A PERSONALITY THEORY OF CHRISTIAN SPIRITUALITY

A PROJECT REPORT

SUBMITTED TO THE FACULTY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS

FOR THE DEGREE

DOCTOR OF MINISTRY

BY

GARY LEE BALDWIN

WINEBRENNER THEOLOGICAL SEMINARY

FINDLAY, OHIO

AUGUST 4, 2012

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The whole concept of this project began while I was a student at Southern Nazarene University back in 1972. As a student of both theology and psychology I became fascinated by how we as humans are put together, as well as by what makes us tick. The theories of personality I studied, while intriguing, all but ignored the place of the Holy Spirit. Hoping to find some answers in theology, I put together a prospectus for a Master's thesis. I was met by a solid wall of resistance by a skeptical faculty because it involved research outside of the domain of religion. One member of the religion faculty, Dr. Malcolm Shelton, who had once almost completed a doctorate in psychology, stepped forward to support my efforts. This was the beginning of a close and long relationship. The thesis was successfully completed during a time when the modern attempts at integrating religion and psychology were in their infancy. I wish to thank Dr. Forrest Ladd, the head of the Psychology Department, for chairing my thesis committee, as well as Dr. Rob Staples, Professor of Theology, for serving on this thesis committee and supporting my relentless efforts to complete it, and providing years of thoughtful debate. This project, however, is dedicated to the memory of Dr. Malcolm Shelton, who not only sat on this thesis committee, but fathered both the project and me on what became a lifetime journey.

Later, with more study and training, I became a licensed psychotherapist. Many of my clients often asked deep questions regarding faith and their relationships with God.

These were questions with which I also struggled. My pursuit of answers continued the research I had earlier begun. A later call into the ordained ministry of the Episcopal Church took my pursuit of answers into new arenas. After several years as a pastor and a priest, my bishop—the Right Reverend Bertram Nelson Herlong—then suggested that I take a sabbatical. I decided to use this time to put together the results of this journey.

Finding a place to accomplish this feat, however, was not easy. Then Dr. Les Lightner, Dean of the Doctor of Ministry Program at Winebrenner Theological Seminary, opened the doors of this program to accomplish this most unusual feat. His untimely death, however, did not permit him to finish the journey with me. The way was paved by Dr. Philip Harrold, who introduced me to the philosophy of phenomenology, as well as the new dean, Dr. John Nissley, who made straight the roads when they had become impossibly tangled. Dr. Tommy Smith, Dr. C. George Fry, and Katie Erickson served as my project mentor, reader, and stylist respectively. The Rev. Linda Davison magnificently coordinated all of us to a very successful conclusion. I thank each of them for their labor of love. They have won my profound respect and appreciation.

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This journey, however, was conceived in Christ. Initiated through pain, bringing forth both understanding and healing, it has been a trip of wonder and grace. Indeed, how truly wonderful we are made, just so that we may breathe in the Holy Spirit, be filled with life, and experience the awe of Divine love.

ABSTRACT

During the past century science has been exploring and putting forth new understandings about what it is to be human. These manifold perspectives have made their way into personality theories that are broadly used by psychiatrists, psychologists, and all those professions who diagnose and treat those suffering from various mental disorders. Along with this development the Western church has also rediscovered the Christian healing that was so prominent in the early church. It has been here that the paths of science and Christian faith, so long separated, have now crossed. What is troubling for professional therapists, pastors, and spiritual directors operating out of a Christian perspective, however, is that the personality theories of science omit the existence of the Holy Spirit within their psychological structures. What this project seeks to accomplish is the development of a personality theory of Christian spirituality that will facilitate the work of Christian workers in the promotion of physical, psychological, and spiritual healing under the guidance of and in cooperation with the Holy Spirit.

The basis of this research is theoretical in nature and does not use nor depend upon quantitative analysis. The task of creating a personality theory of Christian spirituality is accomplished rather by integrating the insights of biblical anthropology, psychology, psychiatry, neurology, physics, and philosophy.

The results of this research have led to the creation of a personality theory of Christian spirituality that seamlessly combines the unique insights of both special and general revelation. Its foundation is a solid biblical anthropology that takes seriously the

creation, the fall, as well as the importance of both human and divine relationships founded in a special covenant understanding. The psychological structures of the mind are explored and defined using a model that integrates a diversity of psychological insights. These are seamlessly tied together through the use of phenomenological philosophy as understood by Robert Sokolowski. The resulting theory reveals humanity as a special spiritual creature immersed in a spiritual universe while having physical experiences, as opposed to a physical creature having spiritual experiences in a material universe.

The practical application of this personality theory of Christian spirituality is then demonstrated by applying it as a foundational model for the work of Mark McMinn and Clark D. Campbell in their groundbreaking book entitled *Integrative Psychotherapy: Toward a Comprehensive Christian Approach* (2007). The model is also applied to the areas of prayer and spiritual direction as approached through the research of Chester P. Michael and Marie C. Norrisey in their book *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (1991), as well as the popular use of the Enneagram, to reveal the potential effective use of this personality theory of Christian spirituality by Christian professionals, pastors, and spiritual directors.

CHAPTER ONE

INTRODUCTION TO THE PROJECT

A teacher asked her pupils to write essays on *anatomy.* One little boy wrote:

> Your *head* is kind of hard and your *brains* are in it and your *hair* grows on it.
> Your *face* is in *front* of your head, the place where you *eat.*
> Your neck is what keeps your head off your *shoulders,* which are sort of like *shelves* where you hook the straps to your *overalls.*
> Your *arms* are what you have to pitch a *softball* with and to reach for the *muffins* at breakfast.
> Your *fingers* stick out of your *hands* so you can *scratch,* throw a *curve,* and add *arithmetic.*
> Your *legs* are what you have so you can *run* to first base;
> Your *feet* are what you run *on,*
> And your *toes* are what get *stubbed*. And that's all there is of you, except what is *inside.* But I've never *seen* that. (Colaianni 1992, 45)

The anatomy of a human being was considerably simplified by this little boy. Science, however, has come a long way in identifying with great precision the anatomy of the human body. This has allowed physicians to become fine-tuned diagnosticians in fixing problems that arise when one or several parts of the body no longer function properly.

This, however, is not equally true of what the little boy described as the "inside" if one assumes that such is alluding to the mind. Indeed, it has been only very recently in human history that science has begun studying and understanding the human brain. So unimpressed were the ancient Egyptians of this organ as a vital part of the human anatomy, that when they mummified the remains of their deceased, they did not preserve the brain. On the other hand, they did make careful preparations for the heart, lungs, liver,

and kidneys (which they believed the departed would continue to need in the afterlife), while the brain was simply scooped out of the skull through the nostrils and discarded (Gellatly and Zarate 1999, 13). Even the Hebrew Scriptures, while referring to over eighty parts of the human anatomy, omit any reference to the human brain. They, like their Syriac neighbors, probably referred to the brain as simply "the marrow of the head" (Robinson 1911, 11-12).

Even so, the Hebrews, like the little boy, assumed that there was something on the inside of human beings that was truly incredible. As the psalmist stated, "For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made" (Ps139:13-14 [NIV]). When, therefore, speaking of the "inside," they used terms such as *nephesh* (soul), *leb* (heart), and *ruach* (spirit). The New Testament writers did the same, though the Greek language allowed them to define a greater specificity and complexity, using terms such as *psyche* (soul), *sarx* (flesh), *kardia* (heart), *nous* (mind), *suneidēsis* (conscience), and *pneuma* (spirit).

During the early part of the twentieth century, however, modern science began a more refined exploration of the "inside," developing the modern field of psychology with such concepts as ego, superego, id, libido, self, persona, conscious, unconscious, subconscious, persona, shadow, collective unconscious, and archetypes. The list continues to grow. Even these scientists, however, while creating sophisticated anatomies of the mind called personality theories, failed to say very much about the brain, though it is understood that somehow the brain and the mind are intimately, if not intrinsically, related. The brain, therefore, has been treated like some sort of a black box.

During the last half of the twentieth century, theologians, Bible scholars, and psychotherapists have attempted to integrate the two disciplines of psychology and religion. This has produced some remarkable developments within the fields of pastoral care, Clinical Pastoral Education, spiritual direction, lay counseling, and Christian psychotherapy.

Both the realms of psychology and religion, however, are on the verge of some significant advancement. This is due in large part to the field of neurology being able to make the human brain (once considered a black box), much more knowable. This began with the work of Wilder Penfield, a Canadian neurosurgeon, who was the first to draw a map of the brain's basic functions when he sought to treat epilepsy in his patients through the use of open head surgeries. Since then, but especially in the last two decades, research on the brain has made incredible progress. Some have even defined the decade of the 1990s as the "Decade of the Brain." The problem now to be explored is how these developments in neurological research can and do affect the fields of biblical anthropology and psychology. Could the latter eventually be on the verge of disappearing by being displaced by these new neurological explorations? Or could it be that a new model of the mind can be discerned that integrates these three disciplines?

Statement of the Problem

If such a new model of the mind can be developed, could it undergird the ubiquitous quote of Pierre Teilhard de Chardin, "You are not a human being in search of a spiritual experience. You are a spiritual being immersed in a human experience" (*ThinkExist.com*. 2010). Chardin addressed this statement to the skepticism of modern times, where human spirituality is presently being reduced to a neurological function of

the brain or is denied altogether. This has not always been the case. Throughout most of human history it has been acknowledged widely that human beings are spiritual beings. Until recently this has been understood as to what makes humans different from all of the rest of creation. What this spirituality is within humanity, when it is not altogether denied, however, has not been understood clearly and much less specifically defined. What is clear is that it is somehow about the relationship between God and humanity. Any new model that integrates the disciplines of biblical anthropology, psychology, and neurology, therefore, must take human spirituality seriously if it is to be useful to Christianity and the church.

The salient problem facing Christian leaders, however, is that the church presently lacks an adequate personality model that makes use of basic Christian understandings. Using research from the disciplines of biblical anthropology, neurology, and personality studies in psychology may provide a clearer understanding of a specifically human spirituality. Developing such an understanding could assist the church in clarifying its mission and ministry. Doing so would immensely facilitate how individual Christians, with all their diversity of gifts and traits, can find a place within the work of the church that promotes spiritual maturity, growth, and service.

Purpose of this Study

The purpose of this study is to explore and develop an understanding of the human personality that incorporates the insights of biblical anthropology and integrates it with modern discoveries and research in the psychological and neurological sciences. While the fields of psychology and neurology have assisted clergy in better understanding the person, often these endeavors limit, omit, or even deny a spiritual

dimension of humanity, particularly one that is specifically Christian. From this study a Christian theory of the human personality, or more specifically a theory of human spirituality, can begin to be formulated. If successful, such a formulation can lead to a more complete understanding of the person that will facilitate the present knowledge of human spirituality and spiritual growth.

Research Methodology

The approach that will be taken with this project is theoretical in nature. While studies in biblical anthropology, neurology, and psychology will contribute greatly to this research, it will not involve the use of statistical analysis. Rather a working hypothesis shall be developed from understandings provided through theological, neurological, and psychological studies.

In beginning this process it is imperative to start with an exploration of biblical anthropology. It is well known that Scripture clearly identifies human beings as spiritual. Most psychological theories deny human spirituality or may identify it in a manner that varies greatly from a Christian perspective. In order to develop a theory of human spirituality from a Christian perspective, it is necessary to build on a solid understanding of biblical anthropology.

When addressing biblical anthropology one must understand that Scripture does not render a "scientific" view of humanity. Richard Howard in his book *Newness of Life* aptly demonstrates this reality through his study of the writings of the Apostle Paul. Howard states:

> Do we read Paul's letters in the light of his ideas or ours? Unfortunately the two are not always the same. The great apostle lived a long time ago, when men did not think in carefully defined scientific categories that have become a

> natural part of modern thought. Instead, life was viewed from a much simpler perspective that can be described as "practical" or even "functional." (Howard 1975, 17)

Scripture, therefore, presents an understanding of humanity that reflects not only a functional presentation, but offers dynamic insights that have unfolded over a period of more than 6,000 years using terms such as body, soul, and spirit. Theologians, in describing this presentation of humanity, often understand the human makeup in terms of a trichotomy, a dichotomy, or a monochotomy. By studying both the Old Testament and the New Testament, this writer will explore whether an understanding of humanity can be derived from Scripture that can provide a general, consistent, and underlying view of how humanity is made up and functions. If accomplished, this will provide a foundation upon which to build a personality theory or theory of human spirituality using psychological insights.

Before developing a personality theory, however, it should be noted that many of the theories developed by psychologists to date did not have at their disposal the recent and rapidly advancing research of neurology. As stated earlier, the brain was handled as some sort of a black box. New technologies have spawned a new reality. Though in its infancy, neurological research is providing exciting inroads in understanding how the brain works. It has also raised questions about the relationship between the brain and the mind. It will be important to explore these questions to determine whether new neurological insights can be useful in developing a Christian view of the personality or spirituality.

Finally, in developing a model of the human personality or spirituality that incorporates theology, neurology, and psychology, the importance of philosophy cannot

be avoided. Except for philosophy, each of the above disciplines covers a specific area of study and practice. Therefore, professionals within these disciplines put on blinders that limit their purview to a specific area of expertise. Philosophy, on the other hand, attempts to explore the "whole of things." Nothing is exempt from the analysis of the philosopher. The goal of philosophy is to get the "big picture." As stated by Robert Sokolowski, "In principle, the philosopher cannot make any disclaimers; he cannot say, 'Well, that's outside my field'" (Sokolowski 2006, 12). In essence, the overriding motivation of the philosopher is truth (Sokolowski 2006, 11-12).

The drive of philosophy to get the "big picture" has heavily influenced the understandings of Christian theology. Indeed, throughout the centuries of its existence, the church has made use of various types of philosophy to better communicate its message (Sokolowski 1993, 178-9). Philosophy has also undergirded the understandings of personality theory in psychology. In his seminal text *Introduction to Personality and Psychotherapy*, Joseph F. Rychlak provides an overview of the leading psychological theories of personality and reveals a keen awareness of how philosophy has influenced each of the major theorists (Rychlak 1981, 11).

Ken Archer argues, however, that much of modern philosophy, while providing a "big picture," can also be misleading. This is because much of modern philosophy is now based on doubt and skepticism. This was initiated in large part by the work of René Descartes who discarded the philosophical work that preceded him in order to build an "objective body of knowledge." He reached his baseline with the statement, "I think, therefore I am." In this philosophical turn, the mind was understood as operating in a bubble that may somehow reflect an outer reality, but has no real experience of this

reality. In essence, there is a mysterious leap from one's mind to the world outside the mind that has to be resolved (Archer 2006, 4-5). Truth, therefore, cannot be known. Proof, not mere observations, becomes the bedrock of understanding (Sokolowski 2000, 146). This created the foundation for future philosophies to become relative and private. In turn it has led to the creation of a special class of "experts" and the death of the public mind or common sense (Sokolowski 2000, 198-202).

This has resulted in a Christian thought that has been uprooted and split down to its foundations, to the point of shaking the faith of "the simple" (Sokolowski 1993, 178-9). It has also led to the denial of the spiritual dimension of humanity in much of modern psychology. What began as a simple rationalism by Descartes, now culminates with the early proclamations of Nietzsche, where "it has become more and more clear that the heart of the modern project is not the exercise of reason in the service of knowledge, but the exercise of a will, the will to rule, the will to power" (Sokolowski 2000, 198-202).

Edmund Husserl (1859-1938), founder of phenomenology, however, argued that the senses can be trusted. There is no mind in a bubble that is isolated between consciousness and the world. Indeed, "consciousness and the world are so directly and inseparably related that without the world there would be no consciousness" (Archer 2006, 5). Human beings, therefore, have direct access to the world through the physical senses. Dependence upon the expertise of a professional philosopher or scientist to understand the world is therefore not essential. Robert Sokolowski argues that trust and truth can be restored to the experience of the everyday world by the philosophical school of phenomenology. Phenomenology accomplishes its task by simply allowing the world to appear. This is how this philosophical school derives its name. "Phenomenology is a

compound of the Greek words *phenomenon* and *logos*. It signifies the activity of giving an account, giving *logos*, of the various phenomena, of the various ways in which things can appear" (Sokolowski 2000, 13-14). Through this approach the self is no longer the sole arbiter of what is understood, but once again is immersed in the totality of the world. This reverses the trend noted earlier in modern philosophy, by allowing philosophy to retreat from the will to power to that of seeking truth. Phenomenology once again allows persons to become agents of truth (Sokolowski 2000, 185).

In undertaking the task of developing a model of the human personality based on biblical anthropology, neurology, and psychology, this study will be founded on a phenomenological philosophic approach that will facilitate a better understanding of Christian spirituality. The work of Robert Sokolowski will provide much of the basis of this work due to his Christian faith and his own studies in psychology and neurology from a phenomenological perspective.

Research Questions

The primary research question for this study is contained within the statement of the problem. Can a Christian perspective of the human personality be developed that incorporates the insights of a biblical anthropology, while integrating it with modern discoveries and research in the psychological and neurological sciences? This primary research question will be addressed in three additional questions designed to guide this study in addressing the main problem. These questions are:

1. Is there an unifying understanding of the makeup and functioning of the person that can be uncovered from the Old and New Testaments that can be used as a foundation to the development of a personality theory of human spirituality?

2. What is the basic anatomical structure of the brain? How does this relate to the mind/brain problem that is addressed in neurological studies today?
3. If philosophy is that field of study that attempts to provide the "big picture," and the philosophic inquiries of epistemology address how humanity learns, experiences, and knows truth, can the phenomenological studies of Robert Sokolowski be used to unify the understandings of Scripture and neurology in a new presentation of the human personality that can assist us in better understanding spirituality and using this understanding for spiritual growth and maturity?

The first question recognizes that theologians and biblical scholars throughout the centuries have given us many understandings of the basic functioning of human beings. Many of these have been filtered through the basic philosophical presuppositions of the historical and cultural ages from which these various propositions were made. What is needed, however, is to uncover what understandings the writers of the biblical literature had. If such understandings can be uncovered, a unified picture can be derived from an overview of biblical anthropology.

Question two is important in that biblical anthropology is functional in nature. Modern personality theorists, however, have developed models that imply that the brain is a black box that cannot be known. These models are inspired more by the philosophical presuppositions brought to their research. This research often reflects more about a given philosophy that may or may not be helpful in the common person's understanding of how they function. The last two decades have seen an explosion of neurological technologies that better inform humanity of how the brain functions. As a result, new questions and

answers are being raised about the mind/brain controversy. The field of neurology may also be offering new and practical understandings that are more congruent with a biblical understanding of humanity.

The third question understands the importance of philosophy in the development of a theory of personality. Phenomenology seems to provide a philosophical approach that is useful for bringing together biblical understandings with modern research in neurology. In so doing, it seeks to uncover and understand truth, rather than in marshaling to itself more power and control. Such truth is comfortable with common sense, as well as with biblical revelation.

Significance of the Study

When a person visits a psychologist or a psychiatrist, that person's problems or concerns are being understood and addressed through the lens of the professional. This lens is called a theory of personality. This is a general understanding of how humans operate and develop as persons. Such an understanding also includes knowledge of things that can go wrong with how a person functions. From this perspective the professional will apply a treatment that will bring about a fix or a cure. While there are general understandings of these matters, the theoretical models of mental health professionals are based on scientific observation and research. Not everything, however, in a psychological theory of personality is strictly based on evidence. Most often there is not enough evidence to make a final judgment. Nevertheless, there is enough evidence available that needs to be organized in a way that is useful and makes sense. The tool for this organization is generally a philosophical system of presuppositions.

Most of the personality theories used by professionals come from the Enlightenment philosophy begun by Descartes. While they have given us many helpful insights and psychological understandings, their philosophical foundations can be rationalistic, materialistic, and evolutionary in nature. As a premise, these understandings lend themselves to doubt and skepticism. In this manner they are limited in what they contribute to a Christian perspective that is based on a belief in God, a created world, an understanding of right and wrong given through revelation, and an inherent, though often latent, spirituality that allows one to have a relationship with the divine. The latter provides a basis for optimism, a sense of hopefulness, and a belief in redemption.

If the results of this project are constructive, Christian leaders will be provided with a general theory of personality that will allow them to use the findings and benefits of neurology and psychology within a philosophical framework that will accommodate Christian experience and theology. This is significant in that the Gospels portray Jesus as having a threefold ministry: that of *didache* (teaching), *evangelion* (preaching), and *therapeia* (healing). It is the latter ministry that is being focused upon in this project. Fully twenty-five percent of the Gospels are about the healing ministry of Jesus. This same ministry, therefore, remains important in the church to this day. *Therapeia* is the root of the word "healing." When used in the Gospels, it means *to be made whole*.

David G. Benner, in his book *Care of Souls*, identifies eight types of pastoral care. These are identified in Figure 1.1. The farther to the right a ministry is located on the chart, the greater the potential for nurture and support. The higher a ministry is located on the chart, the greater is its potential to result in healing, restoration, and transformation (Benner1998, 186).

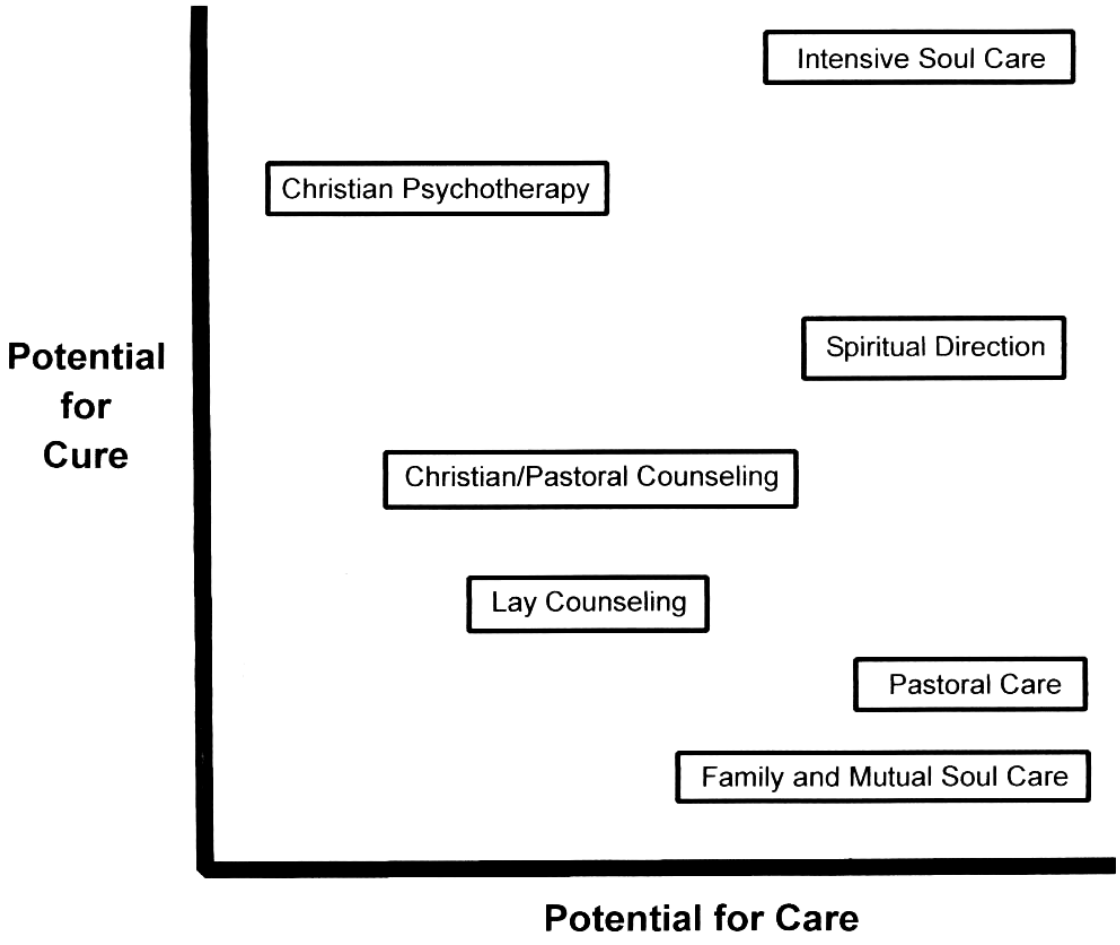


Figure 1.1. Forms of pastoral care

Source: Benner 1998, 186.

Initially, the most basic care comes in the context of one's family. Indeed, here is the beginning of all psycho-spiritual growth. Along with it is a category identified as "Mutual Soul Care," which is the type of care offered in healthy close personal friendships (Benner 1998, 190-191).

The next level of care is that offered by a pastor. This type of care oversees a community of Christians and focuses on preaching, ministering the sacraments, and visitations.

The next category is “Lay Counseling.” This is offered by lay persons with basic training in communications and who have a special type of personality and gifts conducive to this type of ministry. The focus of this care is more relational in nature and deals particularly with problems in living and Christian growth (Benner 1998, 190-191).

“Christian Counseling” is provided by persons who are professionally trained and have a license to function as a professional therapist. Practitioners offer care that is “psychological in nature, problem focused, and offered within the context of Christian values and understandings of life” (Benner 1998, 192). Advice is given that is biblically centered and highly directive. It tends to be oriented toward cure, as opposed to care, in that it is similar to intense psychotherapy in its attempts to get to the root of a person’s problems. Closely related to this are “Pastoral Counselors” who are trained to function as both clergy and clinicians. Their theological preparation often allows them to combine biblical insights with their psychotherapy (Benner 1998, 192-4).

The next category of care is that of “Spiritual Direction.” The purpose of this discipline is primarily that of spiritual growth. It focuses on “learning to discern God’s will and the leading of his Spirit, growth in prayer and in the life of the Spirit, dying to sin, the experience of God’s forgiveness, the discovery and actualization of our unique self in Christ, and experiencing union with God” (Benner 1998, 195). In essence, it helps people to pay attention to God and to respond appropriately to God’s call.

“Christian Psychotherapy” is more intense than counseling and usually of a longer duration. It strives to get to the root of the problem being explored. The person providing this care is highly trained and should have a professional degree and license. It provides

the best of depth psychology and Christian understanding to those experiencing severe psychological and spiritual dysfunction (Benner 1998, 197-200).

The last category is that of "Intensive Soul Care." It is a very rigorous approach that combines the best of psychology and soul care. Two models presently exist. One that is well developed by Bernard Tyrrell is called Christotherapy. The other, though less developed, is described as an intensive soul retreat. Christotherapy has four parts: reforming or understanding the true state of one's spiritual estrangement; conforming or beginning to identify with the Crucified Christ; confirming or affirming that one is dead to his or her sin and is now a new creature; and transforming or identifying with the Risen Christ in Glory. The intensive soul retreat, on the other hand, offers an individual or group an extended time in a special setting in which participants "abstain from drugs and alcohol, sex, the stimulation of television, and social interaction or conversation with anyone other than the retreat director" (Benner 1998, 200). It is extremely focused on one's spirituality and spiritual issues (Benner 1998, 200-203).

All of these avenues of care must be founded on an understanding of the human being within a spiritual context to fulfill a part of the Christian mandate. The significance of this study is to provide a model of personality that can assist these various ministries of therapy, especially those ministries designed to offer a cure.

Assumptions and Limitations of the Study

The basic assumption of this project is that human beings are spiritual. Not only does God relate to humanity, but persons are fully capable of relating to God. This is what makes humanity different from all of the rest of creation. As spiritual beings it is assumed in this study that in relating to God, humans have received divine revelation. In

essence, Scripture provides us with special information that is not an accident of nature, but the underlying cause of everything. The Christian believes that this information gives us truth. This information is reliable. As an assumption of this project, space will not be used for a defense or apologetic of Christian beliefs.

On the other hand, there is the assumption that the disciplines of psychology and neurology also offer truth. There is much that these disciplines have given that have been helpful in providing an understanding of human nature, human growth, and healthy human relationships. By fitting both revelation and scientific research within a phenomenological philosophic framework, both can be integrated into a useful whole.

It must be underscored that the scope of this work is theoretical. It should not be expected that this work will produce a perfect model or a complete model. This limitation, however, is no different than those offered by others who have proposed models of personality theory. Humans are always learning more because truth is not exhaustive. There is always more to learn. A model, therefore, offers a way to organize tentatively what is now known in a meaningful way to make present knowledge more useful, realizing that the evidence now existing is not sufficient to make a final judgment. As more learning is acquired, a new model may become necessary, but such will grow out of the present models that are available.

Definition of Terms

Theological Terms

1. Theology—as used in this study theology is the study of God in a systematic and philosophical manner that explores and defines religious faith, practice,

experience, and spirituality. Sometimes it is referred to as God-talk or speaking about all things relative to the divine.

2. Biblical Anthropology—while anthropology is the study of humanity, biblical anthropology focuses upon an understanding of humanity from a biblical perspective. It is a special study within theology that researches how the writers of Scripture understood humanity as a created being, a fallen being, a being capable of relating to God, and a being that God is seeking to redeem and restore. It presents humanity as being different from the other animals in that humans have a capacity for spirituality. How this spirituality fits within the makeup of a person, as well as how it functions within a person, is a matter of special attention.

3. Spirituality—as used in this study spirituality is different from religion. The latter has to do with the affiliation one has with a particular organized institution for the purpose of worshiping and formulating beliefs about God. Spirituality, on the other hand, has more to do with relating to this God in prayer, spiritual discipline, formation, and growth. It approaches faith from a very personal and intimate connection to God. Therefore, one's experience and psychology are emphasized and receive special attention.

4. Prayer—this is a conversation with God that occurs through the spiritual dimension. As the biblical word for "spirit" in both the Hebrew (*ruach*) and Greek (*pneuma*) denotes "wind" and "breathing", prayer has both the function of inhaling and exhaling—it listens to God as well as speaks to God. Just as communication can involve the physical, psychological, and spiritual dimensions of a human being, so it is true of prayer. Sometimes it is an action and not a word.

Psychological Terms

1. Psychology—psychology is the study of the person as an individual that seeks to understand behavior, motivation, cognition, illness, development, and healing. It has developed disciplines that focus on each of these aspects of the human mind.
2. Personality—a discipline within the field of psychology that is defined differently by each theorist. On the whole, however, it is a scientific discipline that attempts to research and explain the structures of the human mind and how it functions. From this discipline therapists develop psychological definitions of "illness," create psychological tests, and prescribe treatments to facilitate psychological health and growth.
3. Neurology—is the science of the structure and functioning of the brain and the nervous system.
4. Myers-Briggs Type Indicator (MBTI)—this testing instrument is the best-known and most trusted personality assessment tool available today to measure psychological preferences in how people perceive the world and make decisions. It is based on the analytical psychology of Carl Jung. The scoring results from this instrument place a person in one of sixteen personality types. Research indicates that it has a high rate of reliability, validity, internal consistency, and test/retest reliability. It has gained great popularity among those writing about spirituality and prayer.

Organization of the Study

This study is organized into six chapters with the following titles:

Chapter One: Introduction to the Project

Chapter Two: Biblical and Theological Foundations

Chapter Three: Review of Literature and Other Sources on Neurology

Chapter Four: Research Methodology and Procedures

Chapter Five: A Personality Theory of Human Spirituality

Chapter Six: Summary, Findings, Conclusions, and Recommendations

Chapter One defines a critical need for an approach to personality studies that also has a solid theological and spiritual foundation that can be used by Christian leaders to explain and facilitate the ministries of healing and growth. A research methodology is then outlined that also provides an underlying explanation of what a personality model provides and the importance of selecting an underlying philosophical approach that can take into account a understanding of the world and personal experience. Research questions are presented to begin outlining how the research will unfold. The significance of this research is presented, along with an acknowledgement of the assumptions and natural limitations that will undergird this project. Terms used in this study that must be understood are defined to facilitate comprehension of this project. This chapter ends with a brief overview of how this project will be organized.

Chapter Two will explore the Hebrew and Christian Scriptures in search of a biblical anthropology that reveals how the Hebrews in the Old Testament and the Christians of the New Testament understood humankind. It will seek to answer the inquiry as to how the writers of sacred text understood the construction of the human anatomy in relating to the divine. This will provide a Christian context on which to build an understanding of personality theory.

Chapter Three will briefly explore in summary the scientific knowledge and research on the human brain and how it functions. This overview of the literature will specifically be related to understanding the mind/brain problem and how this relates to Christian spirituality. From this overview a theory of the personality will be defined and outlined.

Chapter Four will present the methodology of this project, defining the purpose of personality theory and how such a theory is constructed. Then the reason why another model of personality needs to be constructed is addressed. While the many current personality theories may be helpful for the Christian worker, they are limited by their very omission of God's Spirit and the human spirit and how these engage the human personality, how they can be incorporated in treatment, and bring about expected positive outcomes.

In Chapter Five the research collected will be organized and a theory of personality will be constructed. It will result in a model with the following four characteristics: (1) mental structure, (2) how the structure operates, (3) how it may change over time, and (4) how it accounts for individual differences.

The task of summarizing the study and its findings is undertaken in Chapter Six. Here the writer will present how this theory of personality can be useful for everyday Christians in understanding their own lives and the lives of others in reference to God, creation, the fall, and redemption. Further, it will explain how this can be used by Christian leaders in a parish setting or by the Christian professional who functions as a counselor, therapist, spiritual director, psychologist, or psychiatrist. Implications for

prayer and how different styles of praying or relating to the divine for different personality types and their given circumstances will also be explored.

CHAPTER TWO

BIBLICAL AND THEOLOGICAL FOUNDATIONS

Often, to the modern reader, the ancient writers of the Scriptures presented an understanding of humanity that is familiar. Terms such as “spirit,” “heart,” and “soul” are regularly used in both the biblical world and the world of today to express common psychological functions. It is, therefore, often taken for granted that these expressions shared in common also have the same meaning and usage (Pederson 1926, 99).

Undertaking a deeper understanding of the ancient Hebrew psychology, however, soon uncovers an incurred danger. The modern reader, conditioned by the Greek philosophical tradition (as well as a present-day analytical approach to psychology that is built on the Greek tradition), generally projects these contemporary perceptions into the biblical text. This is a mistake in that these sacred writings were over 2,000 years in formulation; much of this occurring before the Greek philosophical tradition even began. Furthermore, since the completion of the New Testament writings, close to 1,900 more years have passed before the present-day analytical approach to psychology was developed. What is often overlooked is the fact that a majority of the writers of Scripture were Middle Eastern. Mistakes are, therefore, commonly made by those with a modern Western philosophical mindset to take ancient Eastern figures of speech and make them into statements of doctrine. To do this is to assume that the children of the East had an archaic and static understanding of anthropology (Howard 1954, 1-2).

When Scripture was being written, conceptions about humanity were undergoing formation during a period of profound excitement. Old systems of thought were aborted for new ones, only in turn to grow old and find replacement by others. Through this progression "a new moral world had suddenly been created, more real, and to the earnest imagination of the time almost more substantial" (Davidson 1904, 187). Explanations that previously had been derived from the world of matter transcended into those of being (Davidson 1904, 187).

New conceptions about humanity did not stop being created, even with the completion of the biblical texts. Hans Walter Wolff notes in *Anthropology of the Old Testament* that new systems have been spawned continuously that have demanded that a "new, more comprehensive biblical anthropology be met" (1974, 3). Each succeeding new age has sought various schemes of systematic theology that would render an anthropology conducive to the understanding of their time. When it appeared that systematic theology had reached an apex, the problems of current philosophical anthropology, as well as those of psychology, sociology and political science began to be put forward. As a result, Wolff states that "the question of how the problem of a reliable doctrine of man can be surmounted at all in the scholarly sense is an imperative one" (Wolff 1974, 2).

To begin to answer this question it is necessary to peel back the innumerable layers of development to the earliest biblical foundations. Richard Howard in *Newness of Life* (a book commenting on the writings of the Apostle Paul), assists in uncovering this bedrock of Hebrew understanding. He states:

> Do we read Paul's letters in the light of his ideas or ours? Unfortunately the two are not always the same. The great apostle lived a long time ago, when

> men did not think in carefully defined scientific categories that have become a natural part of modern thought. Instead, life was viewed from a much simpler perspective that can be described as "practical" or even "functional." (Howard 1975, 17)

By seeking a general understanding of humanity in the light of the "practical" or even the "functional," a framework may be uncovered that can be useful in integrating a Christian perspective with the findings of modern science. Arnold Come in *Human Spirit and Holy Spirit* believes that through the use of biblical studies, such a pursuit can be achieved, resulting in a revised doctrine of humanity that is both Christian and scientific (1959, 30).

To begin moving toward this revised doctrine of humanity, a study of biblical anthropology in its various historical contexts shall be explored. In the Old Testament the terms *basar*, *ruach*, *nephesh*, and *leb* shall be inspected and explained. This shall lead to an investigation of how the meanings of these terms evolved into the New Testament understanding that used the terms *soma*, *sarx*, *pneuma*, *psyche*, *kardia*, *nous*, and *suneidēsis*.

Old Testament Anthropology

It is a pessimistic thought for the purposes of this study to begin with a quote from Hans Walter Wolff who states, "The Old Testament is not based on a unified doctrine of man, nor are we in a position to trace a development in the biblical image of man" (Wolff 1974, 3). Wolff assumes that each of the several writers of the Old Testament present varying views of humanity that cannot be unified or systematized. As he states, "Concepts such as "heart, soul, flesh, and spirit (but also ear and mouth, hand and arm) are not infrequently interchangeable in Hebrew poetry" (Wolff 1974, 7). Even the interior

parts of the body and its many organs are used in reference to being the bearer of human "spiritual and ethical impulses" (Wolff 1974, 66). An excellent summary by H. Wheeler Robinson in *The Doctrine of Man*, offers an explanation for this early Hebrew approach:

> In view of what has been said . . . the reader will be prepared for an approach to the psychology of the Hebrews through their physiology. The body, not the soul, is the characteristic element of Hebrew personality; and Hebrew thought, working by a primitive and instinctive logic, has developed from the functions of the physical organs a somewhat complex psychical usage. About eighty different parts of the body are named in the Old Testament. No doubt other terms were in use which do not happen to occur in the extant Hebrew literature; but in regard to certain points, the omission, from our modern standpoint, is that of the brain. The physical substance of the brain was perhaps known in Hebrew, as it actually is in Syriac, as "the marrow of the head." Similarly, there is no distinct term for "nerve"; if any nerve (e.g. the *nervus ischiadicus*) was conspicuous enough to be noticed, it was classed with the sinews and tendons, in accordance with the general opinion of the ancient world. These omissions justify us in saying that, for the Hebrew, the centre of consciousness did not lie in the head, and that the peripheral sense-organs must have been conceived very differently from our own, since to the Hebrew they would seem to be self-contained, without connection with the central organ. (Robinson 1911, 11-12)

Not only were these various organs used interchangeably, as well as states of being, but according to Johs. Pederson in *Israel: Its Life and Culture*, a person's "organs or members can also be replaced completely smoothly by pronouns" (1926, 124).

The ancient Hebrews expressed themselves in this manner, according to Pederson, because they did not care to occupy themselves with "empty nor sharply defined space images" (1926, 124). Their logic was not "the logic of abstraction, but of immediate perception" (1926, 124). They cared little for the problems concerning thought, but focused more specifically with the problems pertaining to life. Pederson concludes that in such a system the results are not always logical (1926, 124).

A natural result of such an emphasis is a phraseology that is popular and not scientific. As further observed by A. B. Davidson in *The Theology of the Old Testament*:

> Any such thing as a science of the mind, whether just or false, is not to be looked for among the people of Israel in the Old Testament times. A Biblical Psychology of the same class as other psychologies of a philosophical or natural kind, but distinct and different from them, is not to be expected. It is the purpose of the Old Testament to impress practical religious truth on men's minds, and with this view it speaks their ordinary language, not the language of the schools, if, indeed, we could suppose such a language to have existed at the time. (Davidson 1904, 183)

With the recognition of the practical character of Hebrew anthropology, along with its interchangeable somatic distinctions, a study seeking more precision poses a formidable task. To arrive at a general understanding of Hebrew anthropology, therefore, it will be imperative to explore more specifically the Hebrew psychology. Even with its nonscientific form, it may reveal some pertinent application to the tools of modern scholarship.

In *The Theology of the Old Testament,* J. Barton Payne believes that what appears to be a complex Hebrew anthropology is relatively simplified in the Creation narrative when the essence of humanity was being put together. "Then the LORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being" (Genesis 2:7 [NRSV]). From this Payne observes a possible equation:

$$\left.\begin{array}{c}\textit{Afar}\text{, dust}\\ + \\ \textit{n'shama,}\text{ breath}\end{array}\right\} = \left.\begin{array}{c}\text{basar, flesh}\\ + \\ \textit{ruach}\text{, spirit}\end{array}\right\} = \textit{nephesh}\text{, soul, self (Payne 1962, 225).}$$

Kittel's *Theological Dictionary of the New Testament*, though not denying the existence of a possible equation, believes it to be an "over-logical formulation" that is never to be accepted as normative for the Old Testament as a whole (1974, 620). Regardless of whether or not the equation serves as the basis of Old Testament

anthropology is not the issue to be resolved at this place. What is important about this equation is that all but one of the major Hebrew anthropological terms is represented in it: *basar* (flesh), *ruach* (spirit), and *nephesh* (soul). These terms, along with *leb* (heart), are unquestionably the major words used in the Old Testament for understanding ancient Hebrew psychological thinking.

