dream is that God provided an inner experience to make Jacob conscious of God's permanent endorsement. Hope replaced Jacob's pessimism and a sense of cosmic safety replaced his worldly insecurity.

Via the dream, Scripture teaches, God provides wisdom in the night. In 1 Kings 3 young King Solomon lacked the psychological development or political sagacity to effectively assume the strife-ridden kingdom he had inherited from his father David. Following religious ceremonies at Gibeon, Solomon encountered God in a dream. God asked the apprehensive monarch what gift he would like to receive from Him. Solomon replied that he was young and unskilled in leadership and desperately sought a wise heart useful for good governance of a great people.

So pleasing was Solomon's unselfish request of

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God that God provided King Solomon with qualities necessary for transformational leadership of the troubled Israelite Kingdom. Scriptural evidence implies that dream sleep represents an arena in which dreamers potentially interact with God and enjoy developmentally transformational graces.

Like the Old Testament, the gospels and Acts demonstrate that God blesses indidividual and collective consciousness through dreams. In a vision (phenomenologically similar to a dream) angel Gabriel announced to Zechariah that his wife Elizabeth would give birth to The Baptist who would prepare the way of the Lord. St. Joseph the Carpenter learned that his fiancée Mary conceived a child of the Holy Spirit, leading him to marry Mary and assume the role of protector of the Holy Family. Later, when the megalomaniacal King Herod sought to kill the Christ Child for political reasons, an angel appeared to St. Joseph in a dream, instructing him whisk the Holy Family to the safety of Egypt. Because St. Joseph listened to the dream and acted on its instructions, he saved baby Jesus from state-sponsored massacre of toddlers and infants. St. Joseph's understanding of the dream as a divine communiqué created the conditions of safety that allowed Jesus Christ reached maturity.

Following the ascension of Christ, Apostles Peter and Paul both entered intense dream-like states that changed the course of the Western World. In Acts 10 Peter receives a vision that it is right and good to break bread with the gentiles and enjoy full communion with those of any tribe or race who might receive the gospel. In Acts 9 Paul endures a vision that transforms him from a persecutor of the church to a defender of the faith.

From Holy Scripture we come to understand that God provides revelation and communicates to the individual and collective mind via dreams and visions.

Speaking as a practicing Anglo-Catholic Clinical Psychologist who has provided psychotherapy to Christian clinical populations in the United States for over 20 years, I believe that God continues to guide His children through dreams and visions. Dreams of importance to the Christian patient make a deep impression. Such dreams are qualitatively different from spiritually unimportant dreams. Spiritually important dreams are wonderful and exciting and imprint the memory. They are remembered vividly, even years later. Because God is good and loving, goodness and love are experienced within the dream's core, even if the dreamer is unsettled on a fleshly level. Christian psychologists and patients find that spiritually reliable dreams never contradict Scripture. A dream woven by the Holy Spirit will always lead the dreamer on an edifying path that leads to the imitation of Christ. Such dreams will encourage the dreamer and never invite him or her to do anything wrong.

Most importantly for the Christian psychotherapist and patient, spiritual dreams offer an arena for healing. Examples from my case books are numerous. A psychotic Roman Catholic patient disclosed that he was terrified that his mental illness would devour his entire being. Then he dreamed that Jesus Christ came to him. Upon awaking the patient remarked that Christ loved him so intensely that enduring reassurance came upon his mind. Whenever he feared that his illness would devour him, he thought of his dream wherein Jesus Christ loved him personally and in deepest reality. This recollection served to displace his fears over and over. The dream was the phenomenon in which he felt a perfect love that durably cast out fear.

A female patient suffered crippling bereavement from a miscarriage tragically endured years ago. She noted that she was always sad and traveled through life robotically and without joy. During treatment her narrative revealed that she was very religious but had never offered the soul of her lost little one to God in Christ. Treatment referred her to a priest with whom she commended the spirit of her lost child to the Lord. Immediately following, she dreamt that her child was in a wonderful place and enjoyed the presence of a perfect man who played with the child in light and protected the child in joy. This experience changed the woman. Her symptoms of sadness and depersonalization collapsed. We met for more sessions but she remained normally happy and animated. She was discharged from treatment without signs or symptoms.

