Journal of Psychology & Christianity

Special Issue
Celebrating an Exemplar of Integration: A *Festschrift* in Honor of John Daniel Carter, PhD

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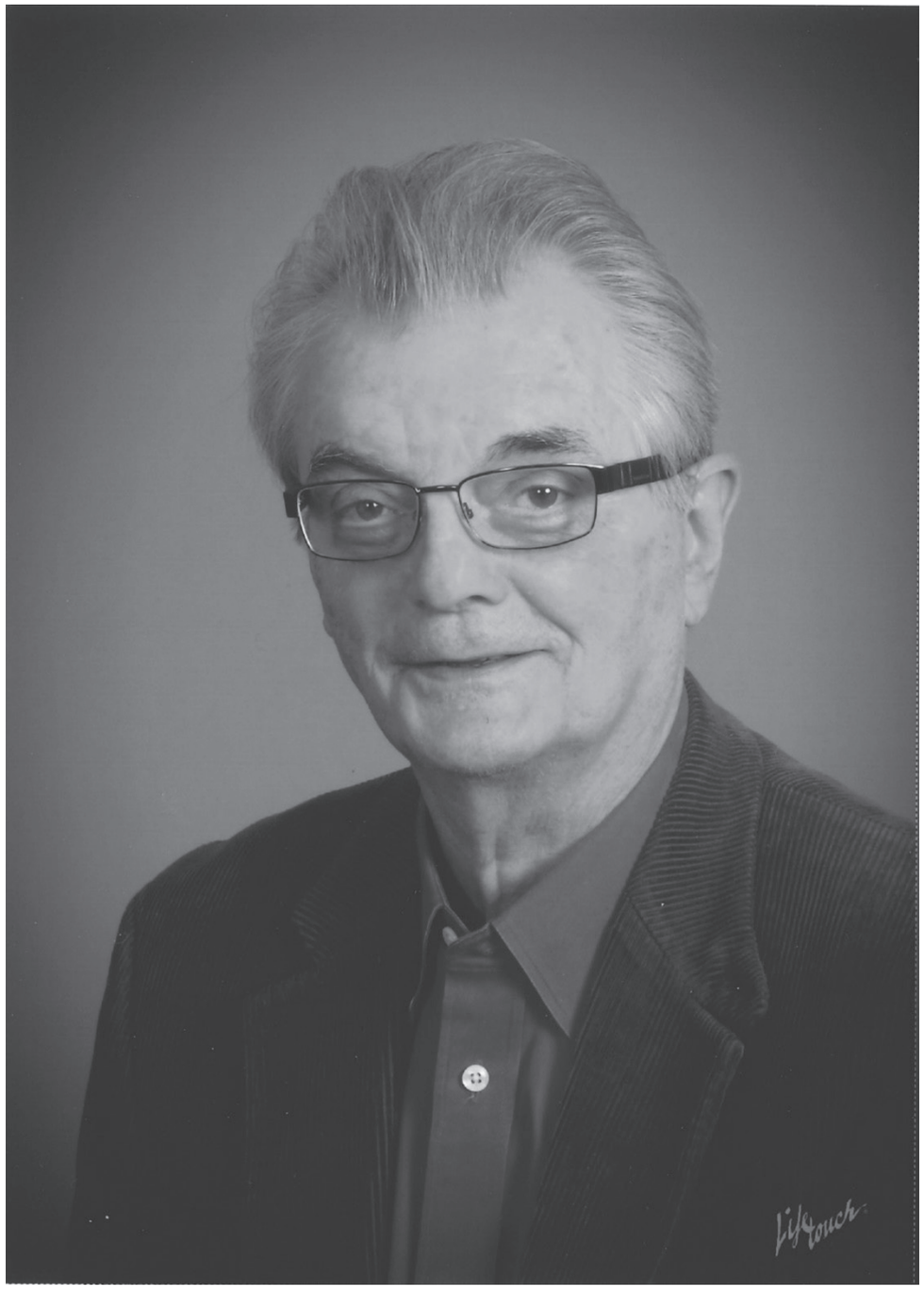
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IN MEMORIUM



JOHN DANIEL CARTER, PHD
SEPTEMBER 27, 1934 - JUNE 10, 2022

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From Living Legend to Legacy: Tributes to a Life Well Lived

Theresa Clement Tisdale

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It has been an honor and a blessing to curate and edit this special issue in honor of Dr. John Carter. Within a few weeks of John's passing into eternal life, the idea of a *Festschrift* came to me. For those unfamiliar, a *Festschrift* is a publication celebrating the life of someone who has made a lasting contribution to their discipline. It is often published during the lifetime of the honoree, but may also be offered as a posthumous tribute. It is in the spirit of this long-standing academic tradition that this special issue is offered.

I want to begin by thanking Dr. Joshua Knabb, Editor of *Journal of Psychology and Christianity*, for his enthusiastic encouragement and approval of this special issue. I am grateful for the special issue Associate Editors Drs. Earl Bland and Brad Strawn who I am privileged to count among my friends as well as respected colleagues. They have contributed an article as part of the introduction to this special issue in order to contextualize John's work in the unfolding arch of integration as a discipline. Kassandra Camille Cabahug Galang deserves high praise for her meticulous attention to detail in technical editing all submissions to conform to the latest edition of the *APA Publication Manual* (2020). My deepest gratitude goes to Dr. Linda Barnhurst, John's partner in life and work, for her willingness to connect with me about planning this special issue and to collaborate about contributors.

Reflections on A Legend

By the time I arrived as a graduate student at Rosemead in 1991, John Carter was already a legend. In the mid 1980s, a friend had shared with me Carter and Narramore's (1979) landmark book, *The Integration of Psychology and Theology: An Introduction*, which was among the sources of inspiration for me to change careers from business to psychology. Although John had moved on from Rosemead, it was clear that his impact was life-changing to many former and current students. His integration courses and readings continued to be taught. Carter and Narramore's book had been (and for many years continued to be) required reading; some students referred to it as the "blue bible" because it was quoted and referred to with such regularity and reverence. Although I lamented the missed opportunity to sit under his teaching, I was grateful to benefit from the legacy John left at Rosemead among both students and faculty.

From Legend to Legacy

Although impacted significantly by John's body of work, it would be over a decade before I met and came to know him through our mutual connection with Drs. Lowell and Marie Hoffman, the pioneering founders of the Society for the Exploration of Psychoanalytic Theories and Theology (SEPTT), a global online community; the leaders of the psychoanalytic track of the Christian Association for Psychological Studies (CAPS) annual international conference; and creators of a unique psychoanalytic institute, the Brookhaven Institute for Psychoanalysis and Christian Thought (BIPACT) where John was on faculty. In these contexts, I experienced firsthand John's brilliant mind as well as his profoundly moving humanity. At my first personal encounter with John, I remember being struck by how a man of such renown could also be so relational and humble with a whimsical twinkle in his eye. These initial and continuing impressions and experiences of John are echoed and beautifully memorialized through the contributions to this special issue.

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Orienting to the Special Issue

Typically, *Festschrifts* contain some combination of memoirs, essays, and articles. Contributions may be inspired by the work of the honoree without necessarily being about them. In this special issue, all authors have spoken of John's impact on them both personally and professionally.

The special issue begins with a poem by Linda Barnhurst, John's devoted partner of many years. Her eloquent words set the tone for the tributes that follow.

Two of the eulogies given at John's memorial service at Church of the Messiah in Santa Ana on Saturday, August 6, 2022, follow Linda's poem. A succession of memoirs reveal the depth of John's generosity of spirit, his obvious devotion to God, and his profound impact on those who knew him. I was often moved to tears and experienced a literary version of holy ground as I read through these testaments and testimonies about John's legacy as one who embodied and expressed integration in all its forms.

Through the memoirs that are roughly ordered across chronological time, former students relate how John nurtured their integrative thinking and offered them a much-needed experience of belonging. Friends and colleagues bear witness to John's deep compassion and capacity to connect with them about all matters related to life and work. No matter the context or topic, John's integrity, humility, and compassion are a through-line that links all these personal and relational accounts.

Reflections and essays chronicle accounts of John's lasting impact on clinical practice, vulnerable shared encounters about facing death, and John's inspiration to address social ills. These contributions are also personal in tone as the authors relate John's impact across academic, personal, and professional practice contexts.

The final section of articles covers a range of topics, beginning with an engagement of John's ideas from a modernist perspective and ending with a thoughtful consideration of psychoanalysis and Christian spirituality, a topic near and dear to John's heart. In these contributions, authors relate how John's scholarship, teaching, and character influenced their choice of topic. Some contributors knew John for decades, others knew him mainly through his writings, but all attest to his impact on their thinking and work. After reading through all of the memoirs, essays, and articles, it was no surprise to me that two article contributions are on the topics of maturity and humility, which are both readily apparent in John's life as witnessed and experienced by students, friends, and colleagues. Those closest to John realized that he was both a scholar and a mystic.

John's Lasting Legacy

The contents of this special issue bear witness to the legend and legacy of John Carter. Those who knew John well are also familiar with the personal suffering, physical frailty, and human brokenness that he experienced during his life. That is also part of his legacy and contributes to the depth of John's humanity and grace in the midst of personal loss and tragedy as he lived out his vocation personally and professionally.

Academics and scholars face a very real temptation to measure professional worth by number of publications. Although a productive scholar with a brilliant mind, the contributions to this special issue reveal that John knew the true measure of his worth, which he demonstrated over decades of friendship, teaching, and practice through his tireless investment in the life and growth of others. All of these contributions illuminated and affirmed for me what leads to a lasting legacy and a life well lived: selfless love and devotion to God and others. This special issue reflects the fact that John pioneered the field of integration as a discipline and the rich legacy of his many scholarly contributions will have an enduring impact for generations to come. What is also reflected in this special issue are the many ways in which John embodied integration in his relationships with family, students, friends, and colleagues. John's integrative thinking undoubtedly transformed minds. John's embodiment of integration transformed lives; the eternal godly legacy of a true exemplar.

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Situating John Carter Within a Brief History of the Integration of Psychology and Theology

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This brief article will situate John Carter's work within an abbreviated history of the integration of psychology and theology. It is our hope that this will demonstrate not only his pioneering work but his ongoing, often implicit and unacknowledged influence on the field. We began this article suggesting that John Carter was a Buberian (1958) as well as a both/and thinker, capable of working in the tension of ambiguity and ambivalence. These capacities were essential for Carter to engage with each discipline as a *Thou* and work within the naturally occurring tension that is an unavoidable aspect of integrative work.

Introduction

We are not sure if anyone has ever referred to John Carter as a Buberian (1958), or if he himself would be comfortable with that moniker, but we conceptualize him through this lens, both as a person and as a pioneer of the integration of psychology and theology. In his integrative work, John treated each discipline as a *Thou*. His love for both theology and psychology would not allow him to treat either as an *It*, an object to manipulate and twist to one's own needs. John appreciated and respected the fact that psychology and theology each had their distinct methodologies and areas of expertise and spoke from different places of authority.

In his inclusive way, John was a both/and thinker. He would certainly have endorsed the statement accredited to Nobel prize-winning physicist Neils Bohr, "The opposite of a correct statement is a false statement. But the opposite of a profound truth may be another profound truth" (p. 65, as cited in Palmer, 2018). John believed in the integration of psychology and theology, not "or" nor "versus" nor one "trumping" the other. Within his generous and paradoxical mind, there was enough profound truth to go around for all and he resisted the tendency to collapse Christian faith into a predominantly psychological frame, often found in discussions that emphasize the psychology of religion. John recognized the interlocking tension between Christian theology and the discipline of psychology and appreciated the overlapping domains of concern, and in his teaching and writing, he argued for respectful and thoughtful dialogue that would preserve the dignity and distinction of both Christian theology and psychology.

Speaking directly to those who argued for splitting psychology and theology, and to those who believed one discipline should have authority over the other, John modeled the opposite. His ability to live in the paradox of ambivalence and ambiguity helped open intellectual and professional space for Christians whose more conservative traditions were suspicious or even rejecting of scientific knowledge or non-Christian assumptions about human behavior and mental processes. In a negative light, ambivalence can sometimes be seen as a sign of incompleteness or insecurity. However, a more forward position of ambivalence, one that John inhabited, actually refers to the ability to tolerate and hold mixed or even contradictory feelings about something (e.g., an idea), reflecting a place of authentic engagement with the complexities of human life. Further, ambiguity is the capacity to think about and live into the paradox that there may be more than one way to understand an idea, person, or event. Ambivalence is the emotional aspect of both/and thinking whereas ambiguity is the intellectual. We posit that John's unique ability to live in this tension of integration, this both/and "encounter" (Carter & Narramore, 1979,

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p. 9), allowed him to approach each discipline in a Buberian manner.

Five Waves of Integration

Previously we have described four *waves* in integration as a way to capture the history, development, or movement in the integration of psychology and theology (Strawn et al., 2018).[1] While a complete history of the integration movement is not possible in this article, we will describe the waves we have outlined and situate John Carter within that context. We will attempt to demonstrate John's paradoxical and Buberian sensibility along the way.

The first wave, the Apologetic Wave, we identified as the early work of integrationists to make a case for why it was in fact beyond good, but even necessary, to place psychology and Christian faith into dialogue. While many areas of Christendom are now open to this integrative dialogue, there are still some Christian denominations and cultures where this apologetic work is necessarily ongoing. John Carter, with co-author Bruce Narramore (1979), were early contributors to this wave in their book, *The Integration of Psychology and Theology: An Introduction*. This short book (only 139 pages long) remains a classic in the field, is still in print, and is still taught in many Christian training programs. Carter and Narramore (1979) described this apologetic wave using the language of the Encounter (pp. 9-27). After noting psychology's exponential growth during the 20th century and its expanding influence to all corners of the Church, specifically in its dealings with human suffering and mental illness, Carter and Narramore (1979) outlined a philosophical and pragmatic guide for thinking about the engagement of psychological and theological knowledge and practice. With an underlying assumption that regarded the unity of all truth wherever it is found, John Carter, Bruce Narramore, and a small host of other integration pioneers argued that Christianity had nothing to fear and could only gain from the insights into God's creation that were discovered by the truthful processes of psychological investigation. The integration project proposed by Carter and Narramore would require faithful Christians to critically examine the claims of psychological science and practice with an attitude of openness and thoughtful curiosity, keeping truthful processes of theology constantly in mind.

The second wave, or Modeling Wave, is the work of scholars to articulate exactly how the two disciplines might engage one another. Carter and Narramore's (1979) early work in this area described four different models of integration (i.e., the Against model, the Of model, the Parallels model, and the Integrates model). Echoing the format of Niebuhr's (1951) classic *Christ and Culture*, their initial modeling structure attempted to contend the broad scope of both psychology and theology, roughly outlining and linking different similarities within each discipline. For instance, how might we think about psychopathology and sin or personality development and spiritual growth? In addition, in an effort to identify the specificity of integrative thinking, Carter and Narramore (1979) described secular and sacred versions of each of model, suggesting that an important aspect of any integration effort is how the existence of God and divine revelation is considered. Not only did this basic distinction allow for different Christian traditions to examine their own theological particularity when looking at psychology, it also obliquely challenged the discipline of psychology to reflect on how some of its basic theoretical and scientific assumptions might overlook important spiritual and religious dimensions of human experience. While the Apologetic Wave has often been focused on legitimizing psychological knowledge to a skeptical Christian community, scholars have also addressed the world of professional psychology. Notably, over the past 40 years integrative work aimed at challenging psychology's historical neglect of the spiritual and religious dimensions of human functioning has increased dramatically (e.g., Aten et al., 2011; Hoffman, 2011; Jones, 1994; Pargament, 2011; Pargament & Exline, 2022; Sorenson, 2004).

Since Carter and Narramore's (1979) book, the task of integration model building has been in full swing. Most of these model building approaches deal specifically with how the two disciplines engage one another. Entwistle (2021), deeply influenced by Carter, described the approaches as

[1] Hathaway and Yarhouse (2021) have offered what they call a domain-based approach to integration. Rather than historical movements in integration (our waves), they separate out various elements of the integrative endeavor such as applied, theoretical, and personal.

Enemies, Spies, Colonialists, Rebuilders, Neutral Parties, and Allies: "For the most part, four of these categories build on Carter's ideas while reframing them in a different metaphor" (p. 167). Other approaches such as Eric Johnson's influential edited volumes (Johnson & Jones, 2000; Johnson, 2010), offered 4 or 5 different views or models of engagement. Johnson challenged the broad use of the term integration, preferring to locate integration as only one expression of the dialogue between psychology and Christianity. We find this to be a somewhat unwarranted distinction that overlooks the broad function of the integration project as a response to modern-age philosophical and cultural pressures that fractured theological knowledge from other methods of knowing, specifically scientific. However, Johnson's framework is very helpful in illuminating the hierarchical structure found in various models. Other approaches that expanded or provided organization to models of integration include Brian Eck's (1995) discussion of integrating integrators, Harold Faw's (1998) cluster approach, Warren Brown's (2004) resonance model, Hathaway and Yarhouse's (2021) domains of integration, Callaway and Whitney's (2022) constructive theology approach, and Moes and Reik's (2023) discussion of worldview dimensions. These selective examples not only demonstrated the ongoing and robust conversation of various approaches to the integration question, they pointed to the intellectual generosity and enduring legacy of John Carter's ideas.

In response to the broad categorization that modeling can bring to any integrative discussion, a more nuanced and specific approach to integration is to move away from using abstract models as the frame for dialogue between two disciplines (i.e., psychology and theology) and toward the person of the integrator. Sandage and Brown (2018) offered a relational approach to integration recognizing that disciplines do not integrate, persons do. They suggested an "egalitarian approach to interdisciplinarity" (p. 8) by emphasizing a two-person integrative approach that valued the contextual nature of integrative work. In other words, the totality of the integrators' social locations and intersectionality inextricably impact the integrative endeavor. This has resonance with a "tradition-based" approach to integration, which calls for integrators to specifically own the particularity of their theological and theoretical commitments as well as their sociological embodiment (Dueck & Reimer, 2009; Strawn et al., 2014). This may sound obvious, but historically, the contextual location of integrators thinking was rarely identified and their theological and socio-cultural traditions were hidden behind a wall of assumed objectivity like a statistician simply crunching numbers.

Even in their brief book, Carter and Narramore (1979) noted this need:

> Far too often we assume that our interpretation of the Christian life is biblical without asking how our own personality style influenced and distorted our understanding. In fact, we all would probably be frightened if we knew how much of our psychological theorizing and our biblical interpretation are a reflection of our own personality style rather than either the data of psychology or the truths of biblical revelation. (p. 120)

While focusing on personality and not using the language of *intersectionality*, we have no doubt that today Carter would endorse that integrators bring *all of themselves*, including their theological particularities, to the integrative endeavor not only to be acknowledged in the abstract but included as a part of their integrative methods and conclusions.

The third wave of integration, which we called the Empirically Validated Wave, is essentially the psychology of religion. This approach to integration has been around for a long time and has been useful in its application of the scientific method to the studying of religious constructs. The initial challenge with this wave is two-fold. First, it may lack clinical or social applicability, although this is rapidly changing[2], and it has—similarly to some of the model building approaches—ignored the tradition and social location of not only the investigators but even the particularities of the subjects being studied (i.e., What branches of Christianity do they represent?).

Carter and Narramore's (1979) nomenclature for this wave would most likely be the Of and Parallels Model (pp. 91-102). Entwistle (2021) would call this Neutral Parties; for Johnson (2010), it would be the Levels-of-Explanation View. For Carter and Narramore (1979), the potential problem with this approach was that of-

[2] For example, see the work of Robert Emmons (2007) or Everett Worthington (2003, 2010).

ten the two disciplines parallel each other but do not truly integrate. We are left with either a translational approach (i.e., this in psychology is like that in theology) or an orthogonally related perspective with no significant integration. It is hard to determine if both disciplines are treated as a *Thou* or one is an *It*, but either way they have little to do with one another other than correlation (e.g., Freud's *Id* is like original sin). What seems to be missing is the "So what?" moment.

However, more recently the Empirically Validated Wave began to study spiritually-informed psychotherapy approaches, which has led to a plethora of practical integrative applications in clinical work. For instance, authors have adapted Christian approaches to various therapy modalities including acceptance and commitment therapy (Knabb, 2022), specific marital interventions for Christian couples, and Christian accommodative versions of cognitive behavior therapy, psychoanalytic therapy, trauma-focused treatments, and group interventions (e.g., Worthington et al., 2013). Others have addressed the broad use of spiritual interventions such as prayer or devotional meditation and put these methods in dialogue with those of other religious traditions (Aten et al., 2011). Furthermore, a meta-analytic study of 97 outcome studies of spiritually and religiously adapted treatment approaches found that both the standard treatment and the spiritually/religiously adapted therapies were equally effective on psychological outcomes while the spiritually/religiously adapted therapies were significantly more effective on spiritual outcomes (Captari et al., 2018). Finally, in the years since Carter and Narramore's (1979) classic text, the study of Christian virtues (e.g., forgiveness, grace, gratitude, hope, self-control, etc.) has skyrocketed, drawing substantial research interest from both Christian and non-Christian psychologists (e.g., Emmons, 2007; Peterson & Seligman, 2004; Worthington, 2001, 2003).

In our earlier work (Strawn et al., 2018), we identified four waves of integration; we now recognize a fifth wave, which we insert here as a new fourth wave named the Spiritual Integrative Wave. This wave may be identified as the application of psychological findings and theory to the process of spiritual formation within persons. While spiritual formation has not always been considered a distinct branch of theology such as systematic, historical, practical, etc., there are authors that may be described as Spiritual Theologians (e.g., desert mothers and fathers), graduate degrees in spiritual formation/direction, and even journals specializing in this area. For these reasons, spiritual formation, it could be argued, is a unique discipline in theology. That being said, examples of this 4th wave include growth in moral and spiritual maturity (Carpenter, 2020; Collicutt, 2015; Crisp et al., 2019; Hall & Hall, 2021), wisdom (McLaughlin & McMinn, 2022), the relationship between interpersonal neurobiology and faith (Thompson, 2010, 2015), and even cognitive neuroscience and the church (Brown & Strawn, 2012; Strawn & Brown, 2020).

Relational spirituality, in particular, has resonance with what has been termed personal or intrapersonal integration (Carter & Narramore, 1979; McMinn, 1996; Tan, 2001) of the integrator. Intrapersonal integration places the person of the integrator and his/her own spiritual integrative well-being at the center of the integrative endeavor (see Coe & Hall, 2010, for their Transformational View of integration). If the integrator is not being formed spiritually, their integrative endeavors will be thin at best. Carter and Narramore (1979) stated,

> So far, we have focused largely on integration as the relating of secular and Christian concepts. But underneath our discussion is the assumption that integration is also a way of living and a way of thinking. In fact, it seems to us that very little conceptual integration is possible without a degree of personal integration. That is, unless we as persons are open to the impact of a relationship with God in our lives and unless we are open to seeing our own maladaptive ways of coping, we will find it necessary to shut ourselves off from certain sources of truth and block any real progress in integration. (p. 117)

While personal or intrapersonal integration is now commonly held as essential in the integrative literature, there is more to be done to expand how an integrator actually goes about this formation and therefore the Spiritually Integrative Wave will remain essential going forward.

What we once designated as the fourth wave we have now moved to the fifth wave: the Clinical Wave (Hathaway & Yarhouse, 2021, call this the Applied Domain). Partly this wave is reflective of a shift away from modeling that is tilted towards theological, theoretical, or philosophical distinctives. We proposed the Clinical Wave as process-oriented, addressing a felt sense that earlier models were not applicable to clinical settings. In our experience, clinicians interested in integration were familiar with abstract models and research, but somewhat at a loss when it came to navigating a robust identity as an integrative clinician in real time work with clients. For this reason, approaches such as McMinn (1996), Benner (1998), Sandage and Brown (2018), Neff and McMinn (2020), and our own work on *clinically integrative practice* (Bland & Strawn, 2020; Strawn, et al., 2018) emerged to try and bridge this gap. This wave is marked by the actual integrative activity that occurs in the therapy room, whether explicit or implicit (Tan, 2022). This wave overlapped with some of the work being done above in the Empirically Validated Wave when it came to assessing the efficacy of spiritual-informed therapies (see Aten et al., 2011), but also included more direct efforts to demonstrate the *how* and the *so what* of clinical integration (for example, see Bland & Strawn, 2014; Greggo & Sisemore, 2012; Holeman, 2012; McMinn & Campbell, 2007; Sells & Yarhouse, 2011; Tan, 2022). Space prohibits explicating the growing body of literature dealing with clinical integrative practice from particular theoretical vantage points (e.g., cognitive behavioral, psychoanalytic, etc.) or dealing with particular disorders (e.g., trauma, family dysfunction, depression, etc.; see Strawn et al., 2018, for a longer list). While this is an expanding wave, students and some faculty bemoan that there is still not enough literature on clinical integrative practice. Our own work on the emergent properties of clinical integration is primarily an outgrowth of discussions we have had with students at Fuller Seminary and Rosemead School of Psychology. Some version of the statement "We don't know what integration looks like in the room" has led us, along with others, to consider the divergence of pragmatic approaches clinicians take when attempting to practice integration.

While Carter's apologetic and modeling integrative work (Carter & Moline, 1976; Carter & Narramore, 1979; Carter, 1980) pioneered significant discussions regarding the theoretical, theological, and philosophical aspects of relating psychology and Christianity, we must remember that Carter was also a clinician who engaged in the practice of psychotherapy for an extensive part of his career. While discussing clinical applications of integration, a more intimate moment in Carter's (1994) writings revealed his wresting with psychology and faith as an outgrowth of his own search for grounding and wholeness in the face an early "fragmented existence" (p. 300) during his developmental years. Carter's (1994) desire to "remove the artificially conceived boundary between nature and grace" (p. 300) spoke deeply to the quest for healing and restoration, which Carter experienced on both sides of the couch. From this seasoned place, Carter (1994) leaned into the mystery of clinical integration, leaving generous room for the emergence of spiritual healing:

> I know all the theories (theologies), but I am less dogmatic in choosing one that I used to be. Like the Spirit blowing where he wills, I see the effects, but do not know how he moves…Without understanding the healing process fully, some of the ingredients are grace, truth, and time in the "I and Thou" relationship… (p. 301)

These words, of course, reveal the John Carter we both came to know and love, particularly in the later part of his career and life. We both have fond memories of John's impact on our early formation as clinically integrative practitioners, but this influence became more personal and impactful through our mutual participation in the Society for the Exploration of Psychoanalytic Therapies and Theology. In these sustained conversations held with dear colleagues and friends, John's deep connection to integrative clinical practice became ever clearer. His capacity to deepen clinical conversation, weaving in and out of theology and practical faith, gave evidence of a long and dedicated journey in the same direction.

Conclusion

In this brief article, we have attempted to show how and where John Carter's work would be situated in the 5 waves of integration. It is our hope that this is suggestive of not only his pioneering work, but his ongoing, often implicit and unacknowledged influence. We began this article suggesting that John Carter was a Buberian (1958) as well as a both/and thinker, capable of working in the tension of ambiguity

and ambivalence. Carter and Narramore (1979) recognized that this way of occupying the integrative space would naturally lead to anxiety (p. 118), mirroring Sandage and Brown's (2018) recognition that the integrative endeavor, which takes place within and between persons, not disciplines, is fraught with tension and anxiety. Furthermore, we suggested that what made it possible for Carter to work in this tension was his ability to grapple with paradox, ambiguity, and ambivalence.

Carter and Narramore (1979) noted that humility, tolerating ambiguity, and balancing intellect and emotions were essential to working within this tension. These three together may lead to openness and creativity:

> In a new and essentially pioneering venture it is essential to keep an open mind. We must be able to see alternative perspectives, look for new relationships, and, above all, not be too quick to throw aside, apparently conflicting information. It is out of seeming contradictions and unresolvable dilemmas that new insights frequently emerge. If we attempt to close the book on integration, we shut off this process of personal creativity. (Carter & Narramore, 1979, pp. 118-119)

In fact, for Carter and Narramore (1979), the greatest obstacle to integration was personal anxiety and defensiveness:

> Our lack of humility, our inability to tolerate ambiguity, and our tendency to overemphasize either affect or cognition are all a result of our own inner anxieties and fears. We become rigid, closed, or intolerant because we fear the consequences of openness. We have learned that it is safer to restrict our awareness. To be open means to see our faults. It means acknowledging our failures. And it means being open to those around us. (p. 120)

This call to openness, marked by humility, tolerating ambiguity, and balancing affect and intellect is as relevant for today's integrators as it was in 1979. We have labeled this a Buberian approach, a paradoxical way of being and a both/and way of thinking and living. Without this approach, we may miss what John Carter saw as the central point of integration—changing lives. Integration is not primarily an academic intellectual exercise confined to published materials read by professionals: "Integrative efforts come alive when we recognize their eternal aspect and see our work as part of humanity's God-ordained task of reconciling men [and women] to God, themselves and others" (Carter & Narramore, 1979, p. 121).

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Bringing Him Home: A Poem for John Carter

Linda Barnhurst

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I have heard it said he did not know what he did not know.
But what he knew, he knew so deeply in his bones
he made a life of it, a gift of it.
David was his colleague. Jesus was his Lord. And God, his all in all.

I lost him gradually and then all too quickly.
He left me 45 yellow pads (though he liked them purple), half scribbled on:
thoughts for yet another paper, another offering.
He was endlessly engaged despite his failing mind.
He left you the work of a peculiar scholar, holding together worlds of care
that should never have been separated.
He left you the room and the challenge to carry his work forward, each in your own way.

I have heard it said he was a giant.
I knew him small
in the smell of him, in the smile of him, in the dialogue between.
I knew him ordinary and kind, a godly man.

Author

Linda F. Barnhurst (PsyD in Clinical Psychology, Rosemead School of Psychology, Biola University) is a retired psychoanalytic psychologist. Dr. Barnhurst lectured, taught, and wrote about difficult treatment issues. Her work was informed by a foundational belief in the need for relationships in which learning to deeply care for one another is paramount. Drs. Carter and Barnhurst were devoted partners in work and life.

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John Carter Funeral Homily

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A Reading from *The Harmonies of the World* by Johannes Kepler (1952):

> While I struggle to bring forth this process into the light of human intellect by means of the elementary form customary with geometers, may the Author of the heavens be favourable, the Father of intellects, the Bestower of mortal senses, Himself immortal and the superblessed, and may He prevent the darkness of our mind from bringing forth in this work anything unworthy of His Majesty, and may He effect that we, the imitations of God by the help of the Holy Ghost, should rival the perfection of His works in sanctity of life, for which He choose His church throughout the Earth and, by the blood of His Son, cleansed it from sins, and that we should keep at a distance all the discords of enmity, all contentions, rivalries, anger, quarrels, dissensions, sects, envy, provocations, and irritations arising through mocking speech and the other works of the flesh; and that along with myself, all who possess the spirit of Christ will not only desire but will also strive by deeds to express and make sure their calling, by spurring all crooked morals of all kinds which have been veiled and painted over with the cloak of zeal or of the love of truth or of singular erudition or modesty over against contentious teachers, or with any other showy garment. Holy Father, keep us safe in the concord of our love for one another, that we may be one, just as Thou art one with They Son, Our Lord, and with the Holy Ghost, and just as through the sweetest bonds of harmonies Thou hast made all Thy works one; and that from the bringing of Thy people into concord the body of thy Church may be built up in the Earth, as Thou didst erect the heavens themselves of harmonies.

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Linda told me that the passage by Johannes Kepler (1952, p. 1050) was one of John's favorites, and he would invariably pull it out and read it to people, filled with excitement and the joy of sharing.

Kepler, a deeply religious man who was also an avid mathematician and passionate scientist, lived in the late 16th century where he was faced with the challenge of reconciling his compelling scientific discoveries to his religion—or, at least, religion as it was controlled and interpreted by the institutional church. Fast forward five centuries. Ironically, today, as we read Kepler, we are aware that the threat is reversed: rather than the church threatening scientific discoveries, science pushes back against religion, minimizing its claims as "unprovable." There has been a shift from belief to proof.

I think the appeal of this passage for John was that it so deftly held together John-the-Academic and John-the-Christian, integrating what John knew and what he believed into the life that he lived. The elegance of Kepler—and of John—was that there is no inconsistency between science and religion: God, Truth, is great enough to encompass religion *and* science.

For John, following God was not just a set of things that he knew—it was a world that he entered, a world he became a part of even as it became a part of him. He could feel his connections to others and to all of creation—from the tiniest grains of sand to the vast expanse of the galaxies. John, in his quiet, faithful way was caught up and lived in the harmonies of God's creation.

I once met someone who told me that he "thought in music"—that his thoughts, ideas, experiences always took the form of melodies, harmonies, chords, dissonances, resolutions… And I thought of John and Kepler and the harmonies of the universe. Much as he loved music, I do not think that John thought in music—but I do think that he lived in music. Like Kepler, the harmonies of God's creation were his reality.

And the theme of that music was the love of God in Christ, and, in Kepler's words, the concord of our love for one another.

The Persian mystic and poet Hafiz (1999) wrote, "I am a hole in a flute that the Christ's breath moves through—listen to the music" (p. 203). We might say the same of John. You could hear Christ's breath flowing through John.

I am going to go from the sublime—of mystics and music and poetry—to the prosaic, for John could live in that space also. Jayber Crow is the main character in a book of the same name by Wendell Berry. We read that Jayber looked over his life shortly before his death, and commented, "I am a man who has hoped, in time, that his life, when poured out at the end would say, 'Good-good-good-good!' like a gallon jug of the prime local spirit" (Berry, 2000, p. 356).

Our experience of John tells us that his life, as it poured out, was saying, "Good-good-good-good!"

Amen.