Basar (Flesh)

The term *basar* is used a total of 273 times in the Old Testament (Wolff 1974, 26). Of these, it is used 104 times with reference to animals and 169 times with reference to humankind (Kittel 1974, 622). When referring to humans, it is not used in any matter/spirit dualism (Jacob 1958, 158). As noted by Arnold Come, this is the type of dualistic understanding that is generally conceived in Greek philosophy, where the body is viewed as something evil, or is a source of sin, or as a temporary prison house from which an immaterial or immortal soul desires to escape. This type of thinking could not have arisen in the Hebrew understanding because their language had no word for the body as a whole. Rather, *basar*, which is the closest term that could have been used for a body, literally means "flesh." Occasionally, the term is used as a synecdoche, which is a figure of speech in which a part is made to represent the whole and vice versa. However, this was not its typical usage (Come 1959, 38-39).

Basar had significance for Hebrew usage in at least four distinguishable ways. First, it is that essence of humanity that is of a different order of being from that of God. It made a distinction between creature and Creator. While a person's individuality can be denoted through *basar*, it is also that aspect which binds all of humanity with life and

nature. As contrasted with God, it served as a distinction between weakness and strength (Come 1959, 39).

A second usage of *basar* was as the outward expression of one's inner being. This inner being, however, was not some immaterial or immortal soul that operated the body like some sort of puppet. It was also not something that desired to be released from the flesh. To the Hebrew mind the inner being and the outer being were of the same stuff. So true is this that the term *basar* was used in place of one's ego or the personal pronoun "I" (Come 1959, 39-40).

A third usage of *basar* is that facet of humanity that binds people together in relationship (Come 1959, 40). Hans Walter Wolff notes that in this sense it is almost a "legal term for relationship" (1974, 29). Arnold Come defines these relationships as a "unit of vital power," such as one's name, property, and offspring. Thus, as one has a common father, house, or nation with another, they have a common *basar* (Come 1959, 40).

Finally, *basar* functions as a medium. It serves as a vehicle or mode of communication between God and humanity. In this capacity it is the locale of their life together (Come 1959, 42).

Arnold Come emphasizes, however, that the primary distinction of *basar* is the contrast between human and being divine. As he states:

> It is what makes man utterly dependent upon God, with no life or being or meaning in and by himself. It is what gives to human life its sense of ephemerality and futility when separated from God. But on the other hand, because man is also spirit, in the image of God, man's bodily dimension is what permits him simultaneously to be spirit or person distinct from God and yet to be in encounter and communion with God. (Come 1959, 43)

Ruach (Spirit)

In discussing this second distinction of humanity as put forth in Genesis 2:7, a very elusive term at best is confronted. In referring to *ruach*, Ludwig Kö hler in *Old Testament Theology* points out that "one can say a great variety of things about it because really no one can say nothing, or at least very little, about it" (Kö hler 1957, 140).

Despite its ambiguities or complexities, it still poses as a very important and even major concern of the biblical writers. *Ruach* is used in a total of 389 instances (378 Hebrew and eleven in Aramaic) (Wolff 1974, 32). Its primary meaning is defined as *air*, but not air as such—but *moving* air. Wolff counts its use in this capacity as 113 times (1974, 32), though H. Wheeler Robinson places the number of times used in this manner at 131 (1952, 18). *Ruach* is used 136 times to refer to God juxtaposed to its use 129 times in reference to humanity, animals, and false gods. Therefore, it can be stipulated as a "theo-anthropological term" (Wolff 1974, 32).

H. Wheeler Robinson, however, adds another important usage of *ruach* as specifically describing supernatural forces influencing humanity. Rarely does *ruach* act upon inanimate objects. When referring to humanity it is used to focus upon the energy of life approximately thirty-nine times. It also identifies human psychological functions at least seventy-four times (Robinson 1952, 18).

Ruach is used for wind and for the divine vital power twice as many times as it is used for the breath, feelings, and will of persons. When *ruach* is used of God and humanity together it reveals a dynamic relationship. Indeed, no activity within a person happens in a vacuum, but rather from the proceedings of God (Wolff 1974, 39). Ludwig

Kö hler adds, “Man owes his life to the circumstance that God’s spirit fills him” (1957, 141).

While *ruach* is a vital energy that is sometimes used to identify human psychological functions within a dynamic relationship with God, this term is not to be mistaken for the western philosophical understanding of a soul. Indeed, it does not define a supposedly higher principle within human life. At the same time, however, it does reveal power, even as its presence elevates the person to a higher level of existence and functioning (Davidson 1904, 200).

Arnold Come describes the human spirit as “a positive unity of the bodily and the soulish” (1959, 53). What he means by “soulish” is that while a human being is essentially a fleshly creature, the *ruach* makes the human being “a creature with a difference” (1959, 72). This difference, caused by the combining of *basar* and *ruach,* is self-consciousness or *nephesh* (Come 1959, 72). Human flesh, therefore, does not depreciate human spirit, nor does their coexistence create a body/soul dualism. Rather it reveals a special creation made of flesh that can relate to God and in this relationship find its fulfillment in the divine. It becomes a description of comparison from without (humankind/God) and not one from within (body/soul). Human *ruach* is expressed through and in *basar*.

Ruach, therefore, defines *nephesh* in its power and energy. It is a vital principle or vitality that finds its genesis in God, but is not to be considered an element or substance (Davidson 1904, 194-196). It is often defined as the “motive power of the soul” (Come 1959, 71).

Since *ruach* as part of humanity is not a substance, but a principle of vitality, it really has no existence of and by itself. It is not to be considered as part of some world of spirits or even completely as a part of God. It is, however, the principle of life itself. As explained by A. B. Davidson:

> If one wished a figure, he might imagine it thus: As the ocean runs up upon the shore and fills every cave and hollow in the rocks, and thus, though each of these cavities has its own fullness, yet this fullness is not separated from the rest of the ocean, but is only the universal ocean, communicating itself; so God's spirit of life is not divided. And just when the ocean retreats the caves and hollows are left empty and dry, so when God withdraws His spirit of life the living creatures fall to dust. (1904, 195-196)

J. Stafford Wright qualifies that *ruach* is a life-principle that comes from God as an "impersonal, vital force, which enables man, a personal being in the image of God, to live as a personal being in a body" (1955, 151). This same life-principle is also found in animals lower than humankind (Gen. 7:15) to enable them to live as physical creatures, though not as personal beings (Wright 1955, 151). Wright continues:

> To sum up: the word "spirit," as applied to man, may describe (i) that life-principle which man has in common with the animal world: (ii) that which, as the central control point, the individual man has in distinction from the animal world: (iii) that which when regenerated by the incoming of the Holy Spirit, becomes alive toward God with the life of God, and thus forms the new life-centre of man's being. (Wright 1955, 151)

As the breath of God united with the dust of the earth became a personal agent (*nephesh*), so this agent is able to designate *ruach* as "all the tangible forces" (good and bad) with which human beings have to struggle or cooperate with to attain the kind of goodness and well-being that is "unique to the human form of life" (Come 1959, 74). Thus, to speak of *ruach* in relation to humanity refers only to humanity's "inner capacity and power to become and realize a full and ideal self" (Come 1959, 74).

In the final analysis, the human *ruach* may be inseparable from the *ruach* of God (Wolff 1974, 34). What are separate are the individual personalities formed and not the vital life energy. At the same time, energy or vitality is an enhanced by-product of the personalities discovering or trying to discover one another. The ultimate result is the discovery of the Other that leads to "self-transcending selfhood" (Devine 1969, 32).

Nephesh (Soul)

Nephesh, usually translated as "soul" in the English language, is used in the Old Testament 755 times. Out of this number, it is used 282 times as "life" or the "principle of life"; 249 times it is applied to the psychological functions of humans; and 223 times it can be used acceptably as a personal pronoun (Robinson 1911, 16). A mere twenty-two or twenty-three of its usages can be applied to God (Wolff 1974, 10).

James Lynwood Walker in *Body and Soul* believes that when *nephesh* is used as a principle of life, *nephesh* expresses life in any form. Any creature without it is nothing more than a "lifeless body, a mummy, or a robot" (1971, 33). As clarified by Arnold Come, it is a "neutral kind of life or existence shared in by all creatures" (Come 1959, 50). This includes everything from stones, plants, animals, and human beings. Without *nephesh* life does not exist as existence is generally understood (Come 1959, 58).

The term *nephesh*, when used for human beings, is used to designate the sum of the equation derived from Genesis 2:7. It is not used as a "higher" part of a person as contrasted against the body, but rather represents the person as a creature of God that expresses personhood through *basar* (Ladd 1974, 458). As stated by Ludwig Kö hler, ". . . soul is the nature of man, not his possession" (1957, 142). He further clarifies:

> Were man only flesh made from the dust he would be only body. Were man only spirit without body, he would be formless. For spirit is by nature without form. In that man is spirit-filled body, he is soul. Soul is equivalent here to being with form, one might almost say personality. (Kö hler 1957, 142)

According to Hebrew anthropological thought, therefore, a human being does not have a soul, but is a soul. Through this soulishness humans express feelings, passions, and will. *Nephesh*, in this manner, can be translated with a personal pronoun. As clarified by George Eldon Ladd in his book *A Theology of the New Testament*, it can be regarded easily as "some kind of superior or inclusive ego, which stands for the self and all that this self embraces" (Ladd 1974, 458). As stated by Johs. Pederson:

> To the soul of a man pertain his appearance, his voice, the more or less hairy quality of his skin, his smell. To this must be added his manner of acting, all that he has done, all that belongs to him, which elements together constitutes his soul. . . .
>
> Therefore, the soul is at the same time something visible and invisible. Instinctively one senses only individual parts of the man one meets. One perceives a figure with a certain expression, certain movements, a certain manner of speech, etc. This momentary impression only becomes the idea of a soul when the whole of its background is imagined, so that it finds its place in a whole. Thus we get the idea of the man in question, and this is what primitive peoples call soul. (Pederson 1926, 101)

Nephesh, in expressing the wholeness or totality of a person, is often used with a qualifier to accentuate a particular characteristic or that which gives it a peculiar stamp. The words that are most often used in this capacity are *ruach* or *leb*. They are used to qualify the hidden or interior aspects of a person (Jacob 1958, 159). In summary, *nephesh* is the whole of the living person expressing both subjective and objective existence, but is generally used in the Old Testament with an emphasis on the objective.

Leb (Heart)

Leb, the Hebrew word for heart, although a major anthropological term used in the Old Testament, is not included in the equation as was presented in Genesis 2:7. This, however, does not deprive it of its great significance. By far, it is the most common of the Old Testament anthropological terms, used a total of 858 times. Of great significance is that it is used almost exclusively of humanity (Wolff 1974, 40). *Basar*, which is used 273 times, is applied to animals on more than a third of the time or 104 instances. *Leb*, however, only refers to animals in five instances (four of these when comparing them to the human heart). In contrast, *ruach* is another word that humanity shares with another type of existence, though this is applied to God more than to humans. Further, in a full third of its uses, *ruach* also refers to the wind with no figure of speech intended. *Leb*, on the other hand, is mentioned only twenty-six times in reference to God. On eleven occasions *leb* is mentioned of the sea, once as a tree, and on one other occasion it used of heaven. As such, there are 814 references left in which *leb* is used exclusively of humanity. *Nephesh*, on the other hand, is used for humanity only 755 times (Wolff 1974, 40).

When used in reference to *nephesh*, *leb* is used as a "dimension" of *nephesh* (Come 1959, 68). As stated by Johs. Pederson:

> *Nephesh* is the soul in the sum of its totality, such as it appears; the heart is the soul in its inner value. *Ruach* and *leb*, which are both used as synonyms for *nephesh*, do so in significantly differing ways. *Leb* is at the same time the <u>centre of the soul and the substance gathering round it</u> and determining its strength, the *ruach* is more particularly the <u>motive power</u> of the soul (1926, 104; underlining mine).

In this sense, *leb* is understood not only as a dimension, but a dimension of life bound up in its functions, hidden secrets, and concealments. In a limited way, *leb* is also

used for the emotional make-up of a person, but not in a manner that conveys that feelings are what determine or drive a person. Rather within *leb* it is the will that plans, makes decisions, and has intentions. The *leb* also has the capability of perception, understanding, insight, consciousness, memory, knowledge, reflection, judgment, conscience, and discernment. In essence, the person in the Bible is emphasized as a rational being. The functioning of *leb* would be what current science would ascribe the workings of the mind or the brain (Wolff 1974, 43-55). George Devine in *To Be A Man* sums it up, "A man is his heart" (1969, 32).

A Summary of Old Testament Anthropology

The ancient Hebraic view of humanity was monistic where the wholeness of being was emphasized, as contrasted with the more analytical thinking of the Greek mindset. This holistic perception was best exemplified by the term *nephesh*. In this term, a person is identified as a living being—a creature.

As *nephesh*, humans share a distinction of being *basar* with the other creatures of the world. In this capacity, the human being is not split between the finite and the infinite (body/soul), but is a finite creature that recognizes only the absence of the infinite. Even so, in this state of being the Hebrews did not seek to escape from this reality, but instead sought for fulfillment in the *basar*. Therefore, *basar* is not a curse, but rather a limitation. This limitation is what makes a person a weak and dependent creature at best. It is in this weakness that humanity finds strength in the infinite Creator.

Though humanity as *nephesh* is limited by being *basar*, humanity does carry a special stamp in being *ruach*. This provides humanity with the capacity for self-awareness and self-transcendence. It gives the human being a special personality—a

personality very closely related to that of the Creator. *Ruach* is *nephesh* expressed by energy and direction—often classified as motivation or motive power.

The most important term in Hebrew anthropology, however, is *leb*. While *nephesh* expresses the wholeness of humanity in the context of creation, it does so from a more objective perspective. *Leb*, however, is a distinction of *nephesh* in its inner or subjective manifestations. As *leb*, the Hebrews looked upon the whole person as a being who thinks, feels, and wills.

Thus it appears that the Old Testament anthropology understands the human being as a functioning whole that operates out of three distinct dimensions: the somatic, the psychical, and the spiritual. Reinhold Niebuhr in *The Self and the Dramas of History,* believes that an account by Charles Lindbergh covering his historic flight across the Atlantic is one of the best written commentaries concerning these human dimensions. Perhaps it was due to the stresses of the situation that these dimensions became so exceptionally realized by Lindbergh. During his thirty hours in flight his body became quite fatigued. It was concerning this experience that he wrote:

> For immeasurable periods I seemed divorced from my body as though I were an awareness, spreading through space over the earth and into the heavens, unhampered by time and substance, free from the gravitation that binds men to heavy human problems of the world. My body requires no attention. It's not cold. It's not hungry. It's resigned to being left undisturbed. Why have I troubled to bring it here? I might better have left it back at Long Island or St. Louis, while this weightless element that has lived within it flashes through the skies and views the planets. This essential consciousness needs no body for its travels. It needs no plane, no instruments, no engine. Only the release from the flesh, which the circumstances which I have gone through, make possible. Then what am I? The body substance which I can feel with my hands and see with my eyes? Or am I this greater understanding and greater realization which dwells within it and extends to the universe outside; immersed in solitude yet in contact with all creation? There are moments when the two appear inseparable and others when they can be cut apart with the mere flash of light. (Niebuhr 1952, 26)

As Lindbergh continued his flight, he took notice of another state of experiences. He expressed them in this manner:

> I've lost command of my eyelids. When they start to close I can't restrain them. . . . My body has revolted against the rule of the mind. . . . Every cell in my body is in revolt, sulking in protest claiming that nothing, nothing in the world could be worth such effort; that man's tissues were never meant for such abuse. . . . I've got to muster all my reserves, all the tricks I've learned, all the remaining strength of mind, for the conflict. . . . I've got to find some way to keep alert. There's no alternative but death and failure, I keep repeating, using the thought as a whip for my lagging mind, trying to make my senses realize the importance of what I am saying. . . . I set my mind on the sunrise and try to think about that. It will be better when the full light of day has broken. The desire for sleep will give way to the waking habits of the day . . . shaking my body and stamping my feet no longer has any effect. I'll have to try something else. . . . My eyes close and open and close again. I'm beginning to understand that a new factor has come to my assistance. It seems I'm made of three personalities, three elements, each partly dependent and partly independent of the other. There is my body which knows that what it wants most in the world is sleep. There is my mind constantly making decisions, that my body refuses to comply with. And there is something else, which seems to become stronger rather than weaker with fatigue, an element of spirit, a directive force which has taken control of both mind and body. It seems to guard them as a wise father guards his children . . . when my body cries out that it must sleep the third element replies that it may get what relaxation it can but that sleep is not to be had. When my mind demands that my body stay awake it is informed that alertness is too much to expect under these circumstances. . . . But while it must not expect alertness on the body's part, it can be confident that there will be no sleep. (Niebuhr 1955, 29)

Thus Lindbergh provides a dramatic description of the Old Testament anthropology, explaining plainly how each of the dimensions of humanity functions and interacts with one another. He first pointed out that these dimensions often appear inseparable, but under the right conditions these dimensions can become quite clearly deciphered as distinct. Another aspect that he expresses is that each dimension clearly seems to have its own realm of function. His body, which desired sleep, would be that which is strictly physical, containing the various human drives. The mind, with its ceaseless decisions, was that which was rational and held direct control over the physical

body. The third dimension he defined as an "element of spirit," that acted much like a guiding power or force.

With these characteristics and dimensions in mind, Figure 2.1 has been created to illustrate the ancient Hebrew understanding of the functioning person:

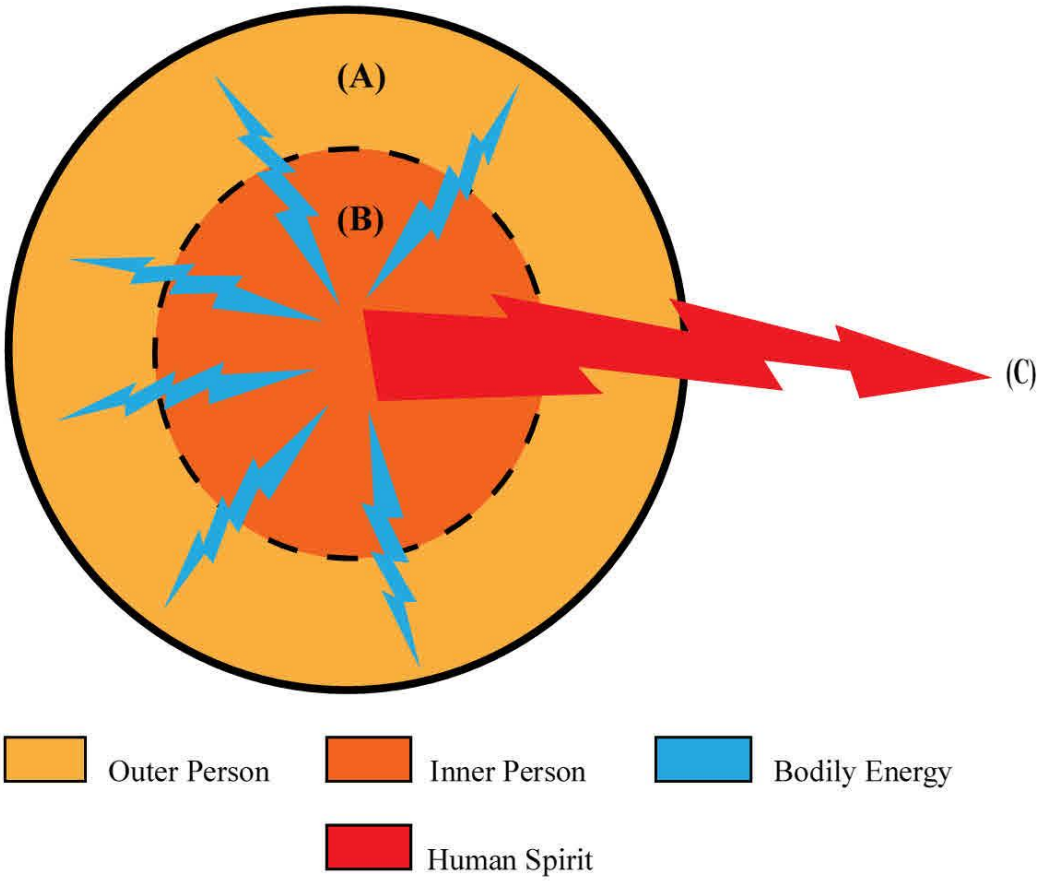


Figure 2.1. Model of the Old Testament anthropology

Source: Baldwin 1975, 85.

In this model the subjective and objective characteristics of *nephesh* are identified. The model in its completeness is both *nephesh* and *basar*. It represents a living being whose life is manifested in the flesh. No part of this model can be identified as

supernatural or immortal. However, as *basar* the person is capable of communicating with the Infinite due to the special stamp of *ruach.*

While the model in its entirety is *nephesh*, there are certain distinctions to be noted that characterize various aspects or dimensions of the person. (A) represents the objective or outer person that is noticed by others. The inner person or the subjective self (*leb*) is identified by (B) in the model. This area, though related closely to the brain is not necessarily the brain itself, but the functions therein. The close relationship of the inner and outer aspects of the self are reflected by a dotted line (rather than a solid line) because the functions of *leb* in (B) cannot be separated from the physical brain in section (A), but does represent a distinct dimension.

Ruach, as identified by (C), exemplifies spirit. This manifests itself as another dimension of the inner *nephesh*. The blue lines represent the impersonal aspect of *ruach,* while the red line illustrates its power to motivate or gives guidance and direction for the *nephesh*. This red squiggly line is shown as varying in degrees to illustrate the ebb and flow of the energy within a person. Sometimes a person experiences highs and lows or feels weak or strong as concerns the strength of the motivation. *Ruach* is also *nephesh* in its ability to transcend itself. In this transcendence, *nephesh* goes beyond itself to reach either the *nephesh* of another or the *ruach* of the Creator.

New Testament Anthropology

In dealing with the anthropology of the New Testament, the writings of the Apostle Paul become of paramount importance. As stated by Werner George Ku□mmel, “. . . he is the only New Testament writer who to any great extent offers us direct statements about man’s nature, and uses extensively the anthropological terminology of

his time" (1963, 38). George Elden Ladd adds, "His employed vocabulary in such references is quite rich. His view, however, is distinctly Christian" (1974, 457).

In a further comment Ladd outlines three ways in which scholars have interpreted the anthropology of Paul:

> Scholars of an older generation understood 1Thessalonians 5:23, where Paul prays for the preservation of the spirit, soul, and body, to be a psychological statement and understood Paul in terms of trichotomy; spirit, soul, and body are three separable parts of man. Other scholars have seen a dichotomy of soul and body. Recent scholarship has recognized that such terms as body, soul, and spirit are not different, separable faculties of man but different ways of viewing the whole man. (Ladd 1974, 457)

To follow the anthropological approaches as defined by those who claim a trichotomy or those who claim a dichotomy would mean that the Apostle Paul chose not to use the monistic approach, as followed by the Old Testament Hebrews, in favor of an analytical approach as prescribed by the Greek culture of which he found himself a part. It is plain to see how confusion could have arisen in this area as Paul was generous in his use of Greek terminology and his letters were basically sent to Christians living in Hellenized cities. It must not be forgotten, however, that Paul was a loyal Jew whose familiarity with the Old Testament was extensive. Rudolf Bultmann sums it up as follows:

> Paul did not theoretically and connectedly develop his thoughts concerning God and Christ, the world and man in an independent scientific treatise as a Greek philosopher or a modern theologian. He only developed them fragmentarily (except in Romans) always broaching them in his letters for a specific and actual occasion. Even in Romans, where he expressed them connectedly and with a degree of completeness, he does so in a letter and under the compulsion of a concrete situation. These facts must not be allowed to lead one to a false conclusion that Paul was not a real theologian nor to the notion that to understand his individuality he must be regarded, instead, as a hero of piety. On the contrary! The way in which he reduces specific acute questions to a basic theological question, the way in which he reaches concrete decisions on the basis of fundamental theological considerations, shows that what he thinks and says

> grows out of his basic theological position—the position which is more or less completely set forth in Romans.
>
> Nevertheless, this basic portion is not a structure of theoretical thought. It does not take the phenomena which encounter man and man himself whom they encounter and build into a system, a distantly perceived *kosmos* (system), as Greek science does. Rather, Paul's theological thinking only lifts the knowledge inherent in faith itself into the clarity of conscious knowing. A relation to God that is only feeling, only "piety," and not also knowledge of God and man together is for Paul unthinkable. The act of faith is simultaneously an act of knowing, and, correspondingly, theological knowing cannot be separated from faith.
>
> Therefore, Pauline theology is not a speculative system. It deals with God not as he is in Himself only with God as He is significant for man, for man's responsibility and man's salvation. Correspondingly, it does not deal with the world and man in their relation to God. Every assertion about God is simultaneously an assertion about man and vice versa. For this reason and in this sense Paul's theology is, at the same time, anthropology. (Bultmann 1951, 190-191)

Richard Howard agrees with Bultmann in this sense, that Paul's understanding of humanity is basically Semitic or functional. Paul understood a person through appearances or acts. He often uses a part of the person to represent the whole and vice versa. As Howard clearly stated, "It is a mistake to attempt to force Paul's use of terms, relating to man, into carefully defined and systematized categories, which characterize Greek thought and are the basis for much of the modern methods of analytical physiology and psychology" (Howard 1975, 18).

According to Howard, this is an important distinction to make as the Greek concept of humanity actually created two persons, where functionally there would be only one. This was accomplished through the theory that the spiritual aspect of humanity as identified as soul or mind would in fact one day "exist separate from the body as a disembodied soul" (Howard 1975, 21), thereby severing a human being into two distinct parts. Paul, on the other hand, viewed a human being "as a unity, living in various functional relationships" (Howard 1975, 21). E. H. Robinson agrees with Howard,

explaining that though Paul was overtly quite familiar with Greek science and philosophy, as was evidenced in the wording of his writings, his thought patterns were covertly Hebraic in understanding, "enlivened by his experience of Christ" (Robinson 1952, 76).

Arnold Come ascertains that Paul, while being Semitic in pattern and foundation, came to the realization that much about humanity was still to be explored. This realization came with his acquaintance with Christ. His dilemma, however, was how to communicate his realizations about humanity to a culture that was essentially Greek. He did so by adopting the use of terms used in a Greek anthropology, but expressing them in a decidedly Hebraic manner. Paul, therefore, was able to integrate himself into the Greco-Roman world by adopting the fullest range of "anthropological terms imaginable" (1959, 46-47).

The methodology to be pursued in developing a better understanding of the New Testament anthropology will follow the same approach as was adopted in exploring the Old Testament anthropology. The terms to be observed are *soma* (body), *sarx* (flesh), *psyche* (soul), *pneuma* (spirit), *kardia* (heart), *nous* (mind), *suneidēsis* (conscience), and the distinctions of inner and outer as understood by Paul.

Soma (Body)

Simply stated, *soma* means body. As used by Paul, it is the most comprehensive term in his anthropological thinking, as well as the most complex. The Apostle used this term as a replacement for the Hebraic *nephesh*, whose Greek equivalent is *psyche*. *Psyche*, however, carried with it a distinct dualistic connotation that neither Paul nor the ancient Hebrews could accept. The Greek use of *psyche* served to identify for them an

immortal and immaterial entity that could exist in and of itself as absent from the material body in which it was encased. *Nephesh*, on the other hand, expressed the Hebrew view of humanity in both the external and internal sense. This meant that humanity in all its fullness was manifested in a physical body. It also carried with it a neutral understanding that often needed a qualifier. This allowed the term *nephesh* to be used for anything other than a human being. *Soma*, on the other hand, did not carry this distinction. It was used exclusively by Paul for the human being and not for anything that is subhuman. In his usage Paul used *soma* to refer to a person's solidarity and individuality (Come 1959, 50-51).

By referring to a human being as *soma* in this manner, Paul meant the whole person (Robinson 1952, 77). *Soma* was not a shell or a prison from which the self is constantly attempting to escape. Indeed, *soma* is so closely tied to personhood in Paul's thinking that he proclaimed the need for the resurrection of the body for the continued existence of a person (Bultmann 1951, 201). Without the body a person would not be able to experience the world as separate from human existence. *Soma*, therefore, is not something that clings to an immaterial self, but is in fact the very essence of selfhood. In this sense it is very much like the Hebrew use of *basar* in that it can at times be translated as "I" (Bultmann 1951, 194).

Bultmann carries the distinction of *soma* even further. In both profane Greek and the LXX, *soma* can be used for a corpse. In Paul's writings, however, this usage is impossible. For him the *soma* is that by which a person can make his or herself the object of one's own action or as the subject to whom something happens. This means that *soma* can refer to one's ability to have a relationship with one's self. In this regard there is a

double possibility: a person can be at one with his or herself or can be estranged from one's self by coming under the influence of another power. It is in the latter sense that the body can become a burden—even a prison. This, however, is unnatural, leaving one alienated from a sense of reality of the world and of the self. It must be underscored that such an understanding cannot be translated as a body being separated from a *psyche* (Bultmann 1951, 195-196). Bultmann continues:

> The characterization of man as *soma* implies, then, that man is a being who has a relationship to himself, and that this relationship can be either an appropriate or a perverted one; that he can be at one with himself or at odds; that he can be under his own control or lose his grip on himself. In the latter case, a double possibility exists: that the power which comes to master him can make the estrangement within him determinative, and that would mean that it would destroy the man entirely wrestling him out of his own hands, or this power gives him back to himself, that is, brings him to life. That man is *soma* is in itself neither good nor bad. But only because he is *soma* does the possibility exist for him to be good or evil—to have a relationship for or against God. (Bultmann 1951, 197-198)

Howard carries Paul's use of *soma* even further by referring to it as the outer aspect of the person. In fact, he believes it to be "one of the most important words" Paul uses for this distinction. The problem comes, however, in trying to distinguish this outer aspect from the inner aspect. Some would identify this division as that which is physical and that which is psychological. Such a distinction, Howard contends, would be difficult to make as even today scientists are finding it tricky, if not impossible. He believes that the best way to distinguish this understanding of *soma* is to refer to the outer being "as all that is at present decaying or wasting away (cf. 2 Cor. 4:16) (Howard 1975, 25-26).

Sarx (Flesh)

The term *sarx* has the immediate meaning of flesh. This has to do with the substance of being, but is not used to refer to "form" (Bultmann 1951, 233). Another way

to understand *sarx* is as a synonym for the "human body" or the "outer man," but it must not be confused with *soma*, which, while being *sarx*, is *sarx* with form (Howard 1975, 30). *Sarx* can be identified with the Hebrew term *basar* as it represents not only the person in earthly existence, but also humanity in general (Bultmann 1951, 233).

Howard believes that *sarx* means basically "man *living like a man*" (1975, 29, italics in the original). This would give to it the meaning of a word for which there is really no Greek equivalent or translation—"human." Unlike *soma*, it carries the emphasis of the "earthly." In that sense, it cannot be "redeemed or transformed" for any future existence beyond this world (Howard 1975, 29-30).

In generalizing, Howard distinguishes *sarx* in three ways. First of all, flesh is something that a person is. It is descriptive of a person as a human being and is the basis of human existence. Second, it represents something that a person has. In this sense it reveals a person's sphere of existence or where the inner person lives. The third distinction is that it represents something that a person uses. The flesh can be the means or basis for living, and as such, reveals how a person lives (Howard 1975, 30-31).

Sarx, therefore, denotes "weakness" or "transitoriness." Ironically, this is often minimized or denied by humanity, which mistakes *sarx* as the realm of all possibilities. A natural result is devolution into a self-reliant attitude that places trust in personal strength or those things that can be controlled. In this manner, *sarx* becomes a "principle of power" that governs the human being. It is the state of being determined and controlled by one's historical existence in the world (Ku□mmel 1963, 62-63).

Bultmann sums up the basic anthropological significance of *sarx* when compared with *soma* as follows: ". . . the soma is man himself, while sarx is a power that lays claim to him and determines him" (1951, 201).

Psyche (Soul)

The Apostle Paul used *psyche*, generally translated soul, on a very limited basis. This was because the Greek and the Hebrew use of this concept had very different meanings. For the Greek, *psyche* carried very definite dualistic implications. In this manner, it was a separate entity within the human being that is immortal and can survive without a body. When Paul did use the term, he used it from the ancient Hebrew perspective of life. Unlike *nephesh*, however, which was also descriptive of animal life, Paul used *psyche* strictly for humans as physical, striving, willing, and purposing beings that cannot survive the death of the body (Come 1959, 77; Howard 1975, 21; Ladd 1974, 459-460).

In summary, the Apostle Paul used *psyche* as human wholeness of being. Frequently it expressed the thinking, working, and feeling aspects of the inner person (Ladd 1974, 460). When *psyche* is used to express inner motive or purpose, Paul never contrasted it with *soma* or *sarx*. The manner in which Paul used *psyche*, therefore, easily lent itself to being translated with a personal pronoun (Howard 1962, 61). On the whole, *psyche* signifies a person's life in all of its natural humanness, wholeness, and unity of being, or as a "self" (Cauthron 1969, 27-28).

Pneuma (Spirit)

The Apostle Paul used *pneuma* in much the same sense that *ruach* was used in the Old Testament. Paul, therefore, used the term to refer to both God and humanity, but mostly about God. In only nine occurrences was it solely used in reference to humanity. In these instances it was never used to convey the Greek dualistic understanding of the term *psyche* (Howard 1975, 33). While following in the tradition of the Old Testament meaning, *pneuma*, does take on a new complexity in the New Testament. This additional meaning is clarified by Richard Howard in *Newness of Life* when he states, "unless clearly identified as either divine or human (cf. Rm. 8:14-16), *spirit* represents the new inner man as indwelt by the Divine Presence" (1975, 25).

This additional understanding of *pneuma* by the Apostle Paul reflects the new relationship between God and humanity through the person and work of Jesus Christ. When used in this manner, *pneuma* is often contrasted with *soma* and *sarx*, but not in the same Greek dualistic sense of "body" (*soma*) and "soul" (*psyche*). Rather this dualism is the distinction between the new life of Christ now present within humanity and the remainder of the old life still present in the *soma* and *sarx*. It is humanity in its wholeness at war within itself. This new life is so unique that it is also differentiated from another inner aspect of humanity referred to as *nous* (mind). Indeed, the mind becomes a major site for this anthropological civil war within as it recognizes that this new mystical relationship with God transcends the faculties of the mind. So radical is this additional usage of *pneuma* that Ladd almost brazenly observes that "the conclusion is unavoidable that the spirit is man's spirit, man's true self" (Ladd 1974, 462).

Without this additional understanding of the Apostle Paul, however, *pneuma* would not be contrasted with *sarx* or *soma*. Indeed, the only distinction that exists between them is that of function or dimension. Otherwise the human spirit is of the same essence as the fleshly body (Ku□mmel 1963, 44). Its function, however, is like that of *ruach*, carrying with it the idea of energy, direction, and the orientation of the will. It manifests itself as motivation (Howard 1954, 5).

Motivation is what energizes a person. When the human *pneuma* is closely related to the *pneuma* of God the Apostle Paul makes use of a very special word—*energeō*. Says Howard:

> Unfortunately it is often translated as "work," just like the more common term for "to work" (*ergadzomai*). Instead, *energeō* carries the basic significance of an influence or enablement *from outside of man* and is regularly used by Paul to depict the operation of the Spirit in the new man. The modern transliteration of the term is *energy* and *energize*. The work of the Spirit in the new man is more than an impersonal force or power. *The Spirit energizes man* through a dynamic personal relationship. This is dramatically seen in Phil. 2:12-13. (Howard 1975, 180, italics in the original)

Energeō is distinctively a Pauline term. It is used a total of twenty-one times in the New Testament. Of these, Paul used it eighteen times (Howard 1975, 180). Howard offers the following breakdown:

> In the Synoptics (Matt. 14:2; Mark 6:14) it is used to refer to the unusual powers of Jesus, whom Herod thought was John the Baptist raised from the dead. Jas. 5:16 is the only other place it is found. The two nouns (*energeia*, *energenia*) are found only in Paul (18 times) and the adjective (*energes*) is used twice by Paul and once in Hebrews (4:12). (Howard 1975, 180)

In conclusion, *pneuma*, as used by the Apostle Paul in the New Testament, follows closely the use of the Hebrew *ruach*. It exemplifies the inner person as contrasted with the outer person, especially in relation to God. It signifies motivation, direction, energy, and vitality. However, the Apostle Paul adds to its meaning something very

special. The human *pneuma* can, through a personal relationship with Jesus Christ, be energized. As such, a person not only is empowered to do great works, as well as to overcome the *sarx*, but is also fulfilled through his or her transcendence with another—a personal Other.

To illustrate further, *ruach*, as understood by the ancient Hebrews, was like a young damsel who was sustained from afar by a man she only knew about through his gifts, but not in any other sort of personal significance. In times of special need the man would send to her a regular gift for sustenance, plus a little more to meet the additional circumstances. It was a mysterious relationship of strength to weakness from afar.

Pneuma, on the other hand, is where this mysterious man finally makes himself directly known to the young damsel, they fall in love and become lovers in wedlock. Now, though she may still be weak, she is strengthened from their intimacy and growing personal knowledge. The money, furthermore, that was before completely his to give at his discretion, now becomes her's as well. In this sense, the human *pneuma* loses itself in the *pneuma* of God, but not at the loss of personal identity, but as one becoming an enhanced identity.

Kardia (Heart)

The term *kardia* means "heart." It is used extensively by all of the New Testament writers (Howard 1954, 1). Of all the biblical anthropological terms, *kardia* is the least disputed, as well as the one that undergoes the least change (Howard 1975, 70). Like its Old Testament counterpart *leb*, it consistently refers to the inner person. Unlike the Greeks (as well as contemporary thought), it does not emphasize human emotions, but is equally the seat of the mind and will. In this usage it signifies the total inner person or the

person's center of being (Howard 1975, 23, 70). It is the "chief organ of the psychical life" (Howard 1954, 3).

Bultmann argues that *kardia* can also be described as the "self" and expressed as a personal pronoun. Howard strongly disagrees, showing that in the Greek language *kardia* is expressed in the "genitive of possession." As such, it is referred to as both subject and object of action. It, therefore, belongs to the "self" in the sense of a personal organ (Howard 1954, 12-13)—an opinion substantiated by both Ladd (1974, 475-476) and Cauthron (1969, 42).

Kardia, in and of itself, is always morally neutral. As clarified by Howard: "Its willing, intending, and planning is *always* in response to an outward power—either God or sin" (1954, 20). Because of this, the Holy Spirit and the living Christ dwell in the *kardia* of the Christian (Howard 1954, 15).

Nous (Mind)

Nous, which is the New Testament word for "mind," was only used significantly by the Apostle Paul. He borrowed this term to parallel the Hebrew usage of *leb* (Howard 1954, 63). As further explained by Bultmann:

> The difference between *nous* and *kardia* lies in the fact that the element of knowing which is contained in the "mind" and can be prominently present is not emphasized in "heart," in which the dominant element is striving and will and also the state of being moved by feelings (pain and love . . .). (Bultmann 1951, 221)

Thus, at least for Paul, *nous* is an attempt to communicate the Hebrew concept of *leb* (whose emphasis was on human rational functions), to a world in which *kardia* chiefly expressed emotions. As such, Paul used *nous* to designate the human being as a knowing, thinking, and judging creature. He emphasized, however, "practical judgment"

(a Hebrew approach), whereas the Greek culture he lived in often used the "speculative" or "reflected" dimensions of *nous* (Ladd 1974, 476).

When making judgments, *nous* is used for planning and making decisions from the standpoint of right and wrong (Bultmann 1951, 213). Like *kardia*, it is a faculty of the person and cannot be denoted by a personal pronoun (Cauthron 1969, 42). It is representative of the inner person, but not the "self." Rather, the "self" expresses itself through *nous*.

Suneidēsis (Conscience)

This term, usually translated as "conscience," is one of the lesser used words of Pauline anthropology (Cauthron 1969, 37). Using it in approximately twenty different places, Paul was adopting it to assume one aspect of the Old Testament *leb* (Robinson 1911, 106).

As a term, *suneidēsis* had a universal usage for both groups and individuals. It is the faculty of moral judgment. With it a person judges right and wrong against a particular standard or ideal (Cauthron 1969, 36). As such, it is relative at best. That is, while one should not violate the dictates of conscience, it should not be counted on as an absolute guide. One can be free of guilt, but still stand convicted of wrong in the sight of God. Its universal possession, therefore, must be balanced by the believer's duty to commend his or her conscience to the revelation of God (Ladd 1974, 477-478).

Inner and Outer Person

The thought of the Apostle Paul, as uncovered so far, reflects one with deep roots in the Hebrew understanding of humanity. While he used the Greek language to

communicate his message, the basis of his message was clearly Hebraic. Therefore, when speaking about the nature of humanity, Paul avoided a Greek philosophical dualism in favor of Hebraic monism.

W. D. Stacey in *Pauline View of Man* notes that Paul's ideas went even further than avoiding Greek categories of thinking. Indeed, they went even further than expressing a Hebrew background. Paul's thoughts were based upon a firsthand experience—an encounter with the risen Christ. This entailed something new, something that the understanding of the Greeks or Hebrews were simply inadequate to express. The experience of the Holy Spirit literally changed human psychology. Therefore, the picture of humanity as presented by Paul could be considered distinctively Christian (Stacey 1956, 145).