A 35 year old Baptist deacon presented in treatment with tremendous love sickness. He talked about a "supermodel" in his church with whom he had fallen in love. Since he did not return his love, he spent his days distracted from his duties, moping, and unfocussed. He lamented that he could only think of her and his unhappiness with unrequited love. After a certain amount of clinical working through, he disclosed the following dream, "I drive in my car near the house of the 'supermodel.' Then the presence of the First Person comes upon me and saturates the vehicle. The power of the divine Love coming from the Father is indescribably strong. Out of this strong Love the Father tells me to love the woman with that Love." This powerful dream offered the deacon a blueprint to get well. By loving this woman with a divine Love that transcended the intrinsic selfishness of romantic love, he was able to transcend his disappointment and move forward in his ministry and personal life.

Christian psychotherapists should feel confident that dreams and visions have relevance to the contemporary patient's mental and spiritual health and that this medical reality has precedence in Holy Scripture.

I attended the EMCAPP Symposium for the first time in September in Lviv. The possibility to meet other Christian psychotherapists and hear their experiences were the most important things for me. I learned a lot about what it is to take spirituality in psychotherapy into account. It was great to discuss the Christian Psychology on the academic level and hear scientific researches about impressiveness of Christian psychotherapy in comparison to general therapy. That kind of topics are not common in my country. We will continue this discussion in ACC Finland.

I was very impressed, when I found out that church services in Lviv were filled with people many times a day. We are worried about empty churches in Western countries. It was encouraging to see how people hunger for God.
(Saara Kinnunen, Finland)

The EMCAPP Symposium in Lviv was for me especially a meeting with deep Ukrainian soul.
People there are warm and interested very much in integrating spirituality and psychology.
I was touched also by the lectures and our group work where we created as many questions as possible…(Anna Ostaszewska, Poland)

This year`s EMCCAP symposium brought me to a wonderful new place in God`s colorful world: the remarkable city of Lviv with its long European history. While talking about "Healing Factors in Christian Psychotherapy", we could experience examples of the beauty, which God as well as humans have created, but also notice lots of traces of destruction (by wars, ethnic conflicts…), which remind us that we urgently need help – healing interventions sustained by God`s grace.
(Agnes May, Germany)
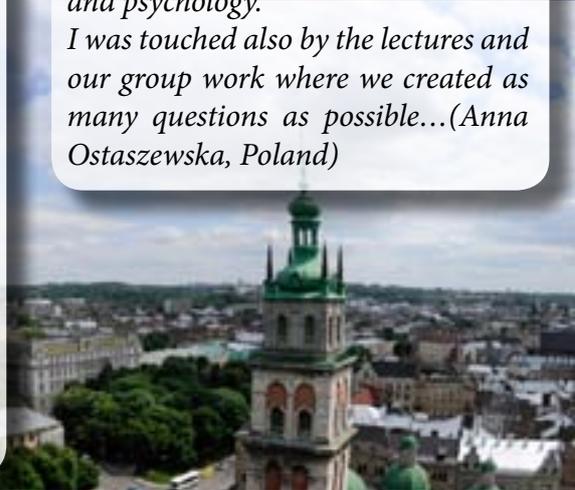
The meeting of EMCAPP in Lviv was distinguished by its friendly atmosphere. Dr Rostyslav Shemechko and his colleagues from the Centre of psychology of the Ukrainian Catholic University were abundantly welcoming and made our work at the Symposium very comfortable, perfectly organized and enjoyable. Discussions in small groups following the lectures were even more productive and inspiring because of extremely meaningful questions posed there for future consideration. (Maria Joubert, Russia)

I am happy, that it was the first time, that EMCAPP Symposium took place in Ukraine, and that it was in Lviv. It was a great pleasure to meet here with old friends and to discover new people, who join our movement. I appreciate the most the personal friendly relations and the ecumenical diversity within the EMCAPP. The discussions and presentations motivate me for future researches on the theme of Christian psychotherapy. I am also thinking about cross-cultural projects, which we could realize together. (Olena Yaremko, Ukraine)

The Symposium in Lviv has given me the opportunity to be in a circle of like-minded people and share with them experiences, plans and dreams. It was interesting to hear how Christian psychology is developed in different cultural and ethnographic contexts. Extremely important to me was just sharing experiences on approaches, methods and techniques that are used in counseling, which is based on a Christian worldview and its values. Once again, I felt convinced that we as Christian psychologists of different confessions can be united and agree on a Christian anthropology which understands humans to be created in the image and likeness of God and therefore deals with human goals in life, with joy and difficulties, in the light of the God given dignity and with eternal purposes. (Shemechko Rostyslav, Ukraine)

The EMCAPP Symposium in Lviv was remarkable for me for its spirit of dialogue. Many scientific conferences are taking place around the world, but people are mainly talking there, while here, at the Symposium were mainly listening to each other. Quiet and almost family atmosphere allows confidential dialogue with like-minded people. This dialogue has discovered more in common than differences. Thinking now about the term "healing" concerning the healing factors discussed, I find it more medical or charlatan. As to me, in psychotherapy it is better to say about the new experience or change (transformation).
(Fr. Andrey Lorgus, Russia)

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Lviv, Ukraine, 9-12 September 2013
Healing Factors in Christian Psychotherapy

European Movement for Christian
Anthropology, Psychology
and Psychotherapy
www.emcapp.eu

The 13th Symposium of EMCAPP
Rome, Italy,
October 2th - 5th 2014

EMCAPP brings together international leaders and pioneers in the field of Christian psychology
and psychotherapy and its underlying anthropology.