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Memories of John Carter

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As he was with so many, John Carter was one of my mentors when I was a student at Rosemead. After that, he became a close friend and business colleague. Though he has passed on, John is still, in many ways, a mentor and friend to me now in terms of his deep impact. Here are a few of my memories of our relationship.

One of the first books I read in Christian psychology was John's and Bruce Narramore's (1979) *The Integration of Psychology and Theology*. In it, they refer to different models of integration. In addressing the "Against" model, they say:

> ...it seems that most proponents of this model hold a relatively superficial view of sin... Against theorists tend to reduce sin (or psychopathology) to either observable actions and attitudes or to specific behavioral symptoms. Although theologically they may know better, their writings imply that a person's problems can generally be traced to doing, saying, or thinking the wrong things. Thus, therapy essentially becomes telling the counselee what the Bible says and how he or she should respond. Biblical emphases on the attitudes of the heart (Psa. 51:6; Matt. 12:34-35) and of the impact of parents and a sinful society on a person's adjustment are minimized in favor of behavioral compliance and a narrow view of personal responsibility. (p. 80)

Those thoughts changed my own understanding in a profound way, and still do. True integrational theory and therapy hold on to the Bible's deep view of our nature, our problem, and God's redemptive solutions.

John was one of my closest faculty friendships. I loved taking his courses, his way of talking about God and growth, and that he was always available for lunch or coffee to discuss anything we were interested in. Those conversations were wonderful. John's mind worked in a way that somewhere out of the blue, he'd make a statement that I would ponder for a week. Here are a few "Carterisms" that I remember:

- When we asked John how many words our essays on comprehensive exams should be, his answer was, "Just one, if it's the right word."
- John was interested in the psychology of biblical characters and asked "Is it possible that Ezekiel could have had psychotic breaks that God used for His own purposes?"
- When we discussed theory, John once said, "You need to remember that ontology determines epistemology."

And anyone who knew him surely has many more of these in their own memories.

However, John's personal character impacted me even more than his deep integrative constructs. His warmth, his love for God, and his acceptance of others were life-giving. John helped me not just learn the science of integration, but to learn about myself and others. John also helped me ultimately know God.

The Integration of Psychology and Theology ends with this thought:

> ...we can then affirm the broader biblical perspective that makes room for both scientific methodology and scriptural revelation. Rather than limiting or distorting our understanding, this commitment places our academic and professional careers in their broadest and truest perspective. An understanding of general revelation and the broad task of subduing the earth then becomes a divinely given task just as much as the proclamation of the gospel. It is at this point that integration enters in to look for a synthesis of roles, responsibilities, and ways of understanding God's creation. (Carter & Narramore, 1979, p. 122)

Thanks, John, for not only teaching us integration, but, more importantly, for living it out for us.

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John D. Carter, a Heart for God: Reflections on His Life and Legacy

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I have had the privilege of knowing John D. Carter for over 50 years. I first came to know John as a professor at both Trinity College and at Rosemead School of Psychology, and my love and appreciation for him deepened as my family and I have celebrated holidays together and we traveled with John and Linda. I also had the privilege of being with John in the hospital and spending some precious time with him in the days before he passed. We had wonderful conversations reflecting on his life, the experiences that shaped his thinking, and, ultimately, what I have come to recognize as John's legacy. John graciously allowed me to record the conversations that inform the primary insights and reflections of this article. As with many of you, my family and I, including my grandchildren, will miss John's warmth, humor, robust laugh, deep open humanity, and his I/Thou presence.

John was my teacher, mentor, traveling companion, and friend. I will miss our chats, lunches, late night discussions at Christian Association for Psychological Studies (CAPS) conferences, and his random late night phone calls in which we would discuss his most recent reading. These conversations covered multiple topics that reflected John's broad interests, including issues in contemporary psychology and theology, the integration of psychology and Christianity, the history of psychology, and his vast knowledge of the Bible. John was an avid reader and loved to share and interact on his most recent discoveries.

John recalled to me that he grew up in poverty in Detroit, Michigan, in a house where he could see his breath indoors during the cold winters. This childhood experience led him to want to live where it was warm. His mother was a teacher, and they would ride the bus for 40 minutes across town to go to school together. Over time he developed a sense of being quite privileged because he was the only person he knew in his neighborhood who had access to books at home (J. D. Carter, personal communication, May 11, 2022).

One of the ways that John always amazed me was how his deep knowledge and memorization of Scripture had given him the ability to quote and apply scripture in almost any discussion. He told me that his church gave Bibles to all of the children in the third grade. Because of his poverty, he had little opportunity for amusements, so he recalled spending a lot of time alone and that reading Scripture was one of the few outlets that was available to him. He became intrigued with Solomon, King David, and other characters from the Bible, with 1 Samuel and 1 John being his favorite books. John felt that his reading of Scripture as a child and his time at Denver Seminary had provided him with a strong foundation in biblical knowledge and that his interest in the lives of the people in the Bible was the foundation for his interest in psychology (J. D. Carter, personal communication, May 11, 2022).

John's deep knowledge of Scripture made him bilingual in both psychology and Scripture and allowed him to be able to look at something in Scripture and see the psychology in it, and to look at psychology and see the Scripture in it. I think that this ability is one of his greatest legacies to the field of integration.

Another love of John's was learning. He started out as a chemical engineering major at Wayne State University because it was close to home and a topic of interest. Along the way, he became intrigued with the field of psychology and ultimately graduated as a psychology major. John felt that his chemistry training had taught him to analyze the data and then work to determine the relationships within the overall situation. This methodology was the foundational pattern he used for his work in integration.

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John recalled how he was impressed by the president of Denver Seminary during a forum at Wayne State, so he decided to go there and learn more about how Christianity applied to life (J. D. Carter, personal communication, May 11, 2022).

After earning a BD in theology from Denver Seminary, he went to teach at The King's College, a Christian college in Briarcliff Manor, an hour north of New York City, and also began work on his doctorate in psychology at the New School for Social Research. John recalled with fondness his time at The King's College where he taught, "every psychology course in the catalog." He said that two-thirds of the faculty were earning their graduate degrees at various schools in New York City and that he thrived in the encouraging milieu of young interdisciplinary faculty discussing and supporting each other as they learned to teach and grow in their scholarship. John's closest colleagues at this time were in philosophy and literature, and they helped to encourage his broad multidisciplinary interests. John felt this was one of several times in his life that God brought him to "the right place at the right time" (J. D. Carter, personal communication, May 11, 2022).

In the early 70s, Clark Barshinger recruited John to come to Trinity College in Deerfield, Illinois. That is when I first met John as an undergraduate student. It was a unique and exciting time at Trinity because during and after the era in which John was there, the faculty were embracing and helping to define what the integration of faith and reason would look like across multiple disciplines. John, along with Clark Barshinger, Kirk Farnsworth, Lewis Rambo, C. Stephen Evens, Ken Shipps, and others were challenging each other to find ways to define integration and how they and their students could connect the principles of the Christian faith to their academic discipline (J. D. Carter, personal communication, May 11, 2022).

In 1973, Bruce Narramore recruited John to come to Rosemead School of Psychology where he was then able, as you all know, to help define the field of integration of psychology and theology. This was another example where John felt that God had brought him to the right place at the right time in his life. After arriving, John said that he asked Bruce what he wanted him to teach, and he recalled Bruce telling him that he wanted John to teach "integration."

John talked about his struggles in the beginning to create the coursework and curriculum for conceptualizing and teaching this new field. John described it as feeling as if he had been handed a blank piece of paper on which he was to create and invent the content and curriculum. He reported that he started by taking a concept or subject in psychology such as anger or maturity and then he and his students would look for examples of it in the Bible and work to describe how they related to each other (J. D. Carter, personal communication, May 11, 2022). This early approach to integration illustrates the application of his analytical, chemical engineering background of "looking for relationships" that he learned at Wayne State and how he incorporated this into his view of integration. He would look at elements in psychology and elements in theology and then find which ones could form a connecting bond which would create a new combined element of knowledge.

Two examples from his early publications that reflected this approach to integration include "Personality and Christian Maturity: A Process Congruity Model" (Carter, 1974), in which he compared Rogers', Gendlin's, and Jung's theory of personality to a Christian view of maturity, and "Maturity: Psychological and Biblical" (Carter, 1974), where he identified psychological dimensions of maturity and compared and contrasted them with a biblical understanding of maturity. Another example of this approach is when he and Richard Mohline published in 1976 an article entitled, "The Nature and Scope of Integration: A Proposal" (Carter & Mohline, 1976). In this article, they presented a model for integration that correlated from psychology and theology what they felt were the common areas of human functioning. These included Theology Proper-Science of Psychology, Anthropology-Personality, Hamartiology-Pathology, Christology-Counselor, Soteriology-Growth, Ecclesiology-Social Psychology, Eschatology-Hope, and Expectation and Purpose.

As he developed his thinking, John began to develop a more systematic approach to integration, which he described as "looking for the logic of possibilities" (J. D. Carter, personal communication, May 11, 2022). Adapting Niebuhr's (1951) models from *Christ and Culture*, in 1977 he wrote, "Secular and Sacred Models of Psychology and Religion" (Carter, 1977). Here, he described what

he felt were the four common models that psychologists used to critique religion (secular models) and Christians used to critique psychology (sacred models). This article reviewed such psychologists as Freud, Ellis, Jung, Fromm, and Frankl and such Christians as Jay Adams, Larry Crabb, Paul Clement, and Adrian Van Kaam. Then in 1979 John and Bruce wrote their classic and keystone book, *The Integration of Psychology and Theology: An Introduction* (Carter & Narramore, 1979) in which he further defined those models. This book is still used in many Christian universities as a foundational resource for teaching integration. From these beginnings, thanks to John and others, publications in the field of integrating psychology and theology have blossomed into what they are today.

I was privileged to experience John's continuing mentorship at Rosemead where we had wide ranging discussions on psychology and theology. As we talked during his final days, John described his legacy as being "a link in a chain." He said that for him, "Teaching and learning is a living thing, that it's not a passing down of material but instead passing down knowledge as life, a vitality, as a living thing" (J. D. Carter, personal communication, May 11, 2022). He saw his role not as teaching material or sharing information but as engaging in a relationship that "teaches life." He felt that good teaching is embodied teaching, "not something that you do, but who you are. That you teach what you live" (J. D. Carter, personal communication, May 11, 2022). The success of this approach to teaching integration was confirmed by the research presented by both Sorenson et al. (2004) and Neff et al. (2021) on how students learn integration. Sorenson found that students learn integration through relational attachments with mentors who personally model that integration (p. 363). Seventeen years later, Neff et al. (2021) also found that students identified significant mentorship relationships with professors and advisors who transparently discussed their integrative and faith journeys to be formative in learning integration (p. 7). This research confirms that John's instinctive, relational approach to mentoring and teaching integration is the basis for how students actually learn and develop their own integrative approach to life. John encouraged and, in many ways, inspired my own ongoing efforts in faith integration, and through his approach to teaching and mentorship, it has enabled those who knew him to become additional links in the chain so that the field of integration can continue to grow.

Over the past several years, my wife Enid and I have had the joy of traveling with John and Linda to several places (Iceland was John's special request). I enjoyed John's thoughtful insights into the culture, people, history, or food (especially chocolate) of each place we visited. John's observations were often delivered with a wry smile, a twinkle in his eye, and another window into his tender heart. What I will miss the most are these times of living and learning together because I got to experience the depth of John's playful character, his humor and wit, his love of life, his deep knowledge of Scripture, and his keen ability to look at people and embrace their humanity. I will always be grateful for the time we had to journey together in this life.

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John Carter: A Memoir

Clark Barshinger

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I first met John Carter in 1963. I was a freshman at The King's College in New York, where John had started his first teaching position while working on his doctorate in psychology at the New School of Social Research in New York City. I was so grateful from the beginning that he took time to talk with me about my interest in psychology. Like many, many other students who crossed John's path, I felt his genuine investment in me. There were many talks outside of class, coffee trips together, and riding along with him on an errand in his little black VW Beetle. It was John who, in my senior year, knowing I was heading for seminary and the ministry, told me to consider applying for a master's degree in counseling psychology. He helped me see how that extra time of preparation would improve my contribution over a lifetime. That decision changed my life.

Some years later, I began teaching psychology classes at Trinity College in Deerfield, Illinois, and began the psychology major there. I called John and asked him to come head up our new department. The 1970s at Trinity were wonderful as our four-person department had four PhDs, three of whom also had MDivs. Integration issues were part of our core focus, and it was a time of joyful learning. Many of our students went on to graduate work and careers in psychology.

John eventually accepted his position at Rosemead School of Psychology where his writing and influence on the integration of Christianity and psychology flourished. His book with Dr. Bruce Narramore on integration became a primer in the field, and he contributed valuable articles in the Christian Association for Psychological Studies' Journal of Psychology and Christianity. His influence on integrative thinking has been carried on by the many graduate students he mentored and befriended.

Later in his career, he taught and served in administration at a Catholic graduate program in psychology. He also contributed articles with his wife, Dr. Linda Barnhurst, and together they pursued psychoanalytic theory and integration in their studies and their mutual private practices.

Over the years of visits and phone calls in our friendship, two things stood out about John's thinking. He had a bedrock faith that sustained him in life and its challenges. He often said that his God was "the God of Abraham, Isaac, and Jacob." His integration was not just theoretical; it was personal. God's presence and ongoing revelation was part of the fabric of how he saw reality. The other was his love of ideas, books, theories, and their relevance. Every visit and phone call included a new idea from a book or from his later-life Episcopal worship experiences that had him curious or excited to explore. Writing ideas just kept pouring out of his impressive intellect, and his desire to share his insights with other like-minded friends never waned.

Later in my life and theirs, while visiting John and Linda in their home, I was happy to see the good things they shared and to witness how a lifetime of loving, teaching, and sharing ideas had made him happy.

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A Memoir of John D. Carter

James R. Beck

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Those of us who were students at the fledging Rosemead Graduate School of Psychology in the early 1970s were anxious to meet and get acquainted with the new faculty member, Dr. John D. Carter. The school was still located in Rosemead on the campus of the Narramore Foundation in those years. Dr. Carter was fresh from the New School of Social Research, just as anxious to teach as we were to learn.

We soon found that John was brilliant. He processed information more quickly and comprehensively than did any of us. His mind was constantly whirling, looking for ways of bringing ideas, approaches, and theories together in a way that would enhance them all. He was an integrator with an integrating cognitive style.

He had two passions in those early years. The first was Eugene Gendlin (see Severson & Krycka, 2023). This Austrian-born philosopher was active in the emerging Rogerian psychotherapy world even though his training was in philosophy. Gendlin approached human functioning in a creative manner, and John worked hard to pull Gendlin's ideas into the integrative task. Whenever we would approach John Carter for help with our dissertation plans, he would say, "Why don't you take a look at Gendlin?" Gendlin died in 2017, just a few years before John passed away.

John was fascinated with bringing ideas together from disparate fields. He took the same approach to H. R. Niebuhr's (1951) *Christ and Culture*. The result of that investigation was the seminal integrative volume, *The Integration of Psychology and Theology* (1979) that John wrote with S. Bruce Narramore.

John's second passion in those early years was to produce high-quality research that moved beyond the speculative, suggestive, or inferential to replicable and data-driven projects. John worked us hard on our dissertations, and we did better work because of his influence and mentoring.

Dr. Carter anchored his two early passions on a solid theological base. He graduated from the same seminary where I later taught for over two decades (Denver Seminary). He conducted his life professionally and personally in keeping with his theological convictions.

We miss him, but we are grateful for how he touched our lives and enriched our work.

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A Personal Tribute to John Carter: Teacher, Friend, and Deep Existential Thinker

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It was the year 1985, when I landed at Rosemead Graduate School of Psychology at Biola University to begin another journey of graduate studies, this time in clinical and counseling psychology. I was 30 years old, and my journey already had been extended and rich prior to that time.

I was born and raised in the country of Lebanon and had my basic educations and professions already established there; the first in electronics technology and the second in biblical studies/theology. I had the privilege of being a pastor of a large church in West Beirut for three years during the intense political troubles and armed conflicts/fighting prior to my coming to the United States as a *foreign student* with the hope of pursuing another master's degree in counseling psychology with a Christian perspective.

However, I was tired and exhausted from years of intense service on the frontlines and caring for people in severe crises while studying and working on the side. I really wanted to add some solid counseling skills to my repertoire because of the multiple needs I constantly faced among people on the ground, and I hoped to share such helping skills with other caregivers in the future, especially pastors, educators, and healthcare providers in Lebanon.

But the truth of the matter was that I was not sold out on specialized mental health fields or deep psychotherapy/clinical professions as they related to mental illness and psychiatry, etc. I was leaning more toward pastoral counseling and global missions to empower the church communities for authentic restoration and wellbeing. But when I visited Rosemead in late 1984 to check it out since I heard of its "integration models," Richard (Dick) Mohline talked with me as Rosemead's longtime dean of administration; we also connected well together. He really welcomed and encouraged me to enroll because he himself was a pastor/shepherd/counselor at heart. He also desired more international students at Rosemead and promised me some scholarships. Dick said to me shortly after we prayed for guidance in his office, "Naji, you already have a couple of degrees from seminaries, but if you get this one in clinical psychology, it will give you different credentials and will open up many more doors before you wherever you go in the world!" So, I agreed, and he was right. And, looking back at that moment, it was indeed a divine appointment.

During the orientation period and the informal meeting with faculty, John Carter approached me right away with a clear and pleasant intention, introduced himself, and suggested we go out for coffee soon. We did, and that was the beginning of a long-term, meaningful, and fruitful relationship through the years.

John befriended me very early and made sure I felt included in his life while at Rosemead, and he even volunteered his home phone number in case I needed something urgent or had a quick question or need for consultation. Then we became friends/colleagues, had regular meal outings once a week, and were able to share on deep and broad levels without losing sight of our respective places in that educational institution. Our relationship was balanced, based on respect and mature understanding toward mutual appreciation and growth.

He freely shared his wisdom with me as well as his wondering and existential questions. He listened well as I processed my past journey and debriefed the stress/agony/burdens carried within me from my home country and for the suffering of my people, who endured a lot so far with no end in sight. He wanted to learn more about Lebanon and showed genuine affection to that biblical land. He also was a gentle

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listener when I processed my present struggles as an international student enrolled in an American-based psychology/psychotherapy graduate school, trying to sort out my newly acquired place, role, exposure, and identity.

From the beginning, John encouraged me to remain true to my international self, character, and identity and not give it up easily for an easy exchange of a new American psychological profile. He supported me as I resisted being shaped/formed/altered by other teachers and supervisors to fit certain expected modalities generic to training therapists in the U.S. regardless of their cultural backgrounds. Here, again, he was perceptive, and I felt well understood, though later I had to pay a price for resisting being molded into a required Anglo-American psychological mode or style but remaining true and loyal to the core of my roots and foundations, while being selective about what to adopt and how to extend myself. Therefore, he realized not only the need for me to accommodate and acculturate to the hosting-culture and system, but also the system's need to acculturate and accommodate to me as well as to other newcomers/internationals. That was a new and challenging stretch for Rosemead itself.

Everybody at Rosemead knew that John and I were good, close friends, somewhat similar to, yet a bit different from, my close relationship with William "Bill" Worden, who took me as his teaching and research assistant and, later on, as a friend and colleague—a friendship that is still holding up with Bill to this day.

John truly tried to appreciate my biblical-cultural views and faculties, which have been carefully crafted before me arriving in the U.S. Those foundations helped me not to split or switch identities or profiles but expand them to adapt and adopt the best of the American lifestyle and professional therapeutic developments so as to integrate them with the best of my Lebanese-Middle Eastern values and repertoires. John also was curious about my interpretation of local/global events, so we would compare notes on politics, anthropology, theology, caregiving, pastoral ministry, and related disciplines. Thus, he wanted me to speak more often in his classes and occasionally would call on me to comment on certain topics from my socio-cultural and spiritual perspective. He would do the same with other participating students who brought a unique socio-ethnic-cultural background to the class.

When my mother, Violette, came to visit me in the U.S., he eagerly met her, and they both enjoyed many engaging conversations about family, life, work, and faith as she knew enough English to carry on such visits (besides her Arabic-Lebanese and French) in her hospitable manner. Later on, we enjoyed together many Lebanese meals and special delicacies, also including Bill Worden at times.

Once, he saw me at the library doing homework and invited me to go with him to Fuller Theological Seminary's bookstore. He loved reading books, hunting for valuable used ones, and thinking about grand ideas. We used to laugh together and frequently exchanged intelligent humor. I felt at home with him and could share anything, even my observations/experiences about Rosemead and its pros and cons at that period of time.

John truly invested in me and was interested in my life, visions, passions, accomplishments, services, and burdens. He believed in my abilities and encouraged me to thrive. I never forgot a line he uttered one time in the middle of our walk as I was struggling where to focus my energy and how to integrate my purpose, passion, and lifegoals together: "Naji, you are a very capable person. You will succeed in whatever you attempt or choose to do." I held on to this golden statement for years, like a shot of vitamin into my future veins and a powerful landmark into my moral fabric and determination to make a difference in this world.

We never entered into a major debate or had a serious misunderstanding or clash of personality, and our meetings, discussions, lunches, prayers, and personal/professional sharing were all smooth, beneficial, and mutually rewarding. A genuine harmony of minds. I never felt he was a notch-level higher than me (even though he was like a walking encyclopedia), but instead he manifested incarnational ministry and was extremely unassuming—always steady like a deep running river. He would often say, "I want my students, trainees, followers, and disciples to stand on my shoulders and launch themselves further."

While still a student, I took all of John's courses and much more as independent studies although I did not need many integration/theol-

ogy classes at the time due to having already an MDiv. Because I liked working with him, he allowed me to design and pursue several private and inquisitive endeavors for credits.

John and I used to go walks in the park. As we strolled, he would check on me to see how my soul and mind were. How was my settling and my Lebanese American experience/journey? What were my observations/conclusions so far? How were my family and people back in Lebanon (especially after I made a trip home)?

At times, we attended church services together. He heard me preach several times, not only at Rosemead chapel but in surrounding churches. At times, he shared with me his personal life—his joys and struggles—so we became somewhat soul mates of some sort. When the time came for my scheduled ordination for ministry in a large church in the city of Riverside, California, John drove all the way there and was the only one from Rosemead community to attend. That gesture was very precious to me as extremely supportive and affectionate from him because the event was a high point in my life, and he shared that with me intimately. It was a memorable event where many of my American and Middle Easterner colleagues and acquaintances gathered. Later, he told me that he almost stepped forward to put his hands on me while kneeling in front as other ordained ministers did, but he hesitated because he said he was not ordained himself. I was very sad to hear that and told him, "I really wish you came forward and blessed me, because your favor and affirmation mean a great deal to me." He responded, "I did it in the spirit and from my heart." So, I accepted that and was fully satisfied.

John encouraged and recommended me to present a paper at the International Congress on Christian Counseling (ICCC) held in Atlanta, Georgia in 1988—my first ever formal presentation (and first by invitation). John and I actually traveled together there. He drove us to airport, and we sat together on the airplane; he carefully coached me on how to take part in a symposium and handle myself in a professional conference.

In terms of some general concepts, I remember John used to repeat some themes, like the following: Our thoughts and feelings are always in a dynamic interplay; our cognition adjusts and corrects our affect; and, in turn, our affect adjusts and corrects our cognition. We all have similar abilities to sense, think, feel, analyze, and be intuitive, but each person develops/nurtures/focuses on some of these abilities and faculties more than others, either intentionally or unintentionally, by design or by default.

In terms of the integration of psychology and theology, my strong impression was that John Carter realized those two disciplines were not on equal footing; thus, it was better to talk about integrating psychology/counseling with Christianity at large as a system of life and living. He held that real integration is manifested in a congruent lived experience, not as a mere abstract notion or symbolic metaphor, and the best integrationist (person, agency, school, or community) is the one who is well integrated themselves.

To John, integration was not a technique or certain linear steps to follow. Rather, it seemed to be an interactive-interdisciplinary phenomenon—integration as a vital organic movement, an integral part of the caregiver's soul, a lively experience, and an incarnational model. It is process and content at once, not static or rigid or frozen in time. Integration is a virtue—a comprehensive skill for full personhood. Integration is better experienced than explained or expressed. It is fluid and should always flow naturally.

Clearly, John was eager to gain more cultural insights and broaden his personal worldview, so he would ask me, and at times specifically interview me, about my Lebanese Middle Eastern background and international perspective. He clearly displayed a flexible non-linear thinking. He would often comment positively on my reflection assignments, book reports, and terms papers as I would always incorporate not only the psychological-clinical aspect but the socio-cultural-global and spiritual-theological aspects as well. So, we called each other at times a natural integrationist (with a smile), along with an interdisciplinary approach to life and academe. He definitely acknowledged that the human nature and the body of knowledge are wholistic, not fragmented, because the whole is larger than the sum of the parts. I carried that philosophical principle with me until now. It virtually colors everything I do and how I view reality!

Occasionally, while having a meal together, we used to share some of our favorite Scriptures with each other, ones that have both spiritual depth and psychological significance—like Psalm 51:6, "Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom" (*King James Version*, 1769); 1 Corinthians 2:9, "What no eye has seen, what no ear has heard, and what no human mind has conceived, the things God has prepared for those who love Him" (*New International Version*, 1978); and Colossians 1:27b "Christ in you, the hope of glory" (*King James Version*, 1769). Then, we discussed their implication and application to our character building, human journey, and overall relationships, and most importantly to God's divine purposes and the advancement of His Kingdom.

I am grateful for the lengthy times we used to share on personal level and the way John took me under his wing, not only as a student/mentee but also as a friend and colleague. He also was extremely inquisitive about how Lebanese and Middle Eastern believers expressed their faith and manifested their Christianity and how culture and religion overlapped and interacted in general. Here, we talked about the existential theologian/philosopher Paul Tillich, who wrote a famous book entitled *Theology of Culture* (1959), where he argued that there is no clear separation between what is religious-spiritual and what is social-cultural, as both inform and shape each other within society at large and within the human soul in specific. Consequently, John encouraged me to develop a distinct Middle Eastern psychological worldview.

Reflecting back, as the time went by, from the very first encounter to the very last, John and I had a nurturing and meaningful relationship. We celebrated many joys and accomplishments; yet, at the same time, we candidly shared our deep sorrows and agonies (the personal-local ones and existential-global ones). Indeed, we had a beautiful history of investment, supportive care, and bonding, even when we did not see each other for a few years. When we did, at Christian Association for Psychological Studies (CAPS) conferences or elsewhere, the warmth came back instantly, and we enjoyed the same flavor and favor of our solid and enduring relationship.

Dear John, I am eternally thankful for your impact on my life. You were a truly authentic, pleasant, unassuming, uplifting, aggregable, humble seeker, unimposing teacher, deep thinker, and down to earth follower of Christ. Your life and journey were not always easy but were always rich, and definitely enriching to others. May your legacy live long, and may your soul rejoice in the presence of your Master at your new celestial dwelling and glorious eternal home!

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Reflections on my Friend and Colleague, John Carter, PhD

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> If anyone speaks, he should speak as one conveying the words of God. If anyone serves, he should serve with the strength God provides, so that in all things God may be glorified through Jesus Christ, to whom be the glory and the power forever and ever. Amen. (*Berean Standard Bible*, 2022, 1 Peter 4:11)

As I reflect on the passing of Dr. John Carter, I miss his iconic presence in the field of psychology and Christian integration, but I also see my memories of John gradually transforming my sadness toward gratitude and joy for the gift of decades of time spent in personal friendship with and under spiritual influence from John. I see more clearly his gift of demonstrating a life that glorified God, and I carry forward to live such a surrendered self in Christ, thanking God for John's legacy.

We met through daily inpatient clinical work; I was the medical director and John was a program director for the psychiatric inpatient unit at Minirth-Meier Clinic West. I initially had no idea of the gravitas of this colleague with whom I was working.

My appreciation and respect for John grew as we developed a friendship. Looking back, I reframe that friendship as an informal mentorship, which he also gave to many others. Despite John not being medically trained, we connected in discussions integrating religion and science, introducing me to a new body of philosophic and scientific writings and starting my own journey to bridge the science of psychiatry with my own relationship to Christ.

Through the years, I continued to be influenced by his friendship, participating in a "small group" discussion/support relationship with John, his wife, and friends and sharing in his history of Christian psychology and his legacy of biblical integration—something I would never have had the opportunity to share in but by grace and divine appointment.

John's influence had unexpected meaning as he bridged me through time to an older generation, as well as in culture to his Anglo-Saxon heritage. We shared a psychoanalytic scaffolding upon which we worked together in daily clinical care, coordinating our psychotherapeutic agencies. Through John's work, I was introduced to his lifetime of biblical scholarship cultivated by his photographic memory for Scripture and driven by his love for God.

His person and character, as I am sure others will attest to, distilled grace and humility, whether created by his endowed genetics or fashioned through traumatic events or his life disappointments. I was grateful to be introduced to him in his later years of personhood and career, sharing in his humanness, including his full range of affect: delight, sadness, laughter, or observing a rare "cross" moment.

He and his wife, Linda, shared an office suite with me for many years, and I was offered an intimacy of daily professional and casual life that I now value as part of a "highlight reel" of my life. It includes images of John smoking his pipe in formal plaid or tartan shirt and tie, flat cap, and tweed, or writing a paper on a Saturday morning, barefoot in white T-shirt and slacks when the air conditioning failed. He was both human and iconic, maintaining a consistent mild manner with a dedicated kindness to his clients.

> For God, who said, "Let light shine out of darkness," made His light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ. Now we have this treasure in jars of clay to show that this surpassingly great power is from God and not from us. (*Berean Standard Bible*, 2022, 2 Cor. 4:6-7)

John's influence added professional and personal dimensions to my knowledge of who God is. His brilliance in integrating psychology, theology, and church history brought the glory of God into clearer focus, and it is that enduring impression that grows as my grief recedes. It has not been memories of his kind personality, spiritual brilliance, or academic genius that expand with time. It is the persisting testimony of a God-created self, surrendered to the Spirit, that strikes me as John's enduring legacy.

This is the challenge John leaves behind for me: to live on as Paul described, internalizing "to live is Christ and to die is gain" (*Berean Standard Bible*, 2022, Phil. 1:21). Living on is to reflect a life glorifying God and not self. Paul directed us to live in opposition to natural humankind's idolatry of self in our modern world of disunity and entitlement, dying to self in the paradox of finding our true life to live out in Christ. The darkness of narcissism permeates global society and infiltrates the modern church, recently darker for the younger generations. Valuing John's matured, God-created "Poiema" (*New American Standard Bible*, 1960/1995, Eph. 2:10; Thomas, 1981/1998) as an incomplete masterpiece, while seeing him surrendering his narcissism to Christ, I am inspired to appreciate God's glory rather than the glory of John.

I believe John lived the radical psychological paradox in deconstructing the idolatrous self, as Paul describes:

> Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith. (*English Standard Version Bible*, 2001/2016, Phil. 3:8-9)

How, then, do I choose a life that surrenders the idolatry of self and effectively cultivates glory to God, facing the mirror away from self toward God in each living moment? How do I refuse the wider gate of dependence on a Pelagian neuroticism, denying my indwelling sin nature and the required atonement dependent on the blood of the cross with its priceless gift in exercising of faith?

This inner choice is outwardly unseen, but the resulting life trajectories are extremely divergent. The natural choice is to build a nonrelational narcissism, enriching a false self in spiritual death, striving to build a tower of Babel-like spiritual resume surrounded by relationships of homogeneous enmeshment with non-"others." This choice distances me from my God-created self and separates me from sanctification in the Holy Spirit, directing me towards disunity in and isolation from the heterogenous body of Christ.

The contrasting choice is to surrender self, to reflect the influence of abiding grace. It is this choice that furthers the embodiment of sanctification and transformation in the work of the Spirit towards communion with God: "Therefore, whether you eat or drink, or whatever you do, do all to the glory of God" (*New King James Version Bible*, 1982, 1 Cor. 10:31).

My John Carter "container" includes his belief that whatever you do, do all to the glory of God. Not for a lauded academic career resume, a historical legacy, or even a tenure-rewarded job security for a "life well lived," all which John could have constructed. I believe John's life directive was to the glory of God only.

I once brought John an article that I thought would excite him, academically ranging across small particle quantum physics, Platonic philosophy, and levels of knowledge towards a higher understanding of God. The article described the relationality of integrated science, philosophy, and theology, and I expected him to comment on the conceptual bridges used in the article. To my surprise, he responded to the article in one word only: "worshipful." The response initially confused me, leading me to Romans 14, describing levels of spiritual understanding and the stewardship and relationality of the wiser towards the less mature believer. As the spiritually wiser is charged to approach the less mature to "determine this—not to put an obstacle or a stumbling block in a brother's way," the wiser believer is responsible to relate to the less mature with grace, encouraging the lesser to a higher level of unity in the faith (*New American Standard Bible*, 1960/1995, Rom. 14:13). Not in judgement promoting disunity but gracing the less mature believer towards spiritual growth in relationship and deeper understanding of God.

For John, I believe his inner process of integrating science and theology showed me God's embodiment more clearly as he immediately recognized an integrative concept and internalized it, transforming an idea into deeper understanding in awe and love for the Creator. He

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demonstrated to me that revelation of deeper beauty in His creation and an expanded awareness of His power and presence reflexively creates worship. His experience of the article was immediately both revelatory and worshipful. It was experience-near, not disconnected or intellectually distanced. Whether engaging in the science of psychology, psychiatry, medicine, philosophy, or quantum physics, recognizing God's handiwork is revelatory to the Mystery, inspiring deeper communion, and demanding worship.