Richard Howard in *Newness of Life* believes that the Apostle Paul enhanced the Hebraic understanding of humanity by making his description more explicit. He did this through his concept of the inner and outer person. By this, he did not view humanity in a "twofold sense . . . it is not <u>two men</u>, but rather two sides or aspects of <u>one man</u>" (Howard 1975, 22). Howard continues;

> These two aspects of man are vitally related, with the inner expressing itself in the outer and the activity of the outer manifesting the inner. The inner man is known only to God and man himself, while the outer man is seen and known to other men. Of greatest significance is the fact that *no existence is possible without both*. Man is not man without both the inner and outer aspects of his being. (1975, 22)

This manner of distinguishing humanity does away with any possible confusion with a Greek dualistic understanding. Howard, furthermore, believes the inner/outer distinction is the beginning of an expressly human psychology. The outer person consists of the body and its various organs and members. Referred to as the "human house," it

also includes the brain, the massive system of nerves, along with what are commonly identified as “basic human instincts.” The inner person, on the other hand, reflects what a person truly is. It is formed by three things: “heredity, environment (including his training), and the depravity or original sin with which man was born” (Howard 1975, 219). These influences are the chief determinants of who a human is and reflect how the inner self is often hidden and unseen (1975, 219). Howard continues:

> These instincts, drives, and urges are shaped into an outward personality pattern of behavior tendencies, disposition, and temperament—by the inner self. The outer self, particularly the personality temperament, reflects what a man is within. This is why people “act” like they do! Very significantly, the outer self reflects the depravity of the inner self, as desires are illegitimately satisfied and even satiated, and the normal human capacities are scarred and hardened into patterns of distinctive behavior. (1975, 219)

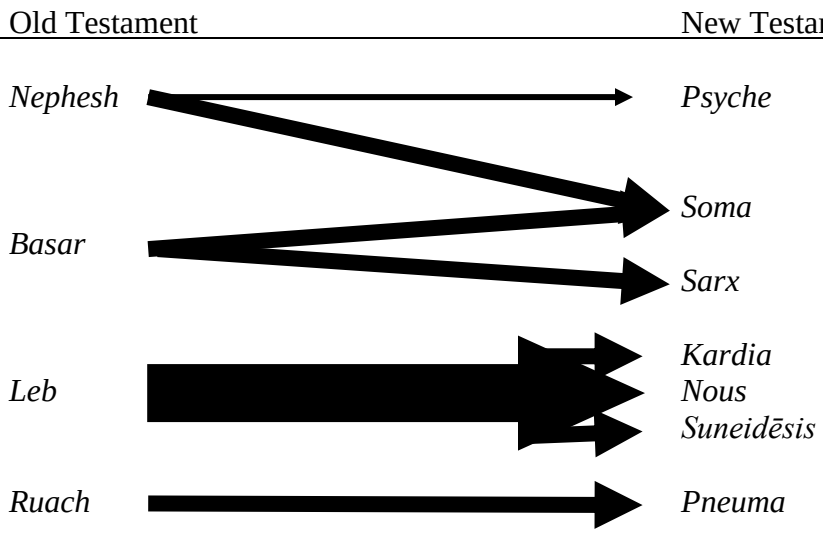
The outer self is also what gives the inner self contact with the material world, making it an essential and integral part of a human being. Mortality is its nature and because of its fleshiness it is corruptible and weak. Indeed, if a person had no outlet through the spirit, then it is only possible to know the material world alone through the flesh. In this state a human being is weak and sinful. Such can only spend life attempting to become stronger or to succumb to the weakness of self and die (Ladd 1974, 465).

Due to the realities and limitations of the inner/outer self, salvation as it is known and experienced in this life is essentially limited to the inner self. The outer self is indirectly experienced. Indeed, this dimension with all its past reinforcements and habits that respond automatically or mechanically without much thought, are often at odds with the renewal of the inner self. For the most part, the outer self is not renewed until it receives a new outer, spiritual body that begins its formation with the renewal of the inner self, but reaches its fulfillment in the resurrection (Howard 1975, 220).

New Testament Anthropology Generalized

In the Apostle Paul's use of anthropology, the figure of a person walking on a tightrope immediately comes to mind. His writings illustrate plainly that he was attempting to relate a Semitic anthropology by dressing it up in Greek anthropological terms. His choice of terms displayed real skill and cunning as his foundation of thought remained Hebraic, but was excellently communicated to a Greek philosophical culture. What stands as an even greater contribution, though, was his ability to convey a somewhat nebulous Hebrew anthropology and through an encounter with Christ, transform it into a unique Christian perspective. If anything, Paul paved the way for the future to build a more analytical system of anthropology based upon human function. He did this by reducing many of the generalizations of the Old Testament into more specific distinctions. Table 2.1 clarifies the Apostle's approximate equivalents of usage:

Table 2.1. Old Testament Terms Compared with Paul's Usage of New Testament Words



Source: Baldwin 1975, 102.

As illustrated, Paul applied the Semitic *nephesh* with an infrequent use of *psyche*, both representing the concept of life. However, *psyche* meant specifically human life, while *nephesh* was generalized to all types of life. Paul used them both, however, as representing the human being as a unified whole.

The Semitic concept of *basar*, however, was expressed by the Apostle in a more concise manner, using the Greek terms of *soma* and *sarx*. In a sense, *sarx* expressed *basar* more closely, as *soma* took on the distinction of the body as a wholeness with form (the outer person), which *basar* only insinuated. *Soma* also became somewhat of a replacement for *nephesh*, since *psyche* betrayed the strong possibility of a major philosophical misunderstanding. *Soma* became that aspect of humanity that was subject to decay. *Sarx*, on the other hand, is more *representative* of the entire exterior world in terms of substance or essence, carrying with it the connotation of a power or influence. Unlike *soma*, *sarx* can never be redeemed.

Kardia, *nous*, and *suneidēsis* became Paul's replacements for *leb* in his distinction of the inner person. These replacements were used much in the sense of faculties that rendered an inner service of expression for the person. They expressed the functions of a human being in thinking, feeling, willing, and judging. These terms, however, were not used as synonymous for the self.

Pneuma came to be one of Paul's most importantly used terms. It served as a replacement for *ruach* as a distinction of the inner person. It was often contrasted with *sarx* and *soma* functionally. *Pneuma* was specifically associated with energy and vitality, but now in an even more important and specific manner. *Ruach*, while knowing God as a person and receiving power from God, did so in only a vague and temporary way.

Pneuma, on the other hand, was most often characterized as the combined natures of God with humanity. This combination was substantial, permanent, and personal. Its nature was one of great power and intimacy. While *ruach* was self-transcendent, it was so only on a limited basis. *Pneuma*, when actualized, was self-transcendence in its highest human expression.

Another aspect of the Apostle's carefulness came in his use of the concepts of inner and outer person. These distinctions were used to prevent any suggestion of an inherent dualistic understanding of humanity as dualism of body and soul. Paul wanted to express the human being as a unit or totality. The inner/outer distinctions expressed this unity without the metaphysical significance characterized in Greek philosophy. Rather it served as an identification of function.

As such, the New Testament anthropology, as revealed by Paul, retained a strong Semitic identification as can be seen in Figure 2.2:

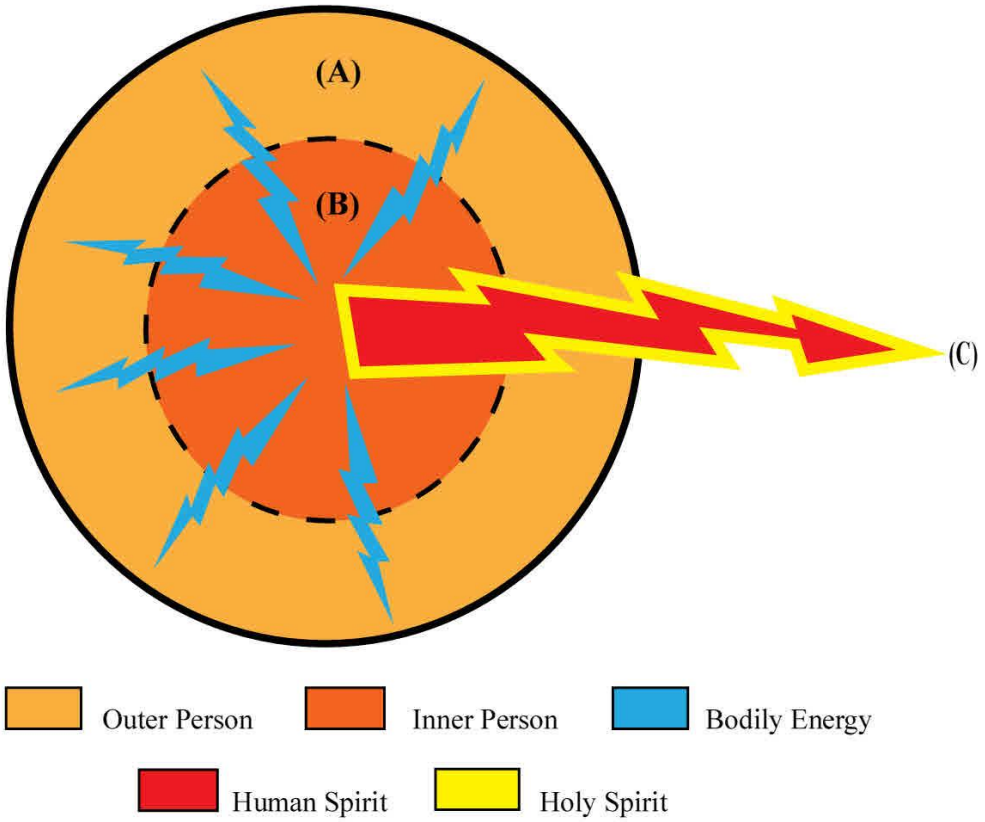


Figure 2.2. Model of the New Testament anthropology

Source: Baldwin 1975, 105.

The whole of this model is best labeled as *psyche*. In this sense, it is human life in all of its manifestations. It represents a human being as a totality who functions as a unit and is representative of the inclusive "ego" or "self."

That part labeled as (A) is called *soma*. Its particular manifestation is *sarx*, though *sarx* characterized the whole *psyche.* This aspect of humanity is the outer person that is subject to decay. It is the physical body (brain and nerves included), along with its instincts, drives, and urges. It is the exterior or objective self. This aspect of the person displays his or her ability to think, feel, will, judge, and desire. It is formed by heredity, environment, and a spirit without an intimate relationship with God. It is here that

regeneration begins to transform the person until one day the entirety of the *psyche* can be completely transformed into a new being.

Pneuma is distinguished as (C). Part of it is shown as blue wavy lines. This identifies the aspect of *pneuma* that is the energy or the vitality of the body. It is known as the life of the person. In a sense, to use a figure of speech, this is energy is like the gas in an automobile. Without the gas the car will not move. Without *pneuma* a person would not be considered alive. This state of *pneuma*, however, is impersonal.

The heavy yellow and red zigzagging line illustrates the combined energy of the personality of the individual with that of God (thus representative of the believer). It is highly personal and intimate and is expressive of unlimited power and potential. Its ebbs and flows are clearly defined by the normal experiences of life. Its direction exemplifies motivation in the life of the person. Now, more than ever, its transcendence beyond itself is more complete and fulfilling. In finishing the above figure of speech, here *pneuma* becomes the driver in the car, giving it direction and control. As stated by Ladd, "We would agree . . . that all men possess *pneuma*, but the reception of the divine *pneuma* means the renewal of the human *pneuma* so that it acquires new dimensions" (1974, 463).

Thus it can be seen that the Apostle Paul became more detailed in his identification of humanity, both in his references to the inner and outer aspects of the person. *Soma*, *sarx*, and *psyche* replaced the terms *basar* and *nephesh* to identify the outer person; while *kardia*, *nous*, *suneidēsis*, and *pneuma* were used in place of *leb* and *ruach* to identify the inner person. Thus, because of Christ and the Greek culture, Paul brought forth a more concise anthropology. As expressed by Come, "What was vague,

diffused, and more of an inferred potentiality in the Hebrew view of *man as a totality* becomes a clear-cut, self-conscious actuality for the man-in-Christ" (1959, 48).

In all, only two words were used to represent the "self" or "person." These were the terms *psyche* and *pneuma*, although it was, according to Howard, "not their only use and in the latter case not the primary one" (1975, 13).

In concluding this study of biblical anthropology the following thoughts by Come are most appropriate:

> Now we can say it with full meaning: for man to be spirit means to be like God but as a creature. This unity in duality comprises man's uniqueness and his greatness. But it also brings about a dilemma for man that is unique to his kind of life. His anatomy is relative. His selfhood is a gift to be *attained*, and he can attain it only *in* relationship with someone outside himself. (1959, 75)

CHAPTER THREE

REVIEW OF LITERATURE AND OTHER SOURCES ON NEUROLOGY

Resembling a soft, wrinkled walnut, the brain is that organ within the human anatomy that is responsible for the esteemed place of humans within the animal kingdom. Even so, this organ of such importance for human life and experience, though very unassuming in its appearance, is very vulnerable, unique, and demanding. As described by Lawrence Burns:

> The human brain is a gelatinous three-pound lump of fat, connective tissue, spinal fluid, veins, and nerve cells—the last generating some twenty-five watts of total power. Without support from the cranium and the membranes called the meninges, it would slump like a fallen soufflé. Though the brain is in constant contact with every living cell in the body, it can feel no pain itself. The brain is a greedy, thirsty, selfish vampire that guzzles a pint-and-a-half of blood a minute. No matter what is happening in the body, the brain takes its nourishment first, because a minute without oxygen or glucose results in unconsciousness; eight minutes causes death. For some reason, the brain needs more blood when the body is asleep than when awake. . . . The cerebral cortex is a structure that has evolved into the dominant part of the human brain, and is the source of our higher capabilities, such as speech, memory, and the ability to reason abstractly. Although the gray-pink cerebral cortex is only about a tenth-an-inch thick, it is so heavily folded and convoluted that, if it were spread out, it would cover a card table. (Burns 1975, 6-7)

The Historically Unappreciated Brain

Though so important an organ, it was not until recent history that the brain's true significance became known, perhaps because of its unusual appearance. So unimpressed were the ancient Egyptians of the brain as a vital part of the human anatomy, mummification omitted preservation of the brain. While they did make careful

preparations for the heart, lungs, liver, and kidneys (which they believed the departed would continue to need in the afterlife), the brain was simply scooped out of the skull through the nostrils and discarded (Gellatly and Zarate 1999, 13).

Even the Hebrew Scriptures, while referring to over eighty parts of the human anatomy, omitted any reference to the human brain. They, like their Syriac neighbors, probably referred to the brain as simply “the marrow of the head” (Robinson 1911, 11-12). This was true also for the ancient Greeks and the Chinese who both thought that it was a continuation of bone marrow that grew from semen (Gellatly and Zarate 1999, 13). While a few of the early Greeks, such as Hippocrates, believed that the soul and other mental functions were located in the various liquids found throughout the cavities of the brain, this was by and large a minority view. Even the great philosopher, Aristotle, believed that since the physical brain does not respond to any external stimuli, other organs such as the heart must be the seat of human sensation. He also conjectured that “since bloodless animals do not have brains, the function of the brain must be to cool hot blood rising from the heart” (Gellatly and Zarate 1999, 15). It was not until the Renaissance that the true function of the human brain was noted and appreciated by pioneer anatomists such as Leonardo da Vinci (1452-1519), Andreas Vesalius (1514-64), as well as others (Gellatly and Zarate 1999, 16). These investigations began to uncover not only new understandings of the brain, but other important scientific finds, as well. Indeed, no less great a discovery than that of electricity was revealed to science when it was observed that the brains of various living organisms conducted energy along the nerves (Penfield 1975, 8, 79).

Today, especially after the decade of the 1990's (proclaimed on July 17, 1990 jointly by President George H. W. Bush and the U.S. Congress as the "Decade of the Brain"), much progress has been made in the present understanding about the human brain. Richard M. Restak, in his popular book *The Brain,* states that present research reveals that "the human brain can store more information than all the libraries in the world. It is also responsible for our most primitive urges, our loftiest ideals, the way we think, even the reason why, on occasion, we sometimes don't think, but instead act" (Restak 1984, 1). Progress is such that William Feindel notes, "It is almost a scientific cliché to say that the human brain is the most highly organized and complex structure in the universe" (Penfield 1975, xxiv). So impressed are scientists of the grandeur of this three pound walnut-shaped organ that it is now considered "a mystery no less than the universe" (Aron 1975, 3). As stated by Michael Aron in the Harpers Magazine:

> The past hundred years has produced a handful of geniuses in the brain sciences—I. V. Pavlov, Sir Charles Sherrington, Sir John Eccles, A. R. Luria, Wilder Penfield, and Karl Pribram, to name the most prominent. One of the amazing things about these men, in addition to the power of their minds, is the degree to which each comes around to a religious or mystical feeling about life after forty or fifty years of probing, resecting, stimulating, and staring into the human brain. (Aron 1975, 3)

The Mystery of the Brain

The brain, as one organ in the body among many, "can be defined simply as the part of the central nervous system that is contained within the skull" (Restak 1984, 7). Through the myriad of nerves descending down the spinal cord, however, the brain is connected to virtually every cell in the body (Restak 1984, 7). It is through this comprehensiveness that the brain controls the functions of human life. The question often raised, however, is what controls the brain? This question in particular remains

unanswered. It is the mystery of the brain! Dr. Restak believes that perhaps this question may forever remain unanswered, noting that:

> . . . [I]n recent years neuroscience has been making some remarkable advances. On the basis of what is now known, neuroscientists have begun to suspect that our very humanity may someday be defined by the chemical and electrical activities within our brains. But most of us recoil at the idea that our hopes, our dreams, our lusts, and our ambitions may someday be defined in terms familiar only to the neurochemist and the neurophysiologist. Our mind, our free will, our creativity—surely these things attest to the essence of something more than the gnarled mass of cells we call the brain. (Restak, 1984, 7)

The belief that there is something separate within one's being that is beyond the human brain has generated centuries of intense debate. To define this mysterious, and perhaps unique aspect of the human experience, words such as soul, mind, ego, and self were developed. Angus Gellatly (Head of the Department of Psychology at the University of Keele in England) and Oscar Zarate (illustrator of many titles in the "Introducing . . ." series), believe these constructions evolved from the development of written language. As they note:

> People in oral cultures do not explicitly recognize the difference between a thought and the words used to express it. What you say is what you intend. Your word (not your signature) is your bond. Speech is gone the moment it is uttered. Written records by contrast, stay fixed. You can study them at leisure. This encourages a distinction between the persisting symbols on the page and the ideas they represent. "Literal" meaning gets consistently discriminated from "intended" meaning (as in the "letter" and the "spirit" of the law).
>
> Literacy, it is argued, drives a wedge between two worlds. One is the world we hear and see, the world of talk and action. The other is the imperceptible *mental* world of thoughts, intentions and desires. Just as talk and action take place within the physical world, so literate Greeks at the time of Plato and Aristotle created a space in which to house thoughts, intentions and desires. This metaphorical space was first called the **psych**e, but now is known as the **mind.** (1999, 8-9)

They further observe that in writings received from the oral tradition, as the *Iliad* and the *Odyssey*, such subjective references are tellingly absent. In place of these

references representing a free will is an understanding of some sort of determinism or coercion by the gods. In their opinion, “We invented the mind as our oral culture gradually transformed into a literate culture” (Gellatly and Zarate 1999, 6-7).

Positions and observances such as these, however, have not necessarily won the debate. Many theologians and philosophers would argue that a separate entity such as a soul or self is not socially or culturally evolved, but is an intrinsic facet of being uniquely human. It is only the awareness of this intrinsic self that is evolved. Regardless of its genesis, most of us today admit having very powerful and personal internal experiences of a self. To most of us, therefore, the questions still remain unanswered. Is the mind merely a creation or a function of the brain? Or is the mind something separate and above the brain that operates or controls the brain as though it were some sort of a private machine or a very personal computer? This chapter cannot definitively answer these questions. Most scholars tend to agree with neurologists Mario Beauregard and Denyse O’Leary in *The Spiritual Brain*, “No satisfactory account of the mind is currently widely accepted” (2007, 106). Rather the intent is to explore the various understandings that have arisen out of the scientific community. Before exploring the mind, however, the brain as a human organ must first be reviewed.

An Overall Description of the Brain

Almost from the moment that a human being is conceived the rudiments of a human brain are present. Figure 3.1 reveals the human brain as it appears at around fifty-five days of gestation:

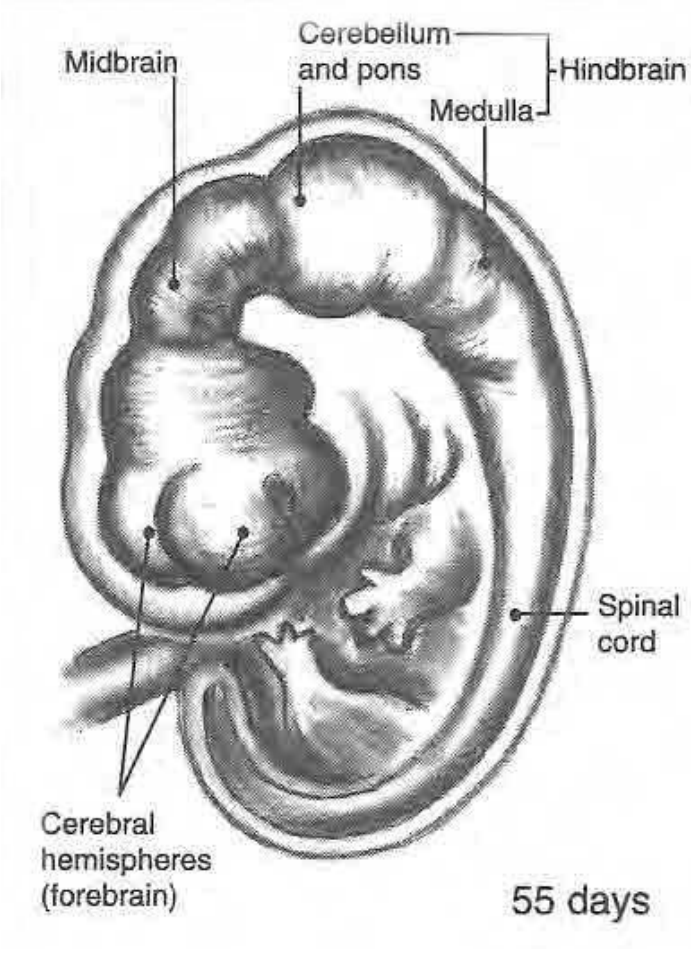


Figure 3.1. The human brain in its early development

Source: Gellatly and Zarate 1999, 39.

As can be noticed in Figure 3.1, even at this early stage of development the three major sections of the brain (the forebrain, the midbrain, and the hindbrain) are clearly discernible. Indeed, beginning as nothing more than a mere tube of tissue that occupies the greatest part of the early mass of the fetus, by the time the baby is born the various sections of its brain have become fully differentiated, as illustrated in Figure 3.2.

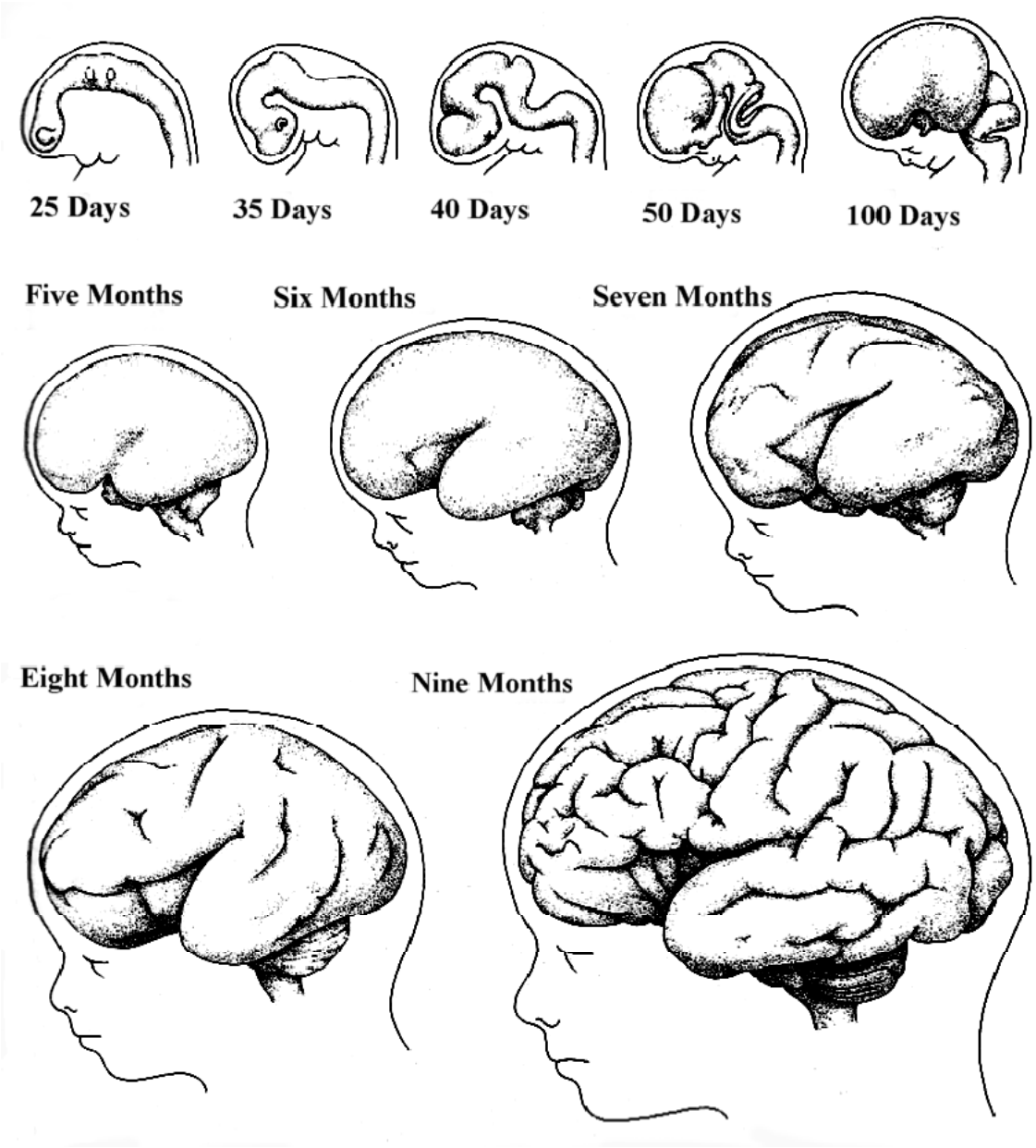


Figure 3.2 The human brain through various stages of early development

Source: Restak 1984, 43.

As further noted by Restak:

> The weight of the human brain at birth—the brain lifted out of the skull of a stillbirth and placed on a scale is about 350 grams. After one month of life, it is 420 grams. At one year, it is half the adult weight of 1,400 grams. By seven years of age, the brain is almost adult in weight and size. From here on in, brain development doesn't depend on any further increase in the size or the formation

> of additional neurons. There aren't any more: neurons cease to divide any more after birth. But since neurons do die off over a lifetime, living, in a sense, involves doing more and more with less and less. (Restak 1984, 47-48)

Understanding the Human Brain

When one first takes a glimpse of the details of the human brain, it can be a very overwhelming experience. William M. Struthers, in his book *Wired for Intimacy: How Pornography Hijacks the Male Brain*, believes that understanding the human brain is easier than first thought. Instead of focusing on the astronomical connections, cells, hormones, and parts that make up the brain, it is easier to comprehend by organizing it according to its major structures and how they connect with one another. As seen when viewing it in its embryonic state, the brain has three major sections: the hindbrain, the midbrain, and the forebrain. Each section has a number of subdivisions that are responsible for more specialized functions and connectivity. In Table 3.1 Struthers provides such an organization.

Table 3.1. Major Regions of the Brain

Flexibility	Brain Region	Primary Subdivision	Second Order Subdivision	Third Order Subdivision	Functions
	FOREBRAIN	**Telencephalon**	Cortex	Four Lobes/ Multiple Gyri	1. Higher order thoughts processes 2. Perception
			Basal Ganglia	Striatum	1. Movement 2. Implicit learning
			Limbic System	Amygdala	Emotions
				Hippocampus	Memory
				Corpus Callosum	Connects the two hemispheres
		Diencephalon	Thalamus	1. Multiple sensory subregions 2. Lateral Geniculate Nucleus (vision)	Sensory Processing
			Hypothalamus	Multiple subregions for drives	1. Primary drives (eating, drinking, sex) 2. Motivation 3. Hormonal control
	MIDBRAIN	**Tectum**	Superior Colliculi		Visual reflexes
			Inferior Colliculi		Auditory reflexes
		Tegmentum	(Multiple subregions)	VTA	1. Arousal 2. Salience
	HINDBRAIN	**Pons**			Movement
		Cerebellum			Movement
		Medulla			Vital life systems

Source: Struthers 2009, 88.

Struthers notes that as one proceeds up the hindbrain to the midbrain to the forebrain, that the sections of the brain become more flexible and plastic. This is indicated by the column on the left side of Table 3.1, which this author has taken the liberty to add. Within this column is a black arrow that begins very narrow at the base, revealing limited flexibility to that part of the brain. As the arrow progresses towards the top of the table, it grows broader indicating greater flexibility and plasticity in the upper regions of the brain.

Figure 3.3 offers an inner view of the brain that will support the following description of the brain and its various regions and subdivisions.

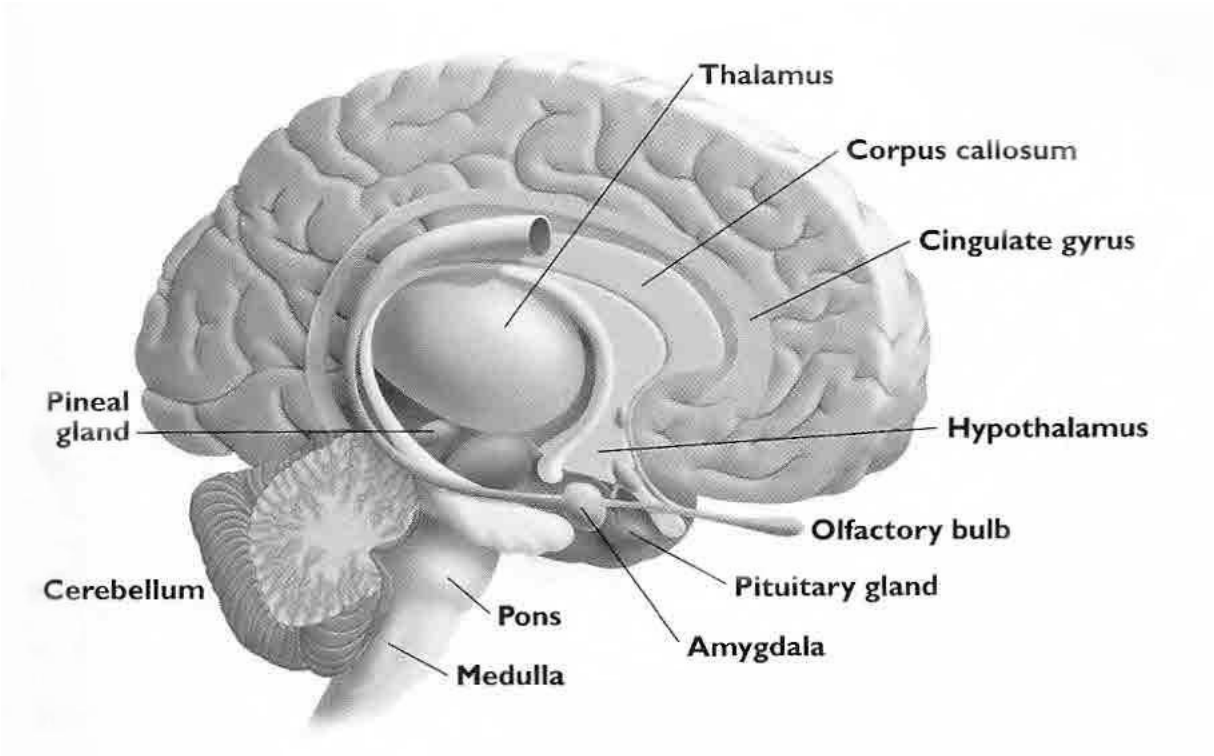


Figure 3.3. The brain stem

Source: Restak 2000, 21.

The Hindbrain

Ascending from the spinal cord the brain stem is also known as the hindbrain, "old brain," or the "reptilian" brain. As a whole, it is believed to govern "gut reactions, ritual behavior, courting and mating activity, the ability to find one's way home, rapport (or lack of it), . . . and the sense of being a leader or a follower" (Burns 1975, 7). The primary function of this part of the brain is to keep us alive, as well as to control movement (Struthers 2009, 87). As such, because of its involvement with basic life functions, this part of the brain is the least flexible. This section has three subdivisions: the *medulla, cerebellum,* and the *pons.*

Closest to the spinal cord is the "magic inch" called the *medulla.* This section controls "swallowing, vomiting, breathing, talking, singing, the control of blood pressure, respiration, and partially, heart rate" (Restak 1984, 14).

Just above the *medulla* is the area known as the *pons*. A word which means "bridge," this section of the brain helps to coordinate voluntary movement (Struthers 2009, 88-89). It also provides a link between the *cerebral cortex* and the *cerebellum*. The latter appears to be a little knob of folded tissue that sits "like a little brain tucked underneath the back end of the brain" (Struthers 2009, 89). It controls and coordinates involuntary movement, balance, and posture. Recent research has also indicated some involvement with emotions (Struthers 2009, 89).

The Midbrain

The smallest portion of the brain stem is called the *midbrain.* This part consists of the *tectum* and the *tegmentum*, which are not pictured in Figure 3.3. The tectum is the upper part that subdivides into the *superior colliculi* (that is responsible for visual

reflexes) and the *inferior colliculi* (that is responsible for auditory reflexes). The *tegmentum* is the lower portion of the midbrain that has several subdivisions that influence "consciousness, attention, sleep, wakefulness, general arousal and motor behavior" (Struthers 2009, 89). A very important part of this area of the brain is the *ventral tegmental area* (VTA) that is the first major player in the "reward" system. It manufactures the neurotransmitter dopamine, which is shipped off to higher brain regions that signals something is going on that needs significant focus (Struthers 2009, 89-90). While the midbrain is more flexible than that of the hindbrain, its level of plasticity remains minimal.

The Forebrain

Proceeding up the brain stem, one arrives at the last and the largest area of the major sections of the brain. It is divided into two primary subsections called the *diencephalon* and the *telencephalon*.

The diencephalon

The *diencephalon* or the "old mammalian" brain includes the *thalamus* and the *hypothalamus.* As stated by Struthers, "More flexible in adapting to challenges than the midbrain, the diencephalon is still better understood as a 'hardwired' region showing limited plasticity" (Struthers 2009, 92).

Thalamus is a Greek word meaning "couch," which describes its appearance within the brain structure, for upon it rests the *cerebrum*. Through this important section all information must pass on its way to the *cerebral cortex*. This includes all of the sensory data, except for the sense of smell (Restak 1984, 16).

The *hypothalamus* is located below the *thalamus*. This section acts very much like the command center of the brain. It is so sensitive that the soft touch of a sponge during surgery can result in a coma far deeper than any external blow to the head could render (Restak 1984, 16). In a nutshell, the hypothalamus controls the four Fs: "feeding, fighting, fleeing, and fornication" (Gellatly and Zarate 1999, 42). As stated more specifically by Lawrence Burns:

> Perhaps the most vital structure within the limbic brain is the hypothalamus, a tiny lump of tissue located in the center of the brain about three inches behind the nose. This organ controls the autonomic nerves, which regulate the intestines, heart, liver, lungs, and so on. It is responsible for sleep, sexual activity, sugar and fat metabolism, temperature and water regulation, and appetite. It is the center of elementary emotions. It uncorks the fight-or-flight syndrome—dry mouth, sweaty palms, rapid heartbeat. The hypothalamus is also the part of the brain to which the pituitary, or master gland, is attached. (Burns 1975, 7)

The telencephalon

Resting slightly above the *thalamus* and tightly interconnected with the *hypothalamus*, is the beginning of the last primary subdivision of the brain known as the *telencephalon*. It is the highest portion, as well as the most flexible part of the brain. It contains the *limbic system,* the *basal ganglia,* the *cingulated gyrus,* and the *cortex.*

The *limbic system* is very much involved in emotional affects. As stated by Restak:

> Separating the influence of the hypothalamus from the limbic system is like keeping a portrait in a frame while trying to remove all the canvas. James Papez, who first suggested that the limbic system formed a neural circuit for emotions, figured it out this way: A connection must exist between the cerebral cortex and the hypothalamus, since emotions reach consciousness, and thoughts affect emotions. (1984, 18).

The two main components of the limbic system are the *amygdala* and the *hippocampus.* The amygdala is involved in the expression of emotions, as well as

emotional learning. The hippocampus is responsible for taking sensory information and storing it as memory (Struthers 2009, 93).

The *cingulate gyrus* and the *basal ganglia* (not shown in Figure 3.3) are two very interconnected parts of the brain that help one to feel "settled, relaxed, open-minded, and flexible (Amen 2002, 45). As described by Daniel G. Amen:

> These two areas are the brain's major cognitive switching areas. I think of them as the brain's gear shifters, greasing human behavior, allowing us to be flexible, adaptable, and open to change as it is needed. These parts of the brain are involved in helping you shift your attention from thing to thing, move from idea to idea, and see the options of your life. (2002, 45)

This area of the brain is also important in assisting the person in planning, goal setting, and "future oriented thinking" (Amen 2002, 48).

Struthers notes that the cingulate gyrus is actually the bottom layer of the cortex. It contains some unusual cells called *spindle cells*. Though found only in higher and socialized mammals, their presence in humans is significantly pronounced (*Spindle Cell: Definition from Answers.com* 2010, 9). In a presentation given at the 59th Annual Meeting of the American Scientific Affiliation in 2004, Struthers described this section of the brain as a primary candidate for the *Imago Dei* in humans because of its importance in awareness, rationality, social behavior (which includes morality and relational capacity), as well as consciousness. Indeed, it has been observed that seizures occurring in this part of the brain can bring about a loss of consciousness (Struthers 2004, 9-11).

The most prominent and flexible part of the brain is the upper region of the *telencephalon*, called the *cerebrum* or the *cerebral cortex*. This is the section that sits like a huge winter hat on the rest of the brain (as seen in Figure 3.4) and gives it that familiar

walnut-like appearance. Scientists describe it as the “new mammalian” brain because it is the domain of the higher human capabilities (Burns 1975, 7).

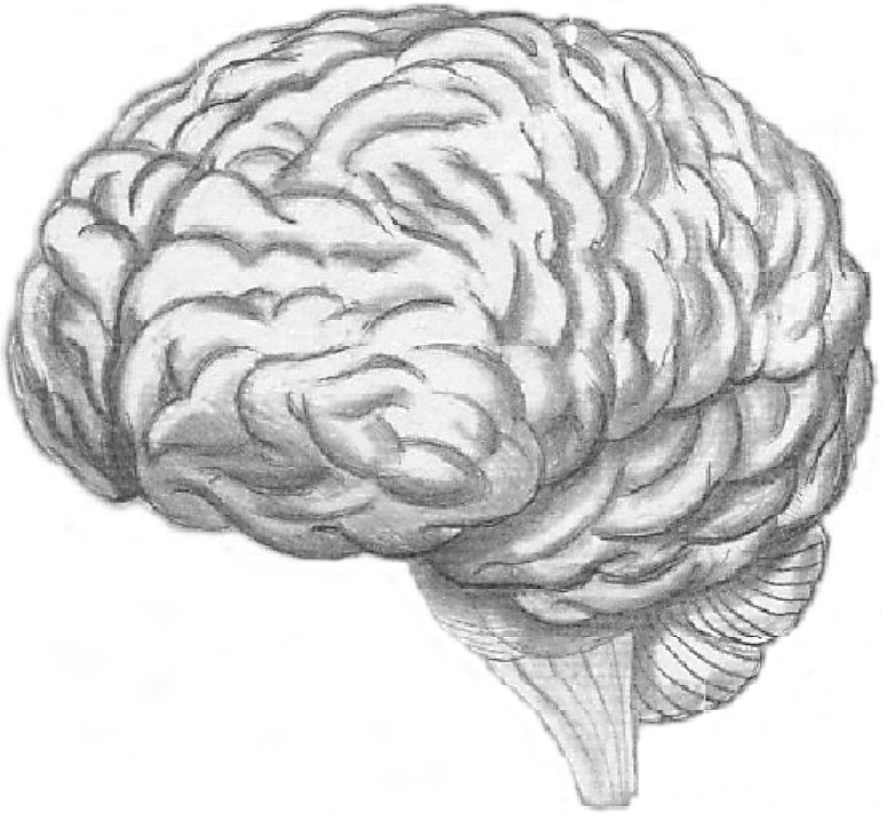


Figure 3.4 The human brain

Source: Gellatly and Zarate 1999, 12.