PROGRAM

2 October

15.00 Welcome and participants' registration
16.00 Symposium opening and prayer. Chairperson:
      Werner May (Germany)
      Participants introduce themselves and their in
      stitutions: works, challenges, plans
      The framework of this Symposium (Anna
      Ostaszewska, Poland / Werner May, Germany)
19.00-21.00 Welcome Dinner

3 October

Chairperson: Elena Strigo (Russia)
10.00 Morning session - Prayer time
10.10 Krzysztof Wojcieszek (Poland):
      If psychological crisis can be the potential
      element of spiritual growth?
      The analysis of some case studies
10.40 Andrey Lorgus (Russia):
      Clients with schizophrenia: pastoral and
      psychological experience of work
11.00 Coffee break
11.30 Group work to both lectures from the perspectives
      of a) Christian anthropology,
      b) Christian psychology and
      c) Christian psychotherapy
12.30 Summary reports with discussion from
      the 3 groups
13.00 Lunch time
14.30 Afternoon session- Chairperson:
      Anna Ostaszewska (Poland).

14.35 Wolfram Soldan (Germany):
> The Christian psychological model of sexuality, a basic for therapy

15.05 Coffee break

15.25 Shannon Wolf (USA):
> Exploring Professional Therapists' Worldviews through the Lens of Christian Psychology

16.05 Group work to both lectures from the perspectives
> of a) Christian anthropology, b) Christian psychology and c) Christian psychotherapy

17.05 Summary reports with discussion from the 3 groups

17.35 A small sightseeing walk. Dinner

4 October

Chairperson: Anna Ostaszewska (Poland)

10.00 Morning session - Prayer time

10.10 Trevor Griffith (GB):
> Speaking Life: Bringing order out of emotional chaos during times of change

10.40 Anna Ostaszewska:
> Integrative psychotherapy: a Christian approach
> – model of the origins of disorders and the promotion on change.

11.00 Coffee break

11.30 Group work to both lectures from the perspectives of
> a) Christian anthropology, b) Christian psychology and c) Christian psychotherapy

12.30 Summary reports with discussion from the 3 groups

13.00 Lunch time

14.30 Afternoon session. Chairperson: Werner May (Germany)

14.40 Short presentations (10 min) by participants. Marek Tatar: (Poland), Agnes May (Germany),
> Nicolene Joubert (South Africa) and others

15.30 Coffee break
> Guest Speaker Hans Zollner SJ, Preside Istituto
> di Psicologia, Pontificia Università Gregoriana,
> Rome

17.30 Dinner.

5 October

Chairperson: Werner May (Germany)

10.00 Prayer time. Short presentations (10 min) by
> participants and Feedback to the Symposium

12.00 End of the Symposium

12.15-15.00 EMCAPP Board meeting

Proposals of short presentations (10 min) can be send by participants to Werner May.

The Symposium will take place in Rome / Italy
Our conference room: American Palace Hotel
Costs: Symposium fee is probably 120 Euro

Appointment and more information will follow:

If you intend to come or you have further questions please send an e-mail to werner.may@ignis.de

Letters to the Editor

Beste Werner,

Het is erg inspirerend en bemoedigend om het "EMCAPP Journal: Christian Psychology Around the World" te lezen. Als christen-psycholoog en senior docent aan de Christelijke Hogeschool Ede geef ik les in de algemene seculiere psychologische stromingen, waarbij ik enkele kanttekeningen vanuit mijn christelijke visie kan plaatsen. Helaas heb ik slechts twee colleges voor mijn eerstejaars studenten van Sociale studies om enkele visies op de relatie tussen psychologie en geloof[1] te behandelen. Binnen mijn academie zijn de 'levels of explanation'-benadering en een 'lichte' vorm van integratie leidend. Mijn ambitie is om – samen met mijn collegae – een veel uitgesprokener christelijke visie te ontwikkelen op psychologie, hulpverlening en social work. Tweeëneenhalf jaar geleden ben ik aan dit prachtige en tegelijkertijd complexe, tijd- en energievretende en eenzame avontuur begonnen. Wat is het dan geweldig om christen-psychologen te ontmoeten die met hetzelfde bezig zijn!