John leaves me with a legacy of brilliance and humility rarely experienced in my professional culture. I am centered by his humanity but have been privileged to witness his desire to connect to the divine through a surrendered self. His legacy to me is a fuller and deeper connection to the God who created John Carter. John demonstrated the paradox that his love and desire was to glorify our God only—and this through surrendering his life of a glorified self.

I will miss John Carter, a humble, self-surrendered, brilliant lover of God. He leaves me with gratitude and a clearer vision of a life lived to glorify God, in whom lies the inspiration to the higher calling and purpose to which we are called. Integration, to the glory of God.

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A Memoir of John Carter

Joseph Chun

Optimum Medical Group

I had heard how wonderful a teacher Dr. John Carter was through Rosemead School of Psychology students, including my wife, Lydia. Then I met him in the mid-1990s. I was much impressed by his knowledge of psychology and spirituality. I asked him to meet with me on a regular basis; in fact, I asked him to be like my father. His answer was, "I don't make a good father, but I will be your friend." He met with me every week over a meal for the next 25 years until the week he passed away. He was my mentor, friend, and indeed a wonderful father to me. He literally saved my marriage, gave me freedom to pursue God, and instilled in me a yearning to know God.

My marriage was in shambles. We were on the verge of divorce. Dr. Carter met with me and my wife for countless hours, listening to us complaining in anger and anguish. He guided and comforted us for years. Through his loving presence and wisdom on life, my marriage was saved. My wife and I and my children are eternally grateful to him.

At first, I tried to earn his acknowledgement and acceptance through my good behaviors. Dr. Carter saw me through me but never once judged me. He accepted me as I am. Through his loving acceptance, I experienced the freedom to be me. This self-awareness led me to search further for who I really am, leading me then to search for who God truly is. This freedom gave me the ability to question all my old preconceptions of God and to shatter my distorted images of God.

As I began to feel his acceptance and newfound freedom, our conversations shifted to spiritual things. I had many questions about God; I even questioned His existence. I asked Dr. Carter, "How do you believe in God?" He answered, "I don't believe God. I *know* God." Initially, his answer puzzled me. How can one know God? With the science background I have, I had searched science, dabbled in philosophy, and studied theology, yet I could not say that I knew God. Dr. Carter often shared a story of him growing up in the snowy city of Detroit. As a kid, Dr. Carter hated to wear galoshes, so when the snow was melting on the street, his feet would get soaked as he walked home from school. When he got home, he would put his feet up near the stove and read the Bible. His favorite book was 1 Samuel, the stories of David and Goliath. These stories were not just stories; they were reality to him. To young Dr. Carter, the God of the Bible was alive. This relationship continued throughout his life. When he spoke of God and His glory, Dr. Carter's eyes would often fill with tears. He would quote, "Holy, holy, holy, Lord God Almighty, who was, and is, and is to come…" I hope to be able, like Dr. Carter, to say one day, "I know God."

I do dearly miss Dr. Carter. I cherished his wits, intellect, spirituality, and most of all, his loving and accepting presence. He saved my marriage, helped me to understand who I am, and shaped my spirituality, which has guided my search of God. I thank God for sending Dr. Carter into my life. He was a true mentor, friend, and father to me.

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Joseph Chun (MD, UCLA Medical Center) has specialties in Clinical and Anatomical Pathology, Wadsworth-UCLA Medical Center; Pediatrics and Internal Medicine, LAC-USC Medical Center; and Allergy and Clinical Immunology, UCLA Medical Center. Dr. Chun attended Talbot School of Theology, Institute for Spiritual Formation. Dr. Chun's main focus of interest is whole person healing that integrates mind, body, spirit, and interpersonal relationships. Dr. Chun is the Co-Founder of GIFT Counseling and Wellness Centers.

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John Carter: A Fond Memory of Our First Meeting

Mary Gilbert

Christian Association for Psychological Studies (CAPS)

Dear Linda,

I received an email on Monday that John was in hospice. It took me a couple of days to form my thoughts. I want to share my first meeting with John. I was in Arizona. This was my first year on staff with CAPS and my very first conference. I was feeling overwhelmed and lonely sitting at the hotel restaurant talking to God about where I fit into this group, when this very dapper gentleman walked into the crowded place, suitcase in tow, walked to the back of the restaurant, and looked straight at me and said, "Well I can sit here [pointing at the table behind me] and look at the back of your head or I can sit here [pointing to the chair at my table] and we can have company during lunch."

He joined me at the table. I found out he was a CAPS member, and that sealed the deal with me working for CAPS. I found John to be kind, friendly, and really down to earth. If the rest of the members were even a little like him, I was going to enjoy working for them. We had a wonderful conversation about CAPS as well as general topics of the day. I do remember he stated that he had written a few things for CAPS and was generally involved, but did not say much else.

I went back to work thinking I really enjoyed the break and I felt an instant fondness for John. When back at the registration desk, I told Paul Regan and Steve Allison about my experience, and they looked at me with big eyes, chuckled, and said, "Oh he is a little more involved than you think" and told me I had just lunch with a rock star of CAPS. This only made me fonder of John. Not only was he kind, but he was humble as well.

Please let him know what an answer to prayer he was that day and how much I value the friendship that has evolved with him and you as well. Both of you have a special place in my heart.

With love and respect,
Mary Gilbert

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Mary Gilbert has been serving in the position of Office Manager for Christian Association for Psychological Studies (CAPS) International since February 1, 2007.

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Memoir: Our Tribute to John D. Carter, PhD

Lowell W. Hoffman and Marie T. Hoffman

Brookhaven Center for Counseling and Development

Our privilege is to tell the lesser-known story of Dr. John Carter's contributions to Christian integration during the years 2008 through 2020. In April 2008, John attended our pre-conference workshop on psychoanalytic dream interpretation at the Christian Association for Psychological Studies (CAPS) convention in Phoenix. John learned of our plan to found a psychoanalytic track at CAPS in 2009 and inquired how he could participate. We invited John and his wife, Dr. Linda Barnhurst, to our home in Pennsylvania for a summer gathering to plan the inception of a psychoanalytic track at CAPS.

From the moment of his arrival at our home, John provided much encouragement and inspiration, and with prophetic gravitas, emphasized how the Lord was in our midst to guide us. Those assembled were founding members of the Society for the Exploration of Psychoanalytic Therapies and Theology (SEPTT), which soon grew to over 500 members worldwide. With the blessing of God, and the wise counsel of Dr. Carter and several other principal contributors, the 2009 psychoanalytic track at CAPS was well received. John and Linda became active annual participants in the psychoanalytic track at CAPS, and at the 2011 CAPS convention in Indianapolis, John delivered the invited scholar lecture for the psychoanalytic track.

John was deeply committed to the vision of Marie and Lowell Hoffman and Beth Brokaw to found a psychoanalytic training institute that would be unique in integrating Christian theology. After two years of planning aided by John's lifespan experiences as Acting Dean and Professor at Rosemead School of Psychology and Dean of Doctoral Studies and President of Trinity College of Graduate Studies, the Brookhaven Institute for Psychoanalysis and Christian Theology (BIPACT) matriculated its first cohort of psychoanalytic candidates in July 2012. During subsequent in-residence modules of the institute, John and Linda were present to teach and encourage the candidates.

The first graduating psychoanalysts of Brookhaven Institute invited their beloved Dr. Carter to give the commencement address. John's rigor as a scholar/integrator, which he honed at the New School for Social Research, was appreciated by doctoral candidates and colleagues alike over the breadth of his career. John's investment in the candidates and in succession planning for Brookhaven Institute continued through certification of the third cohort of candidates in 2018 and 2019.

In the last years of John's life, we talked most weeks by phone. John always talked about integration and often spoke of integration as the discovery of similarities in God's kingdom. He spoke often of individual candidates and faculty members in Brookhaven Institute and his discernment of their strengths. These weekly conversations confirmed our sense that John was thinking and praying for each person in the institute.

Sigmund Freud understood mental health as the capacity to love well and work well. John loved very well. In all of our experiences with John, he related to Linda with kindness, fondness, and special deference. We discerned his love for his patients when he occasionally returned an after hours call. In all of our conversations with John, he believed the best about every person, hoped for the best in each person, and endured patiently when someone was being less than their best.

John worked very well. His unflagging commitment to foster Christian integration in both academy and church continues, multiplies, and flourishes through his many former students.

Author Note

We have no known conflict of interest to disclose. This reflection is adapted from the eulogy for John D. Carter, PhD, by Lowell Hoffman, PhD, on Saturday, August 6, 2022, at the Church of the Messiah, Santa Ana, CA.

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His pioneering Rosemead School of Psychology courses and publications are enduring testaments to his considerable lifespan contributions. In truth, all of us who theorize and practice integration follow in John's footsteps, and his investments in the integration of Christianity and psychoanalysis with the candidates and faculty of Brookhaven Institute continue to multiply. Following the worldwide disruptions of life by COVID-19, Brookhaven Institute has re-organized as the Center for Christianity and Psychoanalysis. Each of the current board members, including Drs. Angela Allen-Peck, William Allured, Shawn Hofer, Aaron Mitchum, Brad Strawn, and Tessa Trussell-Wolf, are graduates of Brookhaven Institute, senior faculty, or certified psychoanalysts who John Carter prayed for regularly.

A psychoanalyst colleague added to Freud's loving well and working well a third quality of playing well. John played very well. One of his favorite ways to play was swimming in his secluded courtyard pool, and most everyone who knew John understood that, for John, swimming in the buff was simply the best. When at our home, John could not wait to don his silk smoking robe and enjoy with others an evening scotch, pipe, and cigar on our outdoor logia. His signature laughter always permeated these times.

John loved well, worked well, played well, and he worshipped his God. Both in private and in public, John would fall to his knees in speechless, weeping adoration of his Savior. In these moments with John, the veil was thin, and the ground was sacred.

We are most grateful for who John has been in our lives. We miss him as we grieve his loss with hope and anticipation. Praying to the saints is not really that otherworldly: It is simply talking to your friend who has gone on before you.

Author

Marie T. Hoffman (Certificate in Psychoanalysis, New York University Post-Doctoral Program in Psychotherapy and Psychoanalysis; PhD in Clinical Psychology, Union Institute) is a clinical psychologist and certified psychoanalyst in private practice in Fogelsville, PA. Dr. Hoffman is also Adjunct Faculty in the NYU Post-doctoral Program, and the author of Toward Mutual Recognition: Relational Psychoanalysis and the Christian Narrative *(Routledge) and* When the Roll is Called: Trauma and the Soul of American Evangelicalism *(Wipf and Stock).*

Lowell W. Hoffman (Certificate in Psychoanalysis, New York University Post-Doctoral Program in Psychotherapy and Psychoanalysis; PhD in Clinical Psychology, Union Institute) is a clinical psychologist and certified psychoanalyst in private practice in Fogelsville, PA. Dr. Hoffman has published extensively on historical and theoretical intersections of psychoanalysis with Christian theology. His current research interest is investigating consilience between the psychological construct of conscience with the Judaic and Christian scriptures.

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A Memoir of John Carter

Lina S. Ponder

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Our friendship began the spring of 2015 at an Orange County local chapter gathering of the Society for the Exploration of Psychoanalytic Psychotherapies and Theology. Dr. John Carter and his lovely wife, Dr. Linda Barnhurst, hosted the get-together in their home. I hardly recall what my exact anticipations were of finally meeting Rosemead School of Psychology's first integration professor, a grandfather in the integration of Christianity and Psychology. My memories of John are now etched by the kind and charitable man who welcomed me that first meeting.

Ever relational, John walked folk out at the event's end, and with our farewell, he initiated the first of what would become our monthly lunches. He actually set our back-and-forth lunch rhythm in place as he offered to take care of our first lunch together with "This way we will have a next time." Most months, we would meet at his private practice office, and then off we were to one of John's lunch spots with him behind the wheel of his Infiniti.

Naturally, integration discussions were common for John and me. He would reminisce about the early days of Rosemead School of Psychology and how, as the seminary trained faculty, Dr. Bruce Narramore tasked him with developing integration; something he was never formally taught. John frequently noted the importance of finding the similarities between matters (like the Weschsler Intelligence Scale for Children [WISC]) as a hallmark of integration, and we would spend our times offering to one another our thoughts and points of enjoyment in integration. His mind effortlessly wandered into the philosophy-theology-psychology integration space; mine more easily into the spiritual formation-psychology integration space. John spent years in the Vineyard faith tradition (a shared faith tradition), and I would take in the pictures of his breakfasts with John Wimber, a founder of the Vineyard Movement, and his posture of kneeling and soaking in intimate Vineyard worship music, encountering deeply in his psyche and soul his loving creator. To spend time with John was to be invited into the kind of potential space described by Jessica Benjamin (2008) where connectedness to one another allowed a mutual recognition of our similarities and differences to co-exist.

John held space, in a particular kind of way, which enabled us to stir one another. He received me in such a way described by Rumi: "So come, return to the root of the root of your own soul" (translated by Star, 2000, p. 1). About a year into our friendship, I tearfully revealed my loneliness in the spaces of deep spirituality and deep psychology. In the quiet, he sensitively and with tender care, reached over and held my hand. After some time, he offered me to consider psychoanalytic training through the Brookhaven Institute for Psychoanalysis and Christian Theology, which linked me with like-minded colleagues.

My last visit with John was his final Monday with us June of 2022. We sat while others phoned in one last time, a former student arrived halfway into our time, and sometimes I uttered something or John would. John wondered out loud where the field of psychology was headed. At one point, he murmured, "Things are often more simple…We think they are so complicated." While our life journeys do hold complexity, I have to agree with John. Sitting with Dr. John Carter, who embodied the chacham lev (wise-heart in the Torah), certainly helped me to be at rest in myself, with God, and with my vocation. John, thank you for nudging me towards the root of the root of my soul. As the field of the integration of psychology and Christianity continues to expand, may we emulate your embodiment of the heart of integration—the heart of the integrator.

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A Gift of Homecoming: Personal Reflections on the Integration of Psychology and Theology Over 45 years

Maribeth Ekey

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This reflection on the integration of psychology with Christian theology traces integration back to its formative years when Dr. John Carter and like-minded pioneers launched the movement. Using the motif of *homecoming*, this reflection explores the impact of Dr. Carter's groundbreaking formulations on professional and client alike, by (a) critiquing the term *Christian psychologist*, (b) recalling early curriculum and the sense of revelation in students discovering the compatibility between psychology texts and classic Christian writings, and (c) presenting object relations as a modality especially endorsed by many of these original pioneers. Therapy vignettes illustrate how the integration of psychology with Christian theology via the modality of object relations can lead to profound healing and homecoming in a skillful dance between therapist and client. The vignettes depict the transformation that comes as family dynamics are explored and as transference is interpreted—transference on therapist as well as on God, Who is no longer assumed to be a mere figment of our longings, as Freud's atheistic assumptions are challenged in the concluding statements about the homecoming of psychology to theology.

As I reflect on my relationship with Dr. John Carter as an esteemed professor and then as a dear friend, under the weight of loss and missing him, I realize the gift of homecoming that John gave me. As a young woman, I was invited by Dr. Carter's groundbreaking formulations to bring my faith in Christ actively and unselfconsciously to my doctoral studies and then to an unfolding career as a psychologist where I came to feel surprisingly at home in deeply satisfying work. Later, sharing wine, cigars, and deep thoughts about psychology and Christianity with John and an intimate group of professionals that met for years—again, I was at home. I could always relax around John knowing I was accepted, so very safe in his presence. John offered this gift of homecoming to me personally, as well as to, said without hyperbole, myriads of people. It is a pleasure reflecting on this gift that John so freely gave us through his outstanding contributions to the field of psychology.

Brilliant in his mastery of psychology and theology, Dr. John Carter was known for being a pioneer in the integration of psychology and Christian theology. With the help of fellow pioneers, he created an unexpected home in the field of psychology for countless Christians worldwide in need of well-being and relief from suffering. These pioneers helped Christians realize that psychology is a legitimate discipline for the Christian, that *all truth is God's truth*, and that the inward journey of searching our souls to bring them honestly to God is not fruitless, foolish, or self-centered but foundational to sane, full living. Christians, professional and client alike, can pursue psychology and be at home in our faith.

Professionally speaking, what had before seemed like an oxymoron could now be uttered in the same phrase: *Christian psychologist*. Dr. Carter's transformational work in integrating psychology and Christian theology invited and formalized this new phrase and entity—and for some, even calling. There is much debate about what being a Christian psychologist means. Many have discarded the term: At best, the word Christian seems unnecessary or cumbersome; at worst, it seems like a psychologist poised and ready to push Christianity down every client's throat.

Years ago, I myself misunderstood the term. I recall a night of skits put on by our class in the early semesters of graduate school—especial-

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Some small excerpts of this article elaborate upon brief reflections in one of my blog entries posted on my website at www.drmaribeth.com.

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ly one skit in which I was good-naturedly but wholeheartedly spoofed for entering the doctoral program as a follower of Jay Adams who espoused a nouthetic counseling in which only the Bible was to be used as the basis for counseling. The skit very humorously highlighted the evolution that my own understanding of Christian psychologist was necessarily undergoing.

Christian psychologist came to have profound new possibilities for me under Dr. Carter's wise, winsome influence. Biblical truth is foundational to healing. But the truth of the Bible pierces into the heart of things in a way that far surpasses Adam's nouthetic counseling. With all clients, I was to become a therapist who works to be present with them in God's presence—in an honest, caring relationship that offers healing; who silently prays to a God who reveals mysteries as clients and I navigate through the delicate unknowns of their lives; who looks beyond problematic presenting behaviors to unmet longings and losses triggering these behaviors;

and who confronts as well as consoles. Specifically, with Christian clients, I was to become a therapist who weaves in biblical truth and parable, compassionately giving hope as these truths resonate with clients' struggles, as well as who empowers clients to deal forthrightly with their faith in God and their life choices from a shared Christian worldview. In my doctoral studies and later work as a clinician, these foci became my steady vision for Christian psychologist.

Doctoral Studies

When pursuing my doctorate back in 1979, I relocated from Virginia to California because Rosemead School of Psychology was one of the only schools that offered a doctorate program integrating psychology with Christian theology. But the year 1979 had far greater significance: It was the year of the publication of the groundbreaking work *The Integration of Psychology and Theology* by Dr. John Carter and Dr. Bruce Narramore. This was the overarching work that embraced a curriculum in which my cohort and I could study "The Psychology of Learning," "Intro to Psychopathology & Psychotherapy," and "Measurement & Assessment" right alongside "Biblical Studies I," "Theology of God," and "Development of Religious Understanding in Children and Adolescents." We were formed by wonderfully stimulating works like Dietrich Bonhoeffer's *Life Together* (1954) and Richard Foster's Celebration of Discipline (1978), even as we marveled at Freud's *The Interpretation of Dreams* (1899/1913) and Althea Horner's *Object Relations and the Developing Ego in Therapy* (1979).

In the PsyD program aimed at clinical work, the clients we would ultimately serve were central to our studies integrating psychology with theology. All of this theorizing and training was so that our clients might receive the same gift of homecoming we were receiving. In intriguing, life-changing work with our clients, we could invite them home to their own souls or true selves; to embracing and accepting their family with its flaws and goodness; to their potential for creating more satisfying family and home; but also, to their faith. We could invite them home to God.

This homecoming would often come through the modality of object relations. In the 1980s, Dr. Carter and certain other Rosemead faculty integrating psychology and theology, while honoring many modalities, especially endorsed object relations as a therapeutic stance. The doctrine of the Trinity teaches us that God the Father is and has been eternally in relationship with God the Son and God the Holy Spirit. God is love, and, therefore, He is ever and always in relationship. God's very essence is relational. Thus, made in God's image, we are relational beings. Loving and relating with each other is at the core of who we are, and, thus, object relations—with its emphasis on attachment, relationship, and relationship gone awry—was a primary therapeutic modality embraced by Rosemead faculty. It taught what the scriptures portrayed: healing happens through relationship.

Clinical Work: Therapy Vignettes

The integration of psychology and theology and object relations—how do these heady ideas functionally invite the client home? The work has looked like this: Sara, a young woman worn out beyond her 27 years, comes into therapy agitated. She has been working so hard with me but has not received the benefit she expected. Perhaps she needs a new therapist.

I sit back and hold my counsel, letting the angry accusations build. The client needs to get this out; and, at least for now, I need to be the object. Ego bruised a little, I listen intently for deeper issues in my client's barrage of complaints. After a while, I finally respond, "I know you're really mad and disappointed in me and in therapy. And I'm willing to talk with you about that. But if you would be willing to lay aside the you-me issues for a moment, I'd like to ask a question: Where have you felt this anger and profound disappointment before?"

A memory comes instantly: She had worked so hard preparing for her mother's 60th birthday party. She had orchestrated a seven-course meal with exquisite decorations. With a designer's flair, she is impressive at homemaking. It could have been fun, but the overwhelming pressure made it almost unbearable. And the crowning blow: She had long searched for the perfect gift for her mother but was crushed as her mother thrilled over her younger brother's gift, once again disdainfully overlooking hers.

I am with Sara in the bitterness and exhaustion of this memory—so much work, so little payback. Then I explore with her: "This awful pressure…What's that about? What is driving you?" Driven so hard, this client had never stopped to look her taskmaster in the face. As she paused to look, she of course saw the face of her mother. She saw her longings for specialness from her mother—her longings to get that delighted gleam in her mother's eye that was always reserved for her favored brother. These things she had vaguely known, but she had been so intent on finally getting it perfect to earn specialness with her mother that she had never fully faced what was driving her.

A lifetime of memories comes cascading out. She had believed in God as a little girl but had given Him up as the sophisticated young woman realized that He did not keep to the formula: "If I am good, good things will happen." She was so good, always helping others, always doing her chores, always getting A's. The tiring, tedious list goes on. Yet God had allowed her to lose the love of her life at 22 years old and had not enabled the kind of career promotions she expected. Clearly, He was a hoax.

As Sara recalled memory after memory portraying a lifelong theme—so much work, so little payback—I did not need to mention the obvious: The same pattern was being transferred onto our therapy relationship. This young woman was seeing it all. She was coming to see the obvious truth, so well hidden by her driven longings: Her mother would never give her the specialness she longed for.

Distinct differences began to unfold in her family gatherings. Realizing that she would never get the gleam in her mother's eye, she stopped looking for it. Rather, she could sit back, viewing her family from a whole new perspective. She widened her focus to include other family members who loved and enjoyed her, letting them replace her mother on center stage. As her mother experienced a noticeable loss of power, the daughter felt relief and joy. She basked in the newfound freedom of not needing specialness from her mother. Rather than envying her younger brother, she pitied him, seeing how stuck he was in the seductive favored position. She thoroughly enjoyed this hard-won new perspective, and, for the first time, she thoroughly enjoyed her family gatherings—no more untoward pressure, no more fruitless striving. In her element cooking and decorating, she simply loved being with family.

As she began to experience the sincere joy of growth and of being close to people, to see the futility of striving to be perfect to earn approval, she began to re-examine her theology. If closeness to people—not winning their approval—is the true joy, if suffering can lead to this gratifying growth, then maybe her formula about God had been wrong. Maybe God does not permit a *quid pro quo* granting of all our wishes. Maybe good girls do not get the reward. Or maybe growth that comes from suffering is part of the reward. Maybe He allows suffering in order to invite this well-being that comes from getting wiser and growing up. Maybe what seems like punishment is sometimes protection—like the loss of her fiancé at 22 years old. (She now knew what a disastrous enactment of her thwarted mother-longings that young love had been.) Maybe the main lesson is that God just loves and enjoys us.

Another memory emerges: a memory of a 7-year-old girl who had first believed in God with such little-girl eagerness and trust. She remembered her mother demeaning the little girl's faith. She now chose to override her mother's dismissal of her faith—and of herself—and embrace this little seven-year-old and the God she had trusted.

Undistracted by impossible longings, Sara was coming into her own. She was very gratefully growing in a sense of belonging, of being comfortable in her own skin, of loving and being

loved by real, struggling people like herself as well as by God. She was coming home at last.

Another illustration of object relations therapy integrating psychology and Christianity: Jason, a successful businessman who feels like an utter failure, tells me a memory of a family gathering around the dinner table. In this memory, he is talking in carefully understated excitement about a new business venture. His father, an envious man ever guarding his own position of top dog in the family, scathingly retorts, "Oh Jason, stop bragging. You don't see anyone else bragging." His brothers' failure to speak up gives silent assent. Misjudged and shamed, Jason falls silent.

I stand back with Jason and help him understand what he has long experienced in his family interactions. Jason is painfully outside of the men's club dominated by the overpowering presence of his father and older brothers, unable to break free from the demeaning family dynamic in which he has always been cast as the weak, inferior foil to the shining strength of real men. His deeply internalized family relationships leave him ever cast in this same damning role.

On some level, this has always been obvious. His father has always been a bully, shaming and overpowering any emergence of new strength, but Jason has not been able to see his father or his own situation clearly. A false hope has kept him from seeing his trapped position in his family. Jason kept hoping and striving for the shining achievement that would finally impress his father, gaining him triumphant entrance to the men's club, and the pursuit of this imaginary triumphant entrance has held reality at bay.

I gently interpret the family dynamics that the client has been unable to see. More importantly, I am with Jason in the awful mourning of the deep longings uncovered in facing these family dynamics. I am with Jason as he mourns profound longings for empowerment, respect, and specialness from a stingy, withholding father who cannot share strength or admire anyone but himself. As he mourns intently over time, Jason comes to accept the untenable: His father cannot love him.

But as the therapeutic relationship grows, Jason unwittingly transfers these longings for empowering approval and invitation to the men's club to me. I have been so wise and helpful—surely, I have the authority to get him into the men's club. After a moment's temptation (as it is nice being idealized), I continue to relentlessly confront the unreality of these longings; and Jason slowly, painfully comes to see that I am also a false hope for invitation to the men's club. I am a mere peer with certain helpful expertise. I am not larger than life or grander or *more than* him. I cannot imbue him with the power he wants.

And what of God? Surely, He is powerful enough to issue a compelling invitation into the men's club? Jason had believed devoutly in God. At first glance, God seemed the perfect resolution to Jason's longing. He *is* more powerful than we humans. Legitimately superior, He *can* share His power and invite us into the throne room—and in fact seems to promise to do just that. Naturally Jason brought his longings to God the Father, but he experienced God as one who dethrones and humbles, taking away power, and too readily confused with his narcissistic father. Questioning God's existence, he was ready to discard Him right along with his human father. He could understand the power struggles of a fragile human; he could not understand or accept a God locked into these same power struggles.

Jason had to mourn his longings for a God who unquestioningly champions the cause of the underdog, giving him a leg up to the power he craves. He had to wrestle with the God who would not fulfill his painful, insistent longings in the ways he wanted Him to.

It was in the wrestling that came the strength he had longed for. Jason grew strong in his capacity to unflinchingly accept reality. He came away with a more tensile and durable strength than that of his father and the macho men's club. He came away with a strength that could generously accept the reality of a flawed father; of a skilled, helpful, but mortal therapist; and of a God Who was utterly transcendent yet embracing of our humanity, profoundly present in his life, and yet refusing to disclose His name and leaving Jason with the painful limp of his own limitations and imperfections. Jason too was coming home.

Conclusion

Not all therapy ends as neatly as these polished vignettes. But these vignettes provide an honest glimpse into the rewarding work I have been privileged to do as an object relations therapist integrating psychology with theology. I learned to guide my clients through the tangle of family dynamics to a complex loving and forgiving "the enemy." I gave up my own wishes to be ideal as I steadily confronted clients' efforts either to give away their power to me or to take away my power from me. And, challenging Freud's assumption that God is a figment of our longings (1927/1928), I honored my clients' anguished struggles with God, not disabusing them of their faith in God, but rather untangling mother transference and father transference and their unmet longings from their view of God so that they could, in the end, see Him more clearly.

What is truly remarkable is that four to five decades later, all of this work seems second nature. Of course, you extend object relations work to explore longings revealed in a client's relationship with God. Of course, you applaud clients' venturing beyond their own egocentrism to get to know a transcendent God.

But the father of psychology, for all of his brilliant, bold, foundational ideas, was an atheist. Embracing faith in God—and God Himself—was not in Freud's blueprint for psychology or psychotherapy. Embracing faith in God—in psychology and psychotherapy—needed to be formulated and legitimized, as was done by Dr. Carter alongside Dr. Narramore and a daring host of other inventive, visionary, and very bright colleagues who creatively called psychology home to theology.

A final homecoming: On Friday, June 10, 2022, John Carter died as he had lived, loving his dear wife, Linda, and looking forward to going to be with Jesus. He lived out his Christian commitment, well and consistently, to the endpoint of all our theorizing about the integration of psychology and Christian theology: His soul went home to be with God.

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Discussing One's Departure From Earth

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Sometimes our work as therapists or spiritual directors involves being invited by God to be present with those on their journey as they prepare to leave this earth. Let us explore how Moses, Elijah, and Jesus prepared their followers for their departure from this earth and what we might learn about accompanying others on their final journeys as they depart this earth.

During a recent silent retreat,[1] I was challenged to engage with the story of the transfiguration of Christ. During this retreat, I had been focusing on the path toward my own death, having survived a stroke a few weeks prior to the retreat. This may have influenced what the Spirit was showing me as I sat on a bench high above the retreat center overlooking a valley while reading Luke 9:28-31 (*New Revised Standard Version*, 1989/2021).

> Now about eight days after these sayings Jesus took with him Peter and John and James and went up on the mountain to pray. And while he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning. Suddenly they saw two men, Moses and Elijah, talking to him. They appeared in glory and were speaking about his exodus, which he was about to fulfill in Jerusalem.

Though this passage of Scripture was very familiar to me, what struck me this time was not that Jesus' clothing was white and gleaming or that Moses and Elijah were appearing in glory with him, but the fact that they were in discussion. What they were discussing was surprising to me: They were speaking of Jesus' upcoming departure from Jerusalem. As I sat on that bench, I wondered whether Moses and Elijah may have been talking about their own departures from this earth.

As I sat there transfixed, imagining their conversation, I wished I could have overheard what they were saying. I was thinking about having recently had a brush with death through my own stroke and about several close mentors who have died in the past few years. I thought about dialogues we had had about their upcoming departure from this world. When I returned to my room several hours later, I decided to explore Moses and Elijah's departures from earth.

God Spoke to Moses About His Upcoming Death

In Deuteronomy 32:48 (*New Revised Standard Version*, 1989/2021), we see that God let Moses know that he would be dying soon: "On that very day the LORD addressed Moses as follows: "Ascend this mountain of the Abarim, Mount Nebo…You shall die there on the mountain that you ascend and shall be gathered to your kin." Most of the time when we read this passage, we focus on the verse which follows this instruction to Moses, reminding him that he had sinned by not honoring God in the desert and, therefore, he would not enter the promised land. However, what caught my eye in this reading was that God let Moses know that he would be dying. It almost sounded like God said, "Go up this mountain and die, Moses." I became curious about what Moses did after that.

Moses Prayed for the 12 Tribes of Israel He Had Been Leading

What followed God's instruction to Moses was Moses' long prayer of blessing over the 12 tribes that he had been leading the previous 40 years. Here is the kernel of what he prayed for each tribe:

Reuben: "Live and not die out."

Judah: That the Lord would "strengthen his hands for him and be a help against his adversaries."

Levi: "Bless, O LORD, his substance, and accept the work of his hands; crush the loins of his adversaries."

Benjamin: "The beloved of the LORD rests in safety—the Most High surrounds him all day long—and he rests between his shoulders."

Joseph: "Blessed by the LORD be his land…"

Ephraim: Be myriads "like a bull who gores peoples to the ends of the earth"

Manasseh: Be thousands "like a bull who gores peoples to the ends of the earth"

Zebulan: "Rejoice, Zebulun, in your going out"

Issachar: "(Rejoice), Issachar, in your tents."

Gad: "Blessed be the enlargement of Gad!"

Dan: "Dan is a lion's whelp that leaps forth from Bashan."

Naphtali: "O Naphtali, sated with favor, full of the blessing of the LORD, possess the west and the south."

Asher: "May he be the favorite of his brothers, and may he dip his foot in oil. Your bars are iron and bronze, and as your days, so is your strength." (redacted from *New Revised Standard Version*, 1989/2021, Deut. 33: 6-25)

Moses based each of his blessings on the characteristics of each tribe. He carefully considered the strengths and weaknesses of each and then prayed for them accordingly. Deuteronomy 33 tells us what their strengths and weaknesses were. In summary, he was concerned for their protection, their strength in battles, having adequate land, and experiencing the blessings and the joy of the Lord.

After Moses' prayers, he indeed ascended Mt. Nebo and died and was buried by God. There was no body found. We are told, "Moses was one hundred twenty years old when he died; his sight was unimpaired, and his vigor had not abated" (*New Revised Standard Version*, 1989/2021, Deut. 34:7). We recognize that even those who appear to be vivacious and healthy may be called home by God.

I am imagining Moses talking with Jesus up on that mountain of transfiguration describing his own experience of being told by God that he would soon die and need to leave these people whom he had led for some 40 years. Might Moses have been recounting to Jesus how he was asked to die when he was still strong and vigorous? Might Moses have been reminding Jesus of the importance of praying for and blessing the people he had been leading, taking into consideration the characteristics, strengths, and weaknesses of each?[2]

Elijah Allowed His Mentee to Walk with Him Toward His Own Departure

Second Kings 2:1-3 (*New Revised Standard Version*, 1989/2021) gives the account of how Elijah prepared his mentee for his own departure:

> Now when the LORD was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha, "Stay here, for the LORD has sent me as far as Bethel." But Elisha said, "As the LORD lives and as you yourself live, I will not leave you." So, they went down to Bethel. The company of prophets who were in Bethel came out to Elisha and said to him, "Do you know that today the LORD will take your master away from you?" And he said, "Yes, I know; keep silent."