Figure 3.5 reveals some interesting features that can be observed when one stands above the *cerebral cortex* and looks straight down upon it.

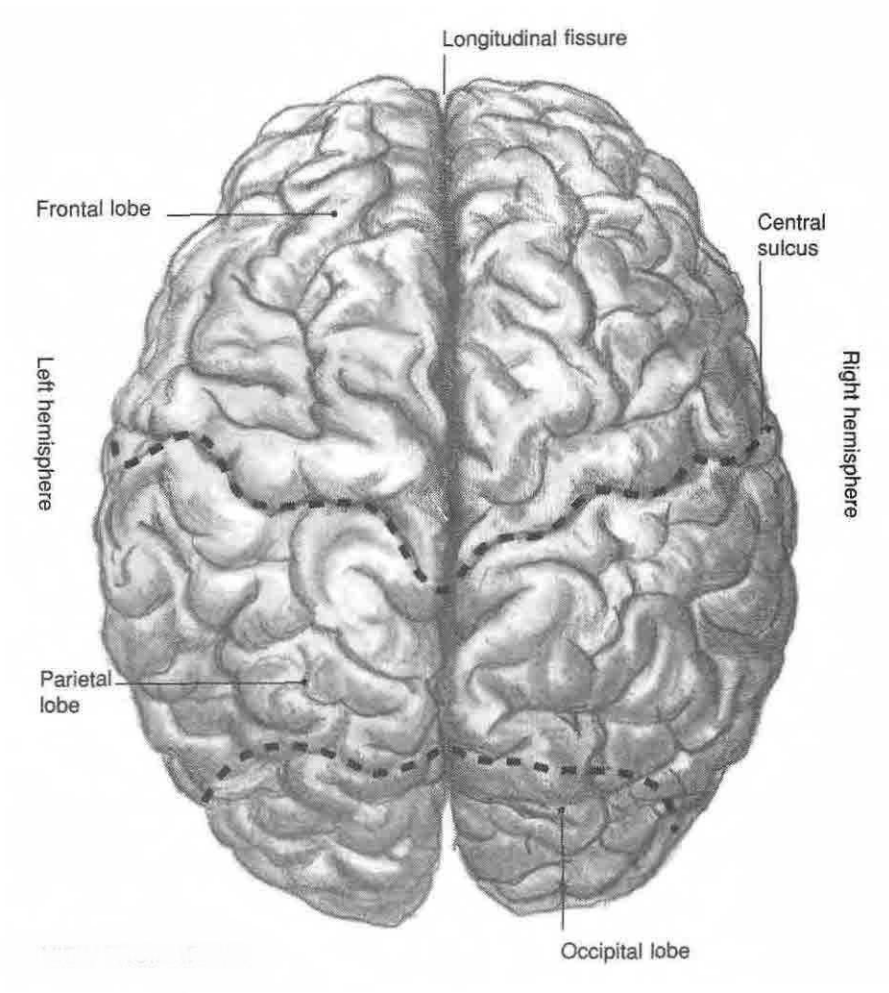


Figure 3.5. View of the top of the human brain

Source: Gellatly and Zarate 1999, 44.

In viewing the human brain from this perspective it helps one to see that there is really more than one brain within the skull. Indeed, a closer look reveals that the cortex is divided into two primary halves, as if someone slipped a mirror between the cerebral hemispheres. The significance of this division is illustrated in Figure 3.6.

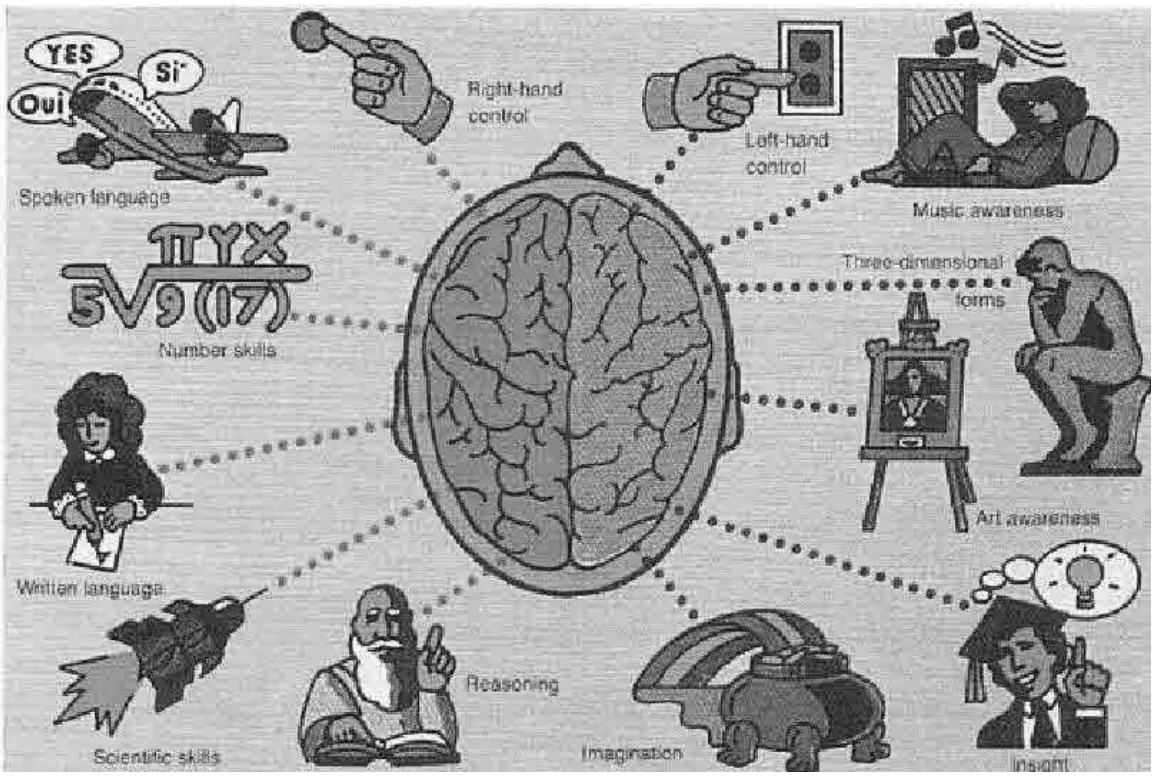


Figure 3.6. Functions of the hemispheres of the cerebral cortex

Source: Restak 1984, 26.

As can be seen, the left side of the brain controls the right side of the body. It is also the location for language skills (both spoken and written), mathematical skills, and for thinking logically, scientifically and reasonably. The right side of the cerebral cortex controls the functions on the left side of the body, as well as those functions usually associated with art, music, spatial recognition, and the intuitive functions of insight and the imagination. These two hemispheres of the brain are joined by a neuronal superhighway called the *corpus callosum.* If this should become severed, each of hemispheres would continue to function independently of the other leaving the person in an internal state of constant confusion, conflict, and competition.

There are other divisions of the cerebral cortex that can be noted in Figure 3.5, but a more in depth discussion of each of these areas of the brain will be presented after viewing these divisions from a side angle of the brain in Figure 3.7.

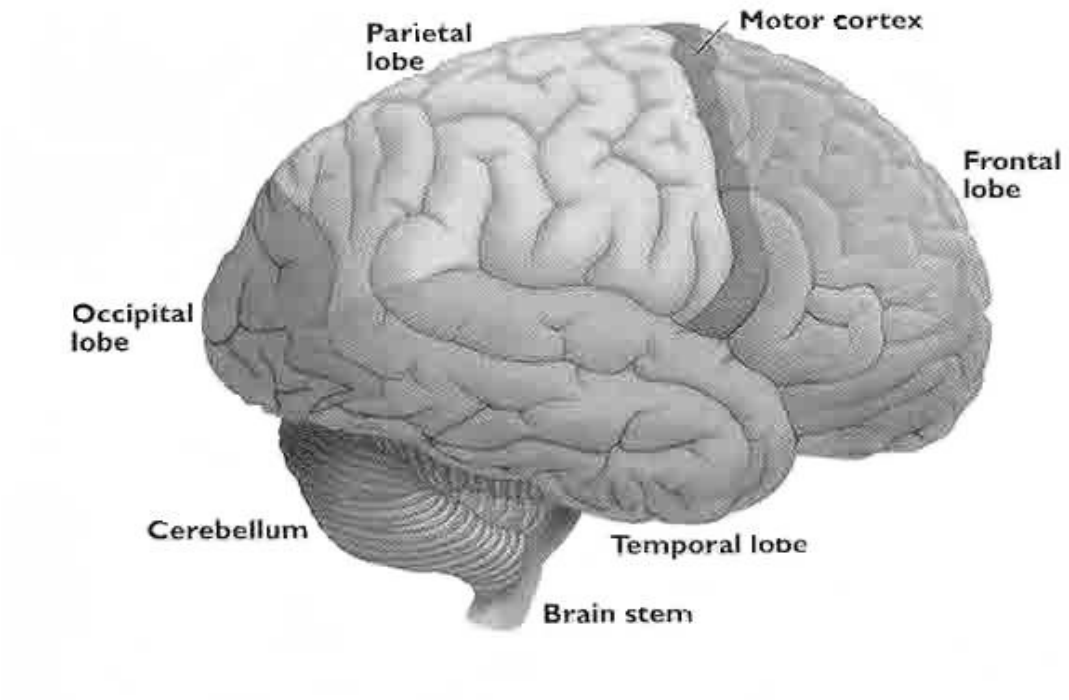


Figure 3.7. Right side of the human brain

Source: Restak 2000, 20.

The frontal lobe. This lobe, located in the forehead and immediately behind the eyes, is that section of the brain which gives us the ability "to think about the future, make plans, and process intentions. It also controls most of the muscles we use for speech" (Burns, 1975, 7). Destruction to this area could result in paralysis. Another part provides us with *inhibitory control*, which tells us not to talk during a tennis match or when someone is making their golf swing. Without this function some external source would have to remind us to be silent (Restak 1984, 10).

In another part of this region, called the *prefrontal lobe*, more complex motor functions are organized. There are also large tracts of nerve cells which some scientists believe are responsible for the sense of thought and consciousness (Burns 1975, 7). Identified by Daniel G. Amen, in *Healing the Hardware of the Soul*, as the "chief executive officer of the mind," he describes it as "the most developed part of the brain, accounting for nearly all the front 30 percent of the human brain" (2002, 31). From this section of the brain comes a person's potential for human success, for this is the site of the human ability to "plan for tomorrow" and to consistently match behavior over time in order to complete goals (Amen 2002, 31). When working properly, this part of the brain allows one to be "thoughtful, empathic, compassionate, and able to appropriately express feelings" (Amen 2002, 32). This area of the brain also assists a person to learn from mistakes, as well as to be able to concentrate and control impulses (Amen 2002, 32-33). Indeed, all of the traits essential "for a healthy relational, emotional, and spiritual path in life" operate out of this part of the brain (Amen 2002, 34).

The parietal lobe. Located behind the frontal lobe and on top of the brain, the parietal lobe is believed to be used for speech and memory functions. It is also considered a location for putting together various associations between things within one's thoughts and observations (Burns 1975,7). Restak also notes that this is the "feeling" area of the brain. Here impulses are received from receptors throughout the body. Should this area of the brain be damaged, a person might continue to experience the sensation of touch. However, a person with such a lesion who receives a pin prick to the hand will not be able to discern where in the body the sensation occurred, though the hand would still react (Restak 1984, 12).

The occipital lobe. Located behind the parietal lobe by the base of the brain, the occipital lobe is responsible for processing and handling visual information. It is the "eyes" of the brain (Burns 1975,7). A wound in this part of the head might cause blindness (Restak 1984, 12).

The temporal lobe. Located just above the ears, the temporal lobes direct hearing, memory, and speech (Burns 1975, 7). One's sense of time and individuality are also located in this area of the brain. It is here that the experience of *déjà vu* occurs—that sense of having experienced something before. Likewise, this area of the brain is responsible for the experience of the opposite effect—when familiar people or things seem strange or otherworldly—called a *jamais vu*. Because of its location near the so called "animal brain" (or the *limbic system)*, this area also allows for the experience of the emotions of "fear, anger, lust, and even primitive forms of jealousy" (Restak 1984, 12).

Daniel G. Amen further adds that the temporal lobes, together with the deep limbic system, have much to do with the emotional spice of one's life. He adds:

> Together, they are considered to be the emotional brain, housing our passions, desires, and sense of spirituality. They give us zest for life or drop us into the depths of despair. They contain the emotional flame that fuels our joys, but when they burn out of control, they may fire dark thoughts or cause us to react with rage toward others or ourselves. In computer terminology, these parts of the brain are an important piece of the soul's operating system. . . . they play an essential role in personality development, and perhaps even religious experience. (Amen 2002, 59)

The dominant temporal lobe (usually on the left side of right-handed persons), is very important for the processing of language and the retrieval of words. It is also very

involved with intermediate and long-term memory, mood stability and temper control (Amen 2002, 62).

The non-dominant temporal lobe (generally on the right side of right-handed individuals), facilitates a person's ability to read the facial expressions of others, as well as picking up differences and meanings in intonations of voice and sounds. It is the location for intuition, as well as commonly thought to be associated with spiritual experiences (Amen 2002, 62).

The motor cortex. Situated above the temporal lobes and located between the parietal and frontal lobes, spans the motor cortex. This cross section of the brain controls one's motor functions. These are organized, as noted by Restak, "according to the sensitivity and complexity of our body parts; the hands and fingers are represented over a wider brain area than the hips or legs," as revealed in Figure 3.8:

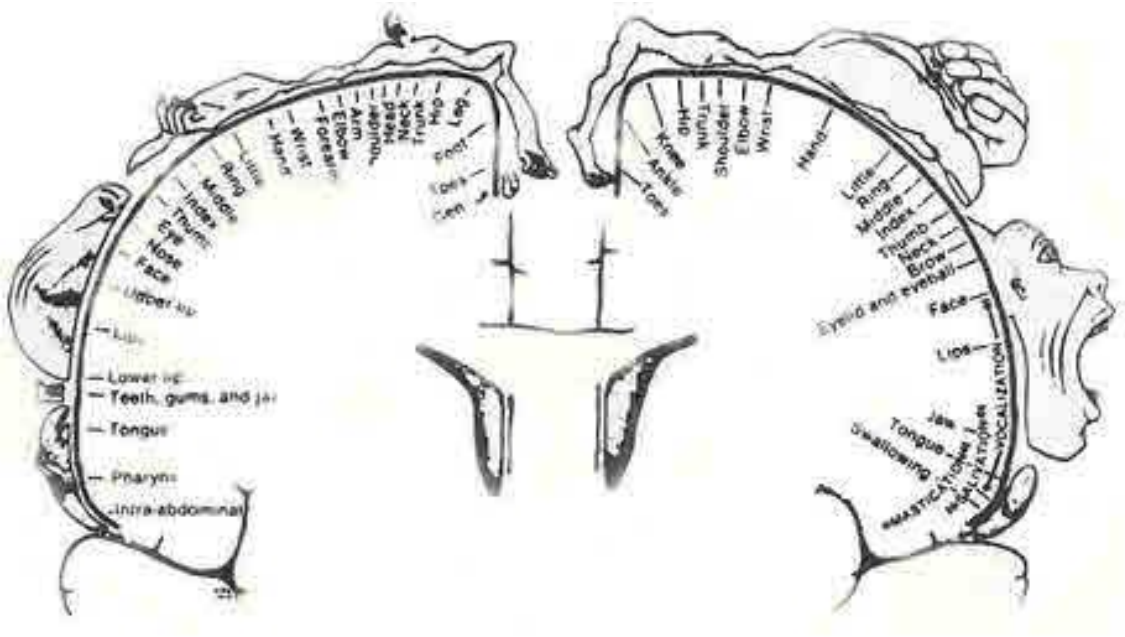


Figure 3.8. The motor cortex and the control of the body

Source: Restak 1984, 77.

Dendrites and Axons: The Primary Stuff of the Brain

Scientists estimate that the cerebral cortex of the brain contains over 100 billion cells. These cells form what is known as the white matter and the gray matter of the brain. Figure 3.9 provides a glimpse of these.

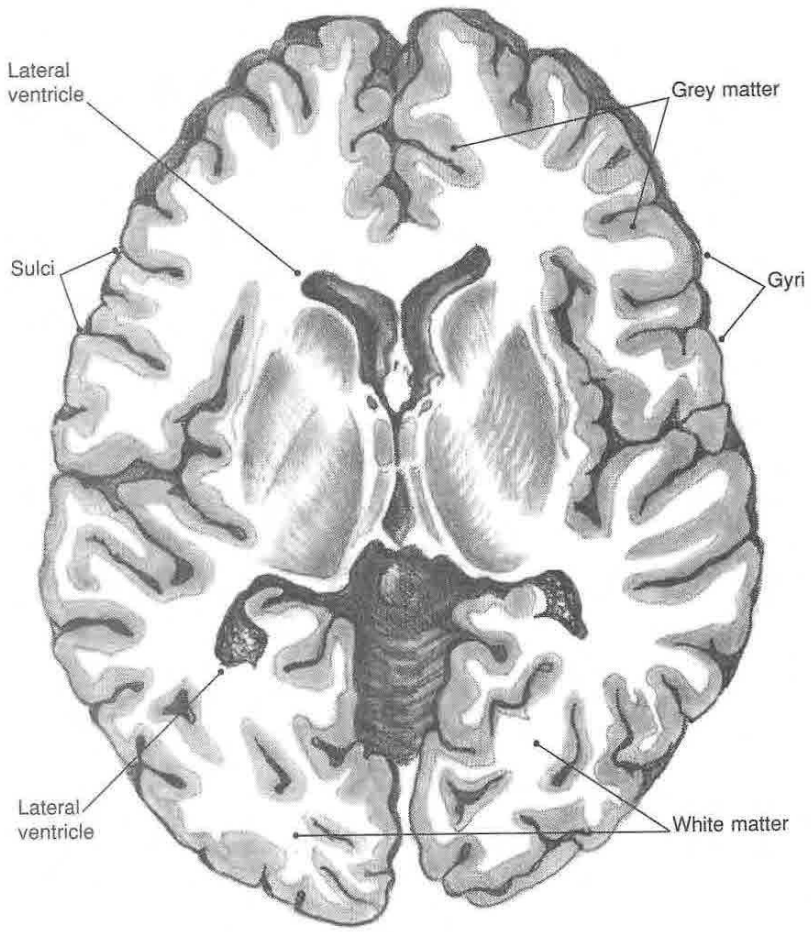


Figure 3.9. The gray and white matter of the human brain

Source: Gellatly and Zarate 1999, 32.

As summarized by Gellatly and Zarate:

> Where a lot of cell bodies are packed closely together they appear as **"grey matter",** or **cortex**. Where the tissue is mainly long myelinated axons connecting different communities of cells (known as **nuclei**), it appears as **"white matter."** (1999, 32)

Of the over one hundred billion brain cells, ninety percent of these are called *glial* cells. *Glial* is the Greek word for glue and it is from these cells that the white matter is formed. The other ten percent (or 10 billion cells) are called *neurons*. These make up the gray matter that the majority of scientists believe (in the crudest sense) "are the givers of consciousness" (Burns 1975, 4). All of these nerves cells are made up of a special structure, as can be observed in Figure 3.10.

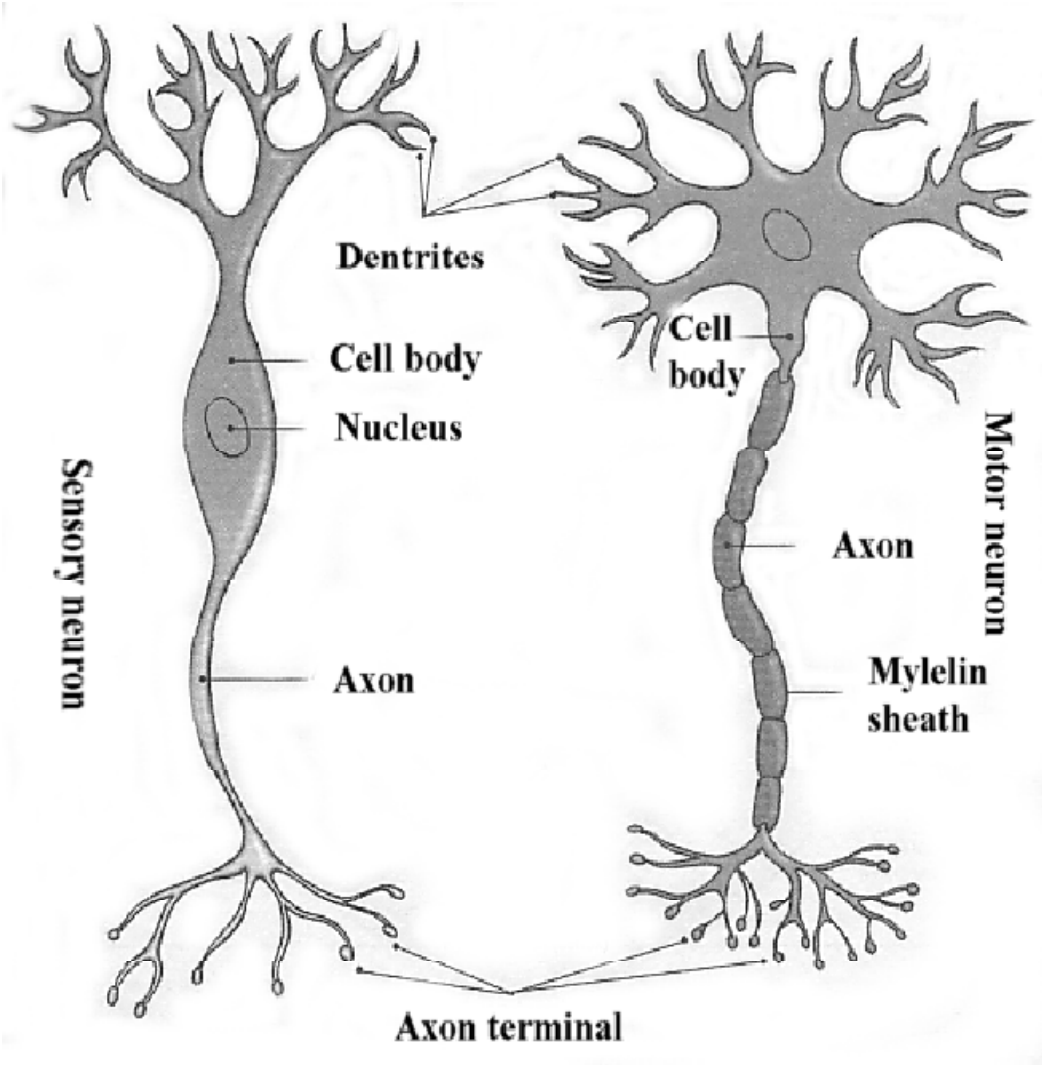


Figure 3.10. Nerve cells in the human brain

Source: Gellatly and Zarate 1999, 31.

As can be seen in Figure 3.10, each nerve cell consists of a *cell body*, a *nucleus*, an *axon*, and *dendrites*. Acting as a kind of catcher's mitt, the *axon* receives an impulse from other nerve cells. It then takes this electrical impulse and passes it on to the other end of the nerve cell to the multi-fingered *dendrites*. These branch out to come within close proximity to as many *axons* of other nerve cells as possible. These *dendrites* do not, however, actually touch the *axons* of the neighboring nerve cells. Rather, the electrical impulse has to jump a gap between the cells called a *synapse*. This leap cannot occur successfully without the assistance of certain chemicals. These are called *neurotransmitters*. Not all neurotransmitters, however, are alike. Some cause the *axons* receiving the impulse to open certain of their "gates" to receive the electrical impulse. These are called *excitatory*. An *excitatory* response allows the electrical impulse to travel on through a particular nerve cell. Other neurotransmitters, on the other hand, cause certain of the "gates" to close. These are called *inhibitory reactions.* When a "gate" is closed the electrical impulse is than rerouted to the next open "gate" where it travels on. As stated by Michael Aron:

> The integration of these excitatory and inhibitory reactions animates human life and comprises the tapestry of consciousness. The inhibitory reactions are the brain's check-and-balance mechanism against sensory overload and Total Memory. If every cell fired with every impulse, we would remember everything and our minds would figuratively explode. Mental disorders are probably a result of imbalances among certain of these reactions, and they may be caused by too much or too little transmitter chemicals, too much or too little protein production, all of which depend upon adequate nourishment of the brain in the form of oxygen and glucose. (1975, 4)

The magnitude of these *synapses* or electrochemical explosions throughout the brain is truly tremendous. To assist in understanding this

phenomenon Figure 3.11 attempts to capture the interconnectedness of just a few nerve cells.

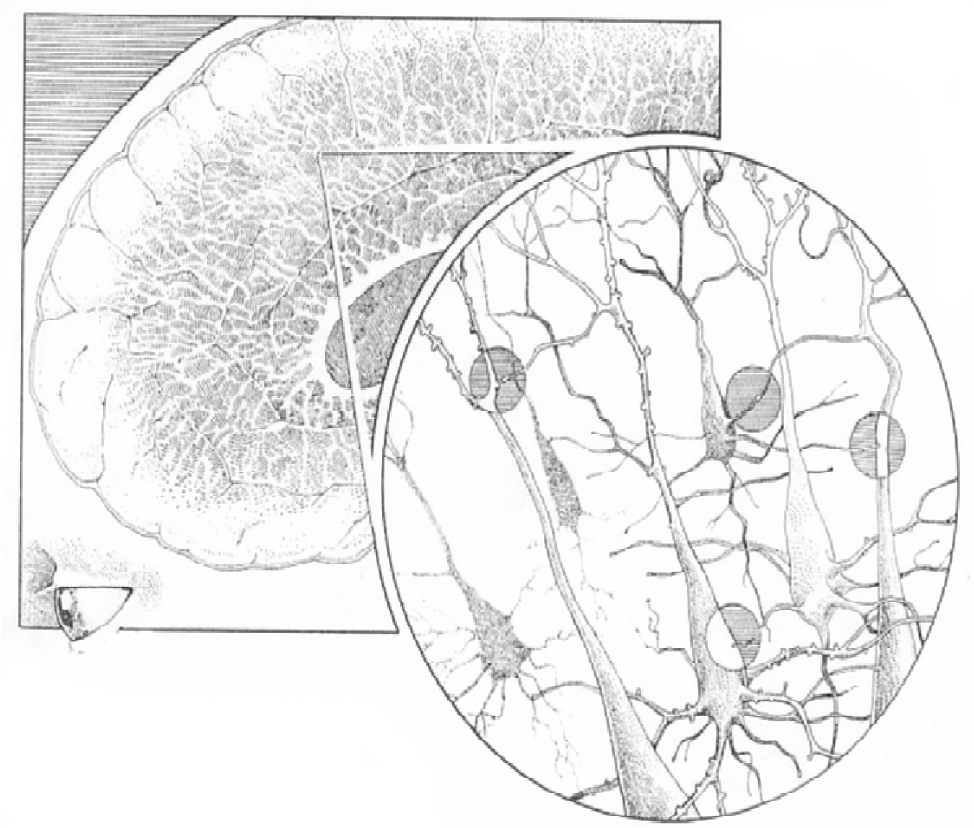


Figure 3.11. The interconnectedness of human brain cells

Source: Aron 1975, 3.

As stated by Restak:

> Each of the at least ten billion neurons in the human brain may have over a thousand synapses—points of contact between nerve cells. With some cells within the cerebral cortex, the numbers may approach two hundred thousand connections. The total number of connections within the vast network of the brain's neuronal system is truly astronomical—greater than the number of particles in the known universe. (Restak 1984, 27)

At any given time, according to Restak, "there may be from ten trillion to one hundred trillion synapses in the brain, and each one operates as a tiny calculator that

tallies signals arriving as electrical impulses" (Restak 1984, 34-35). With this much fire power occurring at any given time, perhaps it is well that the electrical impulses within the brain are relatively slow. As stated by Restak:

> . . . [T]he largest nerve fibers conduct impulses at one hundred meters per second, close to two hundred miles per hour. Other fibers move more slowly, twenty-five to thirty meters per second—well below the fifty-five mile-per-hour speed limit. Even at its fastest, however, brain transmission is slower than jet plane travel, transmission over cables, and electronic transmission. In comparison to these, the brain's own products, the brain is slow—marvelously, agonizingly, frustratingly slow. But it has to be so our thoughts don't get too far ahead of us, so we don't undershoot the contraction times of our muscles and fall over our own feet. The brain's responsiveness is geared to the "average expectable environment," which changes from age to age. (1984, 40)

Metaphors, . . . metaphors, . . . and more metaphors!

As profound as these discoveries have been in uncovering how the various parts of the brain function, the mystery continues to exist as to how to explain the relationship between the brain and the mind. Throughout human history many attempts have been made to adequately describe this relationship through the use of metaphors. Early endeavors explained mental functions in the context of gods and goddesses. These were similar to the popular understanding of "the Devil made me do it!" Hipprocrates believed that mental functioning was equivalent to what types of liquids existed between the spaces on the *cerebellum* and other cavities found throughout the cranium and the brain itself. Sigmund Freud modernized this theory by using the metaphor of a hydraulic system within the brain, much like the machines that were so prevalent during the beginning of the twentieth century. Around the same time the philosopher, Gilbert Ryle, postulated an understanding of the "Ghost in the Machine." During the 1930's and 1940's a prominent metaphor used for the functioning of the brain was that of a central telephone switchboard. Today it is not surprising that the leading metaphors used for describing the

functioning of the brain are various analogies for the workings of computers. As stated by Restak, however, none of these metaphors ultimately do any justice in explaining how the mind and the brain function. In a nutshell, he says with some resignation, "The brain is, simply, itself" (Restak 1984, 24). In essence, nothing can come close to describing the brain, but the brain itself. It is such an unknown and mysterious quantity that metaphors fail.

Be that as it may, attempts continue to be made to understand and explain the relationship between the brain and the mind. It is to some of the most prevalent ones in recent research that attention will now be given.

Modern Theories of the Mind/Brain Problem

> Within the traditions of Western religion, philosophy and thought, the language of "mind" has been kept distinct from that of "brain." Back in the seventeenth century Descartes expressed this dualism clearly, when he described the brain as a machine animated by a mind or soul which interacted with it via a small gland at its centre: the pineal. The rise of materialism in the nineteenth century was scornful of the Cartesian split, regarding minds as mere epiphenomena—in Thomas Huxley's words, as the whistle to the steam train, or as the Dutch physiologist Jacob Moleschott put it: "the brain secretes thoughts as the kidney secretes urine . . . genius is a matter of phosphorus . . ." Of course, these were mere slogans, and psychology and its related sciences were able to continue for many years by either ignoring the brain entirely or at best treating it as a black box whose rules of operation could be understood without reference to its internal contents and composition. (Rose 1998, 11-12)

With the advent of some marvelous technologies in recent years, however, the split between scientists strictly speaking about the brain, while philosophers, theologians, and some psychologists continue to postulate about the mind, may soon be over. As stated by Steven Rose in *From Brains to Consciousness? On the New Sciences of the Mind*, "Questions which for most of humanity's existence have been the province of philosophy and religion are now the stuff of day-to-day laboratory experiment" (Rose

1998, 1). Even so, from these various scientific laboratories some very different explanations of how the brain and the mind are related have evolved. These will be explored through four different categories: Materialism, Dualism, Wholism, and Wisdom.

Materialism: A Reductionist's Paradise

Today, most scientists studying the brain are avowed materialists. To them the mind is simply a function of the brain. Susan Greenfield, in a lecture given at a two-day symposium entitled "Minds, Brains and Consciousness," provides a representational explanation and defense of this position (Greenfield 1998, 212). In making her arguments, she equates the common understanding of the mind with the term "consciousness."

The first point which she makes is that consciousness can be located. Its location is specifically in the brain. However, to date, no center of consciousness has been specifically identified. Thus, she asked the question, "Could it be that it is spatially multiple?" She believes the answer to be affirmative. She postulates, therefore, that "the first property of consciousness might be then that it is spatially multiple, but temporally unitary" (Greenfield 1998, 212).

In attempting to describe a second property of consciousness she notes that oftentimes the mistake is made that one is either totally conscious or one is not conscious at all. To this she poses a simple solution. What if consciousness is more like a light on a dimmer switch "that grows as the brain grows?" The more complex a brain, therefore, the greater degree of consciousness is experienced. This understanding of consciousness

provides a framework that helps to understand consciousness as it might be experienced in an animal, a child, and even potentially a fetus (Greenfield 1998, 212).

The third property she proposes regarding consciousness comes from the sense that persons are always conscious of something all the time. What receives one's conscious attention varies, however, depending on what external (or even internal) stimulants are impacting the brain at any given moment. This would determine what part of the brain would be the locus of consciousness at any given time (Greenfield 1998, 212).

Greenfield then summarizes her findings, stating:

> Here then is a formal description of consciousness, incorporating the three properties: consciousness is spatially multiple, yet effectively single at any one time. It is an emergent property of non-specialized groups of neurons that are continuously variable with respect to an epicentre. . . . In general, there will be no single factor in determining the neuronal assembly size and, hence, degree of consciousness. Rather, consciousness is always varying, because it is controlled by a combination at any one moment of the available neuronal connectivity, the strength of the epicentre, how many neurons are wired up together, how strongly they are stimulated, your arousal levels and therefore how quickly these neuronal assemblies are turning over, resulting in the particular size they have time to achieve. (Greenfield 1998, 160)

While such a definition is rather complex, Gellatly and Zarate offers another understanding of consciousness, as noted in Figure 3.12. Here the brain is viewed as a composition of several natural computers wired together in a network, each of which "evolved to solve a particular problem by following its own set of rules" (Gellatly and Zarate 1999, 160). Then as information is fed into the brain, its various computers on the network each contribute their particular functions. From these contributions to the network a "whole" or a "context" is created in which all of the information makes sense.

This experience of the totality of the individual computers on the network provide for us the sense of consciousness (Gellatly and Zarate 1999, 160).

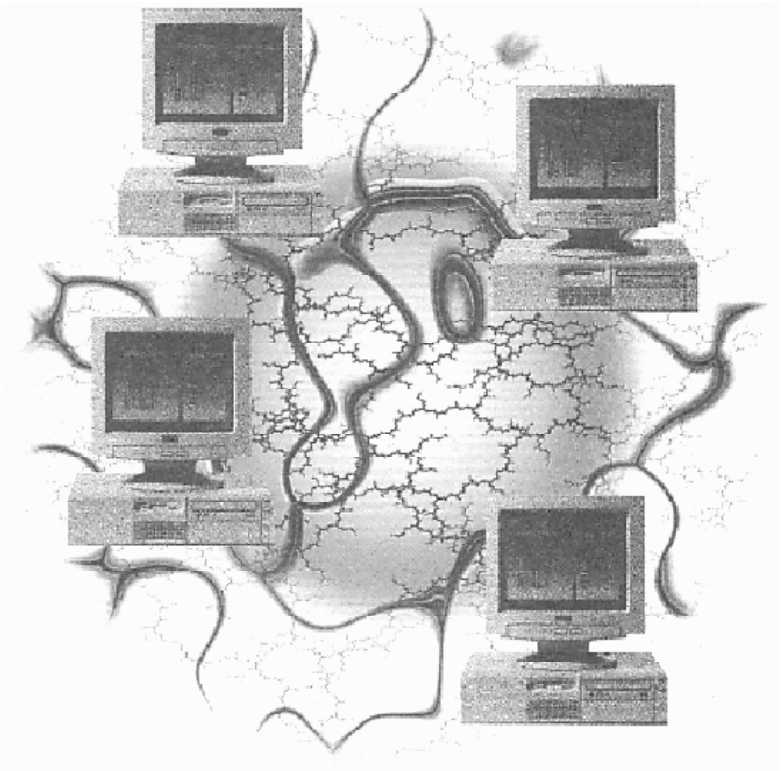


Figure 3.12. Consciousness as a computer network in the human brain

Source: Gellatly and Zarate 1999, 160.

Another understanding of networking is proposed by Wolf Singer. He proposes a networking of several other brains through another very special component: language. His argument is that the sense of self or consciousness comes from social interactions from prior to birth up to the point of death. Consciousness is the direct result of communication—communication not just within one's own brain, but communication among a group of brains. Thus personal consciousness evolves within a particular brain when it interacts with a variety of other brains in a reciprocal dialogue. These brains must be structurally capable of generating higher levels of cognitive abilities. Human brains

meet this criteria, while the brains of most other animals do not. Not only are human brains capable of interacting reciprocally with the brains of other persons, but these brains are also structurally capable of monitoring stimuli from internal states, as well. Thus humans are capable of consciousness and self-consciousness because of socialization through language and the capacity to develop and use it. Singer believes that it is because humans are social creatures that science will never be able to uncover neurobiological explanations of the mind by exploring isolated brains. Rather the existence of mind is the direct result of cultural evolution (Singer 1998, 231-244).

Another approach taken in explaining the relationship of mind to the brain from a materialistic standpoint is expressed by Restak. His perspective is that the mind is merely an illusion. As he states:

> There is no separate and overseeing "me" as I write these words. Instead, there is the me-now-writing-the-words. This me corresponds to my brain, which is engaged in a constant and ever-changing activity. The "I," or the mind, is a fiction that gives the illusion of permanence to my ever-changing perceptions. The use of "my" and "mind" in the previous sentences is part of this fiction. There is simply nothing to prove that anything exists other than the brain interacting with some aspect of external or internal reality. For this reason it should not be surprising that brain scientists haven't yet discovered the "seat of the mind." It is not likely that they will. (Restak 1984, 342-343)

Unlike Singer, who views language as the solution to the mind problem, Restak views language as ***the*** problem. Through the centuries many metaphors have been applied to understand how the brain works. The concept of mind predates understandings of the brain. Because little or nothing was understood about brain activities, the assumption is made that there must be some sort of "Ghost in the Machine." As Restak further explains:

> The disciplines of neurology and psychiatry are based on a dichotomy created by the "mind is different from brain" metaphor. If you have a mental

> illness (disturbance of "mind"), you go to a psychiatrist. If you have a brain disease, you see a neurologist. Only recently have the two disciplines been united. Behavioral neurology is based on the insight that the brain is responsible for all behavior and behavior emanates from a functioning brain. What is now needed is a new metaphor, a new way of making sense of the world without recourse to the outmoded concept of a "mind." Mind is nothing more than a term we employ to describe some of the functions of the brain. And further brain research isn't going to define further the matter of "mind" any more than turning over all the turf in Ireland is likely to turn up a colony of leprechauns. (Restak 1984, 343)

When it comes right down to it, Restak believes that the mind and the brain are synonymous. For instance, he gives a hypothetical example of a person taking a PET scan, which is a device that measures brain activity. The PET scan device in question, however, is not yet in existence in that it gives immediate feedback. Today's technology, on the other hand, requires a thirty to forty-five minute lead time.

In this example a patient is sitting with a radiologist discussing a PET scan. The radiologist points out that the most active areas on the scan tend to be on the left hemisphere of the brain where the language and visual areas are located. At this point, the patient suddenly hears music in the background. At the same time the PET scan is revealing some interesting changes on the right hemisphere of the brain. The patient brings these changes to the radiologist's attention, who then points out that this is the music appreciation center of the brain. Then he asks the patient, "Do you have any comments to make about this PET scan?" The patient then asks, "What do you mean?" Suddenly other changes occur on the PET scan. It then dawns on the patient what is occurring. The patient is viewing personal brain activity on the PET scan, an insight that brings laughter to both the radiologist and the patient.

From this hypothetical situation Restak asks, "Is this an example of your mind studying your brain? Or can we adequately explain it as your brain studying itself?" His

position is that the only difference between mind and brain is simply one of definition. Brain defines one's self as an objective reality, while mind defines the subjective experience of the brain. Mind is but one of the functions of the human brain in process (Restak 1984, 245-247).

In establishing this position, however, Restak takes issue with the idea that he is a reductionist. As he argues:

> First, the correlation of mind with brain often is mistakenly considered a form of reductionism, one of the "nothing but" arguments that so pervade much of our current culture. "Patriotism is nothing but thinly disguised chauvinism and imperialism." "The love of a husband for his wife is nothing but possessiveness." In each of these assertions something lofty and desirable is reduced to the level of a primitive urge. Hidden in these assertions is the assumption that the person making the assertion is himself or herself operating from a superior position—i.e., on the basis of these "insights," only he or she is really enlightened. Everybody else is confused, suffers from delusions, remains narrowly confined, and so on. But consider the consequences that flow from the insight that the mind is a convenient shorthand for the brain: *all mental states*, whether they be the ecstasy of the mystic, the hatred of an Eichmann or a Hitler, the genius of a Michelangelo or Dante—all are expressions of the functioning brain. "There is not a single one of our states of mind, high or low, healthy or morbid that has not some organic process as its condition," stated William James at the turn of the century.
>
> The mind-equals-brain equation isn't a form of reductionism at all, since nothing is being reduced to anything else. Instead, mental activity is recognized as emanating from the functioning brain. To understand the "mind," therefore, it is necessary to understand the brain—how concepts are arrived at, the mechanisms underlying perceptions, memory, the neurochemistry of our emotions, and so on. (Restak 1984, 350-35)

Dualism: "Is There a Soul?"