Ik ben nu twee keer naar de AACC World Conference geweest, waar ik fantastische mensen ontmoet heb die zowel vakinhoudelijk excelleren als vriendelijk, nederig en toegankelijk zijn als persoon. Zij hebben me geïnspireerd en aangemoedigd om te blijven nadenken over christelijke psychologie en hulpverlening en om deze ideeën te ontwikkelen en te verspreiden binnen mijn hogeschool in Nederland.

Het EMCAPP Journal doet hetzelfde met mij: ik word geïnspireerd en bemoedigd door de auteurs. Hoe groter mijn netwerk van christen-psychologen

Timo C. Jansen, (Netherlands) MA, is psychologist and senior lecturer at the Christelijke Hogeschool Ede, a Christian university of applied sciences in the Netherlands, at the departments of Social Work and of Journalism & Communication. His drive to work at a Christian university is to equip Christian students to become Christian professionals who unite their Christian values and beliefs with their professional practice. As a psychologist, he is promoting and attributing to Christian psychology / counseling by research and educational programs.

Dear Werner,

It's very inspiring and encouraging for me to read the EMCAPP Journal: Christian Psychology Around the World. As a Christian psychologist and lecturer at a Christian university for applied sciences in the Netherlands (Christelijke Hogeschool Ede) I am teaching mainstream psychology with some comments on it from my Christian world view. Unfortunately I have just two lectures for first-year social work students to introduce some views on psychology and Christianity[1]. Currently at my department the 'levels of explanation' view and a 'light' integrational view are dominant. My ambition is to develop – together with my colleagues – a much more pronounced Christian view on psychology, counseling and social work. Two and a half years ago I started this beautiful but complex, time and energy consuming, lonely adventure. How great it is then to meet Christian psychologists on the same track!

I went twice to the AACC World Conference where I met wonderful people, both outstanding in their profession and very kind, humble and approachable as a person. They inspired and encouraged me to go on to reflect on, to develop and to promo-

1 Johnson, E.L. (Ed.). (2010). Psychology and Christianity: Five views. Downers Grove: IVP Academic.

1 Johnson, E.L. (Ed.). (2010). Psychology and Christianity: Five views. Downers Grove: IVP Academic.

wordt, hoe meer ik geniet van het EMCAPP Journal. Alle bekende namen in het tijdschrift van kostbare mensen die ik persoonlijk ontmoet heb, zijn een feest van herkenning: Eric Johnson (VS), Nicolene Joubert (Zuid Afrika), Martijn Lindt (Nederland), Jef De Vriese (België), Jason Kanz (VS), Shannon Wolf (VS) en, last but not least, jij natuurlijk Werner! Wat een voorrecht om jou afgelopen zomer in Nederland te ontmoeten. Ik heb goede herinneringen aan deze ontmoeting waarin we onze ideeën over christelijke psychologie konden uitwisselen en jij mij echt geholpen hebt met je vragen en ideeën voor mijn promotieonderzoek.

Enkele inspirerende gedachten uit EMCAPP Journal nummer 4 wil ik hier graag aanhalen: het artikel van Wolfram Soldan, "Characteristics of a Christian Psychology", legt glashelder het verschil (en de overeenkomst) uit tussen christelijke en niet-christelijke psychologie. Met name zijn vierdimensionale model over zonde expliciteerde wat tot dan toe impliciet voor mij was. Zijn beschrijving van kennisverwerving, namelijk middels "elke handeling van (zelf)onderzoek geleid door de Heilige Geest, wat ook menselijke middelen betreft, inclusief psychotherapie." Dit gaat niet alleen over holistische christelijke psychologie, maar ook over een holistische kijk op het verwérven van die kennis en dat inzicht.

Ik wil ook nog even stilstaan bij "Ethiek van het bijzondere", een revolutionair, uitdagend en enigszins prikkelend concept van Roland Mahler. Het legt de onderliggende behoefte van neurotisch gedrag bloot dat normaliter alleen maar als dysfunctioneel en irritant wordt beschouwd, en het biedt perspectief op een Goddelijke oplossing in therapie. Dat is nog eens voedzaam voor de geest (van christen-psychologen)! Ik ben er nog steeds op aan het "kauwen".