Elijah walked toward his departure from earth with his mentee, Elisha. Elijah (or maybe God) had apparently told Elisha and others that he would be leaving them because the prophets in the cities asked Elisha whether he was aware his mentor would be leaving earth that day. And Elisha responded that he was aware. This happened in Gilgal, then in Bethel, and then again in Jericho. Each time the prophets and Elisha were aware of Elijah's imminent departure. In each city, Elijah encouraged Elisha to stay there, and he would continue on alone, but Elisha insisted on staying by Elijah's side. Then they came to the river Jordan, and Elijah hit the water with his cloak, and the waters parted, and they walked across the river on dry ground.

Author Note

I have no known conflict of interest to disclose.

I am grateful to John Carter for his thirty years of mentoring me. I was his student at (then) Rosemead Graduate School of Psychology. Subsequently, we were colleagues at a private practice, and then he mentored me when I was an Assistant Professor at Fuller Theological Seminary. He was briefly part of my Board of Directors for the Moscow Christian School of Psychology. And, finally, he mentored me on how to die well by allowing me to accompany him during his final year.

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[1] It is my annual practice to go to a retreat center and spend 8 days in silence. I go to a center where I may talk with a spiritual director 45 minutes per day. Otherwise, I am silent, but I may pray, read, walk nature trails, or sit on benches in nature or in my room.

[2] I realize Jesus is God and Moses and Elijah are not God, but still they were having a discussion. It is reasonable they might have been advising or counseling Jesus since Jesus had many discussions with his disciples. However, this suggestion that they might have been advising or counseling Jesus is purely my imagination and not theological truth, per se.

Elijah Asked His Mentee What He Could Do for Him Before His Departure

When it was time to depart, Elijah asked Elisha what he could do for him. Elijah was preparing his disciple for his departure:

> When they had crossed, Elijah said to Elisha, "Tell me what I may do for you before I am taken from you." Elisha said, "Please let me inherit a double share of your spirit." He responded, "You have asked a hard thing, yet if you see me as I am being taken from you, it will be granted you; if not, it will not." (New Revised Standard Version, 1989/2021, 2 Kings 2: 9-10)

Not only did Elijah allow Elisha to walk with him on his journey toward leaving this earth, but Elijah also asked Elisha what his needs were. He answered Elisha's request honestly, aware of what was in his own power to do and what was not.

Elijah Allows His Mentee to Be with Him to the Very End

It requires a certain amount of courage to allow others to walk with you to the very end of your life, but Elijah did it, even though it was not his first inclination:

> As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, "Father, father! The chariots of Israel and its horsemen!" But when he could no longer see him, he grasped his own clothes and tore them in two pieces. (*New Revised Standard Version*, 1989/2021, 2 Kings 2:11-12)

Though Elijah did not know the exact moment of his departure, it happened as he and Elisha were walking and talking. Surely, it was difficult for Elisha to lose his father figure, but it was also a privilege for Elisha to walk with his mentor to the very end.

Elijah Left a Departing Gift

It is not clear whether it was Elijah or God who allowed Elijah's cloak to fall, but it did fall and become an instrument for spiritual power for Elisha as he continued with Elijah's mission:

> He (Elisha) picked up the mantle of Elijah that had fallen from him and went back and stood on the bank of the Jordan. He took the mantle of Elijah that had fallen from him and struck the water. He said, "Where is the LORD, the God of Elijah? Where is he?" He struck the water again, and the water was parted to the one side and to the other, and Elisha crossed over. (*New Revised Standard Version*, 1989/2021, 2 Kings 13-14)

After Elijah's departure, Elisha saw that by striking the stream with the cloak as Elijah had done, the water still parted. Even though Elisha was distraught and wondering where God was, Elijah (or perhaps God) had given him the cloak that was instrumental in bringing God's power to bear on the situation. Elijah, like Moses, left the earth with no body to be found.

Going back to the transfiguration, I wonder how Elijah may have "advised" Jesus regarding his upcoming departure from Jerusalem. Did Elijah encourage Jesus to tell His disciples ahead of time about His impending death? Might Elijah have counseled Jesus to ask how He might help his followers with His departure? Did Elijah suggest that Jesus allow His disciples to walk with Him to His death and final breath? Did Elijah point out the importance of leaving mentees with a means of implementing God's power?

Of course, we will never know the components of that transfiguration discussion among Moses, Elijah, and Jesus regarding Jesus' soon departure from Jerusalem, but it is thought provoking to consider what it might have been. Exploring the deaths of Moses and Elijah gives us guidance as we guide our mentees who are soon departing and provides things to consider about our own departure. Following their discussion at the transfiguration, did Jesus say or do any of these things that Moses and Elijah had done?

Jesus Tells His Disciples of His Impending Death

Like Moses and Elijah, Jesus knew of His impending death and frequently told His disciples that He would be dying soon. In Chapters 14 and 16 of John's gospel, we see Jesus preparing His disciples for His departure. Jesus told them He was going to see His Father and that He would be preparing a place there for them (*New Revised Standard Version*, 1989/2021, John 14:2, 16:17, 28). He also promised that He would come again to have His disciples join Him there (*New Revised Standard Version*, 1989/2021, John 14:3). Last, He promised to do whatever they asked of Him in His name (*New Revised Standard Version*, 1989/2021, John 14:13, 16:23-24).

Matthew's gospel also reported that Jesus not only told His disciples a few days before His death that He would by dying, but also how He would die: by crucifixion, the worst, most shameful death imaginable (*New Revised Standard Version*, 1989/2021, Matt. 26:2). Just a short while after that, a woman had anointed Jesus with expensive oil and His disciples had complained about the waste of something valuable. But Jesus corrected them, reminding them that she was preparing Him for His burial (*New Revised Standard Version*, 1989/2021, Matt. 26:6-13). A bit later when He sent His disciples to go and prepare the Passover dinner, He told them to tell the homeowner that Jesus had said His time was at hand (*New Revised Standard Version*, 1989/2021, Matt. 26:17-19).

Jesus Prayed for His Disciples

Like Moses did for his followers, Jesus offered a long, thoughtful prayer for His disciples, which was recorded in John 17 (*New Revised Standard Version*, 1989/2021). Among the many things that Jesus prayed specifically for His disciples, He asked God to "give eternal life to all whom you have given [to me].[3] And this is eternal life, that they may know you, the only true God, and Jesus Christ, whom you have sent" (vv. 2-3). Jesus further prayed, "Holy Father, protect them in your name that you have given me, so that they may be one, as we are one" (v. 11b); and he asked, "that they may have my joy made complete in themselves" (v. 13). He prayed that God would "protect them from the evil one" (v. 15); and "sanctify them in the truth (v. 17); that they may all be one" (v. 21). Finally, Jesus petitioned His Father, "that they may be with me where I am, to see my glory" (v. 24), and "that the love with which you have loved me may be in them and I in them" (v. 26).

Jesus Left His Disciples Parting Gifts

The Spirit

Like Elijah, Jesus left gifts for his disciples. It is good to remind our mentees that Jesus left precious parting gifts with His disciples and by extension leaves them for our mentees and their mentees who are believers. Furthermore, just as Elijah provided a way for Elisha to implement God's power, Jesus provided access to God's power for his followers.

In John Chapter 14 (*New Revised Standard Version*, 1989/2021), Jesus promised to give them "another Advocate, to be with them forever. This is the Spirit of truth" (v. 16). Jesus explained to his disciples that they would recognize this Spirit because he would dwell in them (v. 17); furthermore, the advocate would teach them all things and remind them of all Jesus taught them (v. 26). In John 15, Jesus promised that the Spirit would bear witness to himself (*New Revised Standard Version*, 1989/2021, v. 26). And in Chapter 16, Jesus reminded them that it was advantageous for Jesus to leave them so he could send his Advocate:

> Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you, but if I go, I will send him to you. And when he comes, he will prove the world wrong about sin and righteousness and judgment. (*New Revised Standard Version*, 1989/2021, vv. 7-8)

His Peace

In addition to sending the Spirit to be a help to them, He also promised that regardless of the difficult upcoming days and Jesus' brutal death, they needed not be afraid nor troubled because He was giving them His own peace (New Revised Standard Version, 1989/2021, John 14:27):

> The hour is coming, indeed it has come, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me. I have said this to you so that in me you may have peace. In the world you face persecution, but take courage: I have conquered the world! (*New Revised Standard Version*, 1989/2021, John 16:32-33)

His Body and Blood

At Jesus' last meal with His disciples, He gave them another precious gift: His own body and blood. He reminded them to remember Him regularly when they partook of bread and wine:

> While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is

[3]Technically the word here is "him," referring to himself in third person. But I put "me" to make this clear in this context.

my body." Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. (*New Revised Standard Version*, 1989/2021, Matt. 26:26-27)

St. Alphonso Ligouri wrote:

Our most loving Savior, knowing that his hour was now come for leaving this earth, he desired, before he went to die for us, to leave us the greatest possible mark of his love: and this was the gift of the most holy sacrament. St. Bernardine of Siena remarks that men remember more continually and love more tenderly the signs of love that are shown to them in the hour of death. Hence it is the custom that friends, when about to die, leave to those persons whom they have loved some gift such as a garment or a ring, as a memorial of their affection. But what have you, O my Jesus left us, when quitting this world in memory of your love? Not indeed a garment or a ring, but your own body, your blood, your soul, your divinity, your whole self, without reserve. (Ligouri, 2020)[4]

How Might These Examples Apply as We Are Walking with People as They Near Death?

Some approach death from a position of infirmity and old age. Like Moses, Elijah, and Jesus, many are listening to God and sense their own soon demise. Some are eager to take that next step into the arms of God, as my mentor John Carter was. During our regular lunches in the year prior to John's death, we frequently talked about his imminent death. He reflected over his life and affirmed his readiness to move on to be with the Lord. The last time I visited him a few days prior to his death, I knew that he had weakened. I suggested to him that soon he would be in the arms of Jesus. He replied, "Oh, that will be wonderful." He died 4 days later. I am blessed that he allowed me to accompany him on his journey into the arms of Jesus.

On the other hand, I have walked with people much younger who are nearing an early death from cancer and other conditions. Like Moses, they were still vigorous and engaged with life and ministry. One woman had a vibrant ministry as a professor and was a mother of school-aged children. Though she was struggling with leaving her spouse, children, students, and mentees as she drew near death, we discussed how she would talk about her approaching death with her family and students and how to pray with and for them and bless them. She carefully thought about what parting gifts to give to those whom she loved. She left a memorable legacy with all those whom she loved.

I wish that as I had walked with those approaching death, I would have thought to give them the Elijah passages to observe how he approached his death. I wish I had succinct information about how Jesus prepared his disciples for his departure. I wish I had known then to refer them to the blessings offered by Moses as well as the prayers of Jesus.

What We Have Learned from Moses, Elijah, and Jesus About Departing

From our exploration of the impending deaths of these three pillars of our faith (Moses, Elijah, and Jesus), we have observed several things about how to guide our clients and mentees who are nearing life's end. We learned that we need to discuss with them how to allow their mentees and family members to walk with them as they approach death. We might encourage them to consider giving a parting gift that will encourage those whom they love. We can assure them of the peace of Christ, which will be with them through the death process and that they could remind their family and mentees that God's peace will be with them through the pain. We may help them decide how to pray for and with their own mentees as they depart. We as mentors can bless them ourselves and encourage them to bless those whom they mentor.

I hope I will do the same with my mentees and family members when I am approaching my own departure from this earth.[5] I am reminded of the text of Heather Schopf's song: "Shaper of the dust, You Who pity us, Come and teach us in Your tenderness/To number off our days, to feel them fly away, That we would walk in wisdom to the end" (Schopf, 2022).[6]

[4]Quotation used with permission.

[5]As it turns out, my own death is likely not imminent. Though I am now 76 years old, I have fully recovered from my stroke. After my retreat following my stroke, I am sensing God's direction to continue mentoring those God has given to me and to do a few unfinished projects in my life before I depart this earth.

[6]Permission has been granted by Heather via personal communication, October 14, 2023, to quote this song. You may be blessed by listening to her song at https://www.youtube.com/watch?v=qPXutOIi5xo.

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Catching the Fire of Love: On the Vital Role of Emotional Connection

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Unless the Eye Catch Fire

Unless the eye catch fire,
The God will not be seen.
Unless the ear catch fire,
The God will not be heard.
Unless the tongue catch fire,
The God will not be named.
Unless the heart catch fire,
The God will not be loved.
Unless the mind catch fire,
The God will not be known.
William Blake (n.d.) from Pentecost

In these matchless words, William Blake highlighted the all-embracing significance of catching the fire of love, and that is the import of this essay in honour of John Carter. Both as a person of faith and as a psychotherapist, the driving impetus of his life was to encourage and help people catch and be caught by the healing power of God's love. Indeed, in the wider Christian community, Carter became known for his pioneering insistence that psychotherapy as the restoration of a healthy sense of self can be an interdependent partner with—rather than an implacable adversary of—the spiritual questing of faith in the healing journey to wholeness (Carter & Narramore, 1979).[1] Both the rituals of faith and psychotherapeutic practices can and ought to foster the healing integration and reintegration of the human self with other selves, with the creation, all its creatures, and with God, each in its own way. It is the pivotal, intra-personal interface between faith commitment and emotional sensitivity— the special interest and concern of psychotherapists of faith—which is the focus of this essay.

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Life is a Journey of Stages and Phases

From birth to death, life is a dynamic, never easy developmental journey of stages and phases. Indeed, in our broken world, it is stressful, sometimes onerous, at times traumatic, and even despairing. Be(com)ing a human self—selving, as I like to say—is an ongoing, always developing, never finished, multi-modal process of living out and fulfilling the giftedness we are as creatures. Every human act is multi-dimensional in structure, with each of the modes of being in the world—the physical, the biotic, the feeling, the logical, the economic, the lingual, the social, the jural, the aesthetic, the ethical, the faithing—playing its indispensable role. Acts differ in kind depending on which particular mode plays a *qualifying* role in the intermodal interaction. Thus, acts of buying and selling, while having a physical, emotional, social, jural dimension, etc., are economically qualified. Likewise, even though artistic acts (artistic practices and products) have physical, social, emotional, economic, etc., dimensions, they are typified and qualified by the aesthetic mode.

What is especially noteworthy and of critical importance in this essay is that regardless of the difference in kind of acts, two modes in their mutual interaction play crucial and formative roles in personal integration and all human activity: faithing and feeling.

Faithing

The human capacity to faith is the universal dynamic of "placing one's heart on" (Cantewell Smith, 1979, p. 62), "surrender"[2] (Evans, 1982, p. 262), and "trusting, relying upon, reposing confidence in" (McDargh, 1983, p. 71), which plays a major, *leading* role in the life-long task of becoming a healthy, fulfilled, integrated self. *Faithing*, coming to faith, is "a core process in the total self-constitutive activity" (Fowler, 1980, p. 64) of the self—a giving oneself over, committing, believing in, forming and shaping a framing directive which gives meaning, motivation, and purpose to our lives. We have a vision *of* the world ("This is the way the world is") and have a vision *for* the world ("This is the way the world ought to be"). We commit ourselves to developing a worldview—a set of beliefs and values as our answers to the ultimate questions of life: questions of being and security (What is real? How can I feel safe and secure?), questions of trust and meaning (Can I trust? Who can I trust? How can I trust), questions about power and freedom (What does it mean to have power? What does it mean to be free?), and questions about love and purpose (What is love? What is the purpose of life?). In faith, seeking and composing answers to these ultimate questions, we gain a grounding perspective, a worldview, a depth metaphor,

> a system of symbols and norms which guides a society or a group by providing general images of the nature of the world, the purpose of life, and at least some of the basic principles by which life should be lived. (Browning, 1987, p. 5)

Feeling

Feeling is the human capacity to sense, to feel, and to emote, which brings us into immediate, spontaneous, and vibrant touch with our surroundings. It is by way of sensing that we humans as infants find our way into the world, establishing emotional patterns of connection, which serve *foundationally* for all subsequent activity. Sensing and feeling connect us with reality, putting us in touch in ways inaccessible to reason. Feelings and emotions act as incentives, stimulating, energizing, and motivating us for our tasks. They operate as a signal system—"alarm clocks" alerting us as to whether we are safe and secure or stressed and in danger. Positive feelings of being accepted, loved, and enjoyed make for a bodily sense of self-esteem. We develop a robust, exuberant sense of self, allowing us to feel safe, open to others, ready and able to contribute and make a difference in society. In contrast, feelings of terror, abandonment, loneliness, mistrust, deprivation, inadequacy, or violation act to close us down inside. We put up walls and are on constant guard. Therefore, these negative feelings, left unattended and not integrated into one's personal history, continue to operate without resolution and threatening to take over our lives. Deep down, we become creatures of fear—restless, troubled, out of sorts.

Faith Leads/Feelings Found

While it is the commitment of our faith that gives us direction in life and leads us, it is our emotional patterns which play a crucial, *foundational* role in determining the nature and make up of our faith. Unless we have a robust sense of self in which our feelings support our faith, we do not and cannot experience our faith as fully satisfying. It is this intricate, complex, two-way interworking between faithing and feeling in every human act that gives shape to our kind, style, and form of the faith.

The human capacity to faith develops in interaction with all the modes of being in the world: physio-organic functioning, cognitive operations, lingual activity, emotional sensitivity, socio-political relating, aesthetic imagining, etc. There is no actual, concrete act of faith without feeling, thinking, imagining, trusting. But neither our faith life, nor our acts of faith, can be identified with or reduced to feelings, thoughts, imaginations, nor any kind of amalgam. However, in the many-sided interplay and inextricable intertwinement with all the other modes, sensory-emotional functioning plays a particularly *foundational* role. That is because, crucially, we first see the world, not in terms of what we think about the world, or what we believe about the world, but in terms of how we sense and feel. As infants we hear, touch, feel, see, smell, and taste our way into the world. Emotional patterns develop and take hold which affect everything we do. Only later, in accord with the various stages of human development, do our abilities to think, imagine, speak, make, trust, believe, etc., gradually take on more specific shapes and forms.

Thus, as we grow and develop, emotional patterns develop that play a determining, *founda-*

[1] It is well to remember Carl Jung's ahead of his time comments that none of his patients over 35 years old "has really been healed who did not regain his religious outlook" (Jung, 1933, p. 229).

[2] Surrender as in a positive giving over (not a negative giving up).

tional role, not only about how we feel about our faith, or express it, but in even determining the very nature, object, and essence of our faith. In fact, the impact of the various emotional patterns developed in the first years of life can be so decisive that we live, often unconsciously, according to their script rather than the forms and beliefs of faith we may have later adopted or into which we were socialized.[3]

Attachment Filters

Throughout our lives, these emotional patterns or scripts, which psychologists refer to as expectancy, or attachment filters, continue to play their foundational role, impacting not only how we feel about our faith commitment, but affecting its very texture and substance. They become a kind of second nature to us predisposing how we experience the world. We are aware that we experience, but we are not consciously aware of the filter or frame through which we experience.

Indeed—and it is difficult to underestimate what this means for all of us as we come of age and mature as adults—these scripts function as an *implicit* worldview, as the glasses which unawares frame and give colour to the world we see. Acting below our conscious awareness, these expectancy filters are in full operation, giving shape not only to how we feel about ourselves, but in playing a crucial role in determining how we experience life, what we believe, what we do, to whom we relate, and to whom we give our allegiance. They will critically impact our life of faith by either predisposing us, encouraging, and supporting us in our faith and choice of worldview, or they will question and undercut by exerting pressure to adjust, modify, or even deny our faith and change our worldviews.

If in early childhood we feel seen and heard, unconditionally loved, we develop a deep sense of security and trust. Psychologists call this a *secure* attachment filter with low anxiety about abandonment and low avoidance of intimacy. The world is safe and welcoming. Feeling safe, we are open to the world, eager to explore it.

However, if in early life, we are put down, and do not feel seen, heard, and loved, we develop defensive filters of various kinds: *preoccupied* (by efforts to get their needs met, they are inattentive to the needs of others, with high anxiety about abandonment), *dismissing* (they expect nothing and are disconnected from self and others with high avoidance of intimacy), and *fearful* (they need closeness but are afraid of closeness, with high anxiety about abandonment and high avoidance of intimacy)(Coe & Hall, 2010).

It is these emotional filters, which function as *implicit* worldviews, that play an inextricable, but covert, role in determining both the nature of our faith as well as the type of explicit worldviews we are drawn to and advocate. With a "secure" filter, we are predisposed to forms of faith and worldviews that encourage and promote inclusion and solidarity, emphasizing care, respect, and justice for all. However, "fearful," "dismissing," and "preoccupied" filters, functioning as implicit worldviews, can predispose and attract us to defensive worldviews, practices, and policies that not only give voice to and justify our fears and anger, but also serve to legitimize whatever it takes to defend them.

In a mature, fulfilling Christian faith, we experience feelings of *security*, trust, power, and love for God as our ultimate security, trust, power, and love. God is our Refuge, our nourishing, loving, never-failing Parent who, in good as well as bad times, always stands with us, cares for us and forgives us.

However, it is these very feelings about matters of security, trust, power, and love—the ultimate questions of faith—which take shape and find their origin largely unawares in early life experience. "Not-good-enough" nurturing seriously undermines the health of the young child. If, in the first months of life, we do not experience a wholehearted welcome into the world, instead of a sense of basic security, feelings of anxiety and terror about our "right to be" can take hold. If a fundamental sense of safety, trust, and joy does not develop in the first years of life, a sense of danger, despair, and abandonment can take root (Winnicott, 1965). Instead of a flourishing sense of pride, power, and energy developing in our early years, a sense of shame, inferiority, and impotence can emerge. Instead of feelings of connection, closeness, and love developing in childhood, feelings of inadequacy, disconnection, isolation, and betrayal can develop.

[3]In fact, it turns out that the stage-specific traumas of early childhood correlate with the types of crisis that emerge in adult faith. See Olthuis (1985, pp. 487-509).

This reality is monumental. Negative feeling patterns with their attendant variety of negative feelings play, even if unrecognized, an appallingly detrimental and confusing role in life and in adult faith experience. Unless these developmental lacks or primal traumas of life's early stages are recognized, attended to, and worked through, a person's life, including one's life of faith, can be seriously affected, troubled, hampered, distorted, and undermined. We have arrived at the crux of our concern: the faith/feeling juncture that is the concern for a psychotherapist of faith.

Faith/Feeling Frontier

As has been made abundantly clear in the last decades, not-good-enough parenting, whether through inattention or smothering, gives rise to a child who, feeling at the same time abandoned and totally dependent, unsafe, powerless, fearful, and angry, develops a fragile sense of self unable to trust oneself or others. Without a robust sense of self-trust, connection with the other will constantly be haunted by mistrust and fear. This comes to play in a special way regarding matters of faith, for it is one's parents who first represent God. If parents are unloving, harsh, and judgmental, God will be seen as unloving, harsh and judgmental. The angry face of father morphs into the angry face of God.[4]

This situation becomes exponentially more complex if, in one's faith community, God is also portrayed as fearful, angry, and punishing (think Jonathan Edwards [1797], *Sinners in the Hands of an Angry God*). In that context, a harsh, demanding, judgmental parenting style fits right in as divinely approved. Then, when children resist and refuse to obey, feeling like failures themselves, parents can with divine approval lay down the law even more, increasing the likelihood that their children will give up faith in God. Increasingly, such parents become disillusioned and leave their faith community, yearning for something different.

Since each of us is a unique person with different histories, of different times and different cultures, the step-style of each of our faith journeys will also be unique. The particular ways, faces, and means of the impact of unattended negative emotional patterns never shows itself in exactly the same fashion. Nevertheless, there are general patterns. Since we all journey the stages and callings common to humankind, an individual story is often helpful in giving body to the discussion by graphically illustrating the issues at stake.

[4]See Rizzuto (1979) and Brokaw and Edwards (1994).

No Joy

Many years ago, a saint of a woman came to my door totally distraught. She was a devout Christian who confessed, believed, and sang, "The Joy of the Lord is my strength"; but, she said, "I feel no joy. I feel like I am missing out." Again and again, she said, I mouthed the words, to no avail. Now, despair was setting in. She felt like a guilty hypocrite. What did she do wrong? What was wrong with her, she kept asking. "I feel like I am being punished, God is punishing me, and maybe I deserve it. But why? Why?"[5]

As we began to explore her life story, she shared that on rare occasions she had shared her lack of joy, only to be told that good feelings were not that important. What is really important, she was told, was the right doctrine. Feelings come and go, which is, I suspect, what many of us have heard. On such occasions she left feeling isolated and even more guilty.

During the course of therapy, it became clear that she experienced little joy in her life, and that was the reason being able to feel the joy of the Lord meant so much to her. One day while recalling her childhood, she related that her dad was a very angry man always threatening punishment. On her bedroom door he hung a strap. Every time she went in and out of her bedroom, she heard the belt buckle rattle against the door and was gripped with fear. Suddenly it all came pouring out. She felt unloved by her father. Even though she never recalled getting in too much trouble, deep down she felt she must be a bad girl who somehow deserved punishment and did not deserve love and joy. The angry face of her father had become the angry face of God. She was in crisis, not because she did not be-

[5]An aside, this case undoubtedly came to mind, I suddenly realize, because a few weeks ago, my wife and I were guests at a Minneapolis megachurch where the huge auditorium resounded with the whole congregation waving arms, fervently, loudly, and repeatedly singing hymns of joy. I could not help wondering at the time, Were all these congregants actually feeling the joy of the Lord or were some of them also trying hard to instill the feeling of joy?

lieve God loved her; she did. But not feeling God's love was causing her to mistrust it, and in her lack of self-esteem, she blamed herself. Discovering that her faith crisis was actually rooted emotionally in her early experience of being mistreated by and not bonding with her father gave her immediate relief and set her on her way with new hope and an inkling of joy.

Impact of Negative Feelings

Negative feelings of isolation, distrust, fear, anger, despair, etc., inevitably fester and crop up, disturbing, threatening, and undermining one's life, including one's faith. It is precisely because the struggles, crises, and blocks of one's adult faith experience are inextricably related to earlier experienced pain and suffering of whatever kind that good psychotherapy can make a telling and healing difference. Attending to and working through the negative feelings of experienced suffering is the only road to true healing. Trying to forget does not work. Pretending it is not that bad does not work. Believing it was not that important does not work.

Suffering needs to be witnessed,[6] attended to, and worked through, owned, and integrated into one's core self to be truly at ease and at peace. To marginalize suffering only provides at best some temporary relief. Trauma is a terrible body blow, knocking us down and putting us off course. We feel powerless, fearful, hurt, needy, discombobulated, and exceedingly vulnerable. To not acknowledge this and work through trauma's pernicious effects and pretend otherwise is to court disaster. Hurts, unattended, continue to suck the joy out of living. Sooner or later, events happen that rekindle, like a match, the suppressed but agitating emotions, retraumatizing the self. Even if we are not consciously aware, the effects of unworked through trauma continue to foment, rankling, festering, and affecting all we do. Recall from our case study: Feeling joyless every time she sang was unknowingly a repeat of the trauma of her father's unjust judgement.

In risking the inward healing journey, we will not avoid suffering. Letting pain be pain releases new energies to pass in and through pain to new life.[7] Feeling more and more emotionally in touch with ourselves, we are in a good position to reach out to others without strings attached. Being more present to ourselves, we are enabled to be more present to others, giving and receiving love. However, if we fail to do the hard work of dealing with our past hurts, we project outwards, taking all our pain and anger out on others. Untreated, free-floating emotional pain leaks out and finds its way, not only in the life of its first victim, but indiscriminately in the lives of many others to the third and fourth generation. Like sponges, people, especially young children, often unawares soak up and absorb the anxiousness, helplessness, despair, or anger from people they meet. Unwittingly, someone else's distress has spread and become their own. Trauma claims new victims.

This sad reality underlines a highly important point. Trauma is contagious. These negative emotional dynamics play themselves out, compounded exponentially, on an interpersonal and macrocosmic socio-political level. When we have a good sense about ourselves, open, grounded in our space, sensitive, flowing, in touch with, owning our emotional responses, rooted in creation and the God of creation, we are able to be present with and open to another, eager to take joy in the mystery of the other. We are available to others, able to see them as the persons they are without insisting that they be what we want or need them to be. On the other hand, dis-ease with self makes it virtually impossible to be at ease with others and see them as the unique persons they are. We oscillate between needing to use other people to fill our needs and heal our wounds and being in fear of being taken advantage of by others, wounded once more. Our intimacies turn out to be collusions. We become entangled in each other's needs and fantasies. Feeling weighed down by unacknowledged wounds and negative feelings, not having worked through and found a way to healing for deep hurts suffered, in inner distress we often consciously and always unconsciously look outward for relief and consolation.

Dominating/Submitting

Some of us seek relief through control and domination. We seek people and ways we can "dominate" and make us feel in charge, on top of things, superior, more alive. Others of us "submit," allowing ourselves to be pushed around, even as in the process we have a sense of control as we withhold until our needs are met. "Submitters" feel good about themselves by becoming allied to a superior person who revels in their attention. "Dominators" and "submitters" are attracted to each other, in the process manipulating each other, increasing the complexity, tension, and intrigue. One simple but telling example: Insecure persons who hold themselves back, struggling with their lack of self-confidence, are drawn to persons who cannot stop talking. At the same time, insecure people who constantly talk to hide their lack of self-confidence are drawn to people seemingly so secure they can hold back and not have to talk all the time. Along these lines, drawn to each other in terms of how we meet each other's needs, rather than in the mutual attraction of the uniqueness of the people we are, we dovetail our needs and interests and live off each other. Our relationships with others have become rescue efforts to shore up fragile, bruised selves.[8]

Invariably, the rubber hits the road, the power struggle begins as we expect—stronger—and demand that our partner provides the sense of security and well-being we lack in ourselves. The issue of control and power—Who is going to control whom?—becomes the overwhelming reality and the crisis when the partners discover the other person is not, for instance as in our example, the strong, confident person we imagined them to be. Rather than the rich two-way intimacy of partners we hoped for, we have ended up with a safe/dangerous emotional dovetailing in which each partner must provide what the other lacks. At bottom, we remain strangers to ourselves and each other because we are both estranged from, wounded, and at unease with ourselves. In the process, the wounds of unresolved traumas continue to traumatize, claiming new victims' generation after generation.

When we do not enjoy the life-affirming hum of connection with self and others, when our relationships fail, we naturally seek relief and release. Tragically, increasing numbers of people, finding themselves unable to work through their unworked emotional pain, in desperation seek relief by "withdrawing," losing themselves in whatever makes them feel "good, "gives them a 'high,'" whether it is sex, alcohol, drugs, etc. Caught in the control/release cycle of addiction,[9] they are not only (re)traumatized, but they at the same time also traumatize their families and friends. Indeed, it is not overplaying the situation to say that drug overdose, the opioid epidemic, is traumatizing the entire world as we know it.

Defensive Worldviews

There is more trauma. A negative emotional dynamic also plays itself out, not only interpersonally, but exponentially on an institutional, socio-political level. If our youthful expectancy filters (our implicit worldviews) are "fearful," "preoccupied," or "dismissing," weighed down by unacknowledged hurts and feelings, we look at the world with apprehension and suspicion, on high alert. Consequently, we may quite naturally, as a matter of course, be drawn to explicitly defensive worldviews (e.g., racism, sexism, ethnicism, nationalism, -isms of all kinds) that stereotype the other as second-rate, inferior, dangerous, out to get us, etc. We rationalize and project. Such ideologies provide not only an external reason for our unresolved anger and fear, but serve to excuse and justify whatever measures of control and marginalization we deem necessary.

Put in terms of our earlier discussion, when, on a broad societal level, "dominator"-type personalities may champion the causes of the "left out" or "left behind" to get the adulation they need to feel good about themselves and be seen, the intrigue multiplies and intensifies. Disillusioned, disempowered "submitter"-type personalities, who are struggling with long submerged feelings of not being seen and heard, who are vulnerable, and longing to belong, take notice of these "dominators." They feel seen and heard. They count, they matter. Suddenly, nothing else matters. Understandably, this means they are particularly susceptible to being drawn in by authoritarian leaders, whatever or despite their baneful and discriminatory policies, because of the glow and shine of feeling seen and heard. And that often means everything to them.[10] In this way, even unknowingly, people may end up being caught up and supportive of reactionary and discriminatory worldviews.

Now it is certainly true that feeling seen and heard brings with it the glow and shine of good

[6]See Olthuis (2020).

[7]On letting pain be pain, see Fox (1983, pp.140-148) and Fox (2006, pp. 146-147, 180-182).

[8]See Olthuis (1986) for a book-long exploration of "staying in love through the five stages of marriage."

[9]See Fox (2006, pp. 92-96).

[10]For a more expansive treatment of these problematics, see Olthuis (2022, pp. 242-244).

feelings. And good feelings are important; they can be so powerful that we will do anything (or almost anything) to get them and keep them. This is particularly true if, depressed by negative emotions from earlier unresolved traumas, we seldom feel good. Then, we may be easily tempted to forget, ignore, or set aside previous commitments or beliefs and get involved with dubious people, back and practice discriminatory policies, or align with questionable causes.

Emotions tell us how we feel about what is going on, about what we are doing and about what is happening. But in themselves they do not tell us what is appropriate, right, just, and loving. Feelings and emotions are not directive, regulative or normative. For direction as to what to do, we are to be guided by our faith commitment to love God and our neighbour as ourselves, to do what is right, care for creation, fight for justice, and practice mercy. Commitments provide directions for our going forward, feelings give us the energy for our doing in the present.

Once More: Owning Feelings!