One of the most renowned scientists who studied the brain was Wilder Penfield. He was a Canadian neurosurgeon whose surgical expertise was often applied to open head surgeries in an attempt to alleviate epilepsy in his patients. It was while doing this work that Penfield became one of the early pioneers who helped chart the brain. Through these efforts scientists first came to understand what areas of the brain controlled which

functions of the human experience. Throughout most of his life Penfield was sure that the brain explained the mind. Shortly before his death at age eighty-seven, however, he underwent a conversion of sorts while working on a book to encapsulate and conclude his phenomenal career. He became a dualist who entitled his book *The Mystery of the Mind.*

Each patient that underwent brain surgery under Penfield's skilled hands remained conscious throughout the process. It was through discussions with these patients during such procedures that he was able to learn so much about the brain. Much of his learning came through the use of one particular tool: an electrode with which he could direct a small amount of electrical current to various points on the exposed surface of a patient's brain. The application of this electrode was always painless in that the brain can feel nothing. With each application of this tool in search for those spots that might be the epicenter of the patient's epilepsy, Penfield was able to uncover some rather incredible insights. Some of these began to raise some initial questions related to the mind/brain problem.

For instance, on any number of occasions he recalled applying an electrode to the motor cortex of one of the brain's hemispheres, causing each of his patients to move a hand. In asking his patients about this response they would answer, "I didn't do that. You did." The same was true when Penfield would cause a patient to vocalize, the response invariably was, "I didn't make that sound. You pulled it out of me." On other occasions Penfield tapped into a patient's stream of consciousness, causing the patient to relive a past event while being fully aware of the present moment and context.

It was in reflecting on these experiences at the end of his life that Penfield realized the apparent dichotomy at hand. While he manipulated the brains of his patients,

their minds maintained an independence of the proceedings, always able to discern the difference between their behavior and that caused by the surgeon's electrode. Penfield also noted another significant point. As he stated it, "There is no place in the cerebral cortex where electrical stimulation will cause a patient to believe or to decide. . . . There is *no* area of gray matter, as far as my experience goes, in which local epileptic discharge brings to pass what could be called 'mind-action'" (Penfield 1975, 76-77).

Throughout his career, Penfield noted the importance of the higher brain-stem. Most all impulses within the brain, as noted by the arrows in Figure 3.13, either leave the area of the higher brain-stem or return to it. (This can be observed in all areas of the brain except for the *interpretive cortex*, which at that time had not been completely studied and charted.) This is not true of other areas of the brain. From these observations, Penfield identified this area around the higher brain-stem as being kind of a command center. Figure 3.13 illustrates these findings.

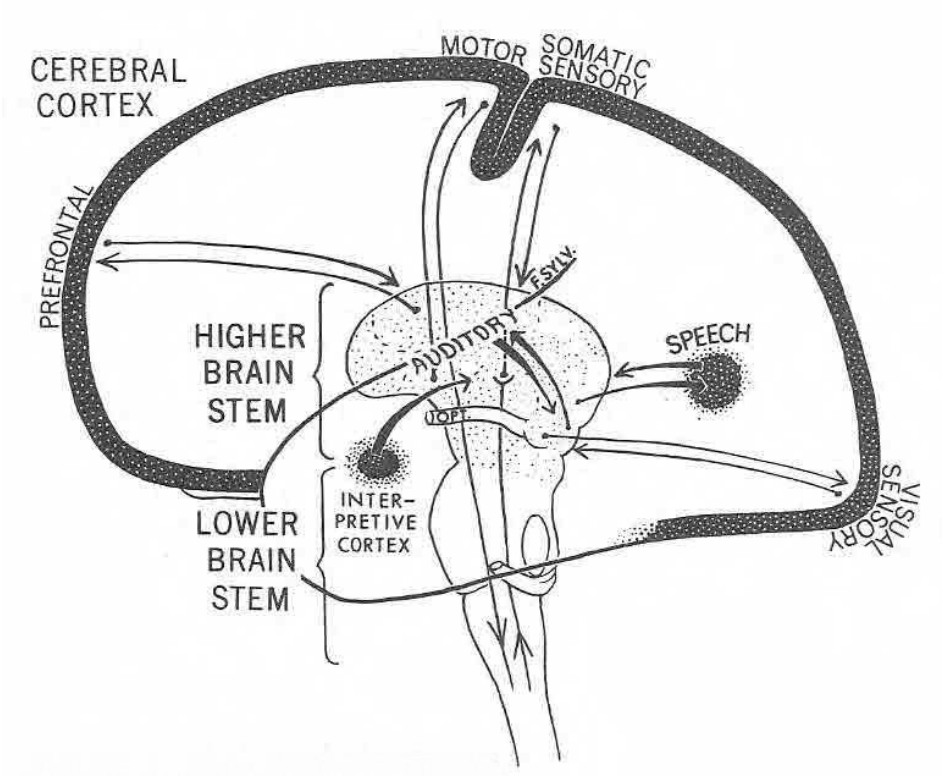


Figure 3.13. Penfield's understanding of human brain functioning

Source: Penfield 1975, 15.

Future reflections, however, would make this area of the brain even more important to Penfield. Figure 3.14 will help make this clear.

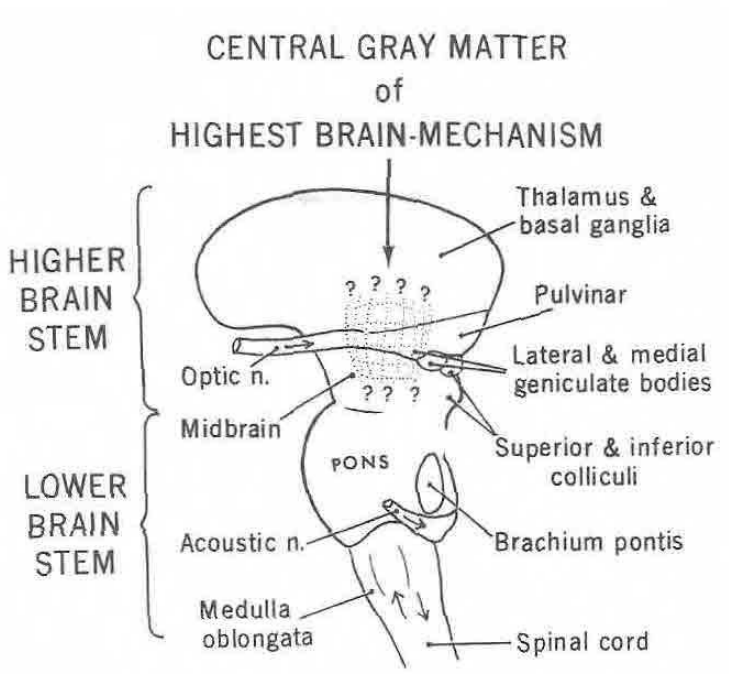


Figure 3.14. Penfield's understanding of the highest functioning part of the brain

Source: (Penfield 1975, 38).

The area of Figure 3.14 marked by question marks is one that, at the time his book was published, had yet to be more specifically explored for a fuller understanding and identification of the anatomical circuits involved. What he did know about this area is that it is indispensable to the very existence of consciousness. If put out of commission the brain becomes "*a mindless automaton"* (Penfield 1975, 37). While in this state, few decisions, if any, are made "for which there has been no precedent" (Penfield 1975, 39). The individual will have no recollection of a stream of consciousness during these times.

From these observations, Penfield came to the following conclusion:

> Thus, there are two brain mechanisms that have been strategically placed in the diencephalon or brain-stem, viz.: (a) the *mind's mechanism* (or highest brain-mechanism); and (b) the *computer* (or automatic sensory-motor mechanism). (1975, 40)

From here Penfield goes on to explain the relationship between these two codependent mechanisms with some surprising conclusions:

> By taking thought, the mind considers the future and gives short-term direction to the sensory-motor automatic mechanism. But the mind, I surmise, can give direction only through the mind's brain-mechanism. It is all very much like programming a private computer. The program comes to an electrical computer from without. The same is true of each biological computer. *Purpose comes to it from outside its own mechanism*. This suggests that the mind must have a supply of energy available to it for independent action. . . .
>
> I assume that the mind directs, and the mind-mechanism executes. It carries the message. As Hippocrates expressed it so long ago, "the brain is messenger" to consciousness. Or, as one might express it now, the brain's highest mechanism is "messenger" between the mind and the other mechanisms of the brain. . . .
>
> . . . [T]he mind has energy. The form of that energy is different from that of neuronal potentials that travel the axone pathways. (1975, 46, 48)

Penfield's bold assertions about the mind, however, do not stop here. He goes on to state:

> One may ask the question: does the highest brain-mechanism provide the mind with its energy, an energy in such a changed form that it no longer needs to be conducted along neuraxones? To ask such a question is, I fear, to run the risk of hollow laughter from the physicists. But, nonetheless, this is my question, and the suggestion I feel myself compelled to make. (1975, 56)

With these conclusions, Penfield surmised that the mind is some sort of energy not detectable by contemporary scientific technology, but which is discernible by the wake it leaves. It is like air. Though not seen, it's presence is evident by the sensation of touch, as well as how things like the leaves and branches of trees move in its presence.

Where does this mind come from? Penfield believes that "the mind is born" (1975, 86). As part of a being made up of body, brain, and mind, these facets of a child develop together, to which Penfield adds:

> . . . [A]nd yet they seem to remain apart as the years pass. These three, in a sort of ontogenetic symbiosis, go through life together. Each is useless without the other two. Mind takes the initiative in exploring the environment. . . .

> In contrast to the other two, the mind seems to have no peculiar or inevitable pathology. Late in life, it moves to its own fulfillment. As the mind arrives at clearer understanding and better balanced judgment, the other two are beginning to fail in strength and speed. (1975, 86-87)

Penfield was aware that his conclusions were definitely an expression of a minority opinion in scientific circles. He observed that one of the earlier, as well as significant contributors to this field, Sir Charles Sherrington, once said, "That our being should consist of two fundamental elements offers, I suppose, no greater inherent improbability than that it should rest on one only" (1975, 73). Penfield also believed that "when the nature of the energy that activates the mind is discovered (as I believe it will be), the time may yet come when scientists will be able to make a valid approach to a study of the nature of a spirit other than that of man" (1975, 89).

As Penfield concludes:

> What a challenge is here for man to face, a problem no less vast than that glimpsed in outer space! It was a physicist, Albert Einstein, who in a moment of understanding exclaimed, "The mystery of the world is its comprehensibility."
>
> I have no doubt the day will dawn when the mystery of the mind will no longer be a mystery. (1975, 90

Wholism: The Hologram Brain in a Hologram Universe

It is almost an irony that as Wilder Penfield introduced the scientific problem he described as "no less vast than that glimpsed in outer space" (1975, 90), that another scientist exploring the brain, as well as following the work of Penfield, should actually take the mind/brain problem into the further reaches of the universe. The man's name is Karl Pribram, a respected neurosphysiologist whose work is well known throughout the world. He proposes that the brain actually functions like a hologram, a concept that has

won the support of very few in his field. His integrity and work as a scientist, however, merit the attention of this study.

Pribram's current understandings came about when he observed that research was not supporting some of Penfield's initial findings in the work of memory. It was during some of his surgical proceedings on epileptics that Penfield discovered what appeared to be the long sought for *engram*, evidence that memories are localized in specific locations of the brain "in the same way that books possess specific locations on library shelves" (Talbot 1991, 13). Other scientists, however, were not able to replicate Penfield's findings. Indeed, Penfield was unable to replicate his former findings on nonepileptic patients. What scientists were discovering instead was that memories are not localized within the brain. A host of animal studies revealed that when portions of the brain were removed in different types of subjects, various degrees of memory were observed to remain intact regardless of how much of the brains of these experimental subjects were removed. This matched up with the experiences of humans who had lost sections of their brains through surgery or accidents. While their memories may have become hazy, none had forgotten family members or portions of novels they had recently read. Pribram conjectured that this meant that memories are somehow distributed throughout the whole of the brain. He knew of no mechanism, however, that could account for this phenomenon (Talbot 1991, 12-14).

Pribram happened onto a solution during the mid-1960s when he came across an article in a *Scientific American* magazine that described the construction of the hologram. Through the use of laser technology it was discovered that three dimensional pictures could be produced. Figure 3.15 reveals how this technology works.

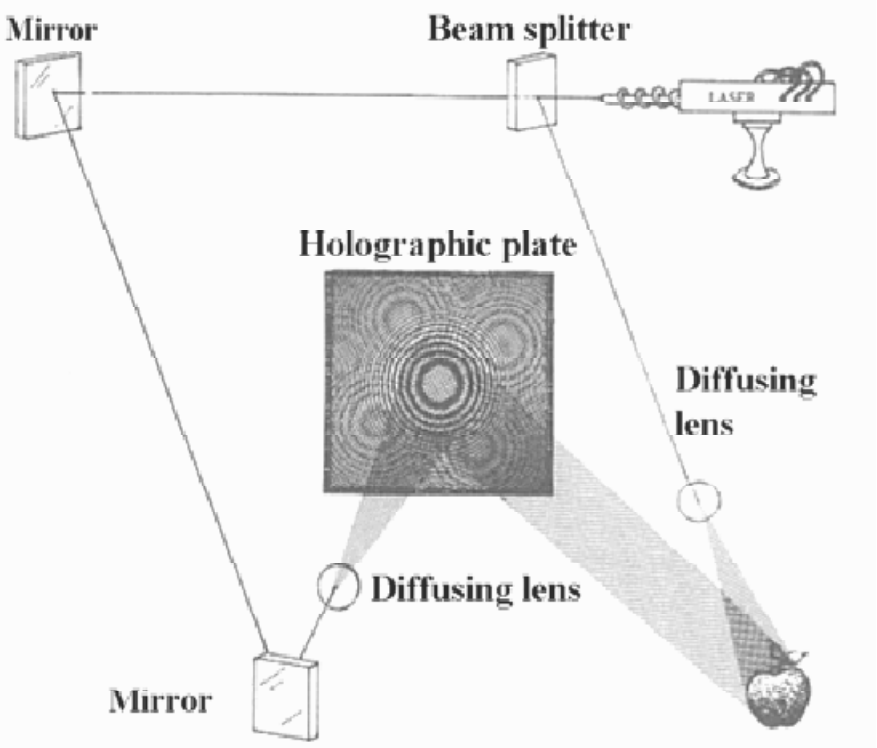


Figure 3.15. How a hologram is made

Source: Talbot 1991, 15.

As explained by Talbot:

> A hologram is produced when a single laser light is split into two separate beams. The first beam is bounced off the object to be photographed, in this case an apple. Then the second beam is allowed to collide with the reflected light of the first, and the resulting interference pattern is recorded on film. (Talbot 1991, 15)

The image that is recorded on the film does not look like the object photographed. Rather what appears on the film are several concentric rings clashing into one another, giving the appearance of what a calm pool of water would look like after a handful of pebbles are thrown onto its surface. When a source of bright light is directed through this collage of interference on the film, a three dimensional projection of the image becomes evident. Indeed, the image appears to be real. One can walk around it and see it from a

variety of angles. The reality of the object, however, is quickly discounted when one reaches out to touch it, only to have a hand go through the object as though it was nothing but air.

Holographic technology made a big splash to the general public in such Hollywood productions as *Star Wars*, as well as other science fiction venues which include the various features of the popular *Star Trek* series. For Pribram it launched a new understanding of how the brain works. His excitement was not so much for the holographic images being produced, as it was about the film on which the various images are recorded. Images on holographic film are different from the images captured on film with a regular household camera. If one was to take a piece of film on which was recorded an event captured with a regular camera and cut it up in pieces and then held these pieces up to the light, it would be discovered that each piece of the cut film would reveal only a section of the total of picture. If one was to take a piece of holographic film and cut it into pieces, however, shining a bright light through each slice would reveal that each piece of the film contained a complete image of the whole. It was this mechanism that provided Pribram with a solution for understanding and explaining how the brain works. Figure 3.16 demonstrates this process.

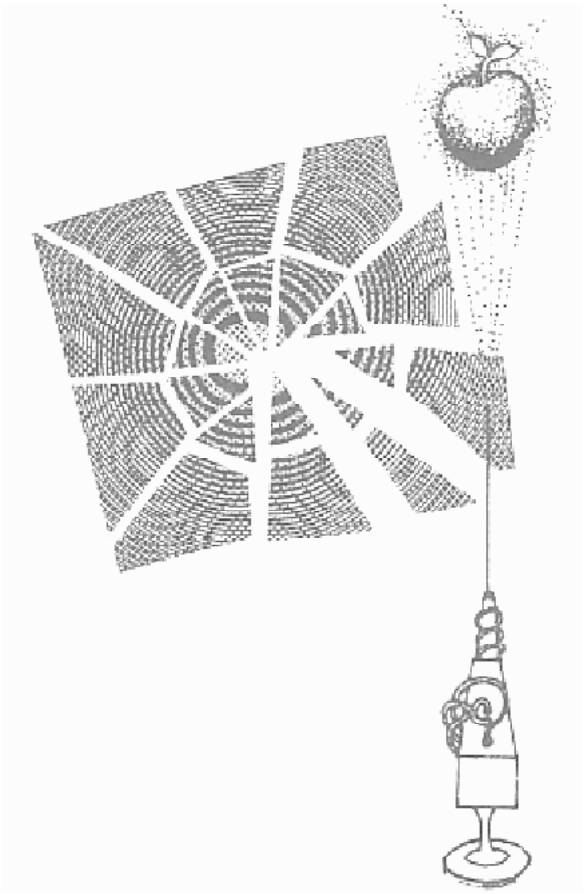


Figure 3.16. Information as it is stored on a hologram

Source: Talbot 1991, 18.

The Brain as Hologram.

In looking at the brain with its mass of nerve cells with their continual electrochemical impulses running throughout, Pribram came up with an explanation as to how the brain may serve as a hologram. Hologram images are created by a series of interference or energy waves passing through one another. In an interview with Daniel Goleman, Pribram spoke of an article he had read at the time by British neurologist Sir John Eccles who stated:

> . . . [T]he electrical exchanges between brain cells don't happen alone. Every nerve branches, and when the electrical message goes down the branches ripple, or a wave front is formed. When other wave fronts come to the same location from other directions, the wave fronts intersect and set up an interference pattern. It's somewhat like the meeting of ripples that form around two pebbles thrown into a pond. (Goleman 2010,4)

Pribram conjectured that this may be what is happening in the brain all of the time. The various electrochemical impulses flashing through the vast maze of neurons tightly packed together cannot help but create frequent interference patterns as these various waves of electrochemical impulses crisscross one another. Such interference patterns may give the brain holographic properties (Talbot 1991, 20).

Memories Recalled and Memories Forgotten.

Continuing with insights developed from holographic technology, Pribram noted that memories function very much like holographic images on film. Shining a bright light through a holographic film will produce a three dimensional image. In the same vein, consciousness behaves like a source of bright light. As it pierces the holographic neurons, memories are recalled. Forgetfulness is similarly experienced. When forgetfulness occurs it is much like when a laser beam fails to find the right angle on a holographic film. Such an event will fail to produce the looked-for holographic image. In the case of the brain, when consciousness fails to strike the holographic neurons from the proper angle, it produces the experience of forgetfulness (Talbot 1991, 21).

The Brain as a Repository of Vast Amounts of Information.

There was another dimension of holographic technology that Pribram found helpful in understanding the brain. There is no doubt that during a lifetime a brain can receive and store a great amount of data or experiences. Hungarian-born physicist and

mathematician, John von Neumann, calculated that over the course of an average lifetime the brain will store something to the order of 2.8 X 10^{20} (280, 000,000,000,000,000,000) bits of information. Until Pribram, researchers have been unable to explain how the human brain could accomplish this.

Pribram's explanation once again comes out of holographic research. As explained by Talbot:

> Interestingly, holograms also possess a fantastic capacity for information storage. By changing the angle at which the two lasers strike a piece of photographic film, it is possible to record many different images on the same surface. Any image thus recorded can be retrieved simply by illuminating the film with a laser beam possessing the same angle as the original two beams. By employing this method researchers have calculated that a one-inch-square of film can store the same amount of information contained in fifty Bibles! (Talbot 1991, 21)

Pribram Takes the Next Logical Step.

During that time other scientists were coming up with some other interesting findings. Georg Simon Ohm suggested that brain cells connected to the auditory system may behave like "frequency analyzers" for sounds. Georg von Bekesy showed that this was definitely true. Indeed, a mathematical formula called the Fourier analysis, which is the same formula that explains the workings of a hologram, was discovered to be consistent with auditory waves. A researcher in Russia, N. Bernstein, also showed how the same formula worked with the human motor system. Then in 1968 Fergus Campbell of Cambridge University sent Pribram a note stating that he and his group had found the same to be true of the visual system (Goleman 2010, 4-5). Was science discovering something about the brain, as well as the universe? If humans possess holographic brains,

could this mean that the brain is an instrument which interprets a holographic universe? As explained by Talbot:

> The question that began to bother him (Pribram) was, If the picture of reality in our brains is not a picture at all but a hologram, what is it a hologram of? The dilemma posed by this question is analogous to taking a Polaroid picture of a group of people sitting around a table and, after the picture develops, finding that, instead of people, there are only blurry clouds of interference patterns positioned around the table. In both cases one could rightfully ask, Which is the true reality, the seemingly objective world experienced by the observer/photographer or the blur of interference patterns recorded by the camera/brain?
>
> Pribram realized that if the holographic brain model was taken to its logical conclusions, it opened the door on the possibility that objective reality—the world of coffee cups, mountain vistas, elm trees, and table lamps—might not even exist, or at least not exist in the way we believe it exists. Was it possible, he wondered, that what the mystics had been saying for centuries was true, reality was *maya*, an illusion, and what was out there was really a vast, resonating symphony of wave forms, a "frequency domain" that was transformed into the world as we know it only after it entered our senses?
>
> Realizing that the solution he was seeking might lie outside the province of his own field, he went to his physicist son for advice. His son recommended he look into the work of a physicist named David Bohm. When Pribram did he was electrified. He not only found the answer to his question, but also discovered that according to Bohm, the universe was a hologram. (Talbot 1991, 31)

What Pribram discovered in following up on his son's suggestion was that while he had been exploring potential answers to the brain problem through holographic technologies, David Bohm was finding similar answers to his questions about the makeup of the universe. Bohm was dealing with the recent findings in science that when one observes an electron, it appears as a particle. When not observed, however, it has been discovered that the same electron takes on the properties of a wave. It is now believed that this is how all subatomic phenomena called *quanta* behave. Physicists believe that this is the stuff from which the universe is made. As further explained by Talbot:

> Physicist Nick Herbert, a supporter of this interpretation, says this has sometimes caused him to imagine that behind his back the world is always "a radically ambiguous and ceaselessly flowing quantum soup." But whenever he turns around and tries to see the soup, his glance instantly freezes it and turns it back

> into ordinary reality. He believes this makes us all a little like Midas, the legendary king who never knew the feel of silk or the caress of a human hand because everything he touched turned to gold. “Likewise humans can never experience the true texture of quantum reality,” says Herbert, “because everything we touch turns to matter.” (Talbot 1991, 34)

The Danish physicist Niels Bohr also noted that not only is this understanding about quanta true, but through his research he discovered that there was an interconnectedness with all of these subatomic phenomena. As such, there existed an organized, interconnected and harmonious wholeness to the universe, rather than some sort of loose chaotic random groupings. While this understanding caused much upset within the scientific community, such an understanding began to win over most physicists as it “proved so spectacularly successful in predicting phenomena” (Talbot 1991, 37).

In attempting to understand this universal interconnectedness and how it operates, Bohm came across a device, shown in Figure 3.17, which helped him to make his explanation.

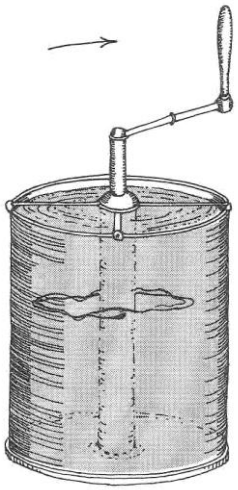


Figure 3.17. An example of how a holographic universe works

Source: Talbot 1991, 45.

As explained by Talbot, here is how this device assisted Bohm:

> The device was a specially designed jar containing a large rotating cylinder. The narrow space between the cylinder and the jar was filled with glycerine—a thick, clear liquid—and floating motionlessly in the glycerine was a drop of ink. What interested Bohm was that when the handle on the cylinder was turned, the drop of ink spread out through the syrupy glycerine and seemed to disappear. But as soon as the handle was turned back in the opposite direction, the faint tracing of ink slowly collapsed upon itself and once again formed a droplet.
>
> Bohm writes, "This immediately struck me as very relevant to the question of order, since, when the ink drop was spread out, it still had a 'hidden' (i.e., nonmanifest) order that was revealed when it was reconstituted. On the other hand, in our usual language, we would say that the ink was in a state of 'disorder' when it was diffused through the glycerine. This led me to see that new notions of order must be involved here." (Talbot 1991, 44-45)

He then discovered that these new notions find their expression in the hologram. Like the black ink found in a dispersed state throughout the cylinder, so the interference patterns on holographic film appear disordered to the naked eye. As the dispersed ink reforms into a droplet when the turning action in the cylinder is reversed, so the apparent confusing interference patterns take on an orderly form when struck by a laser beam. Therefore, like the hologram, the universe at any given time can be hidden or *enfolded.* When observed it unfolds, presenting the universal order as it is generally experienced and understood. Reality, therefore, like a hologram, has two orders: a deeper level which is the *implicate,* and another level which is unfolded, called the *explicate,* which is the level most familiar to human existence (Talbot 1991, 46).

The implicate is often referred to as *nonlocal* in that within it there is no space, time, or matter as humans experience it (Talbot 1991, 41). This, by no means, however, makes it a nonreality. As Talbot understood Bohm's beliefs:

> According to our current understanding of physics, every region of space is awash with different kinds of fields composed of waves of varying lengths. Each wave always has at least some energy. When physicists calculate the minimum amount of energy a wave can possess, they find that *every cubic centimeter of empty*

> *space contains more energy than the total energy of all matter in the known universe!*
>
> Some physicists refuse to take this calculation seriously and believe it must somehow be in error. Bohm thinks this infinite ocean of energy does exist and tells us at least a little about the vast and hidden nature of the implicate order. He feels most physicists ignore the existence of this enormous ocean of energy because, like fish who are unaware of the water in which they swim, they have been taught to focus primarily on objects embedded in the ocean, on matter. (Talbot 1991, 51)

Does this mean what Bohm calls the *explicate* is an illusion? States Talbot:

> Bohm cautions that this does not mean the universe is a giant undifferentiated mass. Things can be part of an undivided whole and still possess their own unique qualities. To illustrate what he means he points to the little eddies and whirlpools that often form a river. At a glance such eddies appear to be separate things and possess many individual characteristics such as size, rate, and direction of rotation, et cetera. But careful scrutiny reveals that it is impossible to determine where any given whirlpool ends and the river begins. Thus, Bohm is not suggesting that the differences between "things" is meaningless. He merely wants us to be aware constantly that dividing various aspects of the holomovement into "things" is always an abstraction, a way of making those aspects stand out in our perception by our way of thinking. In attempts to correct this, instead of calling different parts of the holomovement "things," he prefers to call them "relatively independent subtotalities." (Talbot 1991, 48-49)

Thus, it appears that the holographic universe has profound implications for how the mind/brain problem is understood. Once again, as stated by Talbot:

> Considered together, Bohm and Pribram's theories provide a profound new way of looking at the world: *Our brains mathematically construct objective reality by interpreting frequencies that are ultimately projections from another dimension, a deeper order of existence that is beyond both space and time: The brain is a hologram enfolded in a holographic universe.* (Talbot 1991, 54)

In an interview with Daniel Goleman, Pribram spoke of the explicate and implicate levels of the universe. He spoke of both these levels as being a very real part of reality. Though humans are holographic beings in a holographic universe, people are able to apprehend the explicate because each of the five senses is a special lens capable of refocusing wave patterns into what is discerned as a physical reality. This reality has its

benefits. As Pribram shared, “A lens objectifies. Scientists are always trying to be objective, to work with objects and particles and things” (Goleman 2010, 8). In another interview with Dr. Jeffrey Mishlove of the Intutition Network, Pribram adds:

> You see, the beauty of science is that it’s basically based on sharing. Now, the more carefully and clearly I can define something—and the reason we want to quantify is not because we’re interested in quantities, but because then you can communicate and share much more clearly than if you can’t have quantities. So all of science is based on the notion of sharing, and we need to define things. (Mishlove 2010, 4)

Being a part of explicate or physical order as humans experience it allows people to be able to communicate. The implicate level with its waves also allows for communication. Pribram believes that human brains are made up of several patches of holograms that are in operation at the same time. Sometimes when in the presence of another human one finds oneself unexpectedly resonating with that person. In essence, one is picking up the “vibes” of the other. When this is experienced humans sense that each person really understands the other. When people don’t “connect” it may simply be a matter that their holograms are not in sync or are out of phase.

The explicate and implicate levels are each a part of existence. One is physical, while the other is holographic, or even what Pribram finally concedes is the mystical. This latter is a realm that “can explain things that have hitherto remained inexplicable scientifically” (Goleman 2010, 9). The holographic reality of human existence may provide a scientific way to understand the mystical experiences that people have described for millennia. Through practice mystics have “hit upon a mechanism that lets them tap into the implicate order” (Goleman 2010, 9). When queried about this mechanism Pribram stated, “My best hunch is that access to those other domains of consciousness is through attention” (Goleman 2010, 9). Going further, he suggested that

it is the "frontal lobe-limbic connection—which ties structures in the depths of the brain to the cortex at the top. We know it is a major regulator of attention" (Goleman 2010, 10). In further explaining his insights Pribram states:

> While we don't know what the mechanisms for a leap to the paranormal might be, for the first time, we have to suspend clue disbelief in such phenomena because there is now a scientific base that allows understanding. Perhaps if we could discover the rules for "tuning in" on the holographic implicate domain, we could come to some agreement as to what constitutes normal and paranormal, and even some deeper understanding of the implicate order of the universe. (Goleman 2010, 10)

In the interviews that he gave to Daniel Goleman and Jeffrey Mishlove, Pribram ended with a surprising spiritual conclusion. To Goleman he stated:

> Leibnitz talked about "monads," and a windowless, indivisible entity that is the basic unit of the universe and a microcosm of it. God, said Leibnitz, was a monad. Leibnitz was the inventor of the calculus, the same mathematics that Gabor used to invent the hologram. I would change one word in the monadology. Instead of calling it windowless, I prefer to call monads lensless. In a monadic organization, the part contains the whole—as in a hologram. "Man was made in the image of God." Spiritual insights fit the descriptions of this domain. They're made perfectly plausible by the invention of the hologram. (Goleman 2010, 10-11)

With Jeffrey Mishlove he finished the interview by speaking about the consequences of holographic research:

> Well, I think in the twenty-first century we're going to be able to do an awful lot that we weren't able to do up to now, simply because science will be admitted to the spiritual aspects of mankind, and vice versa—what has been segregated for at least three hundred years, since Galileo, where the spiritual aspects, in Western culture at least, have been sort of relegated over here. People have split this, you know. We build buildings, and we do surgery, and do all these things. Then we have a spiritual aspect to ourselves; we go do that somewhere else. Whereas now I think these things will come together, and it will be perfectly all right for what we today call "faith healers" to come and help with reduction of pain and to ease all kinds of things. So it'll be a different world. I wouldn't even be surprised if preventive therapies could be instituted, that deal with controls of ourselves, so we aren't as prone to get cancers and so on. (Mishlove 2010, 5)

From Hologram to Wisdom

The idea that the foundation of the universe is waves and that particles are only waves being observed is now widely accepted by physicists. Another physicist by the name of Gerald Schroeder believes that there is something even more basic than waves. Quoting physicist Freeman Dyson, upon his acceptance of the Templeton Prize,

> Atoms are weird stuff, behaving like active agents rather than inert substances. They make unpredictable choices between alternative possibilities according to the laws of quantum mechanics. It appears that mind, as manifested by the capacity to make choices, is to some extent inherent in every atom. The universe is also weird, with its laws of nature that make it hospitable to the growth of mind. I do not make any clear distinction between mind and God. God is what mind becomes when it has passed beyond the scale of our comprehension. (Schroeder 2001, 7)

Building his own description of the universe from statements such as the above, Schroeder believes there is something even more basic than particles and waves, but profoundly affects the latter, and that something is conscious information or wisdom (Schroeder 2001, xi). He describes the observation of subatomic particles being aimed and shot at a slit in a plate, only to suddenly veer off course to exit by way of another slit not being targeted. It is as though these particles have a mind with information of their own (Schroeder 1997, 149-157). This information becomes even more evident in what has been discovered in all living cells, in which each cell has within it information, specifically in its DNA. Clues such as these render the following observation:

> It took humanity millennia before an Einstein discovered that, as bizarre as it may seem, the basis of matter is energy, that matter is actually condensed energy. It may take a while longer for us to discover that there is some non-thing even more fundamental than energy that forms the basis of energy, which in turn forms the basis of matter. The renowned former president of the American Physical Society and professor of physics at Princeton University, recipient of the Einstein Award and member of the National Academy of Sciences, John Archibald Wheeler, likened what underlies all existence to an idea, the “bit” (the binary digit) of information that gives rise to the “it,” the substance of matter. If

> we can discover that underlying idea, we will have ascertained not only the basis for the unity that underlies all existence, but most important, the source of that unity. We will have encountered the hidden face of God. (Schroeder 2001, 8-9)

Schroeder is not alone in making such a bold case. He quotes Werner Heisenberg, a Nobel laureate in physics, from his book *Physics and Beyond*, "The smallest units of matter are, in fact, not physical objects in the ordinary sense of the word: they are—in Plato's sense—Ideas" (Schroeder 2009, 151).

From these observations, Schroeder observes an important sequence, "From particle to wave to energy to *idea*. That's the pattern from our perspective, from inside of creation looking out. The flow is exactly in the opposite direction if we attempt to visualize the path from creation to us" (Schroeder 2001, 40). Though the idea seems foundational, the question arises as to where that idea comes from. As he states,

> The essence of life is found in the processing of information. The wonder of life is the complexity to which that information gives rise. The paradox of life is the absence of any hint in nature, the physical world, as to the source of that information. As reluctant as I am as a scientist to admit it, the metaphysical may well provide the answer to this paradox. (Schroeder 2001, 89)

It is here that Schroeder makes a huge leap.

> Genesis 1:1 is usually translated as "In the beginning God created the heavens and the earth." Unfortunately, that rendition, which the entire English-speaking world has heard repeatedly, misses the meaning of the Hebrew. . . . The Aramaic translation is thus "With wisdom God created the heavens and the earth." The idea is paralleled repeatedly in Psalms: "With wisdom the word of God the heavens were formed" (Ps. 33:6). "How manifold are Your works. Eternal, You made them all with wisdom" (Ps. 104:24). Wisdom is the fundamental building block of the universe. In the processes of life it finds its most complex revelation.
>
> Wisdom, information, an idea, is the link between the metaphysical Creator and the physical creation. It is the hidden face of God. (Schroeder 2001, 49)

Schroeder believes that human beings are particularly well suited for living in this type of creation. As he states, "If the universe is indeed the expression of an idea, the

brain may be the sole antenna with circuitry tuned to pick up the signal of that idea" (Schroeder 2001, 105). While the brain serves as the antenna, Schroeder does not equate the brain with the mind. As he explains,

> We talk about missing links in evolution. We have a missing link right in our heads at the brain/mind connection. The move from brain to mind is not one of quantity—a few more neurons and we'll tie the sensation to the awareness of it. It's a qualitative transition, a change in type. The mind is neither data crunching nor emotional response. Those are brain functions. Mind functions are self-experience, seeing, hearing, smelling. The replay of what came in. These are phenomena totally different from the acquisition of the information. That is why adding up the synaptic data would predict a brain, but not a mind. (Schroeder 2001, 157)

Though part of different orders or levels of existence, Schroeder believes that the mind and the brain are essential to the functioning of each other. As he states,

> But the mind is very much greater than a layering of holistic feelings of self and awareness onto the observable facts recorded by the brain. True consciousness arises from the brain. Destroy the cortex and you destroy consciousness. Destroy the brain and the palpable mind goes with it into oblivion. But the physical organs of the brain may be only the circuitry that makes the mind humanly perceptible. In that case, a form of consciousness may remain. Smash a radio and there's no more music to be heard. But the radio waves are still out there. We just don't have the apparatus to change the electromagnetic radiation into mechanical sound waves. The brain does for the mind what the radio does for music. (Schroeder 2001, 152)

From Schroeder's perspective as a physicist, humanity is the only part of creation that can receive, understand, and communicate the wisdom or the information of God. This is because of a unique brain and mind that is capable of spirituality—a spirituality that can be communicated by speech as humans know it. He quotes Onkelos (a sage whose nineteen-hundred year translation of Genesis into Aramaic), as translating Genesis 2:7, "And Adam became a speaking spirit." For Schroeder speech is what truly sets humanity apart from the rest of the created order (Schroeder 2001, 136).

This same idea of the speaking of wisdom and revelation is perpetuated by the use of *logos* within the Christian community in the Gospel of John, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being" (John 1:1-3 [NRSV]). Christians view Jesus Christ as the wisdom through whom God created the world in which humans live. He is the ultimate *logos* of God.

This unique spirituality within humanity is communicated in both science and revelation. Indeed, in *The Science of God,* where Schroeder discusses the science of the Big Bang and compares it with the biblical story of the creation, he states,

> Considering the brevity of the biblical narrative, the match between the statements and timing in Genesis 1 and the discoveries of modern science is phenomenal, especially when we realize that all biblical interpretation used here was recorded centuries, even millennia, in the past and so was not in any way influenced by the discoveries of modern science. It is modern science that has come to match the biblical account of our genesis. (Schroeder 1997, 70)

Schroeder believes that since science has finally been catching up with the received revelation of the Scriptures, revelation and science no longer have to be suspicious of one another. Indeed, it was through his study of the Big Bang as a physicist and finding its parallels in the creation story that allowed Schroeder's personal faith journey to feel at home in both the realms of religion and science. As he stated in *The Hidden Face of God*:

> Infinity is not within our reach, neither through the ponderings of philosophy nor the research of the laboratory. But unity is, a unity that encompasses and binds together all existence. The universe is an expression of this oneness.
>
> For many, especially among persons alienated by superficial material aspects of Western society and drawn by default to monochromatic, top-down versions of spirituality, it comes as a surprise that an all-encompassing unity is the core concept not only of science but also of biblical religion. . . .

> One might conceive of a science without religion, but it is an oxymoron to conceive of religion without science. Revelation and nature are the two aspects of one creation. Theology and science present two versions of that one reality, each version seen from its own unique perspective. (Schroeder 2001, 20-21)

While Schroeder does not use the holographic language of implicate and explicate that was used by Bohm and Pribram (Talbot 1991, 54) in speaking about the levels of existence according to physics and neuropsychology, he has understood that behind this soup of energy, waves, particles, and matter stands something even more phenomenal that presents itself to the human brain and human spirituality.

> The age-old theological view of the universe is that all existence is the manifestation of a transcendent wisdom, with a universal consciousness being its manifestation. If I substitute the word information for wisdom, theology begins to sound like quantum physics. Science itself has rediscovered the confluence between the physical and the spiritual. (Schroeder 2001, xii)

In *God According To God* Schroeder makes his boldest statement on this topic, "Physics not only has begun to sound like theology. It is theology" (Schroeder 2009, 156).

Summary

Throughout this study a number of understandings about the brain/mind discourse have been visited. Unquestionably, those representing a materialistic understanding of the brain, the world, and the universe are the vast majority. The position of scientists representing a minority view has been presented due to the great influence and respect that these persons received in their research. According to Richard Restak, it was through their research that they reached conclusions that brought them a "change of heart late in their careers" (Restak 1984, 348). While remaining a confirmed materialist, Restak offered this explanation for these conversions:

> Why should it be surprising that the study of the human brain often leads to mysticism? Consider the paradox involved: The inquiring organ, the brain, is itself the object of its own inquiry. The brain is the only organ in the known universe that seeks to understand itself. Looked at from this point of view, one might expect an even greater number of brain scientists to turn toward mysticism. After all, are not our brains part of the same physical universe whose essential nature remains, after years of research and speculation, essentially mysterious? (Restak 1984, 349)

With these remarks from a confirmed materialist, such as Richard Restak, that acknowledge the mysteriousness of both the brain and nature, it leaves open the possibility that a personality theory of human spirituality can be pursued at any level of current neurological research (1984, 349).

Wolf Singer, approaching the brain from a materialistic perspective, establishes that human consciousness and self-consciousness is a direct derivative of networking with other human brains through relationships founded on language (Singer 1998, 231-244). Relationships are the core of the biblical understanding of human spirituality.

Wilder Penfield takes his investigations a step further by noting the strong indirect evidence of a spiritual dimension emanating from the higher core of the human brain from which all impulses leave and return (1975, 40-48).

Karl Pribram's research takes the next step by noting the holographic capabilities of the human brain in what modern physicists are discovering is a holographic universe. This universe is composed of the explicate dimension that humans live in and are most familiar, as well as the implicate dimension, which is nonlocal or absent of space or time. This later dimension is what Christians would identify as eternity. This realm is enfolded within the explicate dimension and can be experienced as unfolding in what could be understood as spiritual experiences (Goleman 2010, 9).