Ik geniet van de kwaliteit van het tijdschrift in het algemeen. Fantastisch werk van het EMCAPP-bestuur! Eerlijk gezegd vind ik wel dat de commentaren op artikelen verbeterd kunnen worden: soms is een commentaar slechts een samenvatting van het artikel, of een excuus om over iemands eigen theorie of aanpak te

te Christian psychology and counseling at my university and in the Netherlands.
The EMCAPP Journal means the same to me: I am inspired and encouraged by the authors. The more my network of Christian psychologists grows, the more I enjoy reading the EMCAPP Journal. All the familiar names in the journal of precious people I personally met are "a celebration of recognition" – as we say in Dutch: Eric Johnson (USA) , Nicolene Joubert (South Africa), Martijn Lindt (The Netherlands), Jef De Vriese (Belgium), Jason Kanz (USA), Shannon Wolf (USA), and – last but not least – you yourself Werner! It was a privilege to meet you last summer in the Netherlands. I have warm memories of sharing our ideas about Christian psychology, and your questions and suggestions about the Ph.D. research I am intending to do were very helpful.

Some of the inspiring thoughts of EMCAPP Journal number 4 I'd like to memorize here: Wolfram Soldan's article, "Characteristics of a Christian Psychology", clearly explained the difference (and overlap) between Christian and mainstream psychology. Especially his four-dimensional model of sin made explicit what was implicit for me till then. And I love his description of getting knowledge by "every activity of (self) exploration under the guidance of the Holy Spirit, which includes also natural means, including psychotherapy." It's not just about a holistic Christian psychology, but also about a holistic view on gaining that knowledge and insight.
I also want to mention "An ethic of the special", a revolutionary, challenging and slightly provoking concept of Roland Mahler. It reveals the underlying need of neurotic behavior that's commonly just seen as dysfunctional and irritating, and the perspective it offers for a Devine solution in therapy. That's nutritious food for the mind (of Christian psychologists)! I'm still "chewing" on it.

I enjoy the high quality of the journal in general. Good job of the board of EMCAPP! To be honest, I think the comments on articles can be improved: sometimes a comment is just an outline of the previous article, or a legitimati-

Rick Beerhorst:
Woman Licking Envelope

schrijven zonder helder de overeenkomsten en verschillen te analyseren en te beschrijven, of de bredere context van het onderwerp of adviezen voor verder onderzoek. Het is goed om zowel beleefd als constructief-kritisch te zijn. Het laatste mis ik soms.

Ik denk dat het nog te vroeg is om een uitgave van het EMCAPP Journal aan Nederland te wijden, maar ik hoop en bid dat christen-psychologen in Nederland elkaar weten te vinden en een gemeenschap van christen-professionals zullen vormen om theorie, therapie en andere interventieprogramma's te ontwikkelen.

Dat is de reden waarom ik de mogelijkheid om te promoveren aan het verkennen ben, samen met mijn collega Deja Bosch (docente Ethiek). Ons onderwerp is "verbondenheid": de relatie tussen gezond verbonden-zijn (in vrede met God, zichzelf en anderen) en welzijn (geestelijk en biopsychosociaal), en hoe het vermogen om gezond verbonden te zijn en te blijven verbeterd kan worden. Deja en ik geloven dat gezonde relaties tot de basis van optimaal leven behoren omdat mensen door God geschapen zijn als relationele wezens. We menen dat wij als christen-psychologen de opdracht hebben om te onderzoeken of gezonde relaties inderdaad een bron voor welbevinden zijn (en andersom) en om een trainingsprogramma te ontwikkelen (en evalueren) om "verbondenheid" te bevorderen en te promoten. Met dit promotieonderzoek willen we een christelijk academisch geluid laten horen in het Nederlandse (en internationale) terrein van de gezondheids- en community-psychologie. Hulpverlening is goed, preventie is beter.

Werner, Nicolene en de andere bestuursleden van EMCAPP, ik wens jullie het allerbeste toe voor het tijdschrift over christelijke psychologie wereldwijd, en Gods zegen voor jullie gezin, gezondheid en voor jullie werk in Gods Koninkrijk. Ik ben blij en dankbaar dat ik jullie heb leren kennen. We houden contact!

Drs. Timo Jansen – psycholoog en senior docent aan de Christelijke Hogeschool Ede.
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on to write about one's own theory or program without clearly analyzing and describing the differences and similarities, the broader context of the topic nor suggestions for further exploration. It's good to be both polite and critical in a supportive way. Sometimes I miss the latter.

I think it's too early to dedicate a number of the EMCAPP Journal to the Netherlands, but I hope and pray that Christian psychologists in the Netherlands will find each other and form a community of Christian professionals that will do research and will develop theory, therapy, and other intervention programs.