With this, we have once more arrived at the crux of our concerns. Paradoxically, it is only when we own our anger, our fear, our hurt, or our despair that we are on the way to being free of them. It is precisely unowned anger or fear that keeps us locked up inside, unable to allow our tender feelings to come fully to expression. Denying our anger, our hurt, and our loneliness makes us even more, or once again, victims of anger, hurt, and loneliness. The bottom line: not owning our negative feelings, they own us. Our emotional tank is, so to speak, overflowing with anger and fear, bound to erupt spontaneously, triggered by some subsequent event. Unaware, these negative emotions from earlier unresolved traumas hold us hostage, as it were, at any and every moment, threatening to burst into the open and take over our lives.

It is at the heart of Christ's Gospel of love that there is another way—the way of suffering love, which asks us to take the risk and dance in the wild spaces of love. In the midst of the distress, brokenness, and breakdowns in all of our lives, in faith, we can count on God's having made us to be creatures *of* love and *for* love. It is that simple and that profound. We give up trying to control, deny, or hold down our feelings and attend to them, doing the hard work to integrate them in our lives in the knowledge that God suffers with us. We are not alone.

Love is at work in us and with us as we seek to catch and be caught by the fire of God's love. Caught by the fire of God's love, we can undergo a transformation that clears a space of healing and forgiveness so that we are no longer hampered, burdened, or victimized by the traumas we have suffered. We are enabled to develop healthy, mutually satisfying relationships with others, encouraged to join in socio-economic projects for the good of society at large—reforming structures of injustice, opposing all forms of violence, caretaking the planet, and becoming agents of change and renewal—co-partners with God in the ministry of healing, for it is to that mission that we were created and recreated in Jesus Christ.

Learning to deal with our past hurts and the illusions we have created in an effort to spare ourselves further hurt is an immense challenge, a beautiful risk (Olthuis, 2006). We will not avoid pain. However, in the emotional clearance of letting pain be pain, new paths open through the pain. And, wonderfully, connecting in deeper and healthier ways emotionally with ourselves, we are enabled to connect in wholesome ways with others, with creation, and be caught by the fire of God's love.

In these troubled times when compassion is in exile, doing the hard inner work necessary to seek healing is dramatically helped by seeking counselling with a trusted psychotherapist. Although psychotherapy does not cause, insure, or guarantee healing, suffering with those who suffer is a work of love that can open the way to healing and be a channel of blessing. Letting love happen—being caught up in the healing flow of God's love—is the goal.

John Carter was a beloved therapist who suffered with those who were suffering personally and relationally. In many ways, his legacy was personal. To suffer with those who suffer was his passion and way of life, and he taught others to live that way. Thanks be to God.

> But nothing worth having comes without some kind of fight—
> got to kick at the darkness till it bleeds daylight.
> When you're lovers in a dangerous time.
> (Cockburn, 1984)
> As longing becomes love
> as night turns to day
> everything changes
> joy will find a way.
> (Cockburn, 1975)

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Integrating Christian Beliefs and Scientific Psychology: Honoring John Carter

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John Carter had a profound role in shaping the thinking of generations of students and scholars in our understanding of the relationship of Christian beliefs and modern psychology. That Carter and Narramore's (1979) volume remains in print and in use after more than four decades is a testimony to that influence. Here, I briefly explore the ways of knowing in general and elaborate on scientific knowing as a unique and powerful approach to apprehending what our senses and instruments reveal. Scientific knowing is premised on several essential assumptions, employs a time-tested array of strategies to systematically gather data, and interprets the data in light of prior knowledge. Assumptions—trust, belief, or faith—undergird this whole process. The creed of science includes several essential beliefs (or faith statements): the world exists and can be known, it is orderly and predictable, and scientific methods are adequate to gain that knowledge. These and several other assumptions undergird the scientific process. Scientific methods guide the discovery of order and predictability. Once gathered, data becomes history. Interpretation follows. The result is that science weds worldviews with history and crystal ball-gazing. Rather than being antithetic to science, assumptions—trust, belief, and faith—are essential components.

Lovingkindness and truth have met together. Righteousness and peace have kissed each other.

Psalm 85:14

It was long ago and in another place. My first introduction to the challenges of bringing together Christian beliefs with modern psychology was under the tutelage of John Carter. Though not alone, he was my primary psychology faculty professor and mentor as an undergraduate at The King's College. Later, as I moved from graduate school into teaching, he continued to shape my thinking both personally and academically for many years. Perhaps most profoundly, Carter and Narramore's book *The Integration of Psychology and Theology* (1979) became a foundation for courses I taught on psychology and Christian beliefs for several decades. The fact that this book remains in print after more than forty years is an enduring testimony to Carter's influence on generations of Christian psychologists and counselors.

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Ways of Knowing

When asked for their earliest memories, most people report an event or experience from their years before beginning school, mostly between the ages of three and five years old. One of my early memories was of insisting that my mother put a ribbon in my sister's hair around the time my sister turned one year old so people would know she was a girl. At the time, I was about three and a half years old. Much later, I learned that the answer to questions of our earliest memories depended on how you ask. Ages three to five years old seems to fit if you are asking for a verbal report. But an ingenious study of musical memory came to a very different conclusion. For example, in one study, psychologist Alexandra Lamont found that year-old babies still recognized and preferred musical pieces that had been played to them before birth (Jones, 2011). In subsequent studies, Loukas et al. (2022) found evidence of changes in fetal brain responses to previously heard tunes began about 30 weeks from conception. It appears some forms of memory begin in the womb.

Our basic concern here is about *scientific* knowing. But to understand the power and limitations of scientific knowing, we must grasp its place in the broader context of human knowing.

"Everything grows together because you're all one piece," sang Mr. Rogers in one of his theme songs. In a similar way, when it comes to knowing, everything goes together because it is all one piece. Knowing, being, doing, functioning, valuing, and relating are interconnected. Yet our human experience of these is often fragmented.

Efforts for integration across the many domains of intellectual content grow out of concern for the inevitable distortions introduced by dividing knowledge into disciplines. Having divided knowledge into more manageable segments in order to understand the individual parts, it is important that we consider how these parts fit together. Such concerns, of course, are not limited to Christians, nor are they limited to psychology. However, our main focus here will be on examining how two disciplines, psychology and Christian theology—commonly known as theology—fit together. While much can be said about the integration of psychology with Christian views, we will skip that discussion for the moment, except to note that Christians have widely differing views on many issues. Thus, it is natural that they will also differ regarding the relationship of psychology and Christian beliefs. We will return to this topic later.

So far, it should be clear that knowing is complex. Knowing involves the capacity to grasp and use information and our experiences of what, how, who, when, where, and why. While a variety of approaches to knowing can be taken, five ways are commonly distinguished. These include *experience*, *intuition*, *reason*, *science*, and *authority*. In recent years, *emotional knowing* has been added to these five. From a different perspective, Hunter Lewis (as cited in Worthington, 1993) proposed six very similar ways in which people make decisions: sense experience, intuition, deductive logic, science, emotion, and reliance on authority. Essentially, these are philosophical concerns.

Here, authority refers to any information, data, knowledge, or conclusions we accept from others thought to be credible with respect to the matters at hand. Others include parents, teachers, and religious sources that include holy writings (for us, here, the Bible). In psychology, most of what we know takes this form: I accept as credible the findings and conclusions of other scholars—I place trust or faith in them.

Each of these ways of knowing is legitimate, essential, and widely embraced. But each may become distorted or exaggerated—and each can be perverted in various ways. As Carter and Narramore (C&N; 1979, pp. 13, 49) noted, truth is unitary—so much so that Jesus said of himself "I am…the truth" (*New American Standard Bible*, 1977, Jn. 14:6). Similarly, these ways of knowing are inextricably intertwined and complementary, though they may at times be experienced as contradictory, also noted by C&N.

In the material which follows, I will focus on scientific knowing. I will examine scientific knowing from an integrative perspective in the spirit of John Carter's work.

Scientific Knowing

Much of what science is about is developing and following strategies for the systematic gathering, analyzing, and interpretation of data so that bias is minimized or avoided. The goal is to get good data—data that are not compromised by happenstance, convenience, errors of mathematical analysis, or personal biases. If I, as a professor, were to ask my friends whether they wear ties to work, I may come to a very different conclusion than if I asked people chosen at random from a metropolitan area of millions whether they wear ties to work. A strategy that ensures all groups are represented in proportion to their numbers in a bigger population helps us to avoid such errors (e.g., see Graziano & Raulin, 1989). A systematic approach reduces the risk of error.

Meaning systems or worldviews shape the entire scientific process (Cosgrove, 1979; Sire, 2009; Vidal, 2008). Worldviews answer the questions of what exists, how we know, how things work, what is good and bad or right and wrong, and what it means to be human. They influence the questions that we explore, our choice of methods, materials, and procedures, and so on. As we shall see, they also shape our interpretations of what we discover.

Once the data of science are gathered, they must be interpreted and applied. According to Kuhn (1970), "interpretation or hermeneutics is always needed in all science because there is no such thing as raw data or facts that speak for themselves" (as cited in Kunkel, 1993, p. 36). This is true whether the data are ordinary

events or are the specially contrived events of the laboratory experiment. In interpreting, we seek to make sense of the data. Here, our worldviews enter once again as we interpret the findings in light of the assumptions with which we began. Such assumptions are not immune to change, but they change slowly—very slowly. Kuhn and Hacking (2012) called this process a paradigm shift. Paradigm shifts typically take place over generations, even over centuries. The transformation from the Aristotelian earth-centered view of the universe to the Copernican sun-centered view came about only slowly and with great turmoil. Sadly, representatives of the Christian church were involved in resisting this paradigm shift in ways which remain an embarrassment to this day. Perhaps this provides an important lesson for us to check our attitudes as we consider today's challenges to our cherished views.

For scientists, often gathering and interpreting data is not our most salient interest. Rather, our goal is future prediction and control of events in the world. Can we produce a steel alloy with consistent properties (e.g., Damascus steel)? Using the uniformity assumption, we act on the belief that the future will be like the past. Of course, in our limited experience this assumption seems to hold up pretty well.

From some perspectives, modern science is complex. However, the basic elements of science can be simply stated. They are *assumptions*, *observations*, and *interpretations* of observations. Assumptions are those things believed to be true from the outset. Often, they are not readily recognized because they are so central to a person's worldview that often they are not consciously aware of them. Observations are the most objective aspect of the scientific process. In principle, there should be agreement about the observations. Interpretations make sense of observational data in light of the assumptions that the interpreter holds; here, worldviews re-enter. Thus, just as assumptions vary, interpretations also will vary. Most conflicts about interpretations of data involve disagreements about assumptions and preconceptions; the emotional intensity that often surrounds different interpretations reflects these deeply and dearly held beliefs. For example, the question of whether physical punishment is an effective and desirable child-rearing practice is a hotly debated and controversial topic (APA Committee on Children, Youth, and Families, 2019; Bufford, 1982; Larzelere, 2017).

It was noted above that the assumptions of scientists—indeed, of all of us—are related to worldviews. Since worldviews vary, it is not surprising that there is both general agreement about some of the assumptions and controversy regarding others. Further, worldviews and core beliefs are linked, thus, strong emotions come into play when these disagreements surface. Further, though somewhat malleable, worldviews are not easily changed (Hiebert, 2008).

It is also noteworthy that one of the subtle ways in which intuition and experience influence science lies in the ways the assumptions of different investigators shape their interpretive lenses.

In a discussion of epistemological issues (epistemology is the philosophy of knowing) and science, Carter (2002) concluded that the Kantian approach to science "had validity as a vehicle for addressing specific issues that could be resolved via direct observation and experimentation" (p. 117). Carter's key point was that our human perspectives inevitably affect our perceptions of the world. They may work for us or serve adaptive functions (as would be presumed from an evolutionary perspective), but we cannot vouch for their accuracy. Because these assumptions precede scientific work, they cannot be tested by science.

Gary Collins (1977), in a thoughtful discussion of the common assumptions of scientists, suggested five key assumptions: materialism, naturalism, determinism, evolution, and reductionism. Cosgrove (1979) echoed these assumptions. To them, we may add another: uniformitarianism. These six assumptions are somewhat intertwined, as we shall see.

Materialism is the view that what exists is limited to the material, physical, "real" world. Webster (1989) defined materialism as "the philosophical theory that regards matter and its motions as constituting the universe, and all phenomena, including those of mind, are due to material agencies" (p. 884). Materialism proposes that matter is all there is.

Naturalism is closely linked to materialism. It is the view that all that exists is natural. Philosophically, this implies the view that the world consists only of natural elements and forces, excluding the supernatural (Webster, 1989). It also entails the view that all phenomena are governed solely by the laws of science, and that all explanations that involve purpose or meaning are, thus, ultimately inconsistent with reality.

Determinism is the view that all acts or events, including human choices, are a result of necessary and sufficient prior physical causes, which exemplify the outworking of natural or scientific laws operating in a material universe (Webster, 1989). Determinism entails the view that any notion of meaningful choice is ultimately nonsense and that full knowledge of natural processes or causes would make all future events reliably predictable.

Evolution is the assumption that the way in which beings came about involved a gradual change over long periods of time through such processes as adaptation, mutation, and natural selection (Webster, 1989). For many scientists, evolution is linked with materialism and includes the belief that the processes involved are events, time, and chance in a material universe. While evolution is sometimes described as a scientific theory, and doubtless is, its status as theory is more germane to biology than psychology. Among psychologists, evolution is often treated as an assumption.

Reductionism is the view that an explanation of any given phenomenon at a particular level makes higher order explanations meaningless (Webster, 1989). For example, if Christian conversion can be explained as a psychological process, reductionists conclude that it is not meaningful to discuss it as a religious or spiritual process. Often reductionism takes the form of "nothing but" statements. For example, religious conversion is "nothing but" a social influence process.

Uniformitarianism is a somewhat less commonly discussed assumption that is, nevertheless, important in some form to most scientists. Uniformitarianism is the view that things have always been this way and always will be (Webster, 1989). The assumption of uniformity has great practical importance because it entails the notion that what was true about the way our world worked yesterday will also be true today and tomorrow. This is where "crystal ball gazing" comes in. The real interest of many scientists, and of the rest of us who are interested in the benefits of science, lies in predicting and controlling events in the future. The assumption of uniformity is essential to this, as noted below.

Moreland (1989) articulated essentially these assumptions. To them, he added classificatory assumptions regarding the differences in space and time, cause and effect, observer and observed, real and apparent, orderly and chaotic and methodological presuppositions of intersubjective testability, quantifiability, and the public availability of data; he also added axiological (or ethical) presuppositions of honest reporting, the value of getting the facts right, and care to avoid experimental or observational error. Moreland (1989) concluded, "If any one of these presuppositions were abandoned, science as we know it, could not be done" (p. 109).

Christian Responses to Scientific Assumptions

Many Christians are rightly troubled by the assumptions that scientists commonly make. Many of these assumptions do not fit very well with Christian worldviews. Christians sometimes respond to these commonly made assumptions of scientists by affirming their opposites. Thus, some Christians reject scientific materialism and propose mentalism, the view that the immaterial realm is at least more important, if not the sole reality. They reject naturalism and propose supernaturalism, a view which emphasizes that for them events outside the material world, including the acts of God, take precedent over or are more important than material causes. They reject determinism and propose free will, the notion that people have the capacity to make choices, choices that are autonomous or free rather than determined by physical events.

Similarly, many Christians reject evolution and propose creation from nothing (ex nihilo). The Creation Research Society is a group of individuals whose main purpose is to articulate this view (Brown, 2008, 2019). In a similar manner, many Christians object to scientific reductionism, proposing what we will call here "expansionism," the view that where religious explanations are available for a given phenomenon, scientific explanation is unnecessary or irrelevant or becomes a competing "religion." With respect to conversion, and often to spiritual life in general, many Christians seem to take the view that spiritual or religious phenomena cannot be investigated meaningfully by scientific methods.

Finally, despite its importance, the uniformitarian assumption seems to have largely escaped notice in the Christian community. Uniformitarianism may be countered by proposing cataclysmic change. At least five such changes are pointed to by many Christians: creation; the entry of sin into the world; the Genesis flood; the birth, death, and resurrection of Christ; and a future apocalyptic destruction and recreation of the earth and all it contains (or perhaps a less dramatic, but still momentous, change ushering in a peaceable kingdom). Most Christians, however, believe in uniformity during the periods between these changes based on their interpretations of Scripture (e.g., Gen. 8:21-22).

It might be charged that in making such proposals, we have created straw men only to destroy them. Such a charge has some merit. It is important to recognize that scientists have tremendous variability in their views on these issues, but the assumptions described above are made by many scientists and are sometimes strongly stated. For example, a group self-labelled as "the Brights" claimed "all of us have a naturalistic worldview, free of supernatural or mystical elements" (The Brights, 2023).

Doubtless, reacting to that emphasis among many scientists, many of the Christian responses have been strongly stated as well, both by their protagonists and here in this essay. Christians also hold a range of views. Another complication is that many Christians are also scientists. The assumptions that scientists and Christians make are important to us here. It is around these assumptions that much of the debate about integration of psychology and Christian beliefs revolves—for that matter, we must consider the assumptions and conclusions of any scientific discipline when we consider their fit with the Christian beliefs of any given individual or model.

While scientist Christians are a diverse lot, most make assumptions that lie somewhere between the extremes we have so far articulated. Many other Christians may do so as well. These intermediate assumptions, which will form the backdrop for the rest of our discussions, include psychophysical holism, creation (the existence of a material world) and the supernatural (including the existence of a spiritual reality), causality and choice, creation and micro-evolution, complementary levels of explanation that have mutual implications (rather than reductionism or expansionism), and time limited uniformity (Bufford, 2018; Collins, 1977; Cosgrove, 1979).

Material and immaterial holism is the assumption that existence includes both material and immaterial or spiritual dimensions. Further, the material and immaterial dimensions interact in important ways. As psychophysical wholes, humans exist and function in both these spheres. Thus, it is proposed that any understanding of humans and our world must take into simultaneous account both of these interrelated realms of existence.

Closely linked to the assumptions of material and immaterial realities is the assumption of creation, more commonly referred to as "nature" and the supernatural. This assumption essentially posits a creator who made all that exists apart from the creator Himself. Christians refer to this creator as God. One important implication of the creation assumption is that the material world is both dependent and contingent. According to this view, the world we know is not self-existent. This assumption also implies that creation has a purpose (Johnson, 1991), which is equated with the purpose of God its creator, an implication that will be important later.

A third assumption is that of causality and choice. Determinism and free will are philosophical views that articulate mutually exclusive opposites; it is commonly thought that only one of these can be true, since each implies the falsity of the other. Could both be false? Perhaps they could both be misleading. It seems that we must assume some form of paradox in which humans make meaningful choices, but their choices are influenced or caused by both past and present events—including divine acts. Christians generally believe that God knows the beginning from the end and, thus, knows what we will do—what we will choose—before we do so. Yet we can and must choose.

With respect to creation and evolution, Christians have varied views. As early as 1860, Harvard biologist and Christian Asa Gray embraced Darwin's theory in an article published in *The Atlantic* (Bodbyl, 2019). Gray proposed that Christians should explore ways to harmonize design (or creation) with evolutionary thinking. Gray disputed the view that evolution is inherently atheistic.

In the mid-20th century, a strong creation science movement developed and "creationism" came to be associated with the belief in a young earth that God created in six earth days. Many Christians believe in creation, specifically that God made every material thing that exists out of nothing. But many Christians, especially those engaged in science, also believe in evolution on a broad scale.

Even creationists recognize the complexity and uncertainty that exists regarding these issues. Brown (2019) echoed Linde, who wondered, "What arose first: the universe or the laws determining its evolution? Explaining this initial singularity—where and when it all began—still remains the most intractable problem of modern cosmology" (Linde, 1994, p. 48).

While the scientific conclusions continue to be a matter of debate, especially on the broadest scale, there is abundant evidence for evolution at least on a small scale, also known as micro evolution. The development of the many breeds of dogs, horses, cows, and so on that we know today is an example of the process of micro evolution.

Several years ago, I worked with a colleague who had been involved in animal studies of alcoholism. To accomplish this, the first challenge was to get rats to drink alcoholic beverages so that the alcohol did not have to be injected; it seems that rats normally prefer water and do not consume alcohol readily. By selectively breeding those rats most disposed to drink an alcohol solution when water deprived, they were able—in four generations—to develop a strain of rats that preferred to drink alcohol even when water was freely available. Their rat alcohol studies proceeded.

So, we can breed a variety of dogs and breed rat that will drink alcohol. But do humans come from apes? The data on this is less than clear. Philip Johnson, for example, contended that, for many scientists, evolution is an assumption rather than a theory (Johnson, 1991). Interestingly, one bit of evidence that he pointed to is the outrage among many scientists when data are presented that seem to pose problems for the theory of evolution. Johnson (1991) suggested that a more characteristic scientific response to data that does not fit a theory is to be curious about what the data mean.

The point here is that other assumptions may be made; rejecting strictly materialist versions of evolution and assuming divine creation may have important implications that are of concern to many Christians. Further, Christians vary in their views. Science can and does go forward regardless of Christian views of evolution.

Reductionism is a double-edged sword. While many psychologists assume that religious explanations for an event, such as spiritual conversion, become meaningless when a psychological explanation can be provided, they doubtless would object to a proposal that a biological explanation of conversion—in terms of hormones and brain events—would render a psychological explanation meaningless. Thus, there is a tendency to be inconsistent about reductionism, to use it when it serves our purposes and reject it when it does not. More important for us here is the view that explanations at different levels by different disciplines are complementary. Thus, both religious and psychological explanations, along with psychological and biological explanations, are important if we are to fully understand the process of spiritual conversion or spiritual transformation.

As proposed above, the whole scientific enterprise rests on the assumption of uniformity. However, we need not assume that such uniformity is unlimited. It is proposed that profound changes have occurred in the past, and will occur in the future, but that, for now, things have continued in a constant state for a long period. Perhaps they will continue so into the distant future, but Christians also believe that the prophesied changes of the end times could happen at any time. Thus, many Christians reject uniformitarianism. Table 1 provides an overview of these assumptions.

Scientific or Christian Assumptions?

Clearly, at least some Christians hold quite different assumptions than those held by many scientists. Does this difference in assumptions affect the scientific process? Is science even possible with Christian assumptions? Briefly, the answer is yes and yes. While it seems to be widely believed in the United States today that Christianity is hostile to science, several writers have credibly argued that a Christian worldview is supportive of science and actually formed the context for the rise of modern science (Hooykaas, 1972; Kaiser, 1991; Pearcey & Thjazton, 1994). Kaiser (1991) contended that creationism dominated biological science for three centuries.

Table 1

Common Worldview Assumptions

Common worldview assumptions of scientists	Worldview assumptions proposed here	Worldview assumptions of some Christians
Materialism	Psychophysical wholism	Mentalism
Naturalism	Creation + supernatural	Supernaturalism
Determinism	Causality and choice	Free will
Evolution	Creation and evolution	Creation
Reductionism	Complementary levels of explanation with mutual implications	Expansionism (mentalism)
Uniformity	Time-limited uniformity	Cataclysmic change

Note. Adapted from Collins (1977, p. 146) and Cosgrove (1979, pp. 930-932).

At least for some Christians, their worldview is deemed compatible with science. But differences in worldview may lead to different questions, different methods, and different interpretations. Especially different interpretations. One example of the ways in which Christians hold different assumptions is in the area of cosmology, the question of how events in the world work. While some scientists do not believe in God (atheism), and others believe in a God who created the world and left it to operate on its own (deism); others, including many Christians, believe in a God who is active in creation at least to some degree. A practical example of how this belief makes a difference lies in the area of causal attributions and the role of God in causing events that occur in the world.

The view proposed here is that God both created and sustains the world in operation (see Heb. 1:3). Thus, events in the world normally involve dual agency. God as prime cause and natural events that are sustained by God act as immediate physical causes. It is generally thought that events in the world occur exclusively as a result of one or the other: divine or natural causes. Naturalistic scientists propose that natural causes provide the full explanation for events in the world. For the growing number of psychologists who are mentalistic reductionists, such as radical constructivists, human cognitive activity is viewed as the only source of causation. But for many Christians, events in the world are generally viewed as involving dual causation—both divine and natural (or creational) processes are simultaneously necessary for them to occur. Occasionally, events occur for which God alone is thought to be the cause; these are commonly referred to as miracles (or "acts of God"). Creation from nothing and resurrection from the dead are examples.

So, our assumptions differ, and assumptions are essential to science—but which assumptions? Perhaps surprisingly, most of the assumptions commonly held by scientists are not essential for science, as we shall see.

Assumptions Essential to Science

While scientists—and the rest of us—make many assumptions about the nature and functioning of our world, many of the assumptions that scientists and Christians commonly hold are not essential to the scientific enterprise. However, it appears that three assumptions are essential for science (or at least science as it is commonly understood). First, we must assume that the world exists and can be known. If there is no world to know, or if it is not possible to study and know the world, then science is futile.

Second, we must assume that the world is orderly, predictable, or lawful. From a Christian perspective, scientific law describes the orderly process by which the world operates, a process which God is thought to have set in motion and sustain. For example, "While the earth remains, seedtime and harvest, cold and heat, and summer and winter, and day and night

Table 2

Assumptions Essential to Science

1. The world exists and can be known.
2. Events in the world ("natural events") are orderly, predictable, "lawful."[1]
3. The scientific method is an effective method for knowing the world.

[1] Scientific law is *descriptive*; it reports patterns among events in the world and predicts that future events will follow the same pattern (assuming uniformity).

shall not cease" (Gen. 8:22). This continuation of things as they are now is contrasted with a coming cataclysmic change in which the present earth will be destroyed. A new heaven and new earth will be created (2 Pet. 3:10-12; Rev. 21:1-5), evidently operating according to different principles (e.g., "no more death…"; Rev. 21:4). From this perspective, the present uniformity of earthly operation has a foreseeable end; hence, time-limited uniformity seems a reasonable Christian belief. Time-limited uniformity assumes that the current principles of earthly operation will continue "while the earth remains" (Gen. 8:22). The earth presently groans and suffers with the effects of sin (Rom. 8:20-22). Christians believe that the coming destruction of the earth as we know it and its recreation will end the present uniformity and usher in new principles of operation.

The problem here is that we tend to place an inordinate trust in science—in the process and especially in the *predictions* for the future that scientists make. In science we trust. This may be a subtle version of Eve's choice—at a deep and subtle level, we tend to think that we can know even as God knows.

Third, we must assume that the methods of science are effective ways to come to know our world. We must have methods or techniques by which to study the world if the process is to move forward. The methods of science are often criticized and fundamentally flawed. Nonetheless, they are the best methods we have. They have been developed over time as a way to ensure that when two or more persons study the same aspects of the world independently, it is highly likely that they will come to similar findings and that two or more observers will agree on the results of a given experiment. In principle, at least, we should be able to get the same results regardless of who performs the experiment or where it is done so long as the essential methods are duplicated. Sadly, recent investigation has concluded that all too often, this hope fails at least in psychology; this discovery is referred to as the replicability problem (Fanelli, 2009; Lindsay, 2015; Pashler & Harris, 2012).[1]

It has been suggested that many scientists make assumptions that are objectionable to most Christians, and many Christians respond with what seem to be contradictory assumptions. But we have argued that alternative assumptions, commonly paradoxical assumptions such as causality and choice, can be made that may be acceptable to Christians without undermining the scientific process. Further, it appears that science may be compatible with a variety of worldviews. This raises two interesting questions. First, what assumptions are essential to science? Second, are there any worldviews that preclude science? I will address these questions in turn.

Three assumptions seem to be essential to science. Those assumptions are as follows: (a) the world exists and can be known; (b) events in the world (often called "natural events") are orderly, predictable, or "lawful" (i.e., operate according to the underlying principles or "causes" of the universe); and (c) the methods of science are suitable methods for gaining knowledge of the world (see Table 2). If it is, in principle, simply not possible to know our world, then our efforts are doomed. Similarly, if the world lacked order, efforts to discover order and to predict or

[1] An aside, my view is that the replicability problem may be as much about the many changes in methods that often are overlooked in this conversation (different researchers, different laboratories, different participants, different procedures, and so on) as it is about scientific failures. We might expect changing the processes could alter the results.

control future events would be futile. Finally, if the methods we chose are not adequate to the task, we would fail. These three assumptions, then, appear essential to the process of science. Interestingly, only the added assumption of uniformity made the list of common worldview assumptions in Table 1. Doubtless, this is because these three seem so central to science that there is little controversy or disagreement regarding them.

Moreland (1989) articulated essentially these assumptions. To them, he added classificatory assumptions regarding the differences in space and time, cause and effect, observer and observed, real and apparent, orderly and chaotic; methodological presuppositions of intersubjective testability, quantifiability, and the public availability of data; and axiological (or ethical) presuppositions of honest reporting, value of getting the facts right, and care to avoid experimental or observational error (p. 109). Moreland (1989) concluded, "If any one of these presuppositions were abandoned, science as we know it, could not be done" (p. 109).

Thus, some worldviews are inimical to science. In particular, any worldview that rejects one of the above three assumptions would not be supportive of science. *Spiritism*, the view that only the spirit world exists would, thus, preclude science as there is believed to be no material world to study. Similarly, *fatalism*, the view that events are predetermined or fated and, thus, cannot be humanly controlled, deems science a waste of time and effort. *Constructivism* is the view that we can only know for sure that our noumenal perceptions exist; a material world, if it exists, is not accessible to us (Mahoney, 2003).

Reductionism is a double-edged sword. While many psychologists assume that religious explanations for an event, such as spiritual conversion, become meaningless when a psychological explanation can be provided, they doubtless would object to a proposal that a biological explanation of conversion—in terms of hormones and brain events—would render a psychological explanation meaningless. There is a tendency to be inconsistent about reductionism, to use it when it serves our purposes and reject it when it does not. More important for us here is the view that explanations at different levels, by different disciplines, are complementary. Clearly, both religious and psychological explanations are important if we are to fully understand the process of spiritual conversion or spiritual transformation.

The whole scientific enterprise rests on the assumption of uniformity. However, we need not assume that such uniformity is unlimited. It is proposed that profound changes have occurred in the past and will occur in the future, but that for now things have continued in a constant state for a long period. Perhaps they will continue so into the distant future, but Christians believe that the prophesied changes of the end times also could happen at any time. Thus, many Christians reject uniformitarianism.

Drawing Scientific Conclusions

The task of drawing scientific conclusions, or interpretations, is one of making sense of scientific data once they have been gathered. In doing so, we draw on our prior experiences, beliefs, and assumptions. We also draw on our worldviews.

The goal of science is to reach agreement about the "facts" or "data" of science. In this regard, Sidman (1960) said that data are fickle. By that, he meant that the same data can be used to support a variety of theories. How is this possible? Essentially, different theorists approach the data with different assumptions, including their worldview beliefs. Interpreting data involves making sense of the data in light of our assumptions—the things we already believe or "know" to be true. If two persons approach a given set of data with different assumptions or prior knowledge, they may come to very different conclusions.

The problem has a second level of complexity. We engage in science as a quest for knowledge. Implicit is the recognition that our knowledge is initially imperfect, incomplete, or even flawed. Thus, our interpretations of new data are inevitably contaminated by any flaws in our existing knowledge. More optimistically, though, there is the potential over time for our initial knowledge and assumptions to be changed bit by bit as we discover data that do not very well fit our preconceptions. The Copernican revolution from an earth-centered solar system to a sun-centered solar system is an example of how this process may come about. Such changes in preconceptions often occur only painfully and gradually. We may eventually come to change our preconceptions as the data that are inconsistent with them accumulates over time.

There is a third level of complexity hinted at in our earlier examination of human knowing that now needs further examination. All human knowing is flawed. One aspect of imperfection is that human knowing includes all those conscious and unconscious process that lead us to distorted perceptions of reality, which have been identified by psychologists and by clinicians and counselors: denial, defensiveness, deception, delusions, hallucinations, dissociation or splitting, biases, prejudices, and the like. When we seek to apply psychological knowledge (or theological knowledge for that matter) to human problems, we need to somehow take into consideration all of the ways in which our human knowing is limited. Sadly, these commonly involve "blind spots"—distortions in our perceptions and interpretations that others often recognize but of which we frequently remain unaware.

Science, Psychology, and Christian Beliefs

The special subdiscipline at the boundary between psychology and Christian faith that is concerned with how the two fit together has come to commonly be referred to as "integration." Because there are many forms of integration, however, it is clearer and more accurate to refer to it as the integration of psychology and Christian beliefs—or psychology and Christian theology. More broadly, we think of the integration of science and Christian beliefs. For Christians, such integration involves seeking to discover the fundamental unity of these two disciplines. This principle has been referred to as the unity of truth.

Several important foundational issues must be kept in mind as we begin such integration. First, worldviews are of profound importance; "like sand at a picnic, they get into everything" (Bevan & Kessel, 1994, p. 505). Worldviews affect all human knowing. Intellectual, scientific, religious, and other disagreements are commonly rooted in differences in worldviews. All scientific and psychological knowing is embedded in a worldview or meaning system context. We begin with worldviews, gather data, interpret the data, and then derive applications of what we discovered. By the time we get to the interpretation stage our data is history, whether gathered earlier today or long ago. Science weds worldviews with history and crystal ball gazing (i.e., speculation about the future).

Science and Knowing

For a variety of reasons, all human knowing is imperfect. "Now we see in a mirror dimly" (1 Cor. 13:12a). This reality presents a question for us: How can we arrive at the most accurate knowledge? Here space limits us to a brief answer. The best human knowing seeks to balance experience, intuition, reason, science, authority, and emotion in the context of a community of truth seekers who are characterized by humility and mutual respect. Surprisingly, our strongest critics may be our best allies when our goal is to find truth rather than simply agreement—they are quicker to point out flawed conclusions. The scientific process seeks to embrace this goal with peer review, though at times it falls short of these aspirations.