Gerald Schroeder, a MIT trained physicist, provides a strong foundation for all of the previous researchers by noting that the world in which humans exists is one whose creation is not only revealed in the Scripture, but is strongly supported by the discoveries of modern science. This created order is within a universe that is personal, spiritual, filled with wisdom, and that human beings are especially equipped to relate to the Divinity behind it all (1997, 70; 2001, 20-21, 49).

In essence, the words of Pierre Teilhard de Chardin, as noted in the statement of the problem of this project, are born out not only by biblical anthropology, but by neurological studies as well, that human beings are not in search of a spiritual experience so much as spiritual beings immersed in a human experience (*ThinkExist.com*. 2010). Therefore, the search for a personality theory of human spirituality is well within the realm of possibility.

CHAPTER FOUR

RESEARCH METHODOLOGY AND PROCEDURES

The approach that will be taken with this project is quantitative in nature. While studies in science will contribute greatly to this research, it will not involve the use of statistical analysis. Rather a working hypothesis shall be developed from understandings provided through theological, neurological, and psychological studies.

Studies of this nature are infused with well delineated problems. Theologians and psychologists, for one, have very different conceptions of human nature. As stated by a pioneer in the endeavor to speak to the relationship these disciplines may share, Gary Collins explains:

> . . . [N]either psychology nor theology has a clear statement about the nature of man. Psychologists hold a number of views on this topic and these various opinions may account for the different research emphases and techniques of therapy. Likewise, Christians—even those who accept the authority of scripture—have different ideas of what man is really like. Thus we cannot contrast a psychological view of man with a Biblical view. Instead, we must see how psychological views contrast with Biblical and theological views. (Collins 1969, 21)

The second aspect of the problem comes as a result of differences in language. Says Collins:

> Psychology is a science attempting to use precisely defined scientific terms. The Bible, on the other hand, is not a scientific volume and uses terms which are much more difficult to define with precision. Words like "ego," "emotion," and "depression" are psychological terms which do not have clear parallels in scriptural language. On the other hand, words like "mind," "soul," or "spirit" are Biblical terms which are psychologically meaningless. For this reason, when we attempt to make "abnormal behavior" equal to "sin," or when we liken

> Freud's "id" to "man's sinful nature" we are likely to be inaccurate and often misleading. This is similar to a Frenchman and an Englishman communicating with each other in their native tongues. Communication and mutual understanding is, at best, limited. (1969, 21)

Defined Approaches to the Relationship between Theology and Psychology

On account of this two-pronged problem between theology and psychology as identified by Gary Collins, Christians relating the two fields have adopted four different approaches: (1) the Scripture against Psychology Model, (2) the Scripture of Psychology Model, (3) the Scripture parallels Psychology Model, and (4) the Scripture integrates Psychology Model (Carter and Mohline 1975, 6).

The Scripture against Psychology Model.

In this approach the epistemological assumption is that revelation and reason are incompatible. While proponents of this position believe themselves to be reasonable and rational, they question both the theories and data of modern psychology. In this regard, Scripture and human reason are viewed as directly contradictory to one another. This invariably leads to psychologists and religious practitioners holding different understandings about what makes up good mental health. Psychologists are perceived very negatively when they speak out against many religious inhibitions in order to alleviate guilt. Proponents of this "Against Position," on the other hand, assume that the Bible contains all the precepts necessary for good mental health. Guilt, along with other emotional problems, is the corrective consequence of directly disobeying God. All emotional problems, therefore, are really spiritual problems. Treatment, therefore, generally consists of strongly confronting the person coming for help with relevant

passages of Scripture (Carter and Mohline 1975, 6; Carter 1977, 200-201; Carter and Narramore 1979, 76-78).

Carter and Narramore see no advantages in this particular model. The sacred camp takes such an oppositional stance that they cannot benefit from the knowledge and experience of their secular counterparts. While it is true that secular proponents often see no place for special revelation, the sacred camp likewise allows for no general revelation and common grace from those they oppose. This can lead to a superficial understanding of sin that could be avoided with an exploration of the unconscious, the inner life, as well as the influence of a person's past. Enrichments such as these can provide an understanding of the experience of sin that has greater depth. With limited views on either psychology or philosophy, the sacred proponents of this "Against Model" often fail to be able to view their own biases and perceptions that would foster a "humility that is less prone to have answers and is more inclined to be open to the findings, perspectives, and understandings" of others (Carter and Narramore 1979, 79-80).

The Scripture of Psychology Model.

The "Of Model" provides a direct antithesis to the "Against Model". The proponents of this view believe that there is a great deal of commonality between psychology and religion that needs to be explored. The facts of science, experience, and reason, however, are favored above what is offered in Scripture. As stated by Carter, "The holders of this view tend to be committed to a naturalism, mysticism, or humanism rather than a supernaturalism" (Carter 1977, 201). The basic epistemological assumption in this approach, therefore, is that human reason is more fundamental, comprehensive, and contemporary than revelation (Carter and Mohline 1975, 6; Carter 1977, 204). When

religion is discussed, distinctions are clearly made between healthy and unhealthy religions. The former are those that promote "loving sensitivity to oneself and others", as opposed to the latter that "maintain an authoritarian structure, and those that take concepts of sin, guilt, and hell literally" (Carter and Narramore 1979, 82). In this manner the focus is clearly placed on the universal aspects of the Bible such as love, freedom, and responsibility, rather than the more specifically redemptive aspects that emphasize sin and the need for personal salvation (Carter 1977, 201; Carter and Narramore 1979, 85). This approach generally comes from a theologically liberal inclination of Christianity, whose "perspective *replaces* traditional scriptural understandings instead of adding to them" (Carter and Narramore 1979, 86). Proponents of this position, according to Carter and Narramore,

> . . . *selectively* translate or interpret various passages or concepts from the Bible for use in their particular psychology. Certain aspects of the Bible are mapped into the writings of some school of psychology or translated into a particular theoretical system. The founder of the theory, be he Freud, Jung, or Rogers, becomes elevated so that what is acceptable in the Bible is what fits into the particular theory. Thus, the view to be propagated and used as a therapeutic tool is the Christianized version of some psychological theorist. (1979, 85)

Proponents of the "Against" and "Of Models" represent two extremes. As described by Carter, "Each has a cookie cutter style. Onto the dough of Scripture and psychology each presses its cookie cutter. The dough inside the cutter is retained as the whole truth and what is on the outside is rejected as false" (1977, 201). Of these two models, however, the "Of Model" is the more helpful as it does encourage a dialogue between psychologists and theologians. It often accomplishes this task at the expense of robbing Scripture of its revelational and supernatural content. As stated by Carter and Narramore, "Once this is done there is really no ground for integration because the

unique contributions of Christianity have been set aside. What is left is simply psychology from the human perspective" (1979, 89). This results in a perspective that views psychology as solely uncovering the basic principles of sound emotional health, maturity, and good interpersonal relations. All the help that is needed, therefore, can be received by consulting with a therapist (Carter 1977, 206).

The Scripture Parallels Psychology Model.

Whereas the former two models diametrically contrast with one another, this third model tends to remain neutral. The basic epistemological assumption of the "Parallels Model" is that revelation and reason are distinctly different expressions that do not interact. Religion, with its emphasis on revelation, is understood to be an experience that is often accompanied by a commitment. Psychology, on the other hand, emphasizes reason and is clearly identified as a science (Carter 1977, 202; Carter and Narramore 1979, 91).

There are two distinct expressions of this model: the *isolation* version and the *correlation* version. Those proposing an isolation version view psychology and religion as being distinct disciplines that encapsulate different methods and content. Each discipline, while remaining separate, can be affirmed as trustworthy. Those proposing a correlation version, on the other hand, show more clearly a parallel relationship between the two disciplines by aligning the concepts of one discipline with those of the other. For instance, the id may be compared to original sin, or the superego with conscience, or empathy with love. While the comparison is being made, however, the concepts are kept distinct and not truly integrated. The emphasis is on how two differing disciplines relate to a common phenomenon (Carter 1977, 202).

These identified differences create an implicit tension within the "Parallels Model." This tension becomes more evident when one encounters a problem in his or her life. If the problem is of a spiritual nature clergy should be consulted, while a therapist should be consulted if the problem is psychological or emotional in nature (Carter and Mohline 1975, 6; Carter 1977, 204).

When comparing the three models so far presented, Carter and Narramore make the following observation:

> The Parallels model is a distinct improvement over the Against and Of models, since it preserves the integrity of both psychology and Christianity. And it is probably the position most often taken by thoughtful psychologists who, while not minimizing the importance of either Christianity or psychology, want to be sure to avoid superficial attempts at integration that violate the unity and integrity of either. (1979, 92)

This improvement, however, comes with its own limitations. As further noted by Carter and Narramore:

> Although this conciliatory viewpoint is a marked improvement in comparison to the Against model, it really does away with the possibility of genuine integration. Since psychology and religion are already saying the same thing, the need is for us to *translate,* not integrate. The unstated assumption seems to be that there is nothing really unique or new to come from the interaction of psychology and religion—only greater clarification and improved communication. (1979, 94)

Carter and Narramore note a further weakness in this model stating, "In attempting to find common ground between psychology and theology, it lends itself to the practice of forcing the data of one discipline arbitrarily upon that of another" (1979, 100). While the conclusions reached may not be wrong, "they lack the comprehensiveness that is embodied in a unifying set of principles or concepts and that they may lead to an inaccurate psychologizing of Scripture or a superficial Christianizing of psychology" (1979, 100-101).

The Scripture Integrates Psychology Model

None of the former models attempts to integrate theology and psychology. Instead, one discipline is treated as superior to the other or the two are kept separate from one another. The fourth model, which takes a very different and more comprehensive approach, is called the "Scripture *Integrates* Psychology Model." The basic epistemological assumption of this model is that God is the author of all truth. This truth may come by way of special revelation through the Scriptures or it may be provided in a more general way through nature. All truth, therefore, including the truth of religion and psychology, finds its roots in the God who created everything. Equally understood is the belief that this creation is now flawed and humanity has fallen. As a principle, adherents to this position understand that all problems are a result of this tragic Fall and are not necessarily the result of conscious acts. Christ, the great healer, was sent and revealed to humanity as the one who is restoring all things (Carter 1977, 202).

Carter notes that the practical outcome of this position is that "reason, revelation, and the scientific method are all seen as playing a valid role in the search for truth" (Carter and Narramore 1979, 103). Because of the epistemological assumptions of this model, there is a greater openness to the limitations and failures of those involved in the exploration of both psychology and theology. As stated by Carter:

> The holder of the Christianity *Integrates* psychology model never presumes that *all* the claims to discovered truths in psychology are genuine unless they are congruent and integratable with the Scripture, nor does he believe that certain traditional interpretations of Scripture are true either. God created psychology when he created man in His image. Man has become marred but yet he is redeemable, and thus psychology is congruent and integratable with Christianity. This approach emphasizes both the Scripture and psychology *because they are allies.* (1977, 202-203)

In making this claim, Carter and Narramore are careful to state, "Psychology here is the psychology that existed before the word was coined, while *Psychology* in the other three models refers to a theory or a system" (1979, 103-104). Because of its openness, adherents

> . . . do not attempt to press data, methods, or theory into areas where they do not fit. They have a keen sensitivity to this problem and take care to distinguish between different levels of analysis and to preserve the unique methodology and content of each discipline. (Carter and Narramore 1979, 110-111)

As a result of this openness and respect, proponents of this model hold a wide range of opinions and practices when offering counseling and therapy. They see in Jesus, as well as other persons in the Scripture, many different approaches in taking care of others. In many respects, modern psychology is simply rediscovering and refining the many and varied ways people can be helped and healed (Carter and Narramore 1979, 113).

Following an Integrative Approach

Of the approaches outlined above, the method pursued in this work will follow the Integrative approach. Historically, this is a relatively new approach for two reasons: first, psychology and neurology as sciences are relatively new, tracing their beginnings to the early part of the twentieth century; and secondly, with the development of these sciences there began a pressing of a secular understanding of humanity and its functioning upon the general culture. Reactions to the development of these relatively new sciences produced adherents of the "Against, Of, and Parallel Models." By pursuing an Integrative approach to these new disciplines, a complete separation of religion and psychology or an unnecessary reactionary attitude between the practitioners in both these fields is avoided.

Rather, a theological perspective can be followed that reveals a more positive working relationship between general revelation and special revelation (Carter 1977, 206).

To successfully accomplish this approach, Carter and Mohline have outlined three observations. First, the focus of theology and psychology are clearly very different. Theologians explain things from a more "historical and socio-cultural" perspective, while psychologists provide "descriptive (clinical), developmental, and experimental" explanations (1976, 5). Second, each discipline speaks at a different level. Theologians are metaphysical, while psychologists are empirical or scientific. This leads to the third difference, "theology's epistemology is revelational while psychology's epistemology is scientific" (1976, 5) Even with these differences, however, the two disciplines can be integrated. As further stated by Carter and Mohline:

> Since Scripture is metaphysical and revelational in character it makes theology more comprehensive than psychology in locus of explanation, level of explanation, and epistemology. Therefore, psychology is integrative into theology to the extent that psychology remains methodological rather than metaphysical. (1976, 6)

These researchers then propose an outline that they liken to "the girder structure of a skyscraper." As they note, "There is much filling in to be done before the building is complete" (Carter and Mohline 1976, 7). Figure 4.1 illustrates this structure.

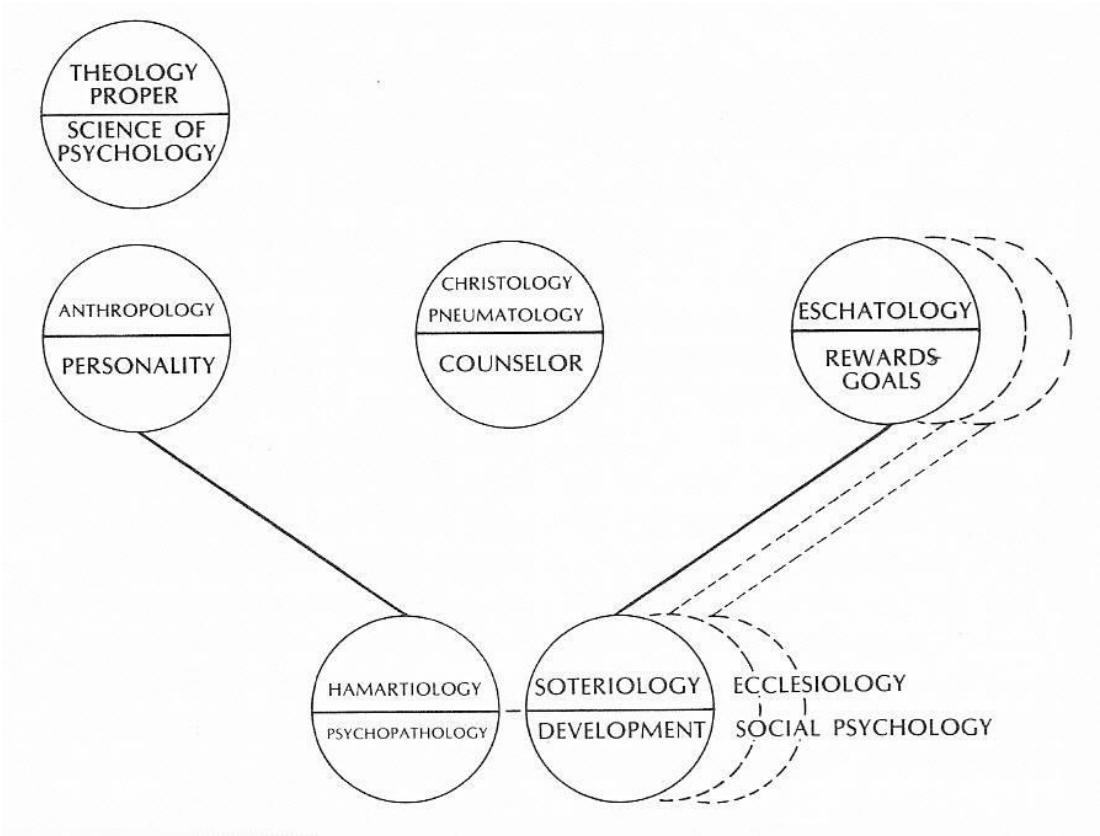


Figure 4.1. Integration model of Carter and Mohline

Source: Carter and Mohline 1976, 7.

In addressing both theology and psychology, Carter and Mohline reveal that each discipline covers seven distinct categories of study. The scope of theology includes: theology proper, anthropology, hamartiology, soteriology, Christology and pneumatology, ecclesiology, and eschatology. The scope of psychology includes: the science of psychology, personality, psychopathology, psychotherapy, development, social psychology, and psychology of rewards. In Figure 4.1 Carter and Mohline reveal how each of these seven categories in each discipline has mutual concerns for both theology and psychology.

Theology Proper—Psychology as Science

As a starting point, it is in the areas of Theology Proper and Psychology as science that the two disciplines reveal their most prominent differences. Theology and psychology are attempting to accomplish different goals. As stated by Carter and Mohline, ". . . theology proper encompasses God's nature and attributes, revelation, creation including the natural and spiritual character of the real world" (1976, 7). General Psychology, on the other hand, surveys the whole field of the science, which includes "a statement on the scientific method, the nature of experimentation and the nature of empirical laws" (1976, 8). Theology Proper and Psychology as a science share the similarity that each of them is the epistemological foundation upon which the rest of their respective disciplines rest.

Anthropology—Personality

The first step out of Theology Proper and Psychology as a science is into the theological area of anthropology and the psychological area of personality theory. The former is the theological doctrine "which deals with the creation and nature of man" (Carter and Mohline 1976, 8) It describes how human beings are put together for the specific purpose of relating to God and to each other. Psychology also describes how human beings are put together and function in its studies in personality theory. Its approach, however, delves into "the basic processes of learning, perception, memory, and motivation" (Carter and Mohline 1976, 8). Though the content of each of the disciplines may differ markedly, it is evident that they are addressing the same subject matter from two very different perspectives.

Hamartiology—Psychopathology

Both theology and psychology addresses the reality that human beings do not function up to their potential. Theology addresses this from the vantage point of sin or the Doctrine of Hamartiology. This doctrine postulates that humanity once had a special relationship with the Divine from which it fell. This fall explains how the problems and ills of the world originated and continue to be perpetuated. Psychology, on the other hand, addresses these issues from the position of pathology and/or inappropriate behavior. Carter and Mohline hypothesize that the psychological descriptions of the pathologies described from the perspective of each of the personality theories outlined in psychology are states that result from the Fall and can be studied, therefore, using the Integrative Model (Carter and Mohline 1976, 8-9).

Soteriology—Developmental Processes

Following the outgrowth of their model thus far, Carter and Mohline state:

> After one has carefully integrated a theory of personality with a biblical anthropology and psychopathology with hamartiology, there arises the need to develop an adequate developmental theory integrated with the doctrine of salvation. . . . While soteriology could be related to child growth and development, we have chosen to limit our discussion to client growth or development in the therapeutic process. (1976, 9)

The process outlined for theology follows the order of salvation through the sub-doctrines of election, calling, regeneration, conversion, repentance, faith, adoption, justification, sanctification, and perseverance. The points of integration that theology has with psychology reside in the corresponding order of the therapeutic process of uncovering one's worth (election), being introduced to a body of truth (calling), receiving insight (regeneration), putting that insight into operation by acknowledging the problem

(conversion), accepting the road necessary for recovery or healing (repentance), experiencing a sense of acceptance and belonging (adoption), which leads one to be motivated through hope (justification), growth (sanctification), and actualization (perseverance) (Carter and Mohline 1976, 9-10).

Christology—Counselor

Christology is a study of the person and work of Jesus Christ. Theologically he represents the example, the enabler, and the overseer of healing and salvation. Psychologically Christ embodies the truth of the counselor in the therapeutic relationship. Carter and Mohline clarify this further by stating:

> The incarnation implies truth (reality) becoming embodied. The therapist must become something, i.e., take on something that is not part of daily experience in order to help the client. The incarnation also suggests a coming to man. The therapist comes to the client in hearing and listening to his problems.
>
> . . . The *two natures of Christ* and *the hypostatic union* suggest the process of hearing or being empathic with the client without becoming identified with his problems, i.e., being present to, but distant from the client. Yet the therapist remains one person.
>
> Christ's *impeccability* (regardless of one's theory) implies that the therapist needs to be impeccable in his therapeutic relationship to his clients. (1976, 11)

It should not be confused that the therapist is Christ or even becomes Christ for the client. Rather the goal of the therapist is to relate to the client in such a way as to allow the Spirit of Christ to be present in the relationship they share. This occurs when the client is accepted by the therapist as that client is accepted by Christ (McMinn and Campbell, 137.)

Ecclesiology—Group Process

The biblical doctrine of the Church emphasizes fellowship and sharing together in a community of loving and accepting relationships. Group therapy consists of two or more people coming together "to share their mutual feelings and problems in a context of concern for what each other are experiencing" (Carter and Mohline 1976, 12). In this regard, the field of psychology reveals how the church has fallen short, as people within parish communities often fear intimacy and self-disclosure, which are healing dynamics that could nurture unity, individual maturity, personal growth, encouragement, and the development of healthy expectations. Both ecclesiology and the psychology of group dynamics have practical outcomes that would enhance both fields of endeavor (Carter and Mohline 1976, 12-13).

Eschatology—Reward, Expectations, and Goals

The theological doctrine that speaks of the final judgment, the second coming of Christ, and the end of time is called eschatology. While psychology does not speak to such cosmic events, it does address the same sort of issues in a more finite manner. In a very real way both disciplines are addressing the matter of purpose. In both the purpose is the actualization of human potential. Secondly, while theology often addresses the hope of the believer in the second coming of Christ, psychology speaks to expectations, as well as to the fears that are common barriers of hope. Third, when theology focuses on the final judgment, it is referring to rewards and punishment. These cosmic expectations are very integratable with discussions regarding goals, expectations, rewards, and responsibilities in the field of psychology. As shown in Figure 4.1, the church and group dynamics share many levels for integrating the two disciplines.

The Integrative Approach Proposed

The quest of this project focuses particularly upon biblical anthropology and personality theory in psychology. In beginning this process of integration, Chapter Two began with an exploration of biblical anthropology. It is well known that the Scriptures clearly identify human beings as spiritual. Most psychological theories deny this or may identify it in a manner that a Christian would not recognize. Therefore, in order to develop a personality theory from a Christian perspective, it is necessary to build it on a solid understanding of biblical anthropology.

While addressing biblical anthropology in Chapter Two, it was disclosed that the Scriptures do not render a "scientific" view of humanity. Richard Howard in his book *Newness of Life* aptly demonstrated this reality, showing that the Scriptures do not provide an analytical view of humanity, so much as one that is practical and functional (1975, 17).

The Scriptures, therefore, present an understanding of humanity that reflects not only a functional presentation, but offers dynamic insights that have unfolded over a period of more than 6,000 years using terms such as body, soul, and spirit. Theologians, in describing this presentation of humanity, often have understood the human makeup in terms of a tripartite being, a dichotomous being, or a monolithic being. The study in Chapter Two, however, reveals that the biblical writers held a monolithic or wholistic view of humanity—a whole being with three distinguishable, complimentary, and essential dimensions. This understanding will provide a foundation upon which to build a personality theory using psychological insights.

Before developing a psychological model, however, it should be noted that many of the theories developed by psychologists to date did not have at their disposal the recent and rapidly advancing research of neurology. The brain was handled as some sort of a black box. The study in Chapter Three, however, notes that new technologies have provided a new reality. Though in its infancy, this study has revealed how neurological research is providing exciting inroads in understanding of how the brain works. It has also raised questions about the relationship between the brain and the mind. The results of this exploration will be useful in developing a Christian view of the personality.

The Importance of Philosophy in the Work of Integration

In developing a personality model of Christian spirituality that incorporates theology, neurology, and psychology, the importance of philosophy cannot be avoided. Each of the above disciplines covers a specific area of study and practice. Therefore, professionals within these disciplines put on blinders that limit their purview to a specific area of expertise. Philosophy, on the other hand, attempts to explore the "whole of things." Nothing is exempt from the analysis of the philosopher. The goal of philosophy is to get the "big picture." As stated by Robert Sokolowski, "In principle, the philosopher cannot make any disclaimers; he cannot say, 'Well, that's outside my field.'" In essence, the overriding motivation of the philosopher is truth (2006, 11-12).

The Significance of Philosophical Differences and Changes

Not all philosophies are the same, especially when discussing the Christian understanding of biblical revelation. This has been especially true in the past three or four hundred years when the quest for truth was significantly changed with the work of Réné

Descartes (1596-1650). His work introduced a philosophical approach founded upon doubt and skepticism. In his quest to get to the bottom of everything, Descartes discarded the philosophical work that preceded him in order to build an objective body of knowledge. He reached his baseline with the statement, "I think, therefore I am." According to Ken Archer, this was the beginning of modern reason. As he states:

> Through a deductive step, "therefore I am" (ergo sum), he could therefore be certain that he exists. Both the elements of modern discussions of reason are present here. First, reason is taken to be a method, and, second, the goal of thinking is to overcome spatial distance between the mind and extra-mental reality. Consciousness is enclosed upon itself, is solipsistic, and needs the support of rational methods of inquiry to acquire the truth of the world outside the mind. (Archer 2006, 4-5)

This method of inquiry became the dominant understanding of Western thought as this seminal approach was followed up by the influential philosophical schools of Thomas Hobbes (1588-1679) and John Locke (1632-1704). Sokolowski observes, "We are told that when we are conscious, we are primarily aware of ourselves or our own ideas. Consciousness is taken to be like a bubble or an enclosed cabinet; the mind comes in a box" (Sokolowski 2000, 9). No longer available is the direct access to things that are outside the mind. He calls this new reality an "egocentric predicament," where "all we can really be sure of at the start is our own conscious existence and the states of that consciousness (Sokolowski 2000, 9). He further observes that this questionable beginning by Descartes "changes all our natural doxic modalities into doubted ones" (2000, 54). Elsewhere Sokolowski states, "Once we lock ourselves into a mental cabinet we can never get out of it. There is no way we can prove that we can reach 'the external world'" (Sokolowski 1993, 191). As a result, persons cannot share a common awareness with

others. Truth becomes relative and private. Any sense of certainty is experienced as merely an illusion. As though this were not negative enough, Sokolowski continues:

> This understanding of human awareness is reinforced by what we know about the brain and nervous system. It seems unquestionable that everything cognitional must happen "inside the head," that all we could possibly be in touch with directly are our own brain states. I once heard a famous brain scientist say in a lecture, almost tearfully, that after so many years of studying the brain, he could not explain how "that avocado-colored organ inside our skulls" could get beyond itself and reach out into world. I would also venture to say that almost everyone who has gone to college and taken some courses in physiology, neurology, or psychology would have the same difficulty. (2000, 9-10)

A natural result of this evolution of thought has been the death of the "public mind," the "natural attitude" or plain old common sense. These have been replaced by the professional philosopher who has learned to use new procedures and methods "that will guarantee certainty and truth" (Sokolowski 2000, 200). In essence, knowledge about the world has evolved from a sense of what is shared in common to that of a pool of elites who operate out of specifically developed methods and procedures. From these the sciences strive to build on what is assumed to be far better foundations. What began as simple rationalism in the Enlightenment, therefore, has now taken a drastic turn. This was expressed in the early proclamations of Nietzsche, where "it has become more and more clear that the heart of the modern project is not the exercise of reason in the service of knowledge, but the exercise of a will, the will to rule, the will to power" (Sokolowski 2000, 198-202).

However, Sokolowski is convinced that the "problem of the real world" or the "egocentric predicament" is not the real problem. If there is a problem, he believes it resides in how modern philosophy arrived at this place. The only difficulty present is the

one modern philosophy talked itself into having before even getting started (Sokolowski 1993, 191-2).

How These Philosophical Changes Have Influenced Modern Theology

These developments in philosophy have heavily influenced the understandings of Christian theology. Indeed, throughout the centuries of its existence, the Church has made use of the various philosophical schools of thought (each striving to get the "big picture" of things) to better communicate its message. However, as the philosophy of the Enlightenment has done damage to the work of modern philosophy by removing the validity of pre-philosophical thinking, such as that found in the Scriptures, so it has done damage to theology as well. As the Church's leading theological minds have rushed to become more "anthropologically acceptable" through the use of a "historico-critical" and evolutionary approach, they have uprooted and split Christian thought right down to its foundations. As described by Sokolowski, "The Enlightenment in all its forms is so mortally dangerous to the Church because, starting with 'the learned and the clever' it has gradually, through catechesis, preaching, and the mass media, spread throughout the people and shaken the faith of 'the simple'" (1993, 178-9).

How These Philosophical Changes Have Influenced Modern Psychology

The drive of philosophy to get the "big picture" of things has heavily influenced the understandings of personality theory in psychology, as well. In his seminal text *Introduction to Personality and Psychotherapy*, Joseph F. Rychlak provides an overview of the eleven leading psychological theories of personality and reveals a keen awareness on how philosophy has influenced each major theory. He divides these theories into three

specific groups, based on an underlying philosophy. These are the Lockean Models influenced by the work of John Locke (1632-1704) and Kantian Models based upon the work of Immanuel Kant (1724-1804), and models that are a Kantian-Lockean mixture. These philosophical schools both come out of the Enlightenment.

The Lockean Model follows the path of philosophical *reductionism*. As stated by Rychlak, "A reductive explanation brings the formal and seeming final causes of anything down to what are presumed to be the underlying 'real' causes—that is, material and efficient causes" (1981, 11). He illustrates this as follows:

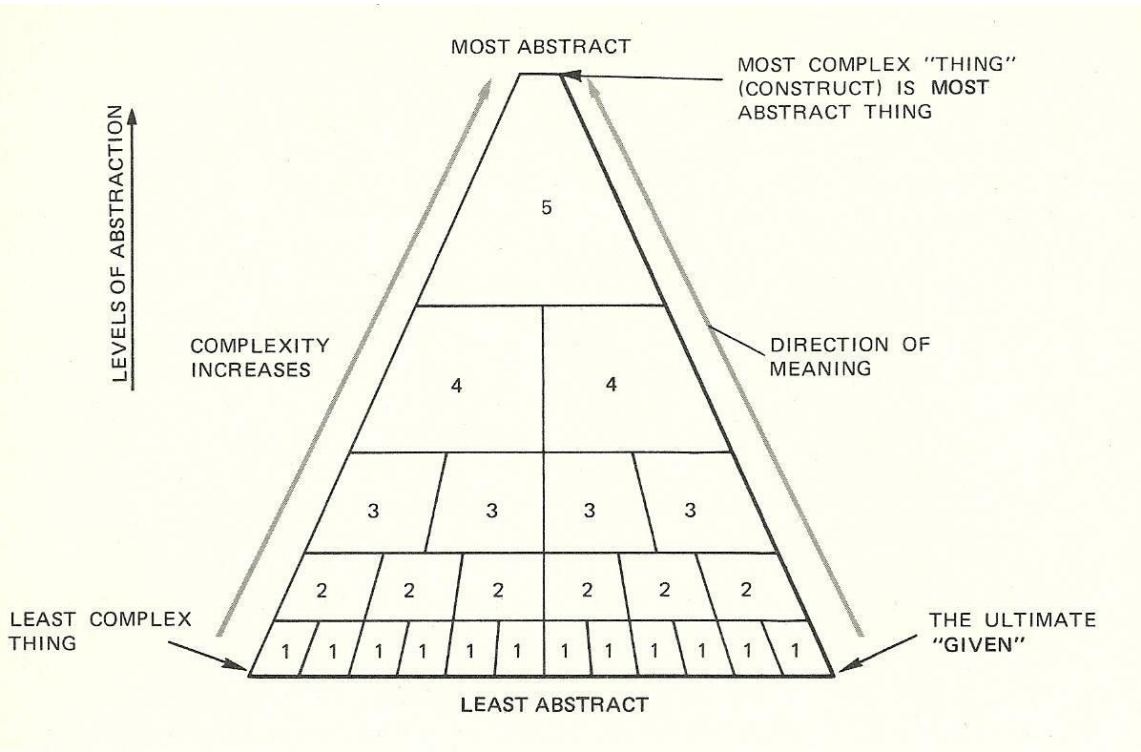


Figure 4.2. The Lockean Model

Source: Rychlak 1981, 16.

Locke believed that when a person is born the human mind is a *tabula rasa* ("a blank tablet"). A person's ideas are simply mental models of experienced reality,

"imprinted as 'primary and true' copies of what exists independent of mind" (Rychlak 1981, 11). As further defined by Rychlak:

> Our minds are like cabinets that are filled with input ideas over time thanks to experiences we have after birth. Locke's concept of the *idea* was demonstrative. He considered ideas to be built up from simple to more complex combinations in a unidirectional sense, that is, we first learn letters, then words; then sentences, and so on. Our minds are founded on a series of discrete, simple ideas which then act as building blocks to constitute or make up the more complex ideas of our knowledge.
>
> . . . The source of all meaning being in the person's experience, all mind can do is accept what is placed in it and then collate or rearrange the meanings that are housed there. Indeed, the processes of mentation (thinking, perceiving, and so on) are also of an efficient-cause nature. There is never a true "that for the sake of which" (final cause) decision-making process going on. (1981, 11-12)

Locke's understanding is a *constitutive model* that has been adopted as the philosophy that underlies much of the modern scientific approaches, specifically the hard sciences of physics, chemistry, biology, and anatomy. It is materialistic, rationalistic, and evolutionary (1981, 17).

The Kantian model differs in that the mind is viewed as being directed to a definite end through a dialectic process. Rychlak presents this understanding in the following model:

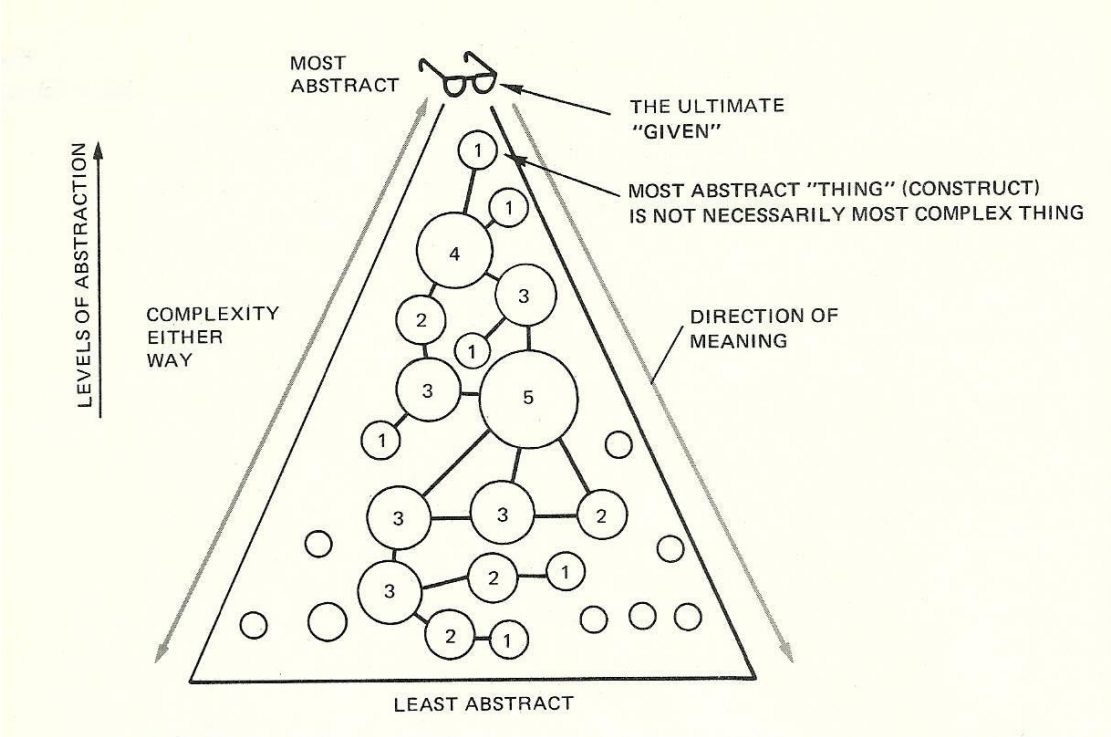


Figure 4.3. The Kantian Model.

Source: Rychlak 1981, 18.

As described by Rychlak:

> Kant began with a concept of the mind (mentation, reason, and so on) that is the *creator* of meaning rather than a receptacle of input meanings. He believed that human beings are not tabula rasa at birth, but rather that they have a *pro forma* capacity to lend order to their experience according to what he called the *categories of the understanding.* These are like templets or frames of reference that turn incoming stimulations from the environment into something meaningful. A pro forma intelligence brings order to bear, it does not take order in. Kant was suggesting that human beings could not possibly learn the way Locke and other British Empiricists (or Associationists) claimed they learned, because only *after* the person organizes the input according to space and time considerations and *then* brings to bear the categories does meaning develop. (1981, 13)

Kant's model is a *conceptual* model. Therefore, it is topped with a set of conceptional spectacles. These do not represent vision per se, but the active process of organizing and bringing to bear a mental frame of reference. These spectacles reside within the mind and do not experience reality directly. Rather, the glasses organize input

from without based upon categories that existed before one's birth. The spectacles arrange or "color" the meaning of experience. Therefore, the lowest level of abstraction is not necessarily the bottom level that Locke viewed as the essential "facts." Also, increasing the levels of abstraction does not necessarily mean it will be more complex. Rather, complexity is determined by counting the number of connecting links a construct has with other constructs. This provides an *idealistic* and *teleological* dimension to the model (Ryshlak 1981, 19).

While the Lockean model provides the presuppositions to the hard sciences (including physicians), the Kantian model is often used by psychologists and psychiatrists. When one visits a medical doctor, he or she will initiate a Lockean understanding of their profession by listening to the presenting symptoms and performing an exam. Then they will make a diagnosis and prescribe a treatment. For instance, the patient comes in with a disease caused by some bacteria, to which the physician prescribes a medication.

On the other hand, when one visits a professional for a psychological problem the exchange is different. Instead of a physical cause from a virus or bacteria or an injury, one is instead dealing with a symptom that if emotional is generally diagnosed as having come from relational problems. This entails a more Kantian understanding.

From a Lockean approach the patient is viewed as a big bag of chemicals that needs to be looked at. The illness is something caused from without and a simple remedy is provided. In the Kantian approach, however, the psychologist or the psychiatrist tries to get inside the patient's head to better understand their categories of thinking, thus

inferring that the patient is somehow responsible for the development of the symptoms and therefore is called upon to actively participate in the treatment.

What is significant about both the Lockean and Kantian models, however, is that they reflect their Enlightenment roots. Both view the mind as operating in a bubble that may somehow reflect an outer reality, but has no real experience of this reality. In essence, there is a mysterious leap from one's mind to the world outside the mind that has not been resolved (Archer 2006, 4). Therefore, truth cannot be known. "Proof," not mere observations, becomes the bedrock of understanding. The mathematical forms of science, also known as the hard sciences, describe a world more real than the everyday world that the average human lives in. The world of colors, sounds, trees, rocks, and rivers comes to be called "secondary qualities," while the exact sciences with their descriptions of atoms, molecules, and force fields are believed to be the reality of things. In essence, what exists are two very different worlds: the objective one described by the mathematical sciences and the everyday life world that is believed to be totally subjective. Historically, philosophy was part of the latter and in the modern world takes a back seat to the hard sciences (Sokolowski 2000, 146-7).

The Significance of Phenomenology for this Integration Approach

Edmund Husserl (1859-1938), founder of phenomenology, however, argued that the senses can be trusted. There is no isolated "mind" between consciousness and the world. Indeed, "consciousness and the world are so directly and inseparably related that without the world there would be no consciousness" (Archer 2006, 5). From a phenomenological perspective, human beings have direct access to the world through the senses. Therefore, phenomenology restores the trustworthiness of the natural attitude or

common sense (Sokolowski 2000, 64). In essence, one does not have to be professional philosopher or scientist to understand the world in which he or she lives.