That's why I am exploring the possibility of doing a Ph.D. research project, together with my colleague Deja Bosch (teacher ethics). Our topic is "connectedness": the relation between being healthily connected (being at peace with God, oneself, and others) and well-being (spiritual and biopsychosocial) and how to improve people's ability to get and stay healthily connected. Deja and I believe that sound relationships belong to the basis of a flourishing life because people are created by God as relational beings. We think that we, as Christian psychologists, have a mission to investigate the evidence of healthy relationships as a source of well-being (and vice versa) and to develope (and evaluate) a training program to improve and promote "connectedness". By this Ph.D. research program we want to have a Christian academic voice in the Dutch (and hopefully international) field of health and/ or community psychology. Counseling is good, prevention is better.

Werner, Nicolene, and the others of the EMCAPP board, I wish you all the best for the journal about Christian psychology around the world, and God's blessing for your families, health, and Kingdom work you're doing. I am glad and grateful to know you. Let's stay in touch!

Timo Jansen MA - psychologist and senior lecturer at the Ede Christian University (Christelijke Hogeschool Ede) in the Netherlands.
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Hyvä päätoimittaja

Olin iloisesti yllättynyt kun sain yli vuosi sitten Journal of Christian Psychology Around The World linkin internettiin. Eräs suomen ACCn hallituksen jäsen lähetti sen. Olen toiminut yli 20 vuotta psykoterapeuttina ja erikoistunut perhe- ja pariterapiaan. Olen miettinyt, miten voisin yhdistää kristillisen uskon ja ammatillisen terapian. Kognitiivista terapiaa opiskelles- sani olin iloinen huomatessani, että siinä oli paljon elementtejä, jotka sopivat yhteen kristillisen maailmankatsomuksen kanssa. Ajattelin, että en ehtisi elämäni aikana saada valmiiksi sitä, miten yhdistäisin Jumalan valtakunnan ja psykologian maailmankuvan. Toki työskentelin kristittynä ja toivottavasti käyttäydyin kristi- tyn tavalla ja rukoilin asiakkait- teni puolesta mielessäni, mutta mietin edelleen, miten tehdä kri- stillistä terapiaa erityisesti usko- vien asiakkaiden kanssa.

Jumalalle kiitos, juuri silloin tutustuin Journaaliinne. Huo- masin, että monet terapeutit ym- päri maailmaa ovat kyselleet sa- moja kysymyksiä ja heillä on jo vastauksia. Journalissa oli paljon uutta tutkimustietoa ja kokemuk- sia tältä alueelta. Lukiessani sain syvempää ymmärrystä suunnasta, johon minun pitää pyrkiä. Siunaan kaikkia tutkimusten teki- jöitä, kaikkia, jotka jakavat käytöntöjä, jotka ovat toimineet ja kokemuksiaan.

Arvostan suuresti sitä, että tämä on internet julkaisu, jolloin on mahdollista saavuttaa laaja yleisö. Olen itse jakanut Suomessa monille kri- stityille kollegoilleni Journalin linkkiä. Journa- lista sain myös tietoa EMCAPPista ja syyskuus- sa 2013 pidetystä Lvivin Symposiumista. Siellä tapasin monia suurenmoisia kristittyjä psyko- terapeutteja ja psykologeja. Sain uutta voimaa ja rikastuin yhteisestä uskostamme ja yhteisestä kutsumuksestamme, että saamme olla Jumalan

Saara Kinnunen (Fin- land) Psychotherapist working in Family Counseling Center in Lutheran Church in Finland. Master of Arts in Social Psychology, Education and Musi- cology. Board member of ACC in Finland and of ISARPAC. Author of several books about marriage, parenting and counseling.

Dear Editor

I was happily surprised when I got a link of in- ternet Journal of Christian Psychology Around The World. It was more than a year ago. A board member of ACC Finland sent it to me. I have worked more than 20 years as a psychothera- peut and specialised in family- and couple therapy. I have wondered how I could integrate my Christian faith to professional therapy. When I stu- died cognitive therapy, I was glad to find out that there are elements that fit to the Christian world view very well. However, I thought it's a long way to try integrate the principles of Kingdom of God and the world view of psychotherapy. My life is too short for that. Of course I have worked as a Christian, hope I have behaved as a Christian. I prayed silently for cli- ents but I was wondering how to use Christian psychotherapy, especially with clients that are Christian.

Thanks to God, I got to know your Journal. I found out that many thera- pists all around the world have asked same guestions and they already had answers. There was lots of new infor- mation about researches and expe- riences on this area in the Journal. While reading the Journal, I reached deeper understanding of the direc- tion which I should go. I bless eve- ryone who does research, who share practicies which have worked and who share experiences of their own.