Summary and Conclusion

Several approaches can be taken to knowing. These include experience, intuition, emotion, reason, science, and authority. In general, the scientific way of knowing has been given ascendance in modernist thought. Here, it is proposed that all human knowing is flawed and that the best knowing is accomplished by seeking a balance among experience, intuition, reason, science, authority (including religious revelation), and emotion.

Scientific knowing weds worldviews with history and crystal ball gazing. Beginning with certain assumptions, scientists study events that are past, sometimes after having carefully planned these events in the form of experiments. Then, past events, or data, are interpreted in light of well-founded assumptions so that we can predict or control future events. In this process, we assume—said differently, we trust or believe—or have faith that the future will be like the past.

Many assumptions scientists commonly make are troublesome to some Christians, including materialism, naturalism, determinism, evolution, reductionism, and uniformitarianism. In response, Christians sometimes advocate mentalism, supernaturalism, free will, creation, expansionism, and cataclysmic change. Some-

what paradoxically, the assumptions proposed here posit the existence of both material and immaterial dimensions of reality; natural (creational) and supernatural causation; causality and choice in human action; creation and micro-evolution; complemental levels of explanation; and time-limited uniformity.

Both scientists and Christians make many assumptions that are not essential to science. Assumptions that are essential include that the world exists and can be known; that the methods of science are useful in knowing it; and that our world is orderly and predictable. However, not all ponder such matters share even these assumptions. Spiritism, mentalism, fatalism, and constructivism are examples of approaches that are at least problematic if not overtly opposed to science as it is commonly known.

Assumptions are of great importance to knowing, including scientific knowing. Assumptions influence the questions we pose, the way we seek to answer them, and especially the ways in which we interpret the data once they have been gathered. In turn, interpretations of data have strong implications for the practical application of scientific findings. Science weds worldviews with history and crystal ball gazing.

I end with appreciation to John Carter, who was, for me, an authority—one whose psychological knowledge and Godly wisdom I regarded as credible and who played a significant early role as well as an ongoing role in my professional development as a psychologist and Christian integrator of psychology and Christian beliefs. Thank you, John.

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Maturity: Psychological and Christian

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John Carter had a knack for asking provocative questions, one of which has stayed with me for four decades: What is the nature of psychological and spiritual maturity? Are the two related, and, if so, how? The nature of these concepts is considered in this paper in honor of John Carter. Psychological maturity is seen as a natural process created by God but shaped by culture. It is argued that spiritual maturity is in some ways similar to psychological maturity, but that spiritual maturity is radically different in that originates in Christian experiences and social contexts that culminate in cognitive, intrapsychic, and interpersonal transformation in which we become not just more mature, but more like Christ.

John Carter understood that there are times when a provocative question does more to stimulate reflection than an articulate answer. Such was the case while I was sitting in his Psychoanalysis and Religious Experience class almost 40 years ago when John asked a seemingly simple question about the relationship of psychological and spiritual maturity. We pondered over the fact that some non-Christians are more psychologically mature than some Christians. Yet it seems that spiritual maturity must involve some degree of psychological maturity. Furthermore, psychological maturity would seem to be handicapped by a framework that fails to recognize our dependence upon God and to be transformed into the image of Christ, a refusal to "bend the knee," so to speak. If this is the case, psychological maturity is deficient without spiritual awareness, repentance, conversion, and growth. So, John queried, is there a relationship between psychological and spiritual maturity, and, if so, what does that relationship look like?

Maturity: What is it?

The word "maturity" is difficult to define because it is heavily laden with values and shaped by assumptions. Most Western psychological theories of personality either implicitly or explicitly give rise to ideas about the characteristics possessed by the "mature" person (Roberts, 1997). Views of psychological maturity differ based on the assumptions and values held by theorists, the cultural zeitgeists in which theories were shaped, and the terminology of the theorist. Despite differences among these views, Carter (1974) summarized common themes about maturity as involving the following:

(a) having a realistic view of oneself and others;
(b) accepting oneself and others;
(c) living in the present but having long-range goals;
(d) having values; and
(e) developing one's abilities and interests and coping with the task of living. (p. 184)

Most of these characteristics are reflective of a view of maturity shared by psychodynamic, humanistic, existential, and cognitive personality theories. A few examples may serve to highlight commonalties in their conceptualization of psychological maturity.

Freud would have conceptualized psychological maturity as involving a well-functioning ego that could effectively mediate between desires for gratification and the dictates of conscience, a realistic ego ideal, enlarged consciousness, use of sublimation rather than more distorting defense mechanisms, and mutually gratifying relationships (Feist et al., 2020). These ideals are reflected in part by the famous psychoanalytic dictum "Where id is, ego shall be" (Freud, 1933, p. 80). It is even more clearly represented in the statement attributed to Freud (perhaps apocryphally, but certainly representative of his thought) that "the goal of psychoanalysis is the ability to love and to work."[1]

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At the time of Carter's (1974) article, Gordon Allport was one of the few theorists to explicitly write about psychological maturity. Alport conceptualized maturity as involving functional autonomy, capacity for intimacy, self-acceptance, realistic perception, realistic self-perception, and sense of purpose (Allen, 2016). While space constraints do not permit us to explore further theorists in depth, the examples of Freud and Allport highlight some common ideals of psychological maturity as understood by many psychologists up to the 1970s.[2]

Carter (1974) argued that the five psychological dimensions of maturity that he reviewed were paralleled by similar biblical admonitions. Following is a brief summary of Carter's argument. Scripture provides a *realistic view* of human beings as created in the image of God though fallen in sin. It also calls for *acceptance of self and others*: "Love your neighbor as you love yourself" (*New Century Version*, 1998, Matt. 22:39). The biblical view of time is one in which we anticipate the heaven to come while living faithfully in the present (*living in the present but having long-range goals*). Scripture also clearly teaches that we are to hold and live out the values of godliness.

While Carter (1974) drew parallels between then-prominent views of psychological maturity and several scriptural passages, one might wonder if a more severe critique of the aforementioned views of psychological maturity is warranted. How accurate can a view of self and others be if it does not take our created and broken natures into account? What does acceptance of self and others look like in light of both divine judgment and divine grace? While psychological theorists may call for us to have values, Christianity articulates very specific values that we ought to hold and practice. A prescient focus and long-term goals may be appropriate, but Christianity includes a view not just of this world, but also of a life yet to come. While we should develop our interests and abilities, our goals should be to love God and others, not just to cope effectively. Viewed this way, it can be seen that spiritual maturity involves a much more profound transformation than that proposed by psychological theorists.

While Carter's (1974) thoughts on maturity are insightful, it must be noted that the psychological data at that time were primarily conceptual and largely reflected the influence of humanistic perspectives.[3] One problem with the humanistic view is its assumption that an organismic valuing system (e.g., Rogers, 1964) inevitably leads individuals toward greater well- being, fulfillment, and concern for others. Surely, we can desire things that are neither good for ourselves nor for others, so maturation must involve more than following our own desires.

Rather than seeing maturity as a purely self-driven psychological phenomenon, recent theories see maturation as a social process. Greenberger (1984) conceptualized psychological maturity as the development of individual adequacy (appropriate independence and limited dependence), interpersonal adequacy (the ability to communicate and work with others), and social adequacy (the ability to contribute to the welfare of others). Drawing on Kegan's (1982, 1994) theory of development, Bauger et al. (2021) saw maturity as involving changes in cognitive, intrapersonal, and interpersonal capacities. Maturation involves moving from "impulsive and instrumental" actions to more thoughtful, pro-social, deliberative capacities (Kegan's socialized, self-authoring, and self-transforming minds). It involves not only having more complex thought (which "can be selfish"), but also having a humane focus, considering the "welfare of self and others in balance" (Bauger et al., 2021, p. 1313). Manukyan et al. (2015) noted that there continues to be "a lack of clarity with respect to the definitions of psychological maturity and its criteria," though current definitions emphasize integration in both "individual psychological (intrapersonal) and social psychological (inter-

[1]The origin of this claim can be traced at least to Erik Erikson who—apparently citing hearsay—wrote, "Freud was once asked what he thought a normal person should be able to do well," to which Freud reportedly responded, "'Lieben und arbeiten' (to love and to work)" (Erikson, 1963, pp. 264-265).

[2]Note, however, that these are peculiarly individualistic, Western perspectives that—as much of contemporary psychology—underemphasize the social context of development. This is problematic because most contemporary psychological theories originate in a Western context and are "validated" through studies on "samples drawn entirely from Western, Educated, Industrialized, Rich, and Democratic (WEIRD) societies" (Henrich et at., 2010, p. 61).

[3]While Carter pointed out that the five characteristics of maturity were shared by many theoretical perspectives, all of them share the humanistic impulses of the 20th century.

personal)" domains (p. 99). In contrast to the literature on psychological maturity available to Carter (1974), current psychological literature tends to focus on intrapersonal integration (e.g., cognitive and emotional maturation) and interpersonal integration (e.g., healthy relationships and contribution to the wellbeing of others) and the social context of psychological maturation.

On the theological side, Carter (1974) considered several scriptures that appeared to parallel humanistic ideas about psychological maturity, but he did not draw on the work of theologians or others who had considered this topic (e.g., Croft, 1969; Strunk, 1968; Wijngaarden, 1968), nor did he look at the extensive literature on spiritual formation, much of which assumes that spiritual maturity involves engaging in spiritual formation practices. For much of late-20th century evangelicalism, spiritual formation was seen as almost antithetical to the idea that we are saved by grace. Richard Foster's (1978) *Celebration of Discipline* (published after Carter's article) was among the first contemporary books to remind evangelicals that spiritual disciplines are means to spiritual maturity. Foster (1978) helps us see the connection between the spiritual disciplines and maturation when he wrote,

> God has given us the Disciplines of the spiritual life as a means of receiving his grace. The Disciplines allow us to place ourselves before God so that he can transform us.... The Disciplines... put us where [God] can work within us and transform us. (p. 7).

Likewise, Dallas Willard (1988) reminded us that "we can become like Christ by practicing the types of activities he engaged in...[such] things as solitude and silence, prayer, simple and sacrificial living, intense study and meditation upon God's Word and God's ways, and service to others" (p. ix). Foster and Willard help us to see that spiritual maturity, cultivated through spiritual disciplines, involves transformation of character and disposition towards godly rather than self-centered ends.

Rather than citing Bible verses that may parallel psychological views of maturity, as did Carter (1974), I suggest that we approach the matter from a different vantage point. First, we might note that a common metaphor in Scripture for spiritual growth is bearing fruit. For instance, 2 Thessalonians 2:13 tells us that "God chose you as firstfruits to be saved through the sanctifying work of the Spirit and through belief in the truth" (*New International Version*, 2011). The process of bearing fruit comes through belief and sanctification, which involves turning away from evil and cultivating good (e.g., Gal. 5:19-25; Eph. 4:17ff). The original hearers of these words would likely have connected this image to Old Testament depictions of fruit as a blessing of God (e.g., Gen. 1; Ps. 67:6). Cultivated fruit was often pictured as representing virtue (e.g., Ps. 1; Prov. 11:30), whereas wild fruit represented turning away from God (e.g., Deut. 32:32-33; Is. 5:2). The image of vineyards, which require planting, tending, and weeding, is also a picture of the intentionality required to cultivate good fruit. In the New Testament, the fruit of spiritual maturation includes such things as "love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control" (*New International Version*, 2011, Gal. 5:22-23), knowledge and discernment that leads to righteousness (*New International Version*, 2011, Phil. 1:9-11), praise of God (*New International Version*, 2011, Heb. 13:15), and turning away from sinful passions (e.g., Rom. 7:5; Gal. 5:19:21). The picture of spiritual maturity that emerges is a process in which we participate with God resulting in knowledge, wisdom, and transformation of character and disposition as we become more like Christ.

Are Psychological and Christian Maturity Related?

Whether starting from Carter's (1974) observation of parallels between the psychological conceptualization of maturity and spiritual maturity, or the approach that I outlined above, the question still arises about how these concepts are related. Carter (1974) noted that the non-Christian may become "a good, healthy, kind, and developed person" but without "a relationship to Christ or the body of believers" and lacking Christian motivation (p. 95). Furthermore, Carter noted that the non-Christian individual's self-perception and understanding of the world would is skewed. In contrast, the Christian is not just created and fallen, but also redeemed and being renewed "in harmony... with the divine purpose and pattern" that God intends (p. 95). Likewise, my own view is that psychological maturity does, by definition, involve improvement of interpersonal and interpersonal abilities, and that some of these traits may seem similar to the kinds of beliefs, behaviors, and attitudes that are the goal of spiritual maturation. I propose that psychological maturity is rooted in common grace, while spiritual maturity is a work of God with which Christians participate and that affects psychological maturation as part of its outworking, as we will see in the following section.

A Transformational Model

The proposition made here is that psychological maturity and spiritual maturity share some commonalities, but whereas psychological maturity is mediated through common grace, spiritual maturity is mediated through the transforming work of God in the life of believers.[4] While the question of how spiritual maturity is related to psychological maturity may appear novel and of only contemporary concern, it is neither. Early church leaders, notably Augustine and Aquinas, reflected on the relationship of the spiritual and the psychological, although their terminology was somewhat different from our modern parlance.

St. Augustine clearly indicated that humanity is broken and in need of radical reorientation that we cannot generate on our own, but yet involves the kinds of virtues that he found described in Greek philosophy. In *Confessions*, Augustine (397-400/2009) reviewed his life in an extended prayer in which he exposed his own depravity, reflecting on how we are born with sinful inclinations and raised in sinful societies, providing a transparent account of his long road to repentance and to entering the communion of the Church. In *The City of God* (413-426/1998), Augustine asserted that virtue requires *rightly ordered loves*, that is, unless we love God above all else, we are disordered. True maturity, then, cannot be attained unless we seek God first above all else and allow our loves to be reordered. In *A Treatise on Nature and Grace*, Augustine (415/1995) held that human beings are born with a sin nature and are incapable of living without sin except by the grace of God. Augustine declared that human nature after the fall is corrupted by sin: "it is wounded, hurt, damaged, destroyed," such that we cannot rely on it alone; "It requires the grace of God, not that it may be made, but *that it may be re-made*" (Ch. 62, emphasis mine).[5]

What is particularly interesting is not just that Augustine proclaimed that human nature is now marred by sin, but that it may be remade by God. In his discussion, Augustine took on the task of looking at the way grace transforms the fallen human being. In Augustine's thought, moral law is perceived by even fallen human beings through the law of reason. As a result of the fall, however, human reason cannot fully appropriate moral law nor fully implement godly character. Applying this to maturity, we would reasonably conclude that some progress toward psychological maturity is possible due to common grace to the extent that we and our cultures see ourselves accurately, but this will necessarily be imperfect. So great is this gulf between our own perception and that of God that Augustine (397-400/2009) cried out in *Confessions*,

> Woe to you, torrent of human custom! "Who can stand against you?" (Ps.75:8). When will you run dry? How long will your flowing current carry the sons of Eve into the great and fearful ocean which can be crossed, with difficulty, only by those who have embarked on the Wood of the cross (Wisd. 14:7)? (p. 18)

Augustine would likely see both the brokenness of human culture and the twistedness of our individual minds and inclinations as extreme limiters of any prospect of human maturity.

On the other hand, one ought not to see spiritual maturity as entirely unrelated to natural processes of human maturity. In *Summa Theologica*, Thomas Aquinas (1920/2017), speaking of the human capacity to reason, wrote, "grace does not destroy nature but perfects it" (Part 1, Q. 1, Art. 8, Resp. to Obj. 2). This argument formed a background for the belief that God transforms our corrupted nature both through supernatural grace and through daily practices by which our nature is reformed. The phrase "grace does not

[4] Although I use the term "common grace" here, I am avoiding the term "prevenient grace" to avoid the suggestion that I am adopting an exclusively Reformed perspective. My point is that spiritual transformation cannot occur without God's work in the believer's life, but it also requires that the believer actively and intentionally participates with that work.

[5] This is a key insight that should prevent us from uncritically accepting the humanistic idea of an organismic valuing system that will naturally incline us to what is good.

destroy nature but perfects it" ("*gratia perfecit naturum*") is fundamental to an understanding of how spiritual maturity builds on and transforms psychological maturity. In this view, the created order, including the human psyche, is the area in which grace operates to bring about restoration. Since creation, including the human person, is marred by sin, it must be recreated through divine grace. Since we are sinful, fallen creatures, we need to be recreated in the divine image. Grace infuses the Christian with a new disposition toward God, an awareness of sin, and ability to resist sin. God's grace has created a "transmutation of the human soul" that "executes itself *as a spiritual motive in a psychological form* corresponding to the nature of man" (Jackson, 1911, p. 495, italics mine). Grace transforms the nature of human beings by restoring to that nature its proper motive, for God's glory, and its proper end is infused with faith and love. For Aquinas, this does not mean that human nature must be destroyed and replaced, but that it must be redeemed and reoriented. In many Christian traditions, the spiritual disciplines are seen as one of the means through which God works to recreate our nature, to orient us to good works and towards right ends.

The phrase "grace does not destroy nature but perfects it" has gained a better hearing among Roman Catholic theologians than among Protestant theologians. Some Protestant theologians (see, for instance, McDonald, 1976) seem to object to this view as if the intent behind it was to say that human beings could earn salvation through perfection. However, this is a gross misreading of the text. The emphasis is not on salvation by works but, rather, on the outworking of grace within the natural order. The view presented here sees grace as, first, a fundamental reorientation of the sinful human being through the work that God alone can do and, second, working through natural psychological processes to point us in the right direction and to allow God to form us into the divine image as God transforms us in our daily encounters and experiences. This transformation makes use of our new spiritual community—the Church—and through practicing the spiritual disciplines.[6]

William Wilberforce, the 18th century Anglican abolitionist, followed Augustine's and Aquinas' line of thinking. "A relationship with Christ" he wrote, "is not intended to extinguish our personal desires but rather to bring them under control as they are submitted to His lordship over our lives" (Wilberforce, 1797/2006, p. 87).

Together, the views of Augustine, Aquinas, Wilberforce, and contemporaries such as Richard Foster and Dallas Willard, are consistent with a transformational view of spiritual maturity as something that is formed in nature (the human psyche) as a transforming work of God through the spiritual disciplines. Moreover, it is through intrapsychic phenomena (dispositions, thoughts, and emotions) and interpersonal domains (how we relate to others) that the fruits of spiritual maturity are expressed.

Implications of a Transformational View of Maturity

The transformational view of psychological and spiritual maturity presented here has numerous implications. First, this view maintains that psychological and spiritual maturation both originate in the design of God. Second, it allows for the integrity and independence of psychological maturation apart from overt spiritual conversion, i.e., one can be moving toward psychological maturation without being a Christian, although without proper motives and ends, such maturation will be incomplete and warped by both personal and societal transgressions. Third, it suggests that spiritual maturation will be expressed through psychological processes. Sanctification is worked out at cognitive, intrapsychic, and interpersonal levels, though not without cooperation with the work of the Holy Spirit and participation in a new community, the Church. The remainder of this paper will address these three outworking of spiritual maturation.

Maturity as the Design of God

Spiritual maturity involves, in part, appropriation of a cognitive understanding about God

[6]As others have noted, the fact that many self-professing Christians lack such maturity is an indictment that we have often failed to submit ourselves to the God-given means by which we can be transformed. Dallas Willard (1988) used the example of someone who longs to excel at baseball but who doesn't submit to practice. "A baseball player who expects to excel in the game without adequate exercise of his body is no more ridiculous than the Christian who hopes to be able to act in the manner of Christ when put to the test without the appropriate exercise in godly living" (pp. 4-5).

and his creation. In the Sermon on the Mount, Jesus said that the kingdom of God belongs to those who are "poor in spirit" (*New International Version*, 2011, Matt. 5:3). The Christian life requires the cognitive recognition of our spiritual poverty. This recognition is involved at the point at which spiritual regeneration is given, but to stop there is to remain a spiritual infant. We can be childish instead of childlike; as Carl Jung said, sometimes "the faithful try to remain children instead of becoming as children" (Jung, 1971, p. 482). To the contrary, we are told to advance from spiritual milk to the solid food of doctrine (*New International Version*, 2011, 1 Pet. 2:1-3) and, with advancing maturity, to "put away childish things" (*New International Version*, 2011, 1 Cor. 13:11, 14:1). Although our cognitive abilities vary tremendously from one another, spiritual maturity involves the cognitive attainment of knowledge informed by faith.

Integrity and Independence of Maturation

While one can be moving toward psychological maturity on the basis of common grace, without the transformation that characterizes spiritual maturity, fundamental aspects of character and disposition will limit the psychological maturity we can attain. On the other hand, there can be no such thing as spiritual maturity if it is not evident in psychological character such as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (*New International Version*, 2011, Gal. 5:22-23). Since human beings differ in biological predisposition, environmental circumstances, and so forth, we would expect that such maturity would be uneven within and between individuals. Spiritual maturity involves a fundamental reorientation (rightly ordering our desires) that is exhibited, at least in part, in psychological character—our dispositions and how we treat each other.

Spiritual Maturation Expressed through Psychological Processes

Changes in intrapsychic character or disposition will of necessity be expressed through dispositions and in interpersonal relationships. It is of note that Scripture clearly ties the idea of spiritual maturity to the way that we relate to others. Each of the Ten Commandments concerns the way we relate to God or other people. Jesus tied spiritual maturity to servanthood in Matthew 23:11, "Whoever wishes to be great among you shall be your servant..." (*New American Standard Bible*, 1995). The church in Acts shared their belongings so that no one was in need (Acts 4:31-35). We are instructed to care for widows and orphans (*New American Standard Bible*, 1995, Jam. 1:27), to "rejoice with those that rejoice, weep with those that weep" (*New American Standard Bible*, 1995, Romans 12:15). Our interpersonal interactions are to be characterized by kindness, tenderness, and forgiveness rather than bitterness, anger, and malice (*New American Standard Bible*, 1995, Eph. 4:31-32). The clear teaching of Scripture is that spiritual maturity should be evident in loving concern lived out in our interpersonal relationships.

Pulling these ideas together, it is evident that spiritual formation is expressed in natural psychological processes, even though spiritual maturity cannot come without the aid of God and a fundamental reordering of our lives. Affect, behavior, and cognition are to be reordered through the day-to-day encounters between people, and these encounters are, in turn, shaped by habit, hence the importance of the spiritual disciplines. Charity, forgiveness, grace, mercy, sacrifice, and other behaviors, as well as emotions and traits to which we aspire, are construed and developed through our attitudes and interactions with others; spiritual maturity is expressed in intrapsychic and interpersonal domains.

Summary and Conclusion

The transformational model proposed here contends that psychological maturity is the soil in which spiritual maturation takes place, but Christianity provides a broader context through which we see ourselves more accurately as dependent upon God and in need of reformation in our thoughts, attitudes, emotions, and relationships, as well as means of transformation such as the spiritual disciplines. Psychological maturity is seen as a natural process, mediated through biological, cognitive, and social processes, but is easily warped through personal and societal disorder. Spiritual maturity is then seen as an extension of psychological maturity that originates in God's radical transformation of our disordered selves and culminates in transforming the entirety of one's life to becoming more Christlike. Specifically, spiritual matu-

rity is seen as involving cognitive, intrapersonal, and interpersonal maturation based on the transformative and restorative work of Christ and mediated through spiritual disciplines. This restoration, however, is an ongoing process that will not find its final culmination in this life.

As I bring my thoughts to a close, I wonder how John Carter might respond to my ideas, born out of 40 years mulling on that seemingly simple question that he posed in class. I suspect that he would have found several things to complement, and I am equally sure that he would have found things to critique. But even more, I am sure that we would have found additional questions to ponder. What might this discussion look like if we were more intentional about considering non-Western views of maturity, or feminist views, or the Eastern orthodox view of theosis? There are always more questions to ponder. Thanks, John, for making so many of us wrestle with good questions.

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Humility and the Task of Integration

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Dr. John D. Carter made a lasting impact through his contributions to psychology and theology. His work paved the way for other integrationists to create, critique, and explore. In addition to providing the world with integration models, Carter offered attitudes and attributes to accompany the integration process. Humility and awareness of finite limitations provide a foundation for virtuous practice. Humility is explained in detail concerning Scripture and the academic literature. The intention of this article is to extend Carter's concept of humility to the task of integration. The authors of this article acknowledge the valuable content and blueprint of the processes involved with Carter's work.

For John

One description of Dr. John D. Carter, made by his close friends, is that of a seed bearer. Carter's work continues to germinate new ideas, refresh souls, and position Christ at the forefront. According to Carter, understanding human behavior requires a holistic approach encompassing scientific and spiritual perspectives. While some of his work involved models or approaches toward integration, Carter also proposed something remarkable to accompany them: attitudes and attributes. Sometimes lost in a whirlwind of conceptual work are the processes that aid in carrying out the work. Carter and Narramore (1979) maintained that a spirit of humility is one of the most fundamental attitudes "essential in allowing us the freedom to pursue a truly integrative approach" (p. 118). They further purported that awareness of our limitations as finite beings is essential to recognize the shortcomings of our understanding.

Humility as Virtue

Humility, or the "state of being humble," is the opposite of freedom from pride (Merriam-Webster, n.d.). The words *humility* and *humble* are from the Latin word *humilis*, which means "low." In one sense, a state of humility acknowledges the self while understanding oneself in relationship to others within our world. Social science research has an expanding operational definition of humility, which usually includes intrapersonal and interpersonal modesty and other-oriented interpersonal behaviors (Hook & Davis, 2014). Psychologists and theologians have even suggested that humility is a "candidate for a master virtue" and facilitates the growth and development of other virtues (Lavelock et al., 2017, p. 288).

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Biblical Examples of Humility

While most world religions value humility as a virtue, the Christian faith has clear examples throughout the Old and New Testaments relating humility to God's character and instructions for Christians on how to behave in relationships. Humility is connected to wisdom in the Old Testament in Proverbs 11:2, which stated, "When pride comes, then comes disgrace, but with humility comes wisdom." (*English Standard Version*, 2001). Throughout the New Testament, Jesus articulated a new servant leadership style of humbly relating to others. Jesus instructed:

> You know that the rules of the Gentiles lord it over them, but it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave. Even as the Son of Man came not to be served but to serve…" (Matt. 20:25-28)

Throughout his ministry, Jesus reminded his followers that they should not desire power and authority but, instead, put others first, serving others in love and humility. In his letters, Paul also addressed the concept of humility, relating unity in Christ with humility and the comfort of Christ's love in his letter to the Philippians (Phil. 2). Throughout the New Testament, seeing oneself as made in God's image while seeking to serve and love others well was the crux of the calling for Christ followers.

Positive psychology has increased focus in the last two decades on virtues like forgiveness (Davis et al., 2010), grace (Sartor et al., 2023), and humility (VanTongeren et al., 2016). However, research with humility has encountered some obstacles due to a lack of consensus on the best operational definition and accurate measurement of humility (Davis et al., 2011). Psychological literature has most recently defined humility as an accurate view of self, an other-oriented position towards others that demonstrates respect for the other and restraint, and the capacity for emotional regulation (Davis et al., 2010, 2011; Hook & Davis, 2014; Jankowski & Sandage, 2014). Measuring humility solely on a self-report is challenging, as it is feasible that one who is genuinely humble would not rightly rate themselves. As a result, the Relational Humility Scale was developed with reports from self, other, and trait-relevant behavior (Davis et al., 2010). Positive psychology continues to make strides to better understand and measure the construct of humility.

Applied humility is relevant for counselors as they consider their own personality and seek to help their clients grow and increase their own humility. Jankowski and Sandage (2014) explored the concept of humility as a "virtue of self-regulation" (p. 72) and compared humility to Bowen's differentiation of self, or the capacity to remain emotionally regulated with self and others. One's capacity to regulate the emotions of pride, satisfaction, or achievement is related to their ability to have an accurate view of self and feel sure of their beliefs. Still, it respects the identity, beliefs, and achievements of others (Jankowski & Sandage, 2014). Hook et al. (2013) described the applied construct of *cultural humility*, or the therapist's demonstration of humility with their client as they remain open to the experiences and attitudes of their client. As does general humility, cultural humility has both an intrapersonal and interpersonal dimension. The therapist's self-awareness of their own limitations allows them to engage in this humble approach, or "way of being," which respects and values the client, their culture, and their cultural differences (Hook & Davis, 2019, p. 72). As positive psychology research expands, additional research emerges on other virtues, including *expressed humility* (Owens et al., 2013) and *intellectual humility* (Davis, 2023).

Humility holds essential connections in the study and application of the integration of the Christian faith and psychology. Turning to the implications of Carter's assertions of the significance of humility in the pursuit of integration, the question of how a practitioner can begin to think about and then pursue such a virtue moves to the forefront. What does this humility look like in practice, and how can we begin to cultivate it within ourselves?

Humility as Paradox

Aristotelean virtue ethics has had a profound effect on Christian practice, with many Christian thinkers building off of Aristotle's ideas in their theorizing about how best to cultivate virtue through shaping one's desire by participation in a tradition (Hauerwas, 2013; MacIntyre, 2022; Smith, 2011). However, Aristotelian virtue ethics has struggled to account for the significance of the unconscious and the death drive (Suttle & Hoard, 2023). Moreover, Aristotle did not regard humility as a virtue, seeing it, instead, as a failure of sincerity (Aristotle, 1994), leading to the cultivation of humility being a challenging paradox. Trying to become more humble not only risks becoming proud of one's humility, but is also entwined with an ego now working to better itself and its image. In response to these shortcomings, psychologists and psychoanalytic thinking in particular have some considerations to offer to follow Carter's lead and embrace a spirit of humility.

Humility and the Ego

Jacques Lacan was a French psychoanalyst known for his reinterpretation of Freudian theory and synthesis of modern linguistics and philosophy into psychoanalytic theorizing, often characterized as "a return to Freud" (Waitz & Tisdale, 2022, p. 11). Much of Lacanian theory runs in contrast with many of the forms of analytic thinking found in the U. S. and U. K., such

as object relations or ego psychology, and a large part of the divergence stems from Lacan's disagreement with the Anglophone theorist's treatment of the ego (Leupin, 2004).

According to Lacan, the ego belongs to the imaginary register (Boothby, 2023) and is not the person's entirety. The ego develops as a stabilizing predictability for the subject during the mirror stage when the child is around six to 18 months old. It is a perceptual gestalt of unity and wholeness, a "crystallization of ideal images…with which the child learns to identity" (Fink, 1997, p. 36). As such, two key elements emerge regarding the nature of the ego. First, it is only ever a partiality of the subject, or as Boothby (1991) wrote, "the ego is not coextensive with the organism, nor even with the psychic individual or subject" (p. 33). Second, the ego—formed through internalized images from outside the subject—is an imaginary, virtual entity carved out of the real. In other words, the ego is definitionally a distortion and misrecognition leading to what Lacan calls alienation (Boothby, 1991; Fink, 1997). The ego, however, is a necessary falsehood that "is essentially resistant to change" (Boothby, 1991, p. 32). It is generated to protect the infant from an experience of chaos and helplessness to which the threat of return always lingers. As such, threats to this stable imaginary self-concept are met with anxiety and disgust (Boothby, 2005; Lacan, 2018).

This conceptualization of the ego leaves space to consider the importance of humility. Suppose the conscious self of the ego we identify is not just a partiality but an actual distortion. In that case, pursuing a spirit of humility is essential for anyone hoping to attune themselves to the truth. Lacan reminds us that any self-image or concept we hold of ourselves is incomplete and false. A spirit of humility invites us to keep listening for what is beyond this image to stay oriented towards "the way, and the truth, and the life" (John 14:6).

However, a true spirit of humility will always be resisted. Humility involves tolerating ambiguity and accepting the limitations of oneself and understanding. It pushes one to experience the illusory nature of one's sense of self—it threatens the ego. Humility will always include a necessary interaction with our own anxiety. Humility requires discomfort that is situated in tension. Carter and Narramore (1979) wrote:

> Closely related to humility is the ability to tolerate ambiguity. In a new and essentially pioneering venture it is essential to keep an open mind. We must be able to see alternative perspectives, look for new relationships, and, above all, not be too quick to throw aside apparently conflicting information. It is out of seeming contradictions and unresolvable dilemmas that new insights frequently emerge. If we attempt to close the book on integration, we shut off this process of personal creativity. (pp. 118-119)

Closely consider the implications of ambiguity tolerance. The wide variety of defenses we develop to protect our ego are arrayed against our very intention to develop humility. First and foremost, perhaps, is our tendency to invert the cultivation of humility into the affirmation of our own ego. When our ego is mistaken for ourselves, it is easy to work to shore up our self-image as humble instead of a true spirit of humility that engages with our limitations. As Jesus warned in Luke 18:9-14 with the parable of the Pharisee and tax collector, the image of ourselves as humble is such a powerful lure that it easily replaces the much more anxiety-producing discomfort of true humility. Any embodiment of humility can, thus, fail in becoming a support for an image of humility.

The Ego and Anxiety

We can hide from humility through certainty. Leaning on an absolute trust in our own understanding, interpretation, perspective, system, or technique, we hide from the anxiety of our more genuine not-knowing. The desire for certainty, though, precludes humility. How can we tolerate ambiguity and experience limitations if we are certain in our perspective? Certainty, instead, is much more closely aligned with the less adaptive psychological splitting defenses (Cabaniss et al., 2017; McWilliams, 2011).