Phenomenology, accomplishes this by not minimizing the life world, but by allowing philosophy to function in its rightful place by showing how the life world "serves as a foundation and a context for mathematical sciences" (Sokolowski 2000, 151). As further elaborated by Sokolowski:

> We could not live in the world projected by science; we can only live in the life world, and this basic world has its own forms of truth and verification that are not displaced but only complemented by the truth and verification introduced by modern science. . . . Modern sciences deal with idealized things. . . . However, such ideal forms are not fabricated out of thin air. Rather, they are projections that have their roots in the things that we directly experience. . . . Such objects could never be experienced in our life world; we establish or constitute them by a special kind of intentionality, one that mixes both perception and imagination. . . . The idealized objects become the perfect versions of what we experience; they seem to be "more real" than the things we perceive because they are more exact. (Sokolowski 2000, 148-9)

Phenomenology accomplishes its task by simply allowing the world to appear. It liberates its adherents by unlocking the doors to the egocentric predicament or prison in which the Cartesian, Lockean, and Kantian philosophies have placed much of modern philosophy. As noted by Sokolowski, "The term 'phenomenology' is a compound of the Greek words *phenomenon* and *logos*. It signifies the activity of giving an account, giving a *logos*, of various phenomena, of the various ways in which things can appear" (2000, 13-14). Indeed, Sokolowski believes that phenomenology reverses the trend earlier noted in modern philosophy, by allowing philosophy to retreat from the will to power to that of seeking truth. Once again a person can become an agent of truth. As he states:

> Phenomenology is the science that studies truth. It stands back from our rational involvement with things and marvels at the fact that there is disclosure, that things do appear, that the world can be understood, and that we in our life of thinking serve as datives for the manifestation of things. (Sokolowski 2000, 185)

To this Archer adds:

> Phenomenology can be fairly understood as the rediscovery of reason as a faculty possessed by everyone, and used by most people, most of the time. Phenomenology reveals everyday reason as a part of everyday life. For it is a central assertion of phenomenology that reason is not a tool, is not a method, but is inherent in everyday thinking. . . . The task set for themselves by phenomenologists is therefore not the mastery of mental activity with reason but the description of the structure of all cognitive experience in all human living. . . . phenomenology views our daily cognitive experience as already structured towards revealing the truth of things. (Archer 2006, 3)

With the advent of phenomenology, philosophy is attempting to re-establish itself to its former place of honor. As stated by Sokolowski:

> . . . phenomenology as a science, as a rigorous, explicit, self-conscious enterprise, is in fact a more concrete science than any of the partial inquiries. . . . The science of phenomenology completes these partial sciences, while retaining them and their validities, so that, paradoxically enough, phenomenology is the most concrete of the sciences. It recovers the wider whole, the greater context. (2000, 53-4)

In undertaking the task of developing a personality model of Christian spirituality based on the integration of biblical anthropology, neurology, and psychology, this study will therefore be founded on a phenomenological philosophic approach. This will assist the pursuit of developing a better understanding of Christian spirituality as it relates to growth and maturation. The philosophical work of Robert Sokolowski will provide much of the basis of this work due to his own Christian faith, as well as his own studies in psychology and neurology from a phenomenological perspective.

CHAPTER FIVE

A PERSONALITY THEORY OF HUMAN SPIRITUALITY

> In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. (John 1:1-5, 9-14 [NRSV])

These words, which begin the Gospel according to John, are identified as an ancient hymn that was sung in the early church, perhaps at Ephesus—the traditional site of this gospel (Brown 1966, 21, 520). Now known as the Prologue, it will serve as a foundation for a personality theory of human spirituality, or more specifically, a Christian spirituality.

The Prologue serves as a foundation for a personality theory of a Christian spirituality because it is closely patterned after the wording of the creation story in the first chapter of Genesis. It is here that human spirituality is first introduced with the creation of Adam. Patterned after this initial introduction, the Prologue introduces a new spiritual dispensation (Brown 1966, 21). Here Jesus is introduced as not only God, but indirectly as what the Apostle Paul would identify as the “last Adam” who “became a life-giving spirit” (1 Corinthians 15:45 [NRSV]). This becomes evident in the actions of

Jesus in his last meal with his disciples prior to the resurrection, when he—"the Lamb of God, who takes away the sin of the world" (John 1:29 [NRSV])—offers his disciples a new covenant that will equip them with new commandments and with the Holy Spirit (John 15:12-27 [NRSV]). This is the new covenant promised by the prophets (Jer. 31:31-33; Ez. 11:19-20 [NRSV]), and proclaimed by the Apostle Paul when he wrote, "So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new" (2 Corinthians 5:17 [NRSV]).

Interestingly, the Prologue's introductory phrase to this new dispensation is, "In the beginning was the Word." The term for "Word" used in the Greek language was *logos*. According to Raymond E. Brown, the philosophic sense of *logos* was first introduced by Heraclitus at Ephesus during the sixth century B.C.E. as "the eternal principle of order in the universe" (Brown 1966, 520). The Stoics used it to identify "the mind of God" (1966, 520). Philo attempted to use it as a bridge to a Hebrew understanding of God as a creature who was an intermediary between God and creation that gives meaning and a plan to the universe. In its most mature manifestation, *logos* became "the expression of the mind of God, helping to create and order the world" (Brown 1966, 520). In essence, for the Greeks *logos* is intrinsically related to creation.

While *logos* had its roots in Greek philosophy, its use in the Prologue had a substantial Hebrew background of its own. First, it represented "the word of the Lord" as expressed in the Hebrew term *dābār*. This term connotes more than a word that is expressed, but also reflects dynamic energy, power, or action. Indeed, the Bread of Life discourse in which Jesus proclaims himself as the manna coming down from heaven in the sixth chapter of John is compared to the passage from the prophet Isaiah when

referring to the rain and the snow that comes down from heaven to make the earth fruitful. Isaiah goes on to state, “So shall my word be that goes forth from my mouth; it shall not return to me empty, but shall accomplish that which I purpose, and succeed in the thing for which I sent it” (Is. 55:11 [NSRV]). In this sense it carries a strong creative function (Brown 1966, 520-521).

Second, to the Hebrew mind *word* and *wisdom*, while not being confused as the same, are often used in parallel with one another. For instance, in Sirach 24:3 Wisdom says, “I came forth from the mouth of the Most High and covered the earth like a mist” [NSRV]. Brown more specifically states:

> Wisdom like the Word was an active agent in creation. Wis ix 9 tells us that Wisdom was present when God made the world, and vii 22 calls Wisdom “the artificer of all.” In Prov viii 27-30 Wisdom describes how it aided God in creation, serving as God’s craftsman. (1966, 522)

This same understanding is further defined by Gerald Schroeder:

> Genesis 1:1 is usually translated as “In the beginning God created the heavens and the earth.” Unfortunately, that rendition, which the entire English-speaking world has heard repeatedly, misses the meaning of the Hebrew. . . . The Aramaic translation is thus “With wisdom God created the heavens and the earth.” The idea is paralleled repeatedly in Psalms: “With wisdom the word of God the heavens were formed” (Ps. 33:6). “How manifold are Your works. Eternal, You made them all with wisdom” (Ps. 104:24). Wisdom is the fundamental building block of the universe. In the processes of life it finds its most complex revelation. (Schroeder 2001, 49)

Third, beginning around the century prior to Christ, *logos* was also used to refer to the Torah. The Law was viewed as existing before creation and served as the pattern by which God created the world. The two were used interchangeably such as in Isaiah 2:3, “The law will go out from Zion, the word of the LORD from Jerusalem” [NIV] (Brown 1966, 523).

The Torah, as understood as the *logos* or the Word of the Lord, has been proposed as historically patterned after the Hittite suzerainty treaty forms as they existed between 1450-1200 B.C.E. These international covenants are conceived as given from a sovereign to a vassal. The suzerain is the author. As stated by George E. Mendenhall in *Law and Covenant In Israel and the Ancient Near East*, "The specific obligations imposed upon the vassal are called the 'words' of the sovereign, for to speak is to command when the great king delivers utterance" (1954, 3-4). These "words" follow a structure generally consisting of five parts: (1) a *preamble* that introduces the suzerain to the vassal, (2) a *historical prologue* that outlines in a general manner the history of the relationship between the suzerain and the vassal, (3) the *stipulations* that detail the obligations imposed upon and accepted by the vassal, (4) a *provision* for treaty storage in the temple and periodic public readings, (5) a *list of gods* as witnesses, (6) *the curses and blessings formula* detailing consequences to treaty obedience and disobedience (Mendenhall 1954, 4-6).

Specific examples of this format are found in Exodus 20 (Coogan 2009, 100) and almost the whole of Deuteronomy (Merrill 1987, 297), but the entire Pentateuch is generally accepted as the Law. If so, the first chapter of Genesis begins with the preamble that introduces God as Elohim the Creator. From here flows the beginning of the prologue that reveals God's relationship with all of creation, but more specifically with the creation of humanity at the end of the first chapter of Genesis.

A noteworthy pattern emerges from this initial chapter. While floating over the abyss like a dove in flight, nine times God speaks. From these words different aspects of creation come into being. After the first three words in which is created light, the

firmament, and dry land, God seems to pause and name what has been created. The next six words finish off the creation process, but these end differently. God does not name them, but rather notes the goodness of each. This seems to be directly related to the last two words spoken by God in this chapter. In the first of these last couple of words God creates humanity, and in the last word God commands humanity to have dominion over all those things that God did not name, but rather describes as being good.

The second chapter of Genesis shows a different aspect of the last two words spoken by God. Even the name of God changes from Elohim to Elohim Yahweh. In this chapter God is revealed as relating to this new humanity. This relating seems to be characterized by shared speech. Part of this speaking has the man naming those things over which the man has been given dominion. This is brought to a close with God providing a human partner to the man, someone with whom to relate, as well as someone who also can speak. Within the Garden of Eden they all dwell and speak with one another.

The Torah then indicates that a break in this relationship between God and humanity takes place due to human disobedience. The couple is removed from the Garden of Eden. God is not seen as dwelling with humans again until a covenant relationship is established with the Israelites in the wilderness at Sinai. Here God gives the commandments (Ex. 20:1-23:33), followed by a sacrificial meal (Ex. 24:4-9), and then God gave Moses instructions on building a Tabernacle (Ex. 25:1-18) from which the glory of God would dwell among the Hebrews in the Shekinah. This is the appearance of God in the form of a pillar of cloud by day and a pillar of fire by night. After some

significant ensuing setbacks, the Shekinah finally finds its residence among the people over the tabernacle, which now holds the commandments (Ex. 40:34-38).

This same pattern is captured in the Prologue of John with its emphasis on *logos*—God speaking, God revealing, and God creating a new humanity, begun in the last Adam who is Jesus. Throughout his life Jesus is revealed as one who tabernacles among humanity, revealing the glory of God. Then Jesus, in a final meal with his disciples, gives a new commandment (John 15:12-17), while promising the coming of the Counselor or the Spirit of Truth to tabernacle within humanity, revealing to humankind the glory of God (John 15:26-16:15).

This same pattern will serve as the foundation and outline for a personality theory of Christian spirituality. It will unfold in three facets: The Commandments—The Significance of Words or Language; The Meal—The Significance of How Words Create Persons Through Relationships; and The Tabernacle—How God's Glory Through Words and the Spirit Now Resides Within Humanity—Making It a New Creature.

The Commandments—the Significance of Words or Language

Within the Wilderness Covenant of God to the Hebrew people, God stated:

> And you shall remember all the way which the Lord your God has led you these forty years in the wilderness, that he might humble you, testing you to know what was in your heart, whether you would keep his commandments or not. And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know; that he might make you know that man does not live by bread alone, but that man lives by everything that proceeds out of the mouth of the Lord. (Deuteronomy 8:2-3 [NRSV])

Here is evidenced that critical division of mind built into the inner lives of humanity: "one deals with the demands and joys of daily life, and one seeks the transcendental, the eternal aspect of our finite existence" (Schroeder 2001, 180). That

mysterious longing within humanity for the transcendental was built into the very fabric of creation by the Creator. As understood by the physicist Gerald L. Schroeder, the whole process began with the creation of a tiny speck of matter in which the whole of the cosmos was compacted. In a moment it exploded in what science has since identified as the Big Bang:

> . . . a massive expansion from a single point. While the conditions that existed prior to the appearance of energy and matter are not known, we can attempt to describe them at the briefest instant following the beginning, at about 10^{-43} seconds after the start. That time reads as one 10 millionth millionth millionth millionth millionth millionth millionth of a second. The universe was then the size of a speck of dust. It would have taken a microscope to study it. Now, 15 billion years later, even telescopes are not powerful enough to reach its limits. (Schroeder 1990, 65)

As science has studied this universe it has uncovered a fascinating reality. That which is experienced as a solid foundation capable of supporting the weight of massive skyscrapers is in all actuality empty space. This is based on the study of atoms. If the center of an atom, which is called the nucleus, was scaled up from its miniscule size to four inches, the surrounding cloud of electrons would extend to four miles away. In essence, much of that which exists within the very building blocks of matter is emptiness. The sense of solidness within these foundations of matter is essentially force fields (Schroeder 2001, 3-4). Thus the distinction between what may be called physical and that which may be called spiritual may be an illusion or a trick of the brain and mind working together in concert (Schroeder 2001, 172).

Building further ramifications upon these insights from the physicists is Robin Kelly, who is a physician, trained in England and now living and practicing medicine in New Zealand. He is also trained in the art of acupuncture. As a physician, however, he is unique in that for him the human body is more about physics than chemistry (2011, 89).

Within this understanding he shares how this universal energy within atoms becomes the foundation upon which biology comes into existence. In his book, *The Human Hologram: Living Your Life in Harmony with the Unified Field*, he espouses the understanding of the "explicate order" and the "implicate order" as first proposed by the twentieth-century physicist David Bohm. From this science of fractals comes an understanding that human beings are holographic. Referring to the developing field of quantum biology, Kelly presents a model of the human biohologram.

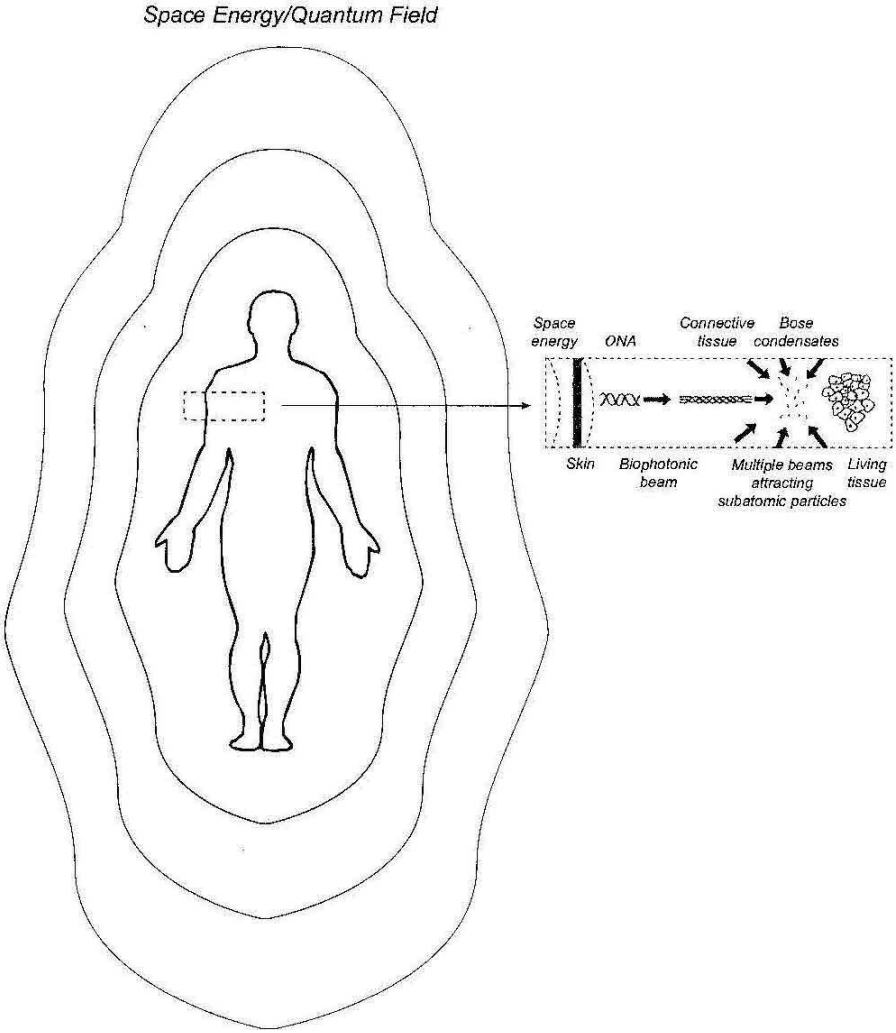


Figure 5.1. The human biohologram

Source: Kelly 2011, 81.

In this model interfering beams of biophotonic energy are processed in the microtubules (which are the tightly wound spirals of protein molecules of the DNA), which begins to form connective tissue. Here in the matrix of this tissue multiple beams crisscrossing one another form what is called a *Bose condensate*—a process much like cold glass attracting water on its surface. Out of this process living tissue is formed (Kelly 2011, 80-82).

Using a similar process in 2001 and 2005, the Russian scientist Peter Gariaev, along with his team at the Quantum Genetics Institute in Moscow, revealed how the pancreases of poisoned rats could be restored using a laser beam from a quantum biocomputer. These experiments have demonstrated how nonlinear, nonlocal processes seem to be at work "both within each DNA molecule and between DNA throughout the body (Kelly 2011, 82). Kelly further notes:

> An understanding of the fractal nature of life, the awareness of ever-present self-similar patterns of varying degrees of complexity and the properties of a hologram now familiar to us, allows us to take the next step: that information processed within these microscopic structures can be projected instantly to the whole organism. (Kelly 2011, 82-83)

Kelly also notes that much of the cells within the human brain are made up of microtubules. Here it is believed that they play a major role in consciousness, as well as with the contact with and the exchange of information with the nonlocal realm (Kelly 2011, 128-129).

These discoveries in the new field of quantum biology define in physics the very distinctions of matter and spirit that were built within the very essence of humanity at its creation. As described in Genesis 2:7, "Then the LORD God formed man from the dust

of the ground, and breathed into his nostrils the breath of life; and the man became a living being" (Genesis 2:7 [NRSV]). This brought about the following possible equation:

Afar, dust + *n'shama,* breath } = basar, flesh + *ruach*, spirit } = *nephesh*, soul, self (Payne 1962, 225).

This Hebrew understanding reveals that humanity does not have a soul, as the ancient Greeks believed, but that a human being in his or her totality is a soul. It consists of the combining of clay and breath or flesh and spirit. Following this account of the creation of humanity, the scriptural understanding of human functioning is disclosed in Figure 5.2.

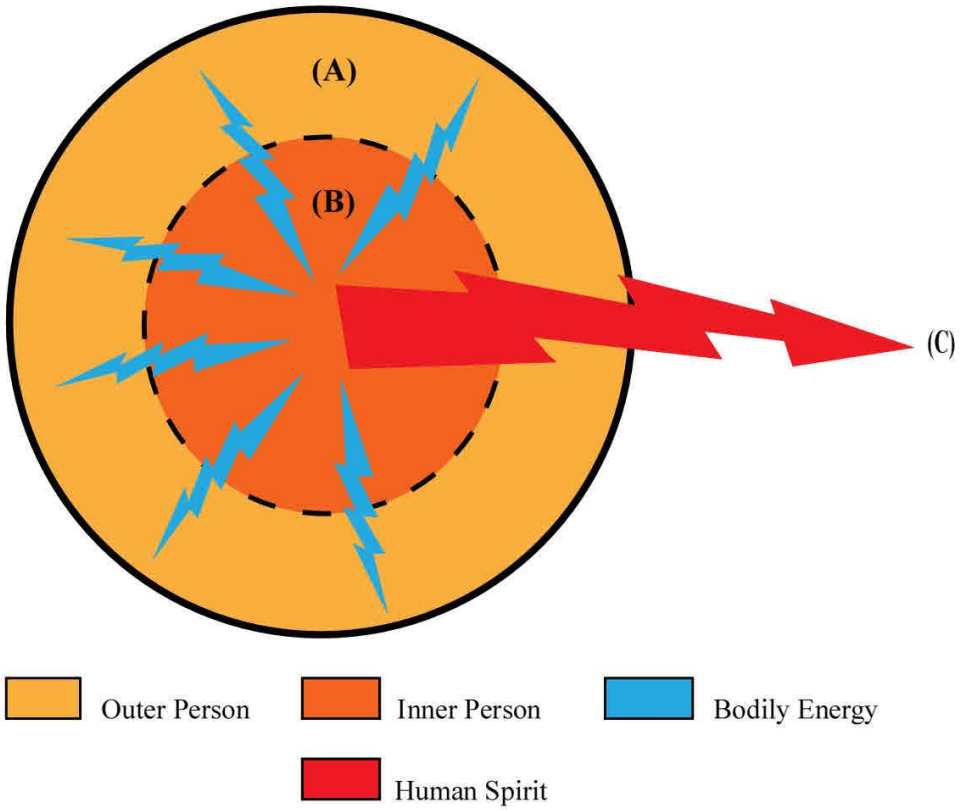


Figure 5.2. Model of the human soul in Hebrew anthropology

Source: Baldwin 1975, 85.

In Figure 5.2 the whole of the model is identified as *nephesh* or soul. The entirety of this being manifests itself as a fleshly body. Item (A) identifies those parts of humanity that are outward and can be easily observed. Item (C) is the *ruach* or the human spirit that God breathed into humanity. This spirit, combining and interacting with the fleshly body forms (B), which becomes the inner person. This is called the *leb* or the human heart. This area, though related closely to the brain is not necessarily the brain itself, but the functions therein. The close relationship of the inner (B) and outer (A) aspects of the human being are reflected by a dotted line (rather than a solid line) because the functions of *leb* in (B) cannot be separated from the physical brain in section (A), but does represent a distinct dimension. It is in the *leb* that the spirit or the *ruach* develops self-consciousness. The blue electrical flashes within the model represent the physical energy and the impersonal aspect of *ruach*, while the red electrical flash illustrates the more spiritual and personal aspects of its energy, revealed in its power to motivate or give guidance and direction for the *nephesh* or the person. The size of the red electrical flash (C) can also reveal the ebb and flow of the psychic energy within a person. Sometimes a person experiences highs and lows or feels weak or strong as concerns the strength of the motivation. *Ruach* (C) is also *nephesh* in its ability to transcend itself. In this transcendence, *nephesh* goes beyond itself to reach either the *nephesh* of another or the *ruach* of the Creator. What this model reveals is a unity of being functioning out of a distinct trichotomy of dimensions.

Not only is this unique creation equipped to deal with both the physical and the spiritual aspects of the cosmos, but like its Creator—after which it is patterned—it has a distinctive capability built into its very being. This is illustrated in Figure 5.3 as follows:

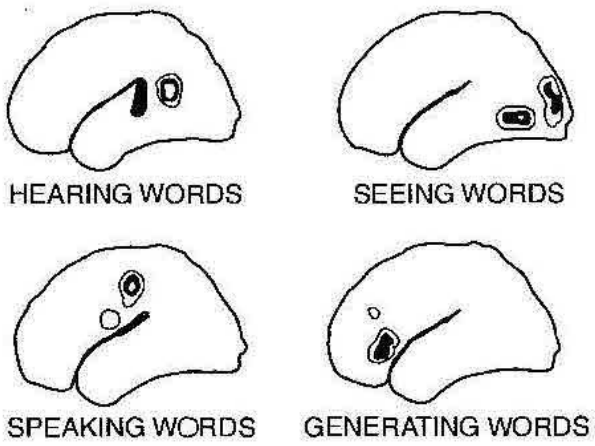


Figure 5.3. Word centers on the human brain

Source: Schroeder 2001, 136.

As noted in Figure 5.3 major areas of the human brain are set aside as "word" centers. On either side of the brain, portions of the temporal lobes are directly used for interpreting words that are heard. Added to this capability, portions of the left temporal lobe specifically deal with word recognition, while portions of the right temporal lobe deal with the ability to speak the words. Other portions of the brain reveal how major sections that are used by chimpanzees, bonobos, and animals genetically most similar to humans for motor control and sensation, are specifically devoted in humans for language—particularly the formation and implementation of speech (Schroeder 2001, 134-135). To this Gerald Schroeder provides the following conclusion:

> In Genesis 2:7, we are told that the soul of humanity, the *neshama* in Hebrew, was instilled in humankind. In modern terminology, we'd refer to this event as the change from hominid to human. The verse concludes in its usual translation, "And the Adam became a living soul." The Hebrew however contains a subtle difference, reading, "And the Adam became to a living soul." Based on the superfluous "to," which in Hebrew signifies a transition, Onkelos wrote, "And Adam became a speaking spirit." . . . The change with humans was the special spirituality that entered the communication, a spirituality that could only be communicated by speech as we know it. (Schroeder 2001, 136)

How Words Become In Fleshed

Words communicate what is thought. Thoughts are an expression of the human mind. The human mind is closely related to the brain. Words, therefore, must have a neurophysiology. Robert Sokolowski, a phenomenological philosopher whose body of work provides the philosophical foundation for this personality theory of Christian spirituality, cites two ways in which to explore the physiology of thinking. The first is to pursue scientific investigations of the neurological system to determine its structure and function. The second is described as scientifically more modest, "but it has its own importance. It is to discuss how we speak about the brain and nervous system, and how our scientific speech about it can be integrated with our speech about ourselves as responsible speakers and agents" (Sokolowski 2008, 193).

The approach of this study is to weave these two methods into what may be a meaningful whole. By doing so this study will begin with an analysis of the five "external" senses (vision, hearing, touch, taste, and smell) and finish with a brief exploration of the four "internal" senses (common sense, memory, imagination, and estimation—that sense for determining what is harmful or helpful) (Sokolowski 2008, 198).

As noted earlier by Schroeder, much of the spaces within matter are filled with various forces or energies. These forces include gravity, mechanical, fluid, thermal, chemical, electromagnetic, and nuclear energy. As noted by Sokolowski, "Once the earth had become hospitable enough, living things developed on it, and they did so by both taking advantage of and responding to the various kinds of surrounding energy" (2008, 198). Vision, therefore, has been developed to respond to electromagnetic energy,

hearing in response to the medium of fluids in the air and water, touch for the medium of the motion and pressure of mechanical energy, and the senses of taste and smell in response to chemical energy. To this list Sokolowski adds a possible place for the mystical when he states, “And finally, one might raise the question whether there are still other, hitherto unidentified kinds of energy that permit forms of experiencing and communication that we have never clearly classified but that we may have glimpsed in unusual circumstances” (2008, 199).

As one of the living things mentioned by Sokolowski, humans beings equipped with incredible brains are endowed well to respond to these various energies. As discovered by Karl Pribram, each of these energies are waves that function similarly, following the mathematical formula called Fourier analysis, and are consistent with the operation of a hologram. The eyes, ears, nose, mouth, and skin are finely tuned sensors capable of detecting these several forces. Each of these is connected to the brain through the nervous system. As the various forms of energies are picked up by the several different sense organs, all forms of the energy waves received become reduced to one kind of energy—the electrical impulses running through the nervous system. In essence, the sense organs act as translators and transducers between the various types of energy sources that impinge upon the body from without that become unified within the body in the nervous system (Goleman 2010, 4-5).

Schroeder provides an illustration of how this process works with the sense of sight in Figure 5.4.

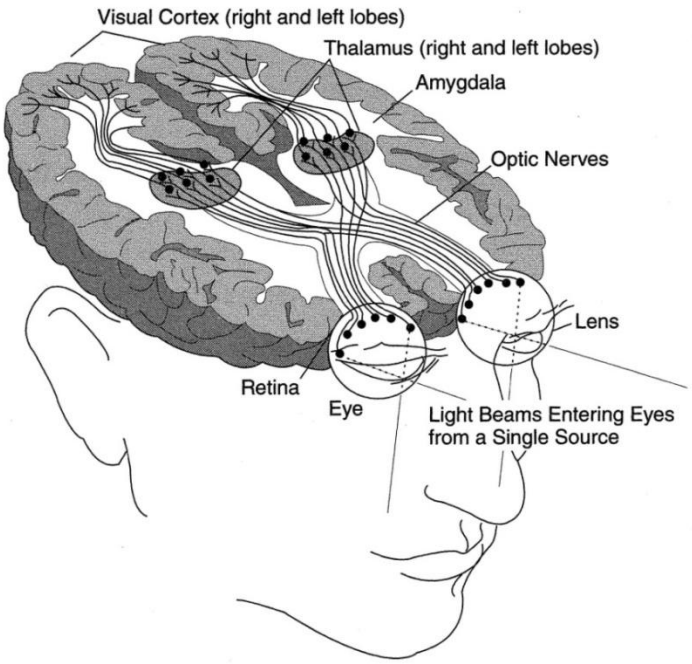


Figure 5.4. The brain and the sense of sight

Source: Schroeder 2001, 116.

As the light enters the retinas of the eyes, it is converted into the electrical energy of the nervous system. The neural energy from each eye is guided along neurological pathways to the brain lobes on the opposite side of the head. These pathways will send the impulses to the rear of the visual cortex of the brain. On the way, however, these impulses first go through the limbic system of the brain. This is the part of the brain that produces emotions. Part of the limbic system is made up of the thalamus and the amygdala. The thalamus serves as a central processing center for all incoming signals, and like a good bookkeeper keeps the signals from becoming crossed and confused. From here they are sent to the amygdala, which not only produces long-term emotional memory, but serves as a point where the incoming data are analyzed through the previous long term memory for responses. The responses will result in signals for flight, fight,

submission, calm, or pleasure. Thus, this first decision maker of the brain is also the least logical (Schroeder 2001, 115-117).

The most reasonable decision maker only kicks in when the neural impulse is sent on to the visual cortex, where through a very complex structure a unified visual image emerges. This information is then sent to the frontal lobes where the information is logically and consciously processed. This is the manner in which all sensory input is gathered and processed, except for the sense of smell that bypasses the thalamus and is directly routed through the amygdala. It is for this reason that human beings may act too quickly, ending with an outburst such as, "How could I have said that?" or "Why did I do that?" (Schroeder 2001, 117-119).

For Schroeder, this process is existentially experienced as follows:

> The brain has space for two versions of you: the you you never meet but that meets with you every moment of your life as it regulates all the automatic functions of your body; and the you you know so well, the one that feels as if it is just above the bridge of your nose within your forehead. The you you know is also a composite of two: the analog emotions whose source we often cannot even identify, and the particulate sensory data of sight, sound, touch, taste, and smell.
>
> Some Eastern religions refer to that spot on the forehead as the third eye. It might be equally termed one of the three "I's": the logical I, the emotional I, and the I I never seem to meet. (Schroeder 2001, 127)

These same neurological functions are outlined from a philosophical perspective by Sokolowski. Human beings encounter the world through physical bodies. The experiences of these encounters occur through the sense of presence and absence. That which serves as the various energies that stimulate a person is called the world. When speaking of the world it is understood in a specific manner. The world is not a thing among things. It is the whole of all human experience. It is the context, horizon, setting, background of all that comes to a person. It can never be given as one item among many.

The world is the concrete and actual whole for all human experience (Sokolowski 2000, 43-44).

For each person, the core of one's experience of the world is consciousness. It is each person's personal center. At the nucleus of consciousness is the experience of intentionality. What this means is that one's awareness is directed toward objects. When seeing, one may view some object such as a tree, a book, or another person. When hearing, one may hear a particular tone coming from a particular direction. When tasting or smelling, one experiences spices, saltiness, or any number of things. When imagining, one may focus on an imaginary object, such as a dream or perhaps imagining an important loved one approaching. When remembering, a special object or event may occupy one's mind. Each act of consciousness is directed toward an intended object. As further clarified by Sokolowski:

> We should note that this sense of "intend" or "intention" should not be confused with "intention" as the purpose we have in mind when we act. . . . The phenomenological notion of intentionality applies primarily to the theory of knowledge, not to the theory of human action. . . . In phenomenology, "intending" means the conscious relationship we have to an object. (2000, 8)

Intentionalities, therefore, are not merely subjective or psychological things that are in the mind (Sokolowski 2000, 95). Nor can that which is being intentioned be simply manufactured in just any way that is pleased. Intentions do not appear at the whim of one's wishes. Indeed, nothing can be brought to light unless the object offers itself in a specific light (Sokolowski 2000, 92-3). What one can do is to sort out these intentionalities and the various objects that are presented. This is where one's involvement with the philosophy of phenomenology begins (Sokolowski 2000, 13).

With intentionality the mind is not private, but public. Everything is outside and appears to a person as it is truly disclosed. Discussing these intentionalities with others brings about the emergence of a shared *common sense.*

Intentionality, however, is also variable. Intentionalities can become present whether one is perceiving, imagining, or remembering. Even within each of these there are many distinct levels of intentionality that unfold before us. Indeed, intentionalities can be interwoven, as for instance when one views a picture. Layered into this representation of the object, such as a loved one or a beautiful landscape, is the fabric or the paper that the picture is constructed upon that could be construed as simply a colored thing (Sokolowski 2000, 12-13). Indeed, even hallucinations and mistakes are given as real. As explained by Sokolowski:

> Mistakes, concealment, and camouflage are real in their own way; they are possibilities of being, and they call for their own analysis. Even hallucinations have a kind of reality all their own. What happens when they occur is that we think we are perceiving when we really are imagining, and this disorder can take place only as parasitic on real perceptions and imaginations. In order to be able to hallucinate, we must have entered into the game of intending or targeting things. We could not hallucinate if we were not aware of the difference between perceiving and dreaming. (2000, 15)

As such, appearances are not to be despised or to be regarded as blocking the way to reality, even when such seems to be false. Each object in itself will reveal how it really is. At the same time, however, objects cannot be expected to be completely grasped without a resolute openness. When an object is systematically pursued in accordance with its own nature, it will reveal its general essence and its existence or non-existence. To be sure, appearances are self-correcting. They are deceiving “only if the lines of inquiry which they themselves determine are not adequately followed up on” (Sokolowski 2000, 13). In essence, they are truthful to their very core of being.

Intentionality is, therefore, a conscious focus on that which is present. Just as important, though different, is the phenomenon of absence. Just as presence is manifested in the body, so too is absence. To discuss this concept Sokolowski draws upon the work of Drew Leder in his book *The Absent Body.* Human beings encounter the world through physical bodies. As noted, presence is experienced in consciousness. The phenomenon of absence is experienced in the sense of disappearance. Leder distinguishes three "modes of disappearance" (Sokolowski 2008, 194).

The first mode of disappearance is called "focal disappearance." This occurs, for instance, when an object is sighted. The eyes that are involved in this experience become transparent to the person's own being as the focus of the mind is placed upon the object. Though the eyes are still bodily present, phenomenally they disappear from direct consciousness. This same phenomenon occurs with the other senses, as well (Sokolowski 2008, 194-195).

The second mode of disappearance is called "background disappearance." As one's focus is transferred from the sense organ to an object, those aspects of the body not directly involved in the sensation recede even further from consciousness. Parts of the body such as the legs, the arms, or those aspects not directly involved fall further into the background of the experience. The presence of these parts, however, provides a context for that which is being directly experienced, even though they are not the focus (Sokolowski 2008, 195).

The third kind of disappearance, called "depth disappearance," is more of a bodily absence. These represent dimensions of the body that are never available to conscious experience, such as the functioning of the heart and lungs. For instance, when a person

takes some food, the senses of sight, smell, taste, touch, and even hearing may be present, though the organs of these senses fall into the background. Once the morsel of food is swallowed, however, it vanishes from perception. It goes away differently from the way one's arms and legs disappear. It is no longer subject to one's direct control. These inner dimensions of the body function anonymously (Sokolowski 2008, 195).

As an organ, the focal disappearance of the brain surpasses all of the other organs of the body. Though it immediately lies behind all perceptions and actions, its focal disappearance becomes even more pronounced "because it is buried more profoundly in the body than other organs, protected as it is by the bony encasement of the cranium (Sokolowski 2008, 197-198).

A way to illustrate both of the neurological and the phenomenological aspects of human experience may be captured in a model that is more psychological in nature. Such is revealed in the model illustrated in Figure 5.5.

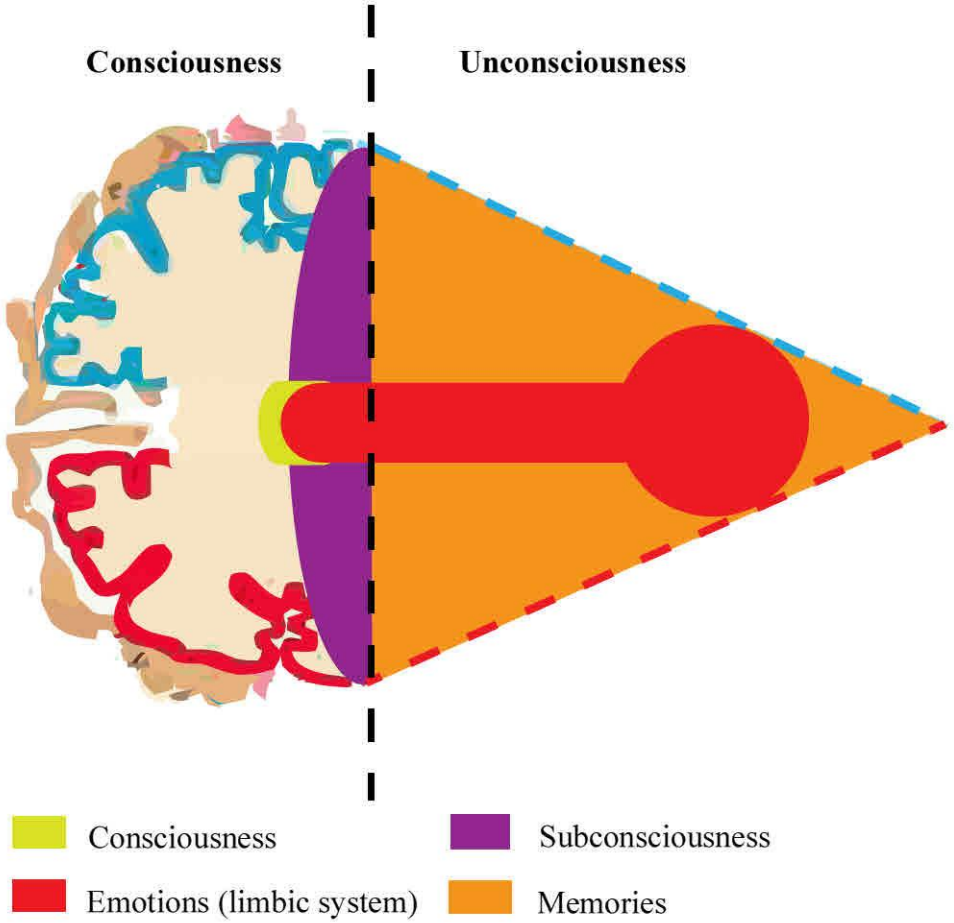


Figure 5.5. Phenomenological model of the brain as a receiver

Source: Baldwin 2012 (created by the author for this work).

The left part of this model, colored in a flesh-tone, with the various parts of the body on the outer edges, represents that part of the brain that controls the body. These include the five senses that receive the various forms of energy in the world. The red thermometer-shaped feature running through this model represents the emotions or the limbic system of the brain. The gold ring at the left end of the thermometer-like shape represents that part of the mind that is immediately conscious and aware of that which is presented to it. The purple area represents those things that have focally disappeared and

are psychologically described as the subconscious. The orange area toward the right is long-term memories accessible by the limbic system, as well as those things that have fallen into the background, psychologically referred to as the unconscious. This model is, therefore, divided by a dotted vertical line. To the right of the dotted line are those things that are in the unconscious due to their psychological depth. Psychologically speaking, those details on the left side represent what is commonly referred to as consciousness and sub-consciousness.

With this model the human organism is similar to a battery-powered radio that picks up electromagnetic signals and converts them into a form of energy that is accessible. By the use of a type of tuner it can also pick up other signals of the same type that may be transmitting different presentations, such as talk, music, news, and a wide variety of other programming. This, however, would be tantamount to having only one of the senses. There are also many other types of signals that cannot be picked by the limitations of the radio. In order to pick up other types of wave transmissions a scanner, a short-wave radio, and a television also would be necessary. The human organism with its manifold senses accomplishes this diversity and complexity (Sokolowski 2008, 200).

Also noteworthy in Figure 5.5 are the dotted lines that run along the orange area of the unconscious. Robin Kelly in *The Human Hologram* notes that quantum biology is uncovering the connection between the local and nonlocal dimensions. As a person lives, each of his or her experiences and memories are not only stored within the brain, but are downloaded into the nonlocal dimension of universal consciousness for posterity. In turn, it is possible for one to gain special information from this nonlocal dimension. Ultimately, this dimension provides to humanity free will (Kelly 2011, 79-80).

Elaborating on this further, in *The Human Antenna* Kelly defines three levels of communication within persons that are intricately linked. These levels are:

- Firstly, people use the five senses to respond to the world around them.
- Secondly, people are continuously responding to the electrical frequencies in the environment, via the web of connective tissue that conducts energy in and out of the body.
- Thirdly, people have continuous communication with realms outside the time space model. The "sixth" sense reaches everyday consciousness when attention to the dominating, "interfering" information from the senses is released, as in meditation, sleep, and during a general anaesthetic. (Kelly 2008, 88)

Perceptual Experience: The Prelude to Language

When intentionalities are presented to a person the mind begins a phenomenological analysis to acquire knowledge or understanding of the world that is being presented. This analysis operates out of three structural forms. These are: (1) the structure of parts and wholes, (2) the structure of identity in a manifold, and (3) the structure of presence and absence (Sokolowski 2000, 22).

The Structure of Parts and Wholes

When discussing *parts* and *wholes*, it must be noted that a whole is the totality of an entity. What may be confusing, however, is the essence of the parts. To properly understand a part one must distinguish whether it is a *piece* or a *moment*. A piece is a part that can be separated from the whole and become a new and separate whole. Examples of this are an acorn or a branch of a tree. Each is part of a tree. However, when an acorn falls from a tree or a branch falls away from a tree, each becomes another whole. Another word for such a piece is *concretum.* A moment, however, is a piece that cannot be separated from the whole. They are nonindependent parts. While they can become blended with other parts, they cannot be a whole within themselves. An example of a

moment may be the color of something. While it can be identified as part of the whole of a surface, it cannot be detached from this surface and become a whole unto itself. Another term for discussing a moment simply by itself is *abstracta* (Sokolowski 2000, 22-24).