I highly appreciate that this is an internet jour- nal and it is possible to reach a wide audience. I have already sent the link to many of my Chri- stian colleagues in Finland. I also got to know EMCAPP in the Journal and the Symposium in Lviv in September 2013. I met many great Chri- stian psychologists and psychotherapists there. I got enpowered and enriched by our shared faith and our common calling to be God`s co- workers and help people get healed.
I do not have any problem to find some reading

työtovereita auttaessamme ihmisiä paranemisen tiellä.

Nyt minulla ei ole ongelmaa löytää lukemista juna- ja lentomatkoille. Journaalit ovat käden ulottuvilla. Kiitos kaikille teille, jotka olette antaneet panoksenne näitten journalien tekemiseen. Palkitkoon Jumala teidän ponnistelunne ja myös kaikkien tulevien kirjoittajien ponnistelut.

for my journeys in train or airplane anymore. The Journal is always available. I thank all who have given their contribution to this journal. May God reward your efforts and bless all the writers in the future!

Psicología cristiana y la necesidad de un modelo cristiano de la mente humana

El significado de la expresión 'psicología cristiana' no es completamente obvio. De hecho, la colección 'Psychology & Christianity' editada por Johnson (2000) dedica una considerable cantidad de tiempo a intentar dilucidar como sería una psicología cristiana. Sin embargo, la discusión sigue abierta. En términos generales, cuando uno refiere al término 'psicología, uno refiere a una forma específica de entender a la persona, y más específicamente, a la mente humana (estados mentales, procesos mentales, conductas manifiestas, etc.). Así, este término es a veces definido como un grupo de comportamientos observables (en el caso del conductismo), una red de procesos cognitivos que significan la realidad circundante y que crean patrones conductuales (en el caso de los enfoques cognitivos), o como una mera construcción social (en el caso de los enfoques socioconstruccionistas). En cualquier caso, es importante señalar que todos los enfoques psicológicos construir sus sistemas teóricos desde la base de premisas epistemológicas específicas, y el caso de la psicología cristiana no es la excepción.

Pablo López-Silva is a Chilean clinical psychologist and current PhD (c) working on philosophy od mind and philosophical psychopathology at the University of Manchester Philosophy Department, UK. He is a fellow of the National Commission for Sciences and Technology of the Chilean Government, main editor for Praxis, the postgraduate journal of philosophy of the University of Manchester Philosophy Department, and co-editor for ´Cinta de Moebio', a journal focused on the epistemology of social sciences (Faculty of Social Sciences, University of Chile).

Christian Psychology and the necessity of a Christianity-based model of the human mind

It is not entirely obvious what the expression 'Christian Psychology' means. In fact, the collection Psychology & Christianity edited by Johnson (2000) dedicates a considerable amount of time trying to spell out how a Christian psychology would be like. Indeed, this debate is still open. Roughly speaking, when one talks about 'psychology', one refers to a certain way of understanding the person, and more specifically, the human mind (mental states, mental processes, behaviours, and so on). Thus, this term is sometimes defined as a gathering of observable behaviours (behaviourisms), a network of cognitive processes that signify our surrounding reality and produces behavioural patterns (cognitive approaches), or as a mere social construction (social constructionism). In any case, it is important to note that all psychological approaches develop their own theoretical machineries from quite specific epistemological premises, and Christian psychology is not exception.

In this context, we can define Christian psychology as a research programme that aims to develop an

En este contexto, podemos definir la psicología cristiana como un programa de investigación que intenta desarrollar un entendimiento de la mente humana que es consistente con la revelación divina (Soldan, 2013). Desde este punto de vista, ninguno de los actuales modelos disponibles parece ser consistente con este programa. La mayoría de los enfoques actuales es psicología entenderán la mente humana como un producto evolutivo azaroso o como una construcción sin mayor significado trascendental. En consecuencia, el objetivo principal de la psicología cristiana es la construcción de un modelo cristiano de la mente humana que entiende que Cristo fue revelado por medio de la escritura y de la naturaleza. Así, los psicólogos cristianos necesitan definir las premisas epistemológicas que guiarán la interpretación de la evidencia empírica y sus conclusiones teóricas basados en un profundo entendimiento de las escrituras y la naturaleza. Además, los psicólogos cristianos necesitan involucrarse en discusiones filosóficas profundas con el fin de desarrollar, por ejemplo, enfoques psicoterapéuticos consistente con una visión cristiana del mundo.