Pursuing a spirit of humility requires a willingness to face our anxieties, face the things that have helped us sleep well at night and hold our heads up in the company of others, and meet the security that is helping prop up our imaginary egos. For many in a capitalist society, this may be status, wealth, success—or even professional papers on humility—but as Jesus highlights in Mark 10 with his interaction with the rich young ruler, all of these *securities* only help to insulate us from following Christ and protect an ideal image of ourselves. We must, instead, face our lack of humility, our failure to fully enact it, to cultivate humility. It requires a pursuit of that which is in humility more than any instance of humility (Suttle & Hoard, 2023).

Faith cultivates humility. Faith and humility are interconnected qualities. According to Murray (1895), "Faith is the confession of nothingness and helplessness, the surrender and the waiting to let God work!" (p. 52). He continued, "Humility is simply the habit which prepares the soul for living on trust" (Murray, 1895, p. 52). Carter emphasized humility as an exercise in research and professional practice to expose the rich possibilities that inform psychology, theology, and the spaces between. While insight derives from humility in practice, internal anxiety about dependency or who is in control may deter efforts in humility. As the ego is conceived to insulate the senses from chaos and helplessness, surrender may perpetuate these propensities without the hope we have in Christ.

Murray's (1895) enthusiasm for surrender, rather than anxiety, is warranted because of faith in God's promises. Paul wrote in Galatians 2:20, "I live by faith in the Son of God." Paul emptied himself in this passage so that Christ could live in him. Faith in Christ offers a promise of direction and empowerment. Personal interests and goals no longer reflect selfish ambition. Instead, Christians are humbled and obedient to God (see Phil. 2:3-11). This context emphasizes "being."

The *spirit* in which Christians engage with integration deserves more attention. For in its relatively short history, some Christians have scrutinized how to handle the content of psychology. Models of integration should be created, evaluated, analyzed, applied, understood, and remembered as any pupil of Bloom's taxonomy might recall. Content matters. Carter realized that content was needed in the domain of theological and psychological integration. Less often noted is Carter's insistence on humility in the process. He wrote, "We must be able to see alternative perspectives, look for new relationships, and, above all, not be too quick to throw aside apparently conflicting information" (Carter & Narramore, 1979, p. 118). A prerequisite, therefore, is the moment-by-moment deliverance of our pride.

Augustine emphasized that all truth, regardless of its source or origin, ultimately finds its foundation in God. At the intersection of faith and humility is an openness to growth and learning. Humility fosters a teachable spirit, a willingness to learn, and an openness to correction and guidance. Faith is a receptiveness to God's instruction, guidance, and discipline. Security is rooted in faith and humility as we "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18).

An example for us to follow in our pursuit of humility is Peter and the centurion. Acts 10 tells the story of Peter seeing a vision where he is told to kill and eat unclean food—something forbidden by the purity codes of his time and presumably disgusting to Peter (Hoard & Hoard, 2023). He resisted the command despite his hunger, using Scripture to pass what he presumably felt was a test. However, while wondering about the meaning of his vision, Peter was invited to the house of a Roman centurion. Upon entering the home of the centurion, Peter said, "You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation, but God has shown me that I should not call any person common or unclean" (Acts 10:28). Through this story, Peter is shown and then acts upon the revelation that the gospel is not to be restricted to the Jewish people but is for the Gentiles as well. Peter's humility in his willingness to do what was unclean, disgusting, and disdained by his community in visiting Gentiles and even inviting them into the family of Christ is what helps the gospel spread beyond the nation of Israel to the rest of the world. Peter's humility was not a moment of glory but an engagement with what was gross and outside his stable world. Peter trusted in something beyond what he could understand (the purity codes of his day), beyond his certainty, and risked the ire of his community. He cared less for the image of himself at that moment and more for his faith in what the Holy Spirit was leading him to do. His humility required him to trust beyond what he could understand.

Freedom in Discipline

While humility is primarily an attitude and disposition of the heart, it also involves intentional actions and choices. Surrendering thoughts and behaviors to conform to God's will is an act

of obedience that requires discipline. Discipline is likewise needed to achieve integrative work. Maccoby (1971) distinguished between different types of discipline:

> Traditionally, we have thought of discipline in two very contradictory senses. On the one hand, it is "orderly conduct" or "control gained by obedience." As a verb, in this sense it means to punish. On the other hand, it is "training that corrects, molds, or perfects." (p. 230)

Maccoby (1971) described concentration, a critical attitude, and communication as three primary means of discipline "for growing and perhaps for surviving emotionally" (p. 230). These descriptions of discipline play on the duality within the definition of discipline. For example, forcible concentration could be viewed as punishment for some. On the other hand, a concentration that is sustained and repeated often leads to an outcome of retained memory. A paradoxical relationship exists between discipline and freedom. True freedom is usually experienced within the boundaries and structure provided by discipline. Carter and Narramore (1979) wrote, "[Humility is] essential in allowing us the freedom to pursue a truly integrative approach" (p. 118).

Humility requires discipline, and in that discipline, people gain freedom. For the Christian, it is a righteous and divinely appointed freedom from living in surrender to God's will. For the integrationist, value derives from constructing knowledge and understanding. God has uniquely gifted individuals with talents and abilities to explore creation actively. The direction of exploration within psychology and Christianity is inward (through self-awareness and reflection), relational (through empathy and listening), and spiritual (through submission and obedience).

Freedom in discipline is shrouded in mystery. Discipline provides structure and boundaries that can guide and protect individuals. Within the limits of Christian discipline, individuals experience security, purpose, and clarity. While the ego attempts to buffer experiences of chaos and helplessness, surrender to Christ delivers freedom from our own ways, which are supremely limited: "Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words" (Rom. 8:29).

Awareness of Finite Limitations

Since humanity is made in God's image, we are remarkable creations. While humans have been given dominion over the earth (see Genesis 1:26-27), we are still humbled by our finite limitations. Human fragility is recognized in infancy, during periods of fatigue in old age, while exerting energy over an extended period, and so on. Should we not also acknowledge our finite limitations during seasons of rest, energy, and vitality? Carter emphasized the awareness of finite human limitations by sharing the work of Adrian van Kaam. Van Kaam was a Dutch Catholic priest, existential psychologist, and author of many publications. Carter was drawn to excerpts of Van Kaam's work in *Religion and Personality* (1968), which were included as block quotes in Carter and Narramore's (1979) final chapter, "The Process of Integration." Van Kaam wrote:

> I shall humbly accept that my motives are not fully transparent to me because I am not a pure spirit but a fallen human being in need of purification. I shall be satisfied with a peaceful pondering of my intentions within the limits of reason and possibility. The rest I leave to God in surrender. (p. 141)

Van Kaam realized his shortcomings. Why would one boast all the more gladly of their weaknesses? So that the power of Christ may rest upon them (see 2 Cor. 12:9). The interplay between the weakness of humanity and the strength or power of God is seen throughout 1 and 2 Corinthians. Humility tethers humanity to an awareness of personal, finite limitations. Accepting God's plan as being outside our locus of control postures believers to embrace uncertainty. This ambiguity tolerance allows us to approach life with curiosity and wonder.

For the mental health clinician, humility may be exercised in a clinical integrative moment or when new ideas between theology and psychology are realized. Acknowledgement of humans' place in created order illuminates a spirit of humility. Murray (1895) wrote:

> When lowliness of heart has become not a posture we assume for a time, when we think of Him or pray to Him, but the very spirit of our life, then it will become obvious in all our behavior towards our brethren. (p. 31)

John D. Carter wrote a seminal article about maturity from psychological and biblical perspectives in 1974. Biblical bases characterizing maturity were carefuly woven with Scripture. Closing remarks by John seem fitting. From 2 Corinthians 5:17, "Once man recognizes his need for a saviour and responds he becomes a new creature, with a new relationship to God, other men and the world" (as cited in Carter, 1974, p. 92). Everything changes, thanks be to God.

Conclusion

For Carter and Narramore (1979), "Humility and an awareness of finite limitations…allow us the freedom to pursue a truly integrative approach" (p. 118). Since the time their writings went to print, evidence of humility as a master virtue has been supported by the literature (Lavelock et al., 2017). As such, humility shares fundamental qualities with other virtues. Therefore, practicing humility promotes virtuous growth that extends beyond humility. In addition, humility is not solely oriented inward. Rather, humility encourages others in a spirit of compassion. Cultural humility and compassion emphasize empathy, understanding, and respect for others. Together, they challenge biases and stereotypes. Applied humility brings individuals and communities closer together through interpersonal awareness.

Without question, Christ followers are instructed to live with a spirit of humility. Awareness of obstacles that lead to pride or despair helps us to overcome sin's grip. Psychological constructs, such as the ego, offer language to conceptualize traps that seek to steal, kill, and destroy. Acknowledgment of sensations, images, feelings, and thoughts helps us to be spiritually vigilant so that we may resist evil.

Humility fosters an attitude of openness, curiosity, and respect for God and others. Although faith and humility can exist independently of each other, they share a meaningful relationship for Christians. Through surrender to God and submission to his perfect will, we remain focused on his purposes, which are above our own (Col. 3:2). This is the posture from which an integrative approach should be sought. As disciplined followers of Christ, freedom can be experienced to explore God's creation with blessed assurance.

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John Bowlby, Conflicted Integrator: The Object Relations Origins of and Christian Antecedents to Attachment Theory

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John Bowlby's original project at the Tavistock Clinic in London to assist psychoanalysts hobbled by a "one body psychology" exponentially evolved over time to become "attachment theory," which has profoundly influenced both academics and clinicians in most realms of psychology. Bowlby's work anticipated the "two-person psychology" of relational psychoanalysis and its eschewal of rigid, pre-conceived conceptions of psychosexual or psychosocial developmental stages. His pioneering research in child observation formed a foundation for the eventual major developments in infant research. The object relations perspectives of Ian Suttie, Melanie Klein, and W. R. D. Fairbairn were the primary influences for Bowlby's lifespan professional trajectory. Bowlby credited Klein with grounding him in object relations theory, but sharply disagreed with her drive theory. His career-long reliance upon the object relations theories of Suttie and Fairbairn are noteworthy in that both men organized their thinking upon the teleology of their Christian faith. This paper examines both the object relations origins of attachment theory and the indirect Christian influences upon Bowlby's formulations.

Introduction

John D. Carter was a friend and valued colleague from 2008 to 2022. Our initial meeting was at the Second Annual Conference of the International Association of Relational Psychoanalysis and Psychotherapy (IARPP) in Pasadena in 2002. He was 20 years my senior; when he joined the psychology faculty at Rosemead School of Psychology in 1973, I was a sophomore in college.

Dr. Carter is revered by many to be a pioneer in the integration of Christianity and psychology in the academy. When he arrived at Rosemead in 1973, Dr. Bruce Narramore directed Dr. Carter to "do integration" (personal communication, 2008). And so he did. By 1979, Drs. Carter and Narramore co-authored *The Integration of Psychology and Theology* (1979), which remains in print to this day.

By the 1990s, Dr. Carter was conversant in psychoanalytic perspectives as evidenced in his 1994 article, "Psychopathology, Sin, and the DSM: Convergence and Divergence" (Carter, 1994). In this article, his 23 references included Freud, Fairbairn, Fenichel, Glover, Guntrip, Horney, Kernberg, and Winnicott. In his earlier 1989 article, "Christianity and Psychoanalysis: Original Sin—Oedipal or Pre-Oedipal?" co-authored with Laird Bridgman, Dr. Carter resourced four articles by Freud, as well as Greenberg and Mitchell and Edith Jacobsen (Bridgman & Carter, 1989a). In "Narcissus Precedes Oedipus: A Response to Vitz and Gartner," Bridgman and Carter (1989b) additionally referenced Klein, Kohut, and Meissner.

Dr. Carter's published contributions extend from 1973 to 1994. Beyond 1994, his academic and professional investments continued to near the end of his life. His attendance at the April 2008 conference of the Christian Association for Psychological Studies (CAPS) in Phoenix may be understood as a pivotal moment in his career. In Summer 2008, Dr. Carter and his wife, Dr. Linda Barnhurst, traveled to PA to participate in a weekend planning forum to launch the psychoanalytic track at CAPS. Drs. Carter and Barnhurst attended the inaugural psychoanalytic track at CAPS in Miami in 2009 and were

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present each year thereafter at CAPS conferences. Dr. Carter delivered the invited scholar's lecture on the psychoanalytic track at the 2011 CAPS conference in Indianapolis.

In 2011, Dr. Carter contributed substantially during the planning weekend in PA to launch the Brookhaven Institute for Psychoanalysis and Christian Theology (BIPACT). His participation in convening the 10-day Summer 2012 BIPACT in-residence training module for the initial cohort of psychoanalytic candidates was enriching for all present. In 2013, at the summer session of BIPACT, he delivered a lecture on Ian Suttie's (1988) *The Origins of Love and Hate*.

At the Fall 2014 BIPACT training module in Los Angeles, Dr. Carter attended my presentation of a paper on John Bowlby and the psychoanalytic origins of attachment theory. Dr. Carter encouraged me to expand, reformulate, and publish the paper as a professional article. Subsequently, Dr. Carter and I dialogued often on the Christian origins of Suttie's and Fairbairn's psychoanalytic theories and how these primary contributors to Bowlby's thinking likely influenced the development of attachment theory. This article is published to honor Dr. Carter's considerable contributions to my professional development and his inspiration for many clinicians, academics, and candidates-in-training who have pursued advanced psychoanalytic training.

John M. Bowlby, MD

Personal History

John Bowlby (1907-1990) was a British psychoanalyst whose pioneering work has developed into the discipline within psychology known as attachment theory. He was born Edward John Mostyn Bowlby on February 26, 1907, in London to an upper middle-class family. He was the fourth of six children born to Sir Anthony Alfred Bowlby, first Baronet Bowlby of Manchester Square, and his wife, May Bridget Mostyn. Sir Anthony was surgeon to the royal family; his formation was impacted at age five years when his father, Thomas William Bowlby, was killed while serving as a war correspondent in the Anglo-Chinese Opium War. John was very fond of his younger brother who was handicapped from birth.

In keeping with the British tradition of his parents' class, John saw his father on Sundays and spent an hour a day with his mother during afternoon tea. When John was four years old, his beloved nanny "Minnie," who was his primary caretaker, left the family. He later wrote of this loss as a trauma tantamount to losing one's own mother. At age nine, John was enrolled at Lindisfarne boarding school; in adulthood, he told his wife "[I] would not send a dog to boarding school at that age" (Tizard, 2009, para. 1) and insisted across his career that boarding school attendance was harmful before the age of 13 years. John's summer holidays were spent with his maternal grandparents in the countryside of Scotland. He left Lindisfarne in 1921 at age 14 years to commence training as a naval cadet at the Royal Naval College in Dartmouth.[1]

John abruptly left the Naval College at age 18 years to study psychology (1925-1928) at Trinity College, University of Cambridge where he was recognized for outstanding academic achievement. He had "...first become interested in psychology when introduced to the writings of Freud by his tutor at the Naval College at Dartmouth in 1924" (Newcombe & Lerner, 1981, p. 2). Upon completion of his studies at Cambridge, he volunteered for six months (1928-1929) at the Priory Gate School for maladjusted children. His experiences at the school with a remote, affectively flat male teen who had no stable mother figure and an eight-year-old boy who became known as John's "shadow" would determine the trajectory of his professional career. In 1929, at age 22 years, John commenced medical studies at University College Hospital in London. Nine years later, John and Ursula Longstaff married on April 16, 1938. John and Ursula were the parents of four children, including Sir Richard Bowlby, who succeeded his uncle as the third Baronet Bowlby.

Psychoanalytic Training

While in medical school, John also enrolled in the Institute of Psycho-Analysis, the training program of the British Psycho-Analytic Society. In 1933 at age 26 years, he qualified in medicine and then trained in adult psychiatry at Maudsley Hospital. His training analyst for seven years was Joan Riviere, a close associate of Melanie Klein; one of his clinical supervisors was Melanie Klein herself. Newcombe and Lerner (1981) stated, "The major influences on his thought

[1]For more early biographical detail, see van der Horst et al. (2007, pp. 5-29).

at this time were the work of Melanie Klein and Ian Suttie's *The Origins of Love and Hate* (1935)" (p. 3). Bowlby credited Riviere and Klein with grounding him in object relations theory, with its focus on early childhood formation and the pathogenic effects of loss (Bowlby, 1969, p. xvii). Later, he also asserted his disagreement with Klein for forbidding him to talk to the mother of a three-year-old whom he was analyzing under her supervision (Bowlby, 1987).

Bowlby's first empirical study based on his case notes with patients at the London Child Guidance Center occurred during his psychoanalytic training. In his meticulous assessment of 44 cases, he found that they all shared histories of maternal separation and loss. In 1937, at age 30 years, he qualified as a psychoanalyst and was accepted as a full member into the British Psycho-Analytic Society in 1939.

Psychoanalytic Orientation

Bowlby's decision to challenge Klein's theories that children's emotional problems almost entirely derive from phantasies deployed by nascent aggressive and libidinal drives is evident in his early theoretical writing. Contrary to Klein, he understood that the child's environment is critical to development:

> A weekly interview in which their problems are approached analytically and traced back to childhood has sometimes been remarkably effective. Having once been helped to recognize and recapture the feelings which she herself had as a child and to find that they are accepted tolerantly and understandingly, a mother will become increasingly sympathetic and tolerant toward the same things in her child. (Bowlby, 1940, p. 23)

Bowlby once told David Scharff that his analytic orientation "...was chiefly from Fairbairn" (Scharff, 1997, p. 381). Scharff clarified that Bowlby

> ...disagreed however, with Fairbairn's use of the term *dependence* to describe the quality of the relationship of the child to the mother, feeling it has acquired a pejorative connotation, preferring always to use the term *attachment* to describe that condition required of everyone throughout the lifespan. (p. 381)

Bowlby concurred with Fairbairn's understanding of children's violent fantasies upon being reunited with parents after a prolonged separation that he described as "...that intense depression that humans experience as a result of hating the person they most dearly love and need" (Bowlby, 1951, p. 57). In this 1951 report prepared for the World Health Organization, Bowlby put forward the concept of "maternal deprivation."

Bowlby at Tavistock

During World War II, Bowlby served as Lieutenant Colonel in the Royal Army Medical Corps. In 1941, he was assigned to a group of distinguished colleagues at the Tavistock Clinic in London. Tavistock Clinic was founded in 1920 by Hugh Crichton-Miller, a psychoanalyst and a Christian who utilized Freud's theory of neurosis in the treatment of soldiers suffering "shell-shock" after World War I. Tavistock was a free clinic that offered services to all people suffering bereavement after the war, regardless of their ability to pay. The clinic's innovative and unorthodox therapeutic approaches became known as the "...school of British eclectics [which]...used the Freudian concepts of unconscious motivation and repression, but rejected the search for infantile sexual trauma; this movement centered around the Tavistock Clinic" (Newcombe & Lerner, 1981, p. 4). There was mutual antipathy between Crichton-Miller and Ernest Jones, who officially banned psychoanalysts from joining the staff at Tavistock.

As part of the British war effort, J. R. Rees, Chief of Army Psychiatric Services, and G. R. Hargreaves, Assistant Director of Army Psychiatric Services, formed the "invisible college" at Tavistock Clinic. The invisible college was commissioned to develop methods for officer selection, training, and morale improvement and protocols and procedures for the establishment of civil resettlement, therapeutic communities, and group therapy treatments. In addition to Col. Bowlby, Rees and Hargreaves recruited Wilfred Bion, Harold Bridger, Henry Dicks, S. H. Fowlkes, and John Rickman to the staff of the invisible college among others (King, 1989).

Wartime collaboration with the cadre of psychoanalytically-oriented psychologists at Tavistock equipped Bowlby with a knowledge of methodological and statistical research rarely attained by a psychiatrist or psychoanalyst. This training was evident in his revision of his earlier research entitled *Forty-Four Juvenile Thieves: Their Characters and Their Home Lives* (Bowlby, 1944). After the war, in 1946, Bowlby was named

Deputy Director of Tavistock and Head of the Children's Department, which he promptly renamed the Department for Children and Parents.

The relationship of the Tavistock Clinic with psychoanalysis improved after World War II due to the efforts of John Rickman and Sylvia Payne. Along with Bowlby's appointment to direct the Department for Children and Parents, John Sutherland was named Medical Director, Wilfred Bion was appointed to direct group therapies, Henry Dicks was assigned oversight of marital therapies, David Malan was responsible for development of short-term treatments, Joseph Sandler focused on psychodynamic personality inventories, Colin Parkes oversaw ongoing studies in bereavement, and R. D. Laing was tasked with his work in pathological family processes. Bowlby also directed Esther Bick and Martha Harris in the development of a training program for lay analysts. All of the Tavistock psychoanalysts held in common the "...recognition that infantile sexual trauma was not a necessary prerequisite to neurosis" (Newcombe & Lerner, 1981, p. 11). The treatment of bereavement following World War I had confronted Freud himself with the reality that the etiology of neurosis could not be understood solely in terms of infantile sexual trauma and primitive drives.

Also characteristic of many of the "eclectics" at Tavistock was "their commitment to the Christian religion" (Newcombe & Lerner, 1981, p. 5). Newcombe and Lerner (1981) stated, "Hugh Crichton-Miller, the founder of Tavistock Clinic, and H.A. Hadfield, who worked at Tavistock... exemplified...[this] commitment" (p. 6) and both characteristics "...were abundantly evident in the work of Ian Suttie, who did the most of any of the eclectics to forge theoretical alternatives to Freudianism" (p. 5).

Bowlby and Suttie

Ian Suttie (1988), a devout Christian, recognized the insufficiency of Freud's drive theory and postulated in its place an "...innate need-for-companionship...[which] is the infant's only way of self-preservation" (p. 6). For Suttie (1988), unmet needs for love was the basis of human anxiety and the predisposing "liability to psychogenic mental disorder" (p. 21). Ian Suttie "represented the road not taken by Freud" (Young-Breuhl, 2004, p. 239). He conceived the neurotic to be a "sufferer from separation anxiety" (Suttie, 1988, p. 58). Bowlby, building upon Suttie's construct of separation anxiety, observed that anxiety can manifest as hate, grief, and/or psychosomatic illness.

Bowlby was much influenced by Suttie's views. Bowlby penned the foreword to the 1988 reprint of Suttie's *The Origin of Love and Hate*. He wrote: "Influenced in varying degrees by the initiatives of the Hungarian analysts [Sandor Ferenczi, Imre Hermann, and Alice and Michael Balint], the main advocates of the object relations paradigm have been Melanie Klein...Ronald Fairbairn, and Donald Winnicott [who] are the best known" (Suttie, 1988, p. xvi). Bowlby continued, "In addition to [the earlier] Ian Suttie, another in this group is Harry Guntrip; and *I count myself yet another* [italicized for emphasis] (Suttie, 1988, p. xvi).

Bowlby's recognition of Suttie's pioneering contributions to his own work were poignantly stated in this foreword:

> Suttie expressed his views lucidly and cogently. "Instead of an armament of instincts, latent or otherwise," he writes, "The child is born with a simple attachment-to-mother who is the sole source of food and protection...the need for the mother is primarily presented to the child mind as a need for company and as a comfort in isolation." Inevitably, therefore, there is anxiety at separation and a dread of loneliness: "...differences in handling, in the responsiveness of nurses and mothers, may produce great differences in the child's first impressions and reactions, and hence upon [their] whole future development..." How Suttie would have delighted in the current research findings of Mary Ainsworth and her gifted colleagues! (Bowlby, 1988b, p. xvii)

In explaining why Suttie's views were not more influential among psychoanalysts, Bowlby wrote, "It was unfortunate that, in his strong disagreement with Freud's early metapsychology (now largely forgotten), Suttie became polemical, [and] this tended to alienate potential friends (though not without influencing them first)" (Suttie, 1988, p. xvii). In two interviews with Lerner in 1976, Bowlby more fully addressed Suttie's marginalization: "[First] Suttie spent much time attacking Freud's ideas, rather than linking his work to the developing psychoanalytic thought [in the 1920s and 1930s]" (Newcombe & Lerner, 1981, p. 11).

Of great interest to Christians is Bowlby's second explanation for the rejection of Suttie's views:

> Suttie devoted much effort to the discussion of religion, arguing for a return to the Christianity of the canonical gospels, which he believed had emphasized matriarchal as well as patriarchal concerns, and thus constituted a system of psychotherapy. (Newcombe & Lerner, 1981, p. 11)

The Birth of Attachment Theory

According to Mary Ainsworth (1982), all studies in attachment theory derive from the original work of Bowlby at the Tavistock Clinic. During his tenure as Director of the Department of Children and Parents at Tavistock, Bowlby employed James Robertson in 1948 to conduct research with hospitalized and institutionalized children who had been separated from their parents. Robertson, who was a conscientious objector during World War II, had been the boiler operator at Anna Freud's Hampstead residential nursery for homeless children. Anna Freud trained all members of her staff including support staff to record on notecards their observations of children's behaviors that were then reviewed during weekly case consultations (Senn, 1977). Anna Freud's training of Robertson in naturalistic child observation is her sustaining influence in the development of attachment theory. Under Bowlby's direction, Robertson produced the profoundly influential film *A Two-Year-Old Goes to the Hospital* (Robertson, 1953). Bowlby insisted that the film be made under stringent experimental standards including the random selection of the child and random observations gathered on a documented intermittent time schedule.

Bowlby became distressed that much of the clinical work in his own department was conducted by therapists practicing a Kleinian orientation. He decided to found his own research unit that would focus on mother-child separation. In late 1950, Mary Ainsworth responded to Bowlby's advertisement in the London Times inviting applications for a research assistant position in Bowlby's unit at Tavistock Clinic where she was assigned to analyze Robertson's data. Ainsworth had completed her doctoral studies in the anti-Freudian milieu of the University of Toronto. She was so impressed with Robertson's methodology of naturalistic observation that she determined to utilize his method in her own research (Ainsworth, 1983).

Bowlby's initial formal presentations of his research findings were read to the British Psychoanalytic Society in his three classic papers: "The Nature of the Child's Tie to the Mother" (1958), "Separation Anxiety" (1959), and "Grief and Mourning in Infancy and Early Childhood" (1960). Bowlby's two additional papers on defensive processes related to mourning were never read to the Society (1962a, 1962b). Together, these five papers comprise the origins of attachment theory.

In his paper, "The Nature of the Child's Tie to the Mother" (1958), Bowlby rejected prevailing psychoanalytic theory that asserted libidinal ties to the mother are primary and that attachment is a secondary derivative of the infant's instinctual libidinal drive. Utilizing Freud's (1905/1953) assertion that mature human sexuality is constructed of components of infantile instincts, Bowlby advanced a similar argument: Attachment behavior in one- to two-month-old infants was comprised of multiple instinctual components (sucking, clinging, following, smiling, and crying) that bind infant to mother and mother to infant. During the second six months of life, these independent behaviors became integrated and transformed as they were directed toward the mother.

For Bowlby, attachment was not a dependency need indicative of regression, but, instead, a healthy, innate motivation for relationship that extends across the lifespan. Bowlby's new theory was scandalous to most analysts in the British Psychoanalytic Society. His own analyst, Joan Riviere, dissented, and Anna Freud, who was not present when this paper was read, upon reading it remarked, "Dr. Bowlby is too valuable a person to get lost to psychoanalysis" (Grosskurth, 1987, p. 403).

In his second paper, "Separation Anxiety" (1959), Bowlby asserted that prevailing psychoanalytic theory could not account for the intense attachment of infants/young children to a primary caregiver, nor for their intense reactions to separation from that caregiver. Moreover, he objected to Freud's belief that maternal over-gratification is the origin of the infant's intense separation anxiety. He believed that Freud did not account for maternal pseudo-affection and over-protection as the mother's

over-compensation for her unconscious hostility for her child.

Bowlby (1959) proposed, instead, that excessive separation anxiety is due to the severity of empathic failures by primary caregivers such as repeated experiences of rejection or abandonment by parents or a parent's or sibling's illness/death. He also postulated that a child's infrequent separation anxiety is not necessarily healthy but may be the pseudo-independence of a defensive process; this conception anticipated Ainsworth's later classification of an anxious-avoidant attachment.

In his third and by far most "scandalous" paper "Grief and Mourning in Infancy and Early Childhood," Bowlby (1960) contested Anna Freud's assertion that infants cannot mourn lost caregivers because ego development is lacking. He questioned her belief that in the presence of a suitable substitute caregiver, an infant will register only minor to moderate separation anxiety following the loss of a primary caregiver. Bowlby insisted that grief and mourning are activated in children and adults alike when attachment figures are lost. Moreover, he stated that a child's inability to form secure attachments can be the outcome of a succession of too many parental substitutes.

Bowlby's Lifelong Identity as a Psychoanalyst

Some have tried to understand the lack of acceptance of Bowlby's ideas as an outcome of conflicts within the British Psychoanalytic Society between the followers of Melanie Klein and Anna Freud. The Controversial Discussions of 1942–1945 intended to find a compromise failed; this gave rise to the British Middle School or Independent Group that included Bowlby, D.W. Winnicott, W. R. D. Fairbairn, Michael Balint, and Marjorie Brierley.

Bowlby's disagreements with the psychoanalytic orthodoxy predated the Controversial Discussions and diverged from both the Anna Freudians and the Kleinians. Bowlby's difficulties with both groups pertained to their shared marginalization of the "environment" or "outer world" of the infant/child and their over-emphasis of the "inner world" as what was most essential to understanding and treating early childhood disturbances. This distinction was most hotly debated because of its implications for psychoanalytic treatments: most specifically, how and to what extent, if at all, did the therapist interact with the patient's environment?

The privileging of the "inner world" of a patient, even to the youngest age, assumed that all persons are motivated by internal instincts and drives (Reeves, 2007). Thus, the cultivation of "ego strength" in childhood and adolescence facilitated the maturation of capacities to control and channel these instincts and drives. The infant was a singular unit best understood with a "one-body psychology," a term coined by Rickman (1951) to describe the prevalent psychoanalytic conception of autonomous humans as closed systems.

Bowlby's motivation was to reform psychoanalytic theory in order to help psychoanalysts and their patients who struggled within the strictures of a one-body psychology. Bowlby was convinced of a two-body psychology that recognized personal development in the context of an outer world experience of meaningful and influential interactions with significant others. This two-body psychology informed Bowlby's most essential formulations on maternal deprivation, attachment, and loss.

Bowlby never abandoned psychoanalysis, which he made clear in the preface and other sections of *Attachment and Loss* (1969). In the face of withering attacks on his third paper read to members of the British Psychoanalytic Society, he relented from presenting his work to the Society. In spite of the Society's lack of reception of his work, Bowlby retained membership in the British Psychoanalytic Society for the remainder of his life. Bowlby's work was much better received "in the empirically oriented academic community (e.g., Mary Ainsworth), and [became] a major theoretical paradigm within the field of developmental psychology and the research tradition within clinical psychology" (Hall & Maltby, 2014, p. 185).

During the last 10 years of his life, Bowlby's focus was the integration of attachment theory with psychoanalysis (Bretherton, 1992), which culminated in "The Role of Attachment in Personality Development" (Bowlby, 1988a). Bowlby summarized three major contributions of attachment theory to clinical practice: First was "The primacy of intimate emotional bonds," which he described as "…an organized system having as its goal the keeping of proximity or of accessibility to a discriminated

mother figure" (Bretherton, 1992, p. 383). He postulated attachment behavior as a "control system within the central nervous system, analogous to physiological control systems" (Bretherton, 1992, p. 384). This control system was Bowlby's theory of motivation "…that can replace traditional theories which invoke a postulated build-up of energy or drive" (Bretherton, 1992, p. 384). For Bowlby, "…the presence of an attachment control system and its linkage to the working models of self and attachment figure(s) that are built in the mind during childhood are held to be central features of personality functioning throughout life" (Bretherton, 1992, p. 384).

A second contribution was "Patterns of attachment and conditions determining their development" (Bretherton, 1992, p. 384), listed as three principal patterns of secure attachment, anxious resistant attachment, and anxious avoidant attachment. The development of these patterns was "profoundly influenced by the way [the infant's] parents (or other parental figures) treat him [or her]" (Bretherton, 1992, p. 385). Bowlby's compassionate recognition that parenting behaviors are determined by parenting once received led him to state, "Once these factors [of how parents were previously parented] are recognized, as they have been by many analytically oriented clinicians long since, the idea of blaming parents evaporates and is replaced by a therapeutic approach" (Bretherton, 1992, p. 387).

The third contribution, "Pathways to personality development," distinguished "attachment theory from traditional types of psychoanalytic theory, namely its rejection of the model of development in which an individual is held to pass through a series of stages in any one of which [s]he may become fixated or to which [s]he may regress" (Bretherton, 1992, p. 387). Bowlby postulated, instead, a "…model of developmental pathways [that] regards an infant at birth as having an array of pathways potentially open to him [or her]…" He continued, "…the one along which (s)he will in fact proceed being determined at every moment by the interaction of the individual as (s)he now is with the environment in which (s)he happens to be" (Bretherton, 1992, p. 388). He then clarified, "Although the capacity for developmental change diminishes with age, change continues throughout the life cycle so that changes for better or worse are always possible" (Bretherton, 1992, p. 388).

Bowlby's rejection of psychoanalytic models of developmental stages within which a person may fixate or regress anticipated the relational psychoanalysis of Stephen Mitchell and his colleagues. Hoffman (2014) stated, "Mitchell avoided preconceived systems of psychosexual or psychosocial stages leading to normal development, and privileged a reality-based attention to psychopathology as emanating from the problematic childhood experiences of 'what really happened'" (p. 170). In the foreword to Bowlby's *Separation: Anxiety and Anger, Vol. 2*, Mitchell (1999) credited Bowlby with "…challeng[ing] psychoanalytic metapsychology at its core" (p. viii).

In the final sentences of summarizing his lifespan project, Bowlby (1988a) recapitulated his vision and motivation for reforming psychoanalytic theory and practice:

> It is this continuing potential for change that means that at no time of life is a person invulnerable to every possible adversity, and also that at no time of life is a person impermeable to favorable influence. It is this persisting potential for change that gives opportunity to effective therapy. (p. 388)

John Bowlby: Conflicted Integrator

Much attention has been given to Bowlby's interest in ethology. In his own words, Bowlby recounted, "I was getting enthusiastic about [ethology] in 1951 and 1952 when [Ainsworth] was here [at Tavistock];…and that's how she became ethologically oriented (Smuts, 1977)" (van der Horst et al., 2007, p. 335). The influence of ethology upon attachment theory can be traced back to Bowlby's 1958 paper read to the British Psychoanalytic Society. Hall and Maltby (2014) stated, "Bowlby's (1969) understanding of attachment was "rooted in his view of instinctive behavior within an evolutionary framework" (p. 205). Bowlby believed "…that the preponderance of evidence indicates that instinctive behavior, homologous with other species, exists in humans…There is no teleology of which to speak" (Hall & Maltby, 2014, p. 205).

From early in his formation as a psychoanalyst, Bowlby also indirectly imbibed Christian influences into his thinking. Four years after his certification as an analyst, Bowlby began his

career span relationship with Tavistock Clinic. Newcombe and Lerner (1981) stated, "The Tavistock Clinic itself was sometimes referred to as the 'parsons' clinic' because many staff members were deeply religious" (p. 6). Hoffman (2010) reviewed Tavistock psychoanalysts influenced by the Christian narrative, including the founding director, Hugh Crichton-Miller, along with John Rickman, Wilfred Bion, Michael Balint, and Ian Suttie and Jane Suttie. Tavistock published both Suttie's (1935) *The Origins of Love and Hate* and Fairbairn's (1952) *Psychoanalytic Studies of the Personality*. Bowlby continued on the staff at Tavistock until his retirement in 1972 and remained as emeritus psychiatrist and psychoanalyst at Tavistock until his death.

As a mature analyst, Bowlby most identified with the object relations formulations of Fairbairn. The thinking of both Fairbairn and the earlier Suttie derived from their Christian faith and a teleological understanding that humans by God's design seek relationship from birth. Fairbairn affirmed that if a patient is "relieved of his symptoms by a conviction of the love of God, it may well be that a conviction of the analyst's 'love' (in the sense of Agape, not Eros)...on the part of the patient is no unimportant factor in promoting a successful therapeutic result" (Hoffman & Hoffman, 2014, p. 77). For Fairbairn, the patient "seeks salvation from...sin, estrangement from God, spiritual death, and that fear that is cast out by Perfect Love..." (Hoffman & Hoffman, 2014, p. 76).

Despite Bowlby's favoring the object relations perspectives of Suttie and Fairbairn, Bowlby is widely known for an ethologically-based attachment theory. However, Hall and Maltby (2014) have observed that Bowlby's attachment theory lacks internal consistency due to vestiges of "design" in his thinking:

> Bowlby explicitly distances himself from a teleological theory in favor of evolutionary theory, and yet throughout his writings he uses the language of design...That Bowlby is recurrently led to use teleological language suggests that it is difficult [for him] to explain the coherent behavioral systems apart from the notion of a relational design and teleology of human nature. (pp. 205-206)

In *Attachment and Loss, Vol. 1*, Bowlby (1982) recognized and acknowledged the lack of internal consistency in his theory that "...still leaves the problem of understanding how in living organisms such ingenious structure comes into existence" (p. 126). Interestingly, Freud penned a similar vexation in *Beyond the Pleasure Principle* when he admitted to "a major drawback in our argument ...that the specialists themselves have so far been unable to accomplish" (Freud, 1989, p. 245).

Between 1874-1876, Freud had been enthralled with Franz Brentano's teleology integrated with Darwinism but settled upon the anti-theistic logical positivism of Comte (see Hoffman, 2010, pp. 65-66). By contrast, Bowlby continued to value and identify with Fairbairn's and Suttie's teleologically-inspired object relations across his lifespan.

Just two years before his death, Bowlby (1988b), in the foreword to the second edition of Suttie's *The Origins of Love and Hate*, wrote, "Suttie's book remains a robust and lucid statement of a paradigm that, after half a century of struggle, now leads the way in productive research and is increasingly recognized as an illuminating guide to therapy" (p. xviii). Suttie's teleologically-infused writing inspired and guided Bowlby at the commencement of his career and was reaffirmed by him as he concluded his professional life.

Bowlby's last published book was *Charles Darwin: A New Life* (1990). Stephen Mitchell (1999) distinguished "Bowlby's Darwin" from "Freud's Darwin." For Freud's Darwin, the focus was on the evolution of species, lower forms to higher forms of life, hence id, then ego, and superego-ontogeny recapitulated phylogeny. Bowlby's Darwin "was less interested in evolving primitive states, and more interested in adaptations and similarities between species" (Mitchell, 1999, p. viii). Consequently, for Bowlby, "a new instinct theory was required, in which the powerful emotional attachment between child and mother is understood not as a derivative of more basic processes but as fundamental in itself" (Mitchell, p. viii).

In a sense, Bowlby employed a methodology of Christian integration in his work. Dr. John Carter, a pioneer in the integration of Christianity and psychology, often described the project of integration as finding similarities in God's creation (personal communications, 2020, 2021).

Freud as a scientist was sustained in his work by his overt antagonism for and dismissal of beliefs and viewpoints that differed from his own. Freud could be understood as a practitioner of "normal science," a scientific method that dismisses data that do not support a preferred hypothesis (Kuhn, 1962).

Bowlby as a scientist would not discard alternate perspectives when they were at variance with his understanding of the data. Rather, he could sustain the tension of holding firmly to what he knew and believed while holding lightly and appreciating divergent beliefs. His preferring of ethology as a working model for attachment theory did not diminish his appreciation for and sustained reliance upon the teleologically-inspired object relations of Suttie and Fairbairn. Within the milieu of the object relations orientation of "born to relate," buoyed by his allegiance to scientific integrity and methodological faithfulness to ambivalence, Bowlby became a primary contributor to a paradigm change that altered the metapsychology of psychoanalysis. This paradigm change in no small part was informed by the teleological aspirations of the Christian faith.

Great Alterer of Frames of Minds

John Bowlby died at the age of 83 on September 2, 1990, at his summer home on the Isle of Skye, Scotland. At a meeting of the British Psychoanalytic Society, speaking in memory of John Bowlby, Eric Rayner (1991) remarked:

> What seems wrong is when a theorist extols his own view by rubbishing others; Bowlby received this treatment [from members of our society]...Our therapeutic frame of mind is altered by theory. John Bowlby was a great alterer of frames of minds. (Bretherton, 1992, p. 770

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The Psychoanalytic Unconscious and Contemplative Christianity

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Offered in honor of John Carter is an integrative dialogue between psychoanalytic views of the unconscious, proposed by Ignacio Matte Blanco and Wilfred Bion, and contemplative Christianity. Three parallels between the unconscious and contemplative Christianity are presented and discussed. The first is that Matte Blanco, Bion, and contemplative Christianity see humankind's ultimate reality, the unconscious or God, as ineffable and infinite. Secondly, they each offer insights into the process of the ineffable coming into some kind of awareness. The third parallel is that clinical psychoanalysis in the tradition of Matte Blanco and Bion and contemplative Christianity both require a practice of sitting with the unknown. This dialogue concludes with the assertions that psychoanalysis and contemplative Christianity have a great deal to offer each other when seeking to understand the depth of human experience.

John Carter became my mentor in psychology and spiritual life back at the King's College in 1966. After King's, we kept in touch, and in 1975, he encouraged me to apply to Rosemead School of Psychology. When I finished the program at Rosemead and became a faculty member, we then enjoyed being colleagues and friends, but he has always remained my mentor.

John's amazing intellect was the first feature most people noticed about him. This, of course, came through in his ability to so meaningfully integrate psychology and Christianity. However, beyond his acumen, John had a gift, as mystics do, of seeing the whole, and this clearly impacted his integration and his faith. He was able to hold being a devout Christian and a real human being. I experienced this capacity of John's once when I called him at a crisis point in my life. He could have easily pointed out all I was doing wrong, but, instead, he listened to me for over an hour. Afterwards, he looked at me and said, "Bill, God is for life!" John was able to see the whole, beyond dualistic categories and preconceptions.

As a true contemplative, John was a meditator. He once told me that when students were not getting much from reading the Bible, he would encourage them to stop and ponder just one verse. After talking to him about some weighty issue, it would become clear that John had previously sat with whatever he was saying in the present moment.

In keeping with John the integrator of psychology and theology and John the mystic, I would like to engage in a conversation between a psychoanalytic view of the unconscious and contemplative Christianity. To represent a psychoanalytic view of the unconscious, I am using the works of Ignacio Matte Blanco (1975) and Wilfred Bion (1963, 1965, 1967, 1970). By contemplative Christianity, I am referring to a synthesis of core themes drawn from the spiritual life of Jesus and Paul described in the New Testament (*New International Version*, 2011); the life, teachings, and practices of the Desert Fathers and Mothers (Carrigan, 2010), the Early Church Fathers (Pope Benedict the XVI, 2017), St. Francis of Assisi (2015), Bl. John Duns Scotus (1987), the *Cloud of Unknowing* (2001), Meister Eckhart (2010), St. Teresa of Avila (1921), and St. John of the Cross (1991); as well as modern contemplatives Fr. Thomas Merton (1966), James Finley (2005), and Fr. Richard Rohr (2016, 2019a, 2019b). By identifying this perspective of Christianity, and throughout this article using the term contemplative Christianity, I am not saying this is a homogeneous group having one theology. Instead, I am synthesizing the writings of

Author Note

In memory of John Carter, integrator and mystic.
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this group with respect to compelling common themes that have emerged from their thought and spiritual practices over the millennia. At some points, I will refer to a particular member of this group for emphasis.

In juxtaposing psychoanalysis and contemplative Christianity, three striking parallels emerge. First Matte Blanco (1975), Bion (1963, 1965, 1967, 1970), and contemplative Christianity all see humankind's ultimate reality, whether as the unconscious or God, as ineffable and infinite. The second parallel is that they all offer insights into the process of the ineffable, coming into some kind of awareness. Matte Blanco's (1975) term for this process is "translation," Bion uses "transformation," and contemplative Christianity uses "revelation," specifically by incarnation. A third observation is that in the process of movement from the unknown to some kind of awareness, they all invoke a practice of unknowing.

For the remainder of this article, I will be discussing the interaction of Matte Blanco (1975), Bion (1963, 1965, 1967, 1970), and contemplative Christianity as they pertain to these three parallels. Each major section is devoted to one of the parallels.

Ultimate Reality is Ineffable and Infinite

Matte Blanco

Ignacio Matte Blanco, a Chilean psychoanalyst, identified two modes of being in humankind (Matte Blanco, 1975). They are the "homogeneous symmetrical mode," which is mostly unconscious, and the more conscious "heterogeneous asymmetrical mode of being." The former functions by way of generalization, taking similarities and unconsciously grouping them together into sets or classes. On the other hand, "heterogenous asymmetrical mode of being" functions more according to Aristotelian logic, noting both similarities and differences between experiences.

An example of the asymmetrical mode can be seen in the therapy of a middle-aged woman, who I will refer to as Jane. She had an abusive, sadistic father. We could say that her father and I both belonged to a set called "men." Asymmetrical being, utilizing asymmetrical logic, could see the similarity between us in that we are both men, but it could also hold the difference between us. Thus, on an experiential level she could realize, "My father and Dr. Edkins are both men, but Dr. Edkins is not my father." In other words, just because they are parts of the same set, they are not equivalent.

However, in symmetrical logic as it relates to the infinite nature of the unconscious, something very different from asymmetry happens. Matte Blanco (1975) observed that the deeper an experience is in the unconscious, the wider the set or class becomes. Actually, the unconscious is characterized by infinity, so he pointed out that the sets start to function parallel to the way of mathematical infinite sets. For example, 1, 7, and 3 are all asymmetrical values. They are not the same. However, if they are part of an infinite set of "odd numbers," they suddenly are equal; they are all equally odd numbers. He saw how this is the way powerful emotional experience works. People can be infinitely hurt or can infinitely love someone.

As my patient Jane started to deal with how she had been so hurt by her father and how much she hated him, her ability to function by asymmetrical logic deteriorated in the transference. The former asymmetry of "My father is a man and Dr. Edkins is a man, but they are not the same" broke down. Now, "My father is a terrifying man whom I hate, and Dr. Edkins is a man" so Dr. Edkins became a part of the same set of "terrifying bad men whom I hate." In the *infinite* set, the parts are suddenly equivalent. At this point in treatment, her father and I were emotionally the same.

Around this time, she came to a session ready to terminate. As we talked, I felt intense anxiety and sensed that, through this, she was unconsciously communicating something very important about the way *she* felt. I said that I wondered if she was terrified of something. She burst into tears and said she had devised a plan to kidnap my school-age children. She was terrified by how much she wanted to carry this out, so she felt compelled to quit therapy before she did something terrible. Under the sway of feeling infinitely angry toward her father, she lost the difference between her father and me. In symmetrical unconscious experience, hurting me became equivalent to hurting her father. At the same time, she even lost the difference between herself and her father. In her deep rage, *she* was being her sadistic father to me and my children just like her father had been to her and her brothers. Even that distinction had been lost to her.

James Grotstein used to say, "psychoanalysis is theater" (personal communication, 2001). As Jane and I could "play out," in real lived experience between us, her terrifying inner symmetrical world, she could start to finally process it. As we continued, she was able, for the first time in her life, to have a relationship with a man and eventually married him and started a family.

Bion

Wilfred Bion was born in India, but was sent to England when he was eight years old. Eventually, he trained as an analyst and practiced and taught there. In the mid-1960s, he moved to Los Angeles. Just prior to that, he developed major changes in his ideas about the unconscious and psychoanalytic technique.

The changes Bion (1965, 1967, 1970) made at this point are relevant for this conversation because his main shift was from the place of knowing, and even self-understanding, to the ineffable nature of the unconscious. He developed the term "O" to connote the core unknowable truth. "O" is the ultimate reality and truth of our experience, the godhead, the pure form. "O" can never be known; it can only be lived (Bion, 1965).

There are obvious ties to Neoplatonism and Kant. "O" is parallel to Plato's (2007) cave metaphor where the occupants are only seen by their shadows on the cave walls from the fire. They are never seen as their actual selves. Likewise, "O" as incomprehensible, *pure form* utilizes Kant's (1781/2008) idea of the unknowability of the true nature of the thing-in-itself. Nonetheless, Bion (1965) is not being a detached philosopher of epistemology. I believe this later version of his theory came about through his self-analysis and his work with his patients.

Contemplative Christianity

In religion in general and in contemplative Christianity specifically, ultimate reality or God is typically seen as ineffable and unknowable. I chose to discuss contemplative Christianity for integration in this paper, versus a more conventional Christianity that focuses on *knowing*. Obviously, there is no religion that calls itself conventional Christianity. I am using that term here to refer to pre-Vatican Roman Catholic theology and the broad branch of Protestant Reformation theologies, which at times substituted a more literal authority of selected biblical texts for the authority of the Roman Church tradition.

Conventional Christianity certainly acknowledges the transcendent ineffability of God; however, its hermeneutic had much more to do with getting the correct doctrine. By this focus, conventional Christianity became vulnerable to deteriorating into a more tribal perspective of the world. For instance, in church history believers were executed because of having the wrong doctrine and practice of baptism. Often, the broader, more foundational Christian hermeneutic of love or social justice was sacrificed in the battle for literal correctness to some interpretation of a biblical text. This has led to many Christians acting as gatekeepers with certainty as to who is included and who is not.

Contemplative Christianity, on the other hand, embraces and lives out God's ineffability. For example, the ninth century theologian Johannes Scotus Eriugena (1976) emphasized how we cannot know what God is because He is no thing. God is nothing because He transcends being itself. This understanding as to the unknowability of God has led contemplative Christianity into what is known as an apophatic, dark or negative, theology. Because God is transcendent, He cannot be spoken about. Therefore, it holds that thoughts and words about God can only tell us what He is not. For example, Thomas Aquinas (2014), writing in the 13th century, put it this way, "We cannot know about what God is, but only what he is not, we must therefore consider ways God does not exist, rather than the ways he does" (p. 30).

Solid theology about God's ineffability is what guided Christians to practice contemplation. For instance, the author of the *Cloud of Unknowing* (2001), written in the late 14th century, said that because God cannot be reached by the faculty of the human mind, He must be approached by stripping the mind of thought and proceeding by silent contemplation.

Contemplative Christianity's perspective of never being able to speak directly about God is exactly what Bion (1965) said about "O," the ineffable emotional truth. Bion's comment, when asked about "O," sounded very much like a Christian contemplative. He said it is "...everything we know nothing about" (Alisobhani & Corstorphine, 2019, p. 1). Actually, it is not surprising to see the

parallel between contemplative Christianity's ineffable God and "O" because Bion was profoundly influenced by contemplative apophatic theology. For example, he quotes St. John of the Cross numerous times in his writings.

Also, regarding the conversation between the three perspectives here, it is worth revisiting Matte Blanco's (1975) deepest "symmetrical being," where the set or class becomes infinite. This set cannot be described by words. At best, we could say "being is." This has a crucial parallel in the biblical story of God revealing His name to Moses (*New International Bible*, 2011, Exodus 3). Until the time of Moses, God had revealed himself as "I am the God *of* ..." followed by the name of a particular Hebrew patriarch, e.g., Abraham, Isaac, or Jacob. In the language of Matte Blanco (1975), this title would be considered a bi-logic structure. It is a confluence of symmetrical logic, by referring to "God" (who is infinite) and asymmetrical logic in the use of "the God *of*," which would refer to a particular person grounded in history.

However, when Moses asked God in Exodus for His name, God revealed Himself in the Hebrew tetragrammaton, YHWH or Yahweh (*New International Bible*, 2011, Exodus 3:14). This has been translated as "I am that I am" from the Hebrew verb "to be." Instead of the previous bi-logic structure, "God *of*..." here God is described as pure being. Likewise, Matte Blanco (1975), writing millennia later, in describing humankind's infinite, deepest unconscious core, used the same language of being that the writer of Exodus used for God's name, "I am." Both are solely symmetrical structures defined by nothing as in the apophatic theology of contemplative Christianity noted above.

Also, Bion's (1965) "O" is uncannily relevant here. "O" cannot be known, only lived in being. Yahweh is revealed as pure being. Yahweh is not a Being but could be translated as "I am who I am being."

All Three Perspectives See the Infinite, Ineffable (Whether God or the Unconscious) Actively Working to be Revealed to Human Awareness

The second integrative observation is that psychoanalysis, as posited by Matte Blanco (1975) and Bion (1965, 1967, 1970), and contemplative Christianity agree that the ineffable (whether God or the unconscious) is actively involved in the process of revelation to mankind's consciousness. There is also agreement on revelation being beyond conscious control. We cannot simply will ourselves to see unconscious ultimate reality.

Matte Blanco

Matte Blanco (1975) described the process of movement from unconscious infinity to asymmetrical consciousness as "translation." For Matte Blanco, the process occurs by symmetrical being selecting one aspect of internal symmetry to present to conscious asymmetrical being. He used the metaphor of the infinite ocean sending one wave at a time to break on the shore of consciousness. This process is facilitated by the use of words and body experience, i.e., "flesh," to help in the translation.

Bion

Bion (1965) used "transformation" to address this process. Here, the ineffable is initially present in raw body experience and sensation. Bion called these "beta elements" (Bion, 1963). These beta elements carry aspects of "O" with inchoate thoughts that require a thinker (Grotstein, 2007). The beta elements then interface with an unconscious organizational process called "alpha function," which is similar to Freud's primary process. This transformation of beta elements by alpha function results in "alpha elements," which can be used to create dreams, dream thoughts, and myth. "O" then can become incarnated, as seen in the living out of the emotional truth that was originally embedded in beta elements.

Grotstein (2002) made a vital addition to Bion's (1965) transformational process by focusing on dreams. He asked the profound but obvious question, "Who is the dreamer who dreams the dream?" Every night while we are asleep, the dreamer takes experience from the day and creates an internal drama. This "play" often reveals some truth from the day that goes beyond our conscious awareness. Therefore, Grotstein said we cannot truly say we dreamed the dream. Instead, he posited a "Background Presence of Primary Identification" (Grotstein, 2002, p. 18) who is the dreamer.

Contemplative Christianity

For contemplative Christianity, and Christianity in general, one of the most important biblical texts about revelation is John 1:1-14. This is the prologue to the Gospel of John in the New Testament: "In the beginning was the Word... And the Word was God...Through him all things were made" (*New International Bible*, 2011, John 1:1, 3). Here, John was revising the creation story in Genesis 1, "In the beginning God created the heavens and earth" (*New International Bible*, 2011, Gen.1:1). This Genesis narrative of creation was then laid out in seven days. Each day God created by speaking. For instance, day one began with "And God said, 'Let there be light'" (New International Bible, 2011, Gen. 1:3). John goes back to "the beginning" but he personified God's voice as "the Word" (*New International Bible*, 2011, John 1:1). He said, "...through the Word all things were made" (*New International Bible*, 2011, John 1: 3).

John said the Word actually is the eternal God. In the first part of verse one, "In the beginning was the word..." John used the Greek imperfect for the past tense of the verb *to be* (Moulton & Geden, 1967). In ancient Greek, the imperfect meant *continuous* past action versus the aorist past tense he could have used, which signified past *punctiliar* action (Debrunner, 1961). So, the first part of verse one could be accurately translated as "In the beginning, the Word was continuing to be God." By using the imperfect tense, John left no doubt that "the Word" is the equivalent of the God of eternity, the eternal Christ, not Himself a "god" that was created.

So, John was saying the eternal God is revealed in creation by the Word, the Christ. Just as words are the outward expression of what is invisible and within, so creation is the visible communicative expression of the infinite God. The Apostle Paul in his letter to the Colossians pointed to this. He said, "He (the Christ) is the image of the invisible God" (*New International Bible*, 2011, Col. 1:15). The metaphor of the word also demonstrates how the invisible God can be revealed in a way that, as words do, allows for meaning and interaction.

In doing integration with what the three perspectives have to say about the infinite coming into consciousness, it is noteworthy that John is using the exact two words Matte Blanco (1975) used 2,000 years later: "word" and "flesh." As mentioned above, these were the vehicles for translation identified by Matte Blanco. They were also the vehicle John used for the revelation of the infinite Yahweh.

Contemplative Christianity, particularly Franciscan, is very useful here in discussing the integration piece. Instead of the incarnation being restricted to Jesus's birth at the last split-second of the 13.5 billion years of the cosmos, Franciscan contemplative Christianity has understood creation itself as the first incarnation. God was embodied in Jesus 2,000 years ago, but contemplative Christianity adds that the Word, the Christ, was present from the beginning in creating and becoming active and embodied in every creature, thing, element, and atom.

According to contemplative Christianity, Jesus did not come to make it so God could be finally free to love sinful humankind and indwell us. John Duns Scotus (1987) argued convincingly that God was always free to love humankind. Richard Rohr (2016), a Duns Scotus scholar, summarized Duns Scotus's theology:

> Christ was Plan A from the beginning...Christ wasn't a mere Plan B, after the first humans sinned...The Great Mystery of Incarnation could not be a mere mop-up exercise, a problem solving [sic] technique, or dependent on human beings messing up...the Enfleshment of God had to proceed from God's perfect love...and absolute freedom...rather than any mistake of ours. (para. 1)

Duns Scotus taught that the Incarnation of Jesus was to show humankind that the infinite Christ was *already* revealed by embodying what He created. According to orthodox Christology, held by nearly all Christians, Jesus was born 2,000 years ago, but the Word, the Christ, is eternally active in all creation. The Christ is not restricted to any group, including Christianity, because he was eternally *before* Christianity, active in all creation for the past 13.5 billion years.

This phenomenon of the cosmic, universal Christ (Rohr, 2019a) is seen throughout Christian history. Christian contemplatives, for millennia, have seen Christ in all things, uniting them as one. A modern account of this was shared by Thomas Merton (1966). He wrote of encountering the universal Christ in every person he saw in downtown Louisville, Kentucky, one day in the 1960s. The English contemplative Caryll Houselander reported her experience of this phenomenon while riding the tube in London (cited in Rohr, 2019b). She wrote,

> I was in an underground train, a crowded train in which all sorts of people jostled together...

> Quite suddenly I saw with my mind, but as vividly as a wonderful picture, Christ in them all. But I saw more than that; not only was Christ in every one of them, living in them, dying in them…because he was in them…the whole world was here too…I saw too the reverence that everyone must have for a sinner; instead of condoning his sin, which is in reality his upmost sorrow, one must comfort Christ who is suffering in him….Christ is everywhere, in him every kind of life has a meaning and has an influence on every other kind of life. (Rohr, 2019a, pp. 2-3)

This omnipresence of the Christ within all creation allows for taking another step in the integration of Matte Blanco (1975), Bion (1965), and contemplative Christianity. In light of this, it is possible to revise the first point made above that all three perspectives see the infinite, ineffable as the ultimate truth. Now it can also be said that all three see the ultimate truth (infinite symmetry, "O," or the Christ) as the core within all of humankind.

Understanding the universal Christ in all of creation allows another parallel to emerge in the current conversation with Matte Blanco (1975) and Bion (1965). The universal Christ actually sounds very similar to Grotstein's (2002) "Background Presence of Primary Identification" (p. 18) mentioned above. He said, "O can be seen as the Background Presence, exhorting, invoking or stimulating the Self, its object, to increase its focus and awareness" (Grotstein, 2002, p. 23). The theological metaphor for this is the ineffable God (O) as seen in the Christ (Background Presence) actively revealing Himself to reconcile humankind (*New International Bible*, 2011, 1 Cor. 5:19).

As noted above, when considering the process of "revelation" (God to humankind or the unconscious to the conscious), there are uncanny parallels where the three are using even some of the same words to discuss the same thing. How can we account for these remarkable confluences?

Grotstein (personal communication, 2003) saw some of these parallels and attributed them to humankind's perennial unconscious insight into his own internal infinity and how it is translated. From this viewpoint, creation, revelation, and the Christ are all myths to address our internal infinity and how the unconscious becomes conscious. A more transitional (Winnicott, 1953) way to address the striking similarities would be to reverse Grotstein's perspective. Perhaps psychoanalysis, due to its superb observation of humankind's internal world, has identified phenomenologically something of what is meant by humankind being made in the image of God; creature and Creator are actively involved in embodying Truth, from the ineffable, infinite to incarnation. Also, parallel to Matte Blanco's (1975) observation on humankind's unconscious infinite core, the writer of Ecclesiastes observed, "He has put eternity in the human heart…" (*New International Version*, 2011, 3:11).

Clinical Psychoanalysis and Contemplative Christianity are Both Practices

A third and final observation in regard to the integration of a psychoanalytic view of the unconscious and contemplative Christianity is that, when all is said and done, they are both a practice. Even the nature of the practices is strikingly similar. Both have to deal with sitting with the unknown, and both involve living with emotional truth.

Unknowing in Clinical Psychoanalysis and Contemplative Christianity

Bion (1967) made it clear in his later theory that psychoanalysis could not be practiced or experienced by knowing, especially knowing about. He was probably best known for his exhortation for the analyst to eschew memory and desire. He would include relinquishing the quest for even understanding or helping the patient. Bion (1967) understood the deadening effects of the analyst or the patient hiding in defensive ideas. He took a quote from one of Freud's letters to illustrate the need for not knowing. He quoted Freud, "when conducting an analysis one must cast a beam of intense darkness so that some thing [sic] that has hitherto been obscured by the glare of illumination can glitter all the more in darkness" (Grotstein, 2007, p.1).

According to Bion (1970), the analyst must have a "negative capability" to live with doubt and uncertainty. He said the darkness that the analyst is required to live in is practiced by faith. The analyst needs to find faith in their unconscious creative responses as manifested in the analyst's intuition and reverie. Grotstein (2007), with great insight, stated, "Since Bion, analysts are now mandated to tap into their mystical core" (p. 3).

Bion's (1965, 1967, 1970) emphasis on negative capability (Grotstein, 2007) was reminiscent of contemplative Christianity's apophatic focus discussed above. It was a "dark theology" of not being able to speak of God directly. Contemplative Christians aspired to a learned ignorance. The author of the *Cloud of Unknowing* (2001) predated Bion's admonition of eschewing memory and desire by six centuries and told the reader to come to a heart experience of God through a cloud of forgetting. The same author in a later work, *Book of Privy Counseling* (Cloud of Unknowing, 2001), described what we would now see as a practice of living Bion's "O" by exhorting readers to rest in the blind feeling of being.

Probably the clearest illustration of what Bion (1965, 1967) and contemplatives are referring to by the practice of unknowing is an experience the UCLA neuropsychiatrist Dr. Dan Siegel wrote about in his book I*ntra-Connected* (Siegel, 2022). He had a life-threatening horseback riding accident where he was dragged 100 yards while strapped to a saddle underneath his horse. He said that for the first day after his accident, he was stripped of all of his personal identity. All the narratives about himself and what had just happened to him were gone. All his categories he typically used to evaluate and think about himself and his experiences were lost. In this state, he did not even have a name anymore.

This, of course, was a physiological reaction, but I think it is the best illustration I know of concerning what the contemplatives and Bion (1965, 1967) were saying about this kind of unknowing. They concur that this state is necessary for practice. It can be practiced by coming, whether to a session with a patient or in personal meditation, leaving as much of one's prior narrative about self and experience behind. Dr. Siegel's (2022) experience was probably as close as one can get to being in a state of awareness while not-knowing by being free from the distortions of one's categories that dull the senses. He found during this 24-hour period that colors, sounds, and speech had an incredible intensity to them. He said that it was like every experience was exploding. What a way to come to God or to be with patients. Mystics would say this is the way to practice the presence of the Christ in every moment, person, and experience.

Living Emotional Truth

The second way that involves clinical psychoanalysis and contemplative Christianity as practices is that they both require living with emotional truth. As mentioned above, Bion (1965) stressed how "O" is primarily the ultimate emotional truth. In a parallel way, Psalm 51:6 said, "You desire truth in the inward parts, and in the hidden parts you will make me to know wisdom" (*New King James Version*, 1982).

When I was an undergraduate at the King's College with John Carter as my psychology professor, we were taught that "all truth is God's truth." We did not have to be threatened by studying the arts and sciences. I would like to add that all emotional truth is God's truth.

One of my first patients, who I will refer to as Jim, had a father who was barely functioning due to severe alcohol use. He was often absent, and when he was around, he was very critical of Jim. Jim had spent most of his life trying to live in denial about how his father's addiction and schizoid withdrawal impacted him. This was encouraged by Jim's mother who, on numerous occasions, commented, "You turned out fine without your father." Until Jim could face the truth that he was not "fine," largely from the consequences of his relationship with his father and the oedipal issues with his mother, he was doomed to suffer his anxieties and insecurities without any clue as to their source.

Another example involves Dr. S., an evangelical psychologist I supervised. He was working with a young man, Ralph, who struggled with his homoerotic desires. Dr. S. felt all right about exploring his patient's sexual desires, but it went against his own values to be open to being with Ralph's growing wish to actually live a gay lifestyle. However, as Dr. S. just sat with his patient, without memory and desire, he got to truly experience what this meant to Ralph. He told me that, almost to his surprise, he found nothing that indicated his patient's homosexuality was a rejection of his being naturally male or that it was some kind of sinful choice. It was clear that Ralph's attraction to other males was as long as he could remember. It was inseparable to his self. This practice of sitting with an open mind and heart enabled Dr. S. to provide a very meaningful treatment for his patient.

A couple of years ago a clergyman, Pastor D., consulted with me about his marriage. As

he told me the story of his marriage, it became clear to us both how much he and his wife hated each other. Nevertheless, he concluded our investigation of his marriage by saying, "But I stay because of the sacramental sacredness of marriage." I certainly had no agenda for him to leave his marriage, and I personally agreed with him about the sacredness of marriage, but as we sat with his statement about "sacredness," it became obvious to both of us that he was not facing what was really going on. The emotional truth we had to deal with was that there was nothing sacred about the way they were relating. Facing this allowed him to let go of a lie he was hiding behind so we could work with the truth of what was really going on and what he was going to do with it.

The final example of the practice of living with emotional truth is from a colleague of mine. He told me his wife was dying of heart disease. He noticed that when he told me this, he was not in touch with what he felt. This troubled him because he had spent his whole life helping his patients to be present to the truth. He also said that he knew if he was not present emotionally, he would miss the chance of truly being with his wife during her final days. We both knew this would mean a lot of pain for his wife and him, but we also both knew he was right about his need to face the emotional truth.

Concluding Thoughts

In considering a psychoanalytic understanding of the unconscious and contemplative Christianity together, it is clear that they offer a great deal to each other. Through the work of Matte Blanco, Bion, and Grotstein's elaborations of Bion, psychoanalysis has entered the world of the ineffable, infinite, and numinous. Contemplative Christianity presents rich metaphors in religious language that expand on this new world. By focusing on "the Word" and the "Cosmic Christ" present in each person, contemplative Christianity offers the element of sacredness and awe in regard to humankind's inner core. It also presents clinical psychoanalysis with a valuable tradition of contemplation and sitting with not-knowing.

On the other hand, psychoanalysis offers discoveries that might elaborate on what it means to be made in the "image of God." Clearly, humankind's infinite core, as identified by psychoanalysis, mirrors the Creator's infinity. Also, the psychoanalytic discovery of humankind being in constant movement from the hidden and ineffable to embodiment is uncannily parallel to the way humankind's Creator interacts with creati

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