Todo esto no equivale a decir que, por ejemplo, la psicología cristiana no es consistente con las actual evidencia empírica, sino que es necesario clarificar los cimientos desde los cuales los psicólogos cristianos interpretan tales datos. El principal requerimiento de una psicología cristiana es desarrollar un entendimiento cristiano de la mente humana y en este contexto, la publicación de revistas como la EMCAPP son de incalculable valor. La publicación de este tipo de revistas hacen posible el desarrollo de un modelo cristiano de la mente humana por medio del intercambio intelectual constructivo y respetuoso, y por esto, la EMCAPP es crucial para el progreso de aquello que llamamos 'psicología cristiana'.

understanding of human mind in accordance with God's revelation (Soldan, 2013). From this point of view, no current approach in mainstream psychology is epistemologically consistent with this programme. The majority of the current approaches in psychology understand the human mind as a random evolutionary product or as a meaningless (in a transcendental sense) social construction. Consequently, the main aim of Christian psychology is to build up a Christianity-oriented model of the human mind taking into consideration that Christ has been revealed through the Scriptures (Luke 24:27) and through nature (Romans 1:20). In consequence, Christian psychologists need to define the epistemological premises that will guide their interpretation of empirical data and their theoretical conclusions based on a deep understanding of the Scriptures and nature. In addition, Christian psychologists need to necessarily get involved in profound philosophical discussions in order to develop, for instance, psychotherapeutic models consistent with a Christian worldview.

All this does not mean to say that, for example, Christian psychology is not consistent with current empirical data, but rather that it is necessary to clarify the foundations from which Christian psychologists interpret this data. The main requirement of a Christian psychology research programme is to develop a Christianity-based understanding of the human mind and in this context, the publication of journals such as the EMCAPP journal are of invaluable contribution. The publication of this journal makes the development of a Christian model of the human mind based on respectful and constructive intellectual exchange possible, and because of this, the EMCAPP journal is crucial for the progress of the Christian psychology research programme.

References
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Soldan, W. (2013). Characteristics of a Christian Psychology. EMCAAP Journal, 4, pp. 7-15

Next Number

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About us

This journal is published by the European Movement for Christian Anthropology, Psychology and Psychotherapy in cooperation with the IGNIS-Academy, Kanzler-Stürtzel-Str.2, D-97318 Kitzingen. EMCAPP as a non-institutional movement enjoys meeting Christian scholars and practitioner in the field of Christian anthropology, psychology, psychotherapy and counseling from all over the world and from most Christian traditions. We are focused on bringing together key persons from different countries. The richness of experience and background always stimulates and refreshes us.

This magazine is free and can be downloaded from our website. We appreciate everyone who recommends it.

Per year, two issues of the journal are planned: The main articles of each number will prepared by a focus country.

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The board of EMCAPP:

- Francesco Cution (Italy), clinical psychologist and psychotherapist, associate of the Italian Catholic Association of Psychologists and Psychiatrists, president founder of the association "Jonas is on the way", Rome.
- Nicolene Joubert (South Africa) psychologist, Head of the ICP: the Institute of Christian Psychology in Johannesburg www.icp.org.za.
- Rev. Andrey Lorgus (Russia), psychologist, Rector of the Institute of Christian Psychology in Moscow, http://fapsyrou.ru .
- Werner May (Germany), psychologist, former President of the Academy for Christian Psychology IGNIS www.ignis.de, President of EMCAPP Board.
- Anna Ostaszewska (Poland), psychotherapist, supervisor, President of the Psychotherapy Section of the Association of Christian Psychologists (ACP), www.spch.pl , Vice-President of EMCAPP Board.
- Elena Strigo (Russia, city of Krasnojarsk, Siberian Region), psychologist, psychotherapist at the Psychological Counselling Centre, member of EMCAPP Board.

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Seven statements of EMCAPP

1. EMCAPP is based on the faith that there is a God who is actively maintaining this world, so there can be no talk about Man without talking about God.

2. EMCAPP acknowledges the limitations of all human knowledge and therefore appreciates the attempts of the various Christian denominations to describe God and their faith.

3. EMCAPP brings together international leaders and pioneers in the field of Christian psychology and psychotherapy and its underlying anthropology.

4. EMCAPP appreciates the cultural and linguistic diversity of backgrounds of its members.

5. EMCAPP wants its members to learn recognizing each other as friends, brothers and sisters.

6. EMCAPP encourages its members in their national challenges and responsibilities.

7. EMCAPP has a global future and it is open to discourse and joined research opportunities round the world (World Movement).

For more detailed version of statements: see www.emcapp.eu.