Confusions may arise when *abstracta* are mistaken for *concretum*. This is easy to do since language sometimes makes it seem as though moments or abstracta are wholes within themselves. For instance, the mind is a moment. It is related to its whole—the brain. It cannot exist apart from the brain. Yet, often the two are treated as though they are separate wholes or concretum, which results in the so-called "mind-brain" problem. The same is true for the term *soul*. Such is often mistaken to be a piece or abstracta and not a moment or concretum. However, the *soul* is an aspect of the *body.* As noted by Sokolowski, "Human beings are animated bodies, not enmattered spirits" (2000, 24-26).

Identity in Manifolds

An *identity* can be given in many different manifolds. It can have many different expressions and vantage points. An example of this might be the Battle of Gettysburg. One manifold may be that of the original soldiers who participated in it. Each soldier has a particular manifold of his own experience of the battle. For instance, General Lee—leader of the attacking Confederate forces—may share his perspective of the battle, as could General Mead—leader of the defending Union forces. Both of these tellings would represent different manifolds, but even with their given differences in understanding, both would still represent one identity—the Battle of Gettysburg. Another manifold may consist of a book whose author explores the battle several years afterwards, using pictures taken around the time of the battle, as well as the personal perspectives of the combatants

that have survived in letters and diaries. Another manifold could be a re-enactment of the event for a movie. Still another manifold would be to visit the site today, taking the various tours offered, hiking through the various sections of the battlefield with its many standing monuments, and exploring the battlefield museum with relics from the actual battle. All of these different manifolds share one common identity. No matter how many appearances may be presented, there will always be more in reserve. In this sense, an identity represents a different dimension from its manifolds and it is always more than the sum of its appearances (Sokolowski 2000, 27-33).

Presence and Absence

Presence and *Absence* represents another important structure in phenomenology. This was introduced earlier when addressing consciousness, the subconscious, and the unconscious aspect of experience. Another manner for identifying them is *filled* and *empty intentions*. The former is an intention that is present, while the latter is an intention that is absent (Sokolowski 2000, 33).

An example of this is the 1985 state championship football game between the Galion Tigers and a team from Akron, Ohio. Leading up to the game folks in Galion read newspaper articles and heard radio prognosticators talk about the slim chances the small Galion team had against its larger and stronger rival across the state. Not having a team ever play in such a playoff, however, left the people of the town excited. They bought their tickets in advance. On the day of the game it seemed the whole community was leaving Galion to drive to Columbus for the big event. As the string of cars left the city limits, each passed a sign that read, “The last one out turn out the lights!” When the community arrived at the stadium it was noted that the players on the opposing team

wore hats identifying themselves as that year's championship team. Observed also by the fans of the Galion Tigers was how empty the stands were on the opposite side of the field. Up to this point the intending game was absent to everyone. Yet, to each it was a very real event. The intentionality of the game did not become present until the whistle was blown to begin the game. While the game—which the underdog Galion Tigers won by a close score of seven to six—was in progress, the intending game was filled or present. After the game, as the folks of the community re-lived the event in their conversations, in newspaper articles, and radio reports, the game—though real to everyone in Galion—was once again empty or absent.

Noteworthy is the fact that both the intending presence and the intending absence have the same object—the championship football game. In the "before," the "in," and the "behind" of presence and absence there is a common identity. The presence and absence both share the same object of intentionality and the identity is given across presence and absence (Sokolowski 2000, 33-38). What this reveals, according to Sokolowski, is that "we live constantly in the future and in the past, in the distant and the transcendent, in the unknown and the suspected; we do not live only in the world around us as it is given to the five senses" (2000, 37).

Other Contributors to Phenomenological Analysis

The analysis of phenomenon has other aspects that contribute understandings in different ways. These are memory, imagination, and temporality.

The Phenomenology of Memory

Memory is a most marvelous phenomenon. When one participates in it, an event is not just being recalled, but it is literally being re-lived. It is very much a part of how human beings are neurologically wired (Sokolowski 2000, 68). When events and experiences occur, each is stored in the body. Here they remain latent. Everything one has lived through is somehow there. In the storage of memories they are merely organic chemistry, but when activated they become as real as life itself (Sokolowski 2000, 127). When memory is activated, it does not reappear as images of the things that were once experienced, but rather they are the perceived actual events. During the re-living of these events the objects of their intentionality are also brought along. With these intentionalities come the beliefs that were present in the original event. Just as one's present perceptions come with the belief of "how things are," so memories come with their beliefs of "how things were." It is also true that sometimes errors can creep in. This occurs when one projects things into the remembered event that is "wished for." This is not an error in memory so much as it is the mixing of imagination with memory. In a very real way memories without errors literally bring events back to life again (Sokolowski 2000, 68-70).

Memories are important in that—like the previous structures of phenomenology—they render identity. However, in the case of memories the identities are intimately more personal. One's personal identity is established in the interplay between one's past identity as remembered and one's present identity as it is currently perceived (Sokolowski 2000, 69-70).

The Imagination in Phenomenology

The imagination is structurally very similar to memory. As noted above, one can move easily between the two. As summarized by Sokolowski:

> In both forms of intentionality, I here and now can mentally live in another place and time: in memory the there and then is specific and past, but in imagination it is in a kind of nowhere and "nowhen," but even in imagination it is different from the here and now I actually inhabit. I am displaced into an imaginary world, even as I live in the real one. Furthermore, an object in imagination, an imaginary object, might well be taken from my real perceptions or from my memories, but it is now projected into situations and transactions that did not occur. (2000, 71)

Imagination, however, is not just pure fantasy. It can be realistic, a mode that moves it back into the realm of belief. Such occurs when one plans for an upcoming event. While imagining, one anticipates what choices are going to be faced and how these choices should be decided. Sometimes, however, anticipatory imagination can bring about tremendous strain. Persons have been known to emotionally collapse and get very confused. Such an occurrence reveals one's lack of flexibility and identity to move into uncharted circumstances. As noted by Sokolowski, "Part of the terror of death lies in the fact that our imagination turns blank in the face of it" (2000, 73-74).

There is another powerful use of imagination, an intentionality labeled as *eidetic intuition*. This use of imagination is an identity synthesis. The process of arriving at this synthesis entails three levels of intentional development. At the first level, one can experience any number of things and begin to find similarities among them, which typifies the experience, but not to the point of distinct thinking. At the second level, it is noted that the similarities originally experienced are not only close, but are identical. An *empirical universal* is concluded to be evident. This is the residing place of what is called *common sense.* At the third level, however, the goal is to move from an *empirical*

universal to an *eidetic universal*. This will entail the use of the imagination. This takes one from actual experience to armchair philosophizing (Sokolowski 2000, 177-178). As explained by Sokolowski:

> We proceed in the following manner. We focus on a universal that we have reached. We posit an instance of that universal kind. We then attempt to imagine changes in the object, in a process called *imaginative variation*. We let our imagination run free, and we see what elements we could remove from the thing before it "shatters" or "explodes" as the kind of thing that it is. We try to push the boundaries, to expand the envelope of the thing in question. If we can discard some features and still preserve the object, we know that those features do not belong to the eidos of the thing. However, if we run into features that we cannot remove without destroying the thing, we realize that these features are eidetically necessary to it. . . . When we reach an eidetic intuition, we see that it would be inconceivable for the thing in question to be otherwise. The move into imagination gives us a deeper insight than does empirical induction. (2000, 179)

Sokolowski believes this use of the imagination was successfully used by great persons such as Sir Isaac Newton and Albert Einstein as they explored space, time, and relativity. On the other hand, it was also unsuccessfully used by Socrates, Thomas Hobbes, Karl Marx, and René Descartes in the failed outcomes of some of their work. Sometimes the use of eidetic imagination and its use of fantasy give philosophy a bad reputation for being unreal. The correct use of these projections, while excruciatingly difficult and calling forth great strength of the imagination, can yield truths that are empirically stronger and deeper (Sokolowski 2000, 179-183).

Temporality

Humanity is immersed in time. All that one is and all that one does is done in time. The understanding of one's identity is based on the intentionalities presented and experienced in the past, present, and the future. As identity is established in the unfolding of truth over time, temporality receives a very special focus in phenomenology.

In phenomenology three structures of temporality are noted. The first is called *transcendent* or *objective time*. This is the time of the world. It is measured and kept with clocks and calendars. Events and processes of the world are identified in this time. As such, objective time is public and verifiable. It is time that is universally agreed upon and thereby is used as a common measurement (Sokolowski 2000, 130).

The second level of time is called *immanent* or *subjective time*. This is the time one experiences with personal consciousness. It is connected to one's perceptions, memories, and anticipations or imaginings. It is not measured, or as Sokolowski states, "I cannot 'time' the sequence the way I time someone running a race. Internal time is not public, but private" (2000, 130-131).

The third level of temporality is the *awareness of* or the *consciousness of internal time*. What this does is add the sense of *self* to the experience of temporality. With this level comes a unique kind of "flow" that is not present with the other two distinctions. It achieves, according to Sokolowski "a kind of closure and completeness. . . . It is the ultimate context, the final horizon, the bottom line" (2000, 131).

Most often, when one's temporality is considered, worldly time is mistakenly believed to be the preeminent level. From a phenomenological vantage, however, transcendent or objective time flows from immanent or subjective time, which in turns flows out of internal temporality. It is therefore important to understand how internal time functions (Sokolowski 2000, 134).

One description of the human experience of internal time compares it to a strip of movie film, consisting as one frame following another. Phenomenologically speaking, however, this is not how one experiences time. Rather, each moment is actually a *living*

present, which as identified by Sokolowski, "signifies the full immediate experience of temporality that we have at any given instant" (2000, 136).

The living present consists of three identifiable and inseparable parts: *primal impression, retention,* and *protention*. The primal impression is the moment in its most immediate present. It is the now of existence. Accompanying this sense of immediacy is retention—the memory of the living present that has just past. This memory has been retained and accompanies the primal impression. Accompanying the primal impression is a sort of anticipation of the immediate future. The retention and the protention are not full scale memories or full scale imaginings. A full scale memory or imagining is a unique experience within its own essence, whereas retention and protention is no more than a sense of the immediate past or a sense of anticipation for the immediate future which is a basic experience of the immediacy of the primal impression. Furthermore, each living present is linked to the preceding one through retention. Like pieces of little ribbons, these linked moments have beginnings and endings as they break away from the most immediate living present. Each seems to fall away into oblivion as they are stored away in memory. Then when called upon they can be brought back into the living present again through the use of memory (Sokolowski 2000, 136-137).

The living present is not a free floating experience. It is intentional, always connected with temporal objects, such as feeling pain or hearing a song. Its intentionality is actually a duel intentionality. On the one hand, as it builds up preceding living presents it also builds up a "kind of incipient self-identification." On the other hand, it also builds up a continuity of experience with an object as it unfolds in time (Sokolowski 2000, 138-139).

Without internal time, immanent and transcendent time could not exist. Internal time is the very core of temporality. As summed up by Sokolowski:

> The form of the living present thus chugs along automatically and constantly, neither faster nor slower, always the actuality of temporal experience. It is the little engine at the core of temporality. Because it is the origin of time, it is somehow outside of time (as well as space), and yet it does enjoy differentiation and succession, of a kind proper to itself. It is both standing and flowing, ... This living present is also at the origin of our own self-identity as conscious agents of both truth and action, but because it is at our origin it is prepersonal. It functions anonymously. We could not do anything about it to change it or make it slow down or accelerate. It is not within our power. We do not control our origins. It just keeps on fluttering on its own terms. And yet we are identifiable with it, it is "ours," as our origin and base. (2000, 141-142)

Perceptual Experience Is the Beginning of Language

As the world in all the dimensions described above presents itself to consciousness, it is responded to with language. Initially, the linguistic response is simple, however, over time it unfolds into four distinct levels. These levels of speech are: (1) the prelinguistic or sublinguistic; (2) the normal use of words; (3) declaratives; and (4) the philosophical (Sokolowski 2008, 31-33).

The Prelinguistic or Sublinguistic

The first level of speech begins with a cry. It is a signal of pain and discomfort. As the world responds to these signals, speech becomes basic sounds of contentment, joy, and even laughter. As time goes by these basic sounds begin to form simple words in response to various stimuli. As these words accumulate a protolanguage begins to take shape. This is a language that responds to the here and now. It is analogous to the act of pointing. Identified with children two years of age and under it is often referred to as baby talk. This level of speech serves a purpose. As the brain of a child becomes more

complex, so too the maturing person accumulates a more extensive vocabulary. It is not as of yet a language or even a simpler version of language (Sokolowski 2008, 31, 35-36).

The Development of the Normal Use of Words

At the second level of speech the normal use of language occurs when one is able to place words in a sentence that communicates or symbolizes. It does not just point or signal, as at the first level of speech. It may begin with just the use of a subject and verb, but eventually it will become a report of how things are being experienced or presented. It is language that has syntax. This syntax is not only grammatical, but logical. Unlike protolanguage where a series of ideas may be presented, in language thoughts are presented as embedded in larger thoughts. Syntax opens the floodgates of language. Syntax provides a "grammatical grid" that gives language structure (Sokolowski 2008, 31, 36-37).

In the use of protolanguage, the immediate presence of things is depended on. For instance, if a word fails to communicate then one must look to the situation to gain understanding. Words are thereby pasted onto things. With language, however, words are interwoven with other words, bringing about communication that does not even necessarily need the presence of what is being discussed. It can break away from the immediate situation and speak of that which is absent. This type of human speech is the primary expression of reason. As stated by Sokolowski, ". . . syntax is the most tangible presence of reason and the most palpable presence of the human person" (Sokolowski 2008, 38-39).

An important dimension of language is the use of naming. To name something is to identify an object. The identity of the object is the object itself. While there may be

many aspects or manifolds of the object that may unfold to one's intentionalities, the name of the object is the object in its essence. Its oneness is its being. While the object itself always remains external, to name an object brings it within or makes its essence internal to the one it is presented to. While this gives the object a subjective existence, this interior existence is always attached to the object in the world. It therefore never becomes enclosed in a mental bubble. What it does do is to make the object intelligible (Sokolowski 2008, 167-176). As Sokolowski further clarifies, "Names lock the object into syntax and subject it to the rigor of logic and the control of experience. They publicize the thing named" (2008, 170).

Language at this level allows the presentation of things to be shared with others. Through this sharing of thoughts a common sense emerges among persons.

Language That Expresses Declaratives

The third level of speech is similar to the previous level, except that the one who is speaking appropriates to his or her own self the information that is being shared. For instance, a second level articulation would state something like, "The weather has been particularly turbulent this year." To take it to the third level one would say, "I think that the weather has been particularly turbulent this year." In the later statement the person is declaring his or herself. By doing this the person is taking responsibility for what is being communicated. In essence, in the second level of speech the state of affairs is being highlighted, while in the third level of speech the person making the statement is being highlighted. It is significant in that one is taking responsibility for the statement (Sokolowski 2008, 32). Put another way by Sokolowski, "Declaratives achieve a double

disclosure: they express the kind of activity I am engaged in, and they express me as engaged in it" (2008, 13).

Another derivative of this level of speech occurs when one is not taking responsibility for a statement, but rather credits another. This happens when one quotes another person. In a quotation a person is allowing another person to take over his or her voice and speak through his or her mouth. As stated by Sokolowski, "I as the speaker who quotes become something of a ventriloquist, or, more accurately, the reverse of a ventriloquist: whereas a ventriloquist projects his own speech into the mouth of a dummy, I, the person quoting, permit someone else's speech to come to life in my own mouth" (2008, 74).

He further clarifies:

> The power to quote is an eminent form of rationality, a particularly refined exercise of syntactic structure, because it not only articulates a situation into a categorical whole but also, within that articulation, introduce another structuring that is not the speaker's own, but a segmentation, a part-and-whole actualization that has been achieved by someone else with another point of view. (Sokolowski 2008, 74)

In essence, while quoting one declares his or her self to be another person.

Philosophical Language

Appearances and intentionalities are a continual part of human consciousness. In this sense, the natural attitude or world life that is communicated in the first three levels of speech is to be valued. In approaching something at the philosophical level, however, one needs to take on a new attitude—the phenomenological attitude. Here, one takes a part of the experienced consciousness and brackets it. This is often referred to as entering the *transcendental* attitude. This word means "going beyond" or "climbing over." When

brackets are applied one has entered the domain of the *noema* where the intentionality experienced in the natural attitude is continued, but a new attitude towards the intentionality is entered. Therein the natural attitude has been suspended and the observer takes on a neutrality that is passive. When this occurs, one has entered into phenomenology. Care should be noted, however, that the intentionality bracketed does not become an object that is placed in one's bombsight and targeted as a representation of itself. Rather the experience of the intentionality continues as it is, but the participant becomes the observer. Once this *noema* is complete, one has entered the *noesis*. Here phenomenological thinking is intentionally pursued. The words *noema* and *nosesis* are technical philosophical terms used by phenomenology (Sokolowski 2000, 58-61). The former is a Greek term meaning "that which is thought" (Sokolowski 2000, 60), while the latter term means "the act of thinking" (Sokolowski 2000, 60).

When statements are made out of the phenomenological attitude they are referred to as *apodictic* statements. As summarized by Sokolowski:

> Apodictic statements express things that could not be otherwise; they express necessary truths. Moreover, they are *seen* to express such necessary truths. We see that what they say could not be otherwise. . . . Phenomenological statements, like philosophical statements generally, state the obvious and the necessary. They tell us what we already know. . . . Furthermore, the fact that phenomenological statements and evidences are apodictic does not mean that we can never improve on them or deepen them. A philosophical statement can be apodictic and yet fail in *adequacy*. Adequacy means that all vagueness has been purged from the statement. (2000, 57-58)

While speech at this level serves an important function that is different than the other three levels, to do so carries with it a special problem inherent with this speech. As stated by Sokolowski:

> We have to take up the language that is normally tailored for displaying things; we must turn it around to let us display that display. We have to trope the words

> we use. We must engage appropriate metaphors and analogies, and we must be aware that we have shifted onto a new level of discourse; we must be careful lest what we describe now, the achievement of truth, get turned back—reduced—to a merely natural process, to one of the things described on the second level. It is from this fourth, philosophical level that we speak most systematically about appearances and their agents and datives, as well as about the things that appear. (2008, 33)

Words Bring Another Presentation of the Phenomenological Mind

With the last presentation of the model of the phenomenological mind a view was provided as to how the human being becomes a receptor of the various energies and forces of the world. Figure 5.6 is a presentation of the phenomenological mind as it reveals the significance of language.

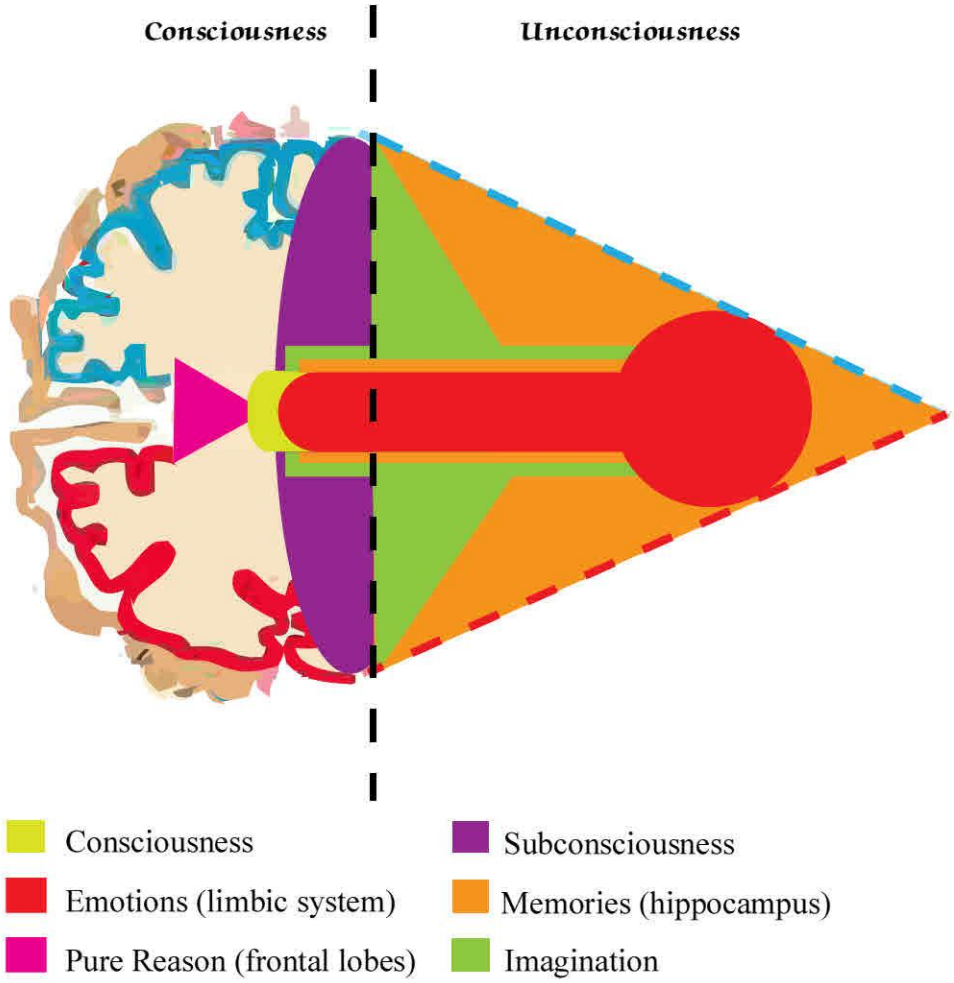


Figure 5.6. Phenomenological model of the brain as speaker

Source: Baldwin 2012 (created by the author for this work).

Within this model are two additions: a violet triangle at the left forefront of the diagram and an area of green that runs from the gold donut ring of consciousness, spreading out in the area dividing the subconscious from the unconscious.

The first three levels of speech (prelinguistic, the normal use of words, and the use of declaratives), function primarily out of the gold donut ring of consciousness as the intentionalities of the world are presented in their various forms and structures. This type

of speech is shared language and creates what is referred to as common sense. The fourth level of speech comes out of the violet triangle as a result of special reflection. The person looks back on the transactions of the previous three levels of language for a greater understanding of truth. It comes out of the frontal lobes of the brain where logic dominates and is free from the influences of the emotional content of the limbic system. This provides a sense of transcendence. The philosophical language that results is often called *transcendentalese.*

The orange and green channels along the red thermometer-shaped figure within the model represent the experiences of remembering and imagining as they are brought into consciousness. These areas of concern are controlled by the functions of hippocampus in the brain. Located in the limbic system beneath the amygdala with its connection to human emotions, the hippocampus stores experiences in the memory and also assists in the recall of these experiences that have become memories. The process of remembering is often compared with some sort of screen in the mind upon which pictures are flashed. This does not aptly describe what actually occurs. When one remembers or imagines something it is not perceived as a picture, but the very object itself. Stored in the electrochemical activity of the brain are the perceived actual events or things as they were originally experienced. Along with these perceptions are the original emotions and understandings that accompanied the original experienced event. When one remembers, a former experience is brought into the present consciousness. This creates the sense that one is not only experiencing the event, but the sense of one's own self observing it at the same time (Sokolowski 2008, 68-70, 127, 229).

Sokolowski believes that a better metaphor for describing the functions of remembering and imagining is that of a lens, rather than a screen. As he describes it:

> The "brain-lens" is different from real lenses. A major difference is that I can always make a real lens into an object in its own right. When I am looking through a real lens at a blue square on the wall, I can move my attention from the blue square to the lens itself even while I still see the square, or I can move the lens away and look at it (the lens) directly just by itself. I cannot, however, notice the brain-lens while I visualize someone's face and gestures, nor can I look at it just by itself. I am so embedded in my neural systems that I cannot focus on them while they perform their presentational work. This lens is deep inside me; it undergoes extreme depth disappearance. It is my own nervous system, engaged in its afferent and efferent activities. It is part of my own body, part of me. (Sokolowski 2008, 230)

This brain-lens is comprehensive. It serves not only as the mind's eye, but the mind's ears, hands, nose, tongue, as well as the feelings of the entire body. As such, it is a very "wide-angled lens." Therefore, all the funneled energy from the senses flows through this lens. This means that remembered or imagined activity are full-bodied phenomenon (Sokolowski 2008, 231).

Memory and imagination, while closely related, are experientially different. Memories call back the original event as it once occurred and re-lives it. The imagination, on the other hand, takes remembered events and manipulates them or details within them to formulate other possibilities. New learning and understanding can result from this type of presentation and intentionality.

The Purpose of Language

Human beings are equipped as special receivers to take in the essence of the world. As the world presents itself in intentionalities, a person becomes conscious. In this consciousness resides the inclination "to attain the truth of things" (Sokolowski 2008, 20). This inclination is called *veracity*. As stated by Sokolowski, "*Veracity* means

practically the same thing as *rationality*, but it brings out the aspect of desire that is present in rationality, and it has the advantage of implying that there is something morally good in the fulfillment of this desire" (2008, 20).

This desire for the truth is what specifies human beings as human. Additionally, as stated by Sokolowski:

> We can be happy as human beings only by cultivating our veracity into truthfulness, not by developing it into *either* truthfulness *or* Machiavellian dishonesty. And failing to develop our veracity is not just *one* of the ways we can be unsuccessful as human beings; it is *the* way in which we fail and make ourselves false, that is, unreal as what we are. . . . It is in us because of what we are, not because we have chosen it. . . . It is very deep in us, more basic than any particular attempt to find things out, and more fundamental than any act of telling the truth in others. We are made human by it, and it is there in us to be developed well or badly. Our exercise of it are indicated by the declarative use of the first person pronoun. (2008, 21)

The expression of veracity, however, comes specifically in the use of language. As the world presents itself to humans, speech allows persons to communicate this world in its parts and wholes, its manifold of identities, its presence and absence, its presence in memories and imagination, and its temporality. Language provides a shared common sense, the ability to take responsibility through declarative speech, as well as to show the responsibility of others in quotations, and to provide a means of transcendental thinking or reflection for philosophy—which is the attempt to lay truth bare. Veracity propels humans to speech—for truth must be spoken. Christians believe that the highest expressions of veracity, however, reside not in philosophy but in the words of Scripture, for these are believed to be spoken by God. This truth is special. It is revelation. This truth cannot be known to humans unless spoken by God. This reaches its highest point in the statement, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1 [NRSV]).

In the midst of these experiences of intentionality that results in the use of language comes the necessity of the speaker. Often identified as a personal “I”, ego, or self, this phenomenon will be the focus of the next section of this study.

The Meal—The Significance of How Words Create Persons Through Relationships

At the very core of human consciousness each person experiences within his or her own being the sense of a “self” (Sokolowski 2000, 112). The identity of this sense has evolved in at least three manifestations: “man,” “person,” “self.”

The first and oldest instance is in the sense of being a human being, as one of a particular species of the world that experiences life in a specific way. Until recently, the generic word “man” or “mankind” was used to express this meaning. This sense is different from how life is manifested in minerals, plants, and the animals that are not human (Sokolowski 2008, 8).

This difference is noted more particularly in the second manifestation of identity in the use of the word “person.” The use of this term as a development of the more general sense of being human came about as a result of theological and legal controversies of the sixth century. Theologically, it was the designation given for any individual capable of being rational. In its legal manifestations it was used as one recognized as a responsible “agent” (Sokolowski 2008, 8-9).

The third manifestation of human identity came in the last hundred years as more of a “philosophical contrivance.” This includes the use of words such as “ego,” “self,” or the “ I” (Sokolowski 2008, 9).

In phenomenology the person establishes and presents itself as an identity through many manifolds of appearance. How it presents its identity to the self, however, is

different than how it is presented to the world. As stated by Sokolowski, “We never show up to ourselves in the world as just one more thing; we stand out, each of us, as central, as the agents of our intentional life, as the one who has the world and the things in it given to him” (2000, 112). Sokolowski further notes, “It is that to which the world is given. The world as a whole and the I as the center are the two singularities between which all other things can be placed” (2000, 44). The person, with its mind and body at its disposal, becomes a responsible agent of truth (2000, 6).

In phenomenology, therefore, the word “person” is used specifically in reference to the human capability of rationality—especially as it is verbalized. This rationality, however, is more than the ability to calculate or to draw inferences. Human rationality is exhibited and human personhood is manifested by the very ability to use the first-person pronoun. The person does this first in revealing information about oneself, just as one is able to share information about any other object in the world that has been presented to one’s intentionalities. Used in this manner, a third-person pronoun could have just as easily been used. It is a statement simply containing information. The second usage, however, takes this a step further. The person declares oneself as being personally engaged in what is being spoken. That person is the agent of the information that is shared. As such, the use of the first-person pronoun not only informs others about oneself, but can also exhibit oneself as an involved and responsible agent. The informational usage reports, whereas the declarative appropriates (Sokolowski 2008, 10-11).

The use of the first-person pronoun, however, never happens in a vacuum. As stated by Sokolowski, “But ‘I’ as engaged in thinking am not actualized as ‘me’ except as

played off against another speaker in discourse" (2008, 125). There can be no sense of "I" without the presence and conversation of another person. Thinking or rationality is not a private experience. It is always communal. As Sokolowski further notes, "One mind all by itself is, effectively, no mind. One mind cannot be actualized as a mind without the stimulus of speech with others. Human reason is essentially distributed" (2008, 169).

Through conversation and relationship the intelligibility of the world forms a sort of matrix. Objects, no matter what they are, are named. The act of naming provides all of the participants of the conversation with a common intelligibility. For instance, if someone should mention the name of Jesus in a conversation, that name becomes locked into the syntax that follows. The discussion then becomes subject to logic, as well as the control of experience. That which is named becomes publicized. While that which is named is now something that is being displayed in common, each person entering the conversation will be able to contribute to the conversation to a lesser or greater degree based on each person's knowledge and experience with that which is named. As a result of the conversation, however, all of the participants will walk away with a richer understanding and experience of that which is named, even if they disagree about the veracity and truth of what has been shared (Sokolowski 2008, 169-171).

If human mind is a matrix of conversation, then how does a sense of self come into existence? Sokolowski refers to the work of Paul Bloom, a psychologist who wrote the book *How Children Learn the Meanings of Words.* Bloom notes that the common understanding of how children learn language is that they get used to hearing a certain sound associated with a particular object when it appears. In time the child begins to make that sound when in the presence of the object. Bloom, however, disagrees with this

explanation. It is not so much the association of a particular sound with an object that is crucial, but rather the fact that the sound is being used by someone else to name the object. As stated by Sokolowski, “The child does not just experience the word and the thing; he experiences another person using the word to signify the thing” (Sokolowski 2008, 63).

Heinz Kohut, the founder of Self Psychology, adds another dimension as to how a sense of self comes into existence. His belief is that people are not born with a sense of self as separate from other objects. The objects and the self are undistinguishable. Kohut, therefore, calls this state “selfobject” (Lessem 2005, 5). This is especially true in the child’s relationship with its mother. The two are initially experienced by the child as one and the same. When the child hears the sound of a word coming from its mother signifying something, it is as though the word is coming from what it perceives as itself. Everything is part of its self.

Relatedness, therefore, is built into the very essence of a newborn. Kohut was known for saying that just as humans have a need for air for physical survival, so too humans have a need for “relatedness and connection with others” for “psychological survival and growth” (Lessem 2005, 6). The sense of self evolves out of two clusters of needs: the *idealized parent imago* and the *grandiose self*. Each of these is rooted in a sense of omnipotence, which the child attempts to maintain throughout life (Lessem 2005, 7).

The sense of omnipotence that grows out of the idealized parent imago is when the child is able to participate in its parents’ strength and stability. This occurs when the

child is sad or mad. The idealized merger with its parents provides it with a restored sense of calmness, order, or safety from those it experiences as calming, soothing, or providing safety through their power, strength, and goodness. Over the years this same calming, soothing, and provision of safety will hopefully become a part of the child's own internal structuring where it can provide these things for itself during times of upset or stress. If this internal structuring is successfully accomplished, as the distinction between the self and object becomes clearer, it will pave the way "for the development of the goals and ideals of adolescence and adulthood" (Lessem 2005, 7-8).

The sense of omnipotence that grows from the grandiose self is related to the perception of the parent's power, perfection, and unity. This is maintained and internalized as the parent offers responses of "echoing, reflecting, approving, and admiring" the child's exhibitionistic displays that are often accompanied by "Mom, look what I can do!" In time these result in the evolving self's ability to experience a relatively stable self-esteem with the development of the goals and ideals of adolescence and adulthood (Lessem 2005, 8-9).

As the person is more capable of experiencing a distinction between the self and objects, this becomes manifest in the use of language. It first becomes apparent when a child begins using words. With this initial use of speech comes the evolving realization that not only can the other speaker be recognized, but that he or she is also a speaker who can enter into the verbal exchange. Sokolowski provides an overview of this development:

> Children need a reservoir of protonames before syntax can kick in; the speech of under-two-year-olds is a kind of playful identification of things, still waiting for the rule-governed combinatorics of grammar and syntax. . . . And when syntax does start up, what happens is not simply the activation of a more complex neural

> system, but conduct between the speaker and the listener: the child suddenly realizes that the speaker can codify a state of affairs—by isolating a referent and highlighting a feature—and that he can do the same himself. He too can package the situation in speech. This step up into syntax also releases the child from being confined to what lies within the environment. Now statements can be made about what is absent, and off-line thinking can come into play. . . . And the stage is set for his declarative use of the first-person pronoun. . . . As stated by Bloom, "By the time children are about four, they have mastered just about all of the phonology, syntax, and morphology they are ever going to know, at least for their first language." (2008, 65)

As this process is uncovered, the focus is naturally upon the parent who is the speaker and is leading the child as a listener into thinking. This process, however, does not go in only one direction. The experience of the listener is also inter-subjective. The listener begins from the position that the speaker can be trusted, an understandable position when there is very little distinction to be made between the self and the object from the child's perspective. This trust awakens rationality to assist the child in grasping what is being referred to, as well as what is being said about it. Trauma and fear, however, can and does introduce distrust. What this does for the child is to deform the way things will present themselves the rest of his or her life. While recovery from such injuries can occur, it will only be through one's cognitive energy, along with curative generosity of others in their caring veracity and truthfulness (Sokolowski 2008, 65-66). Sokolowski clarifies this further, stating:

> Bernard Williams, in his book *Truth and Truthfulness*, describes two ways in which we exercise moral responsibility as speakers. When I say something to you, I imply, first, that I am not lying, and second, that I have taken the appropriate steps to be sufficiently sure of what I am telling you. Any discourse implies what Williams calls the two "virtues" of truthfulness, Sincerity and Accuracy. It is not enough for me to tell the truth: I must also have done whatever I needed to do in order to discover the things I am reporting, and different kinds of things demand different kinds of evidence. (2008, 66)

Kohut also had a way of disclosing the types of disorder that result from childhood traumas and fears. The process by which one discerns a distinction between the self and objects is called *narcissism*. He viewed this process within each person to lie upon a continuum from healthy to pathological. As noted by Peter A. Lessem in *Self Psychology: An Introduction*:

> In healthy narcissism, for the most part, self-confidence and self-esteem have developed in conjunction with stable, growth-promoting relationships. . . . In contrast, pathological narcissism is manifested by inordinate self-preoccupation and difficulties in regulating self-confidence, self-esteem, and sometimes self-cohesion. These difficulties result from felt significant failures in responses needed to satisfy selfobject needs and the reactive defensive formations to this failure. The resulting pathological narcissism is characterized by a highly unstable self-concept, with grandiose fantasies of self-importance, a sense of entitlement, and an inability to experience others except as need-gratifying providers. Individuals with such pronounced narcissistic difficulties demonstrate particular vulnerabilities to painful feelings of shame and humiliation. In order to try to protect themselves from these painful feelings, they often attempt to create a sense of being unaffected, even invulnerable. These states are manifested through expressions of grandiosity, approaches that seem to devalue others, and a sense of entitlement. Obviously, behavior characterized by these expressions usually does not endear one to others. Sadly, such individuals are frequently experienced as alienating, when instead they are most in need of understanding and supportive responsiveness. In brief, basic human relatedness is impaired by these pathological characteristics of narcissistic imbalance. (2005, 16)

The Person and the Experience of God

While the person in phenomenology is usually oriented to the manifestations of the world from the outside, there is another understanding of the person that is more controversial. In this understanding God manifests God's Self to the person from within. As noted by Louis Dupré in *Religious Mystery*, this manifestation results out of a sense of absence. As he states, "If fully lived through, the emptiness of one's own heart may turn into a powerful cry for the One who is not there. It is the contradiction of a simultaneous presence and absence" (Dupré 1998, 137).

This same phenomenon was observed by William James in his *Varieties of Religious Experience* (1994). While noting the varieties and discrepancies in the various religions he studied and the doctrines they held, he detected a "uniform deliverance" which all religions claim to address. This claim has two parts: first, there is a given uneasiness; and secondly, there is a solution. As he stated, "The uneasiness, reduced to its simplest terms, is a sense that there is something wrong about us as we naturally stand. The solution is a sense that we are saved from the wrongness by making proper connection with the higher powers" (1994, 552).

There is a certain passivity and openness that the person must manifest for this deliverance, for God is not an idea manufactured by the self, but a Self-revealing Other (Dupré 1998, 25, 141). The experience of this deliverance is also unique. Dupré notes that a change of some sort in consciousness occurs. One way of describing this change is that *self-consciousness* disappears into some other sort of consciousness. He then relates that such seems impossible, for to lose the self would also mean a loss of consciousness. Another view is that one's consciousness experiences an *extraordinary awareness.* Regardless of how it is described, it appears that the center of the awareness is shifted "from the self to a point beyond the self" (1998, 120). Dupré offers further clarification, stating:

> I see no other way of reconciling those two but by assuming that the center of the mind has turned from self-consciousness to God-consciousness. The mind then becomes at once a center of presence and of absence. This interpretation appears to be confirmed by the mystic's awareness of a need to empty the self of its own content before the final state of union. . . . The "naughting" of the self is the other side of unification. It obviously does not refer to a single act but to a slow and presumably painful process of self-emptying. Precisely at this point appears that "dark night" which purifies the soul, beyond its own will and ability, of attachment to itself and, by a process of "progressive unification," prepares it for a state of union. (1998, 122)

William James offers a similar observation, stating:

> Let me then propose, as an hypothesis, that whatever it may be on its farther side, the "more" with which in religious experience we feel ourselves connected is on its hither side the subconscious continuation of our conscious life. . . . In the religious life the control is felt as "higher"; but since on our hypothesis it is primarily the higher faculties of our own hidden mind which are controlling, the sense of union with the power beyond us is a sense of something, not merely apparently, but literally true. . . . the finite self rejoins the absolute self, for it was always one with God and identical with the soul of the world. (1994, 557)

These two explanations are different ways of elucidating what appears to be the mystery of experiencing God. More varying quotes from other sources could be added. Does this invalidate the experience? No, for it simply may mean that language somehow eludes providing an explanation. Though the description may vary, this only reveals that the person constitutes meaning. Dupré views the person as projecting this meaning "over various levels of consciousness: the imaginative, the rational, and the spiritual" (1998, 10). In using the term "projection," however, he is careful to point out that this does not represent a mind that is acting autonomously. Rather, the spiritual impulse that is received is then transferred over the "entire field of consciousness" (1998, 10).

William James describes these projections as "over-beliefs". Religious experience does not happen in a personal vacuum. When the religious experience occurs, the participant has already acquired many manifolds that have shaped that one's intellect. As such, how that intellect was shaped will be revealed further in how the person frames the otherwise inexpressible. He notes that whatever intellectual content is associated with the religious experience, "it gets invincibly stamped in upon belief, and this explains the passionate loyalty of religious persons everywhere to the minutest details of their so widely differing creeds" (James 1994, 459). He further states, ". . . these ideas will thus be essential to that individual's religion;—which is as much as to say that over-beliefs in

various directions are absolutely indispensable, and that we should treat them with tenderness and tolerance so long as they are not intolerant themselves" (James 1994, 459).

Regardless of the differences in thinking that often accompanies religious experience, James observes that the feelings of the experience, along with the conduct that follows, "are always the same." In this regard, these two aspects of consciousness are the constant elements of the religious experience (1994, 548). Dupré concurs, noting that "unless consciousness be both cognitive and affective, it misses the very wholeness characteristic of the final union" (1998, 128). The totality of the person is necessary, indeed the religious experience provides the person with an overriding *telos* that shapes the whole of life in which love is emphasized (1998, 128).

Dupré thus notes that "the proper task of the phenomenology of religion would then consist in studying the manifestation of transcendence as projected through its interpretive expressions on various levels of consciousness" (1998, 13). Since phenomenology involves the *transcendental* attitude—a state that brackets the experience of the natural attitude—how can a philosopher address the phenomenology of religious experience if it is not a part of that one's self-interpretation (1998, 8)? Even James raised the same concerns noting that scientists in general tend to be too materialistic to even acknowledge that religion should be recognized at all (1994, 533). He adds to this, "Today, quite as much as at any previous age, the religious individual tells you that the divine meets him on the basis of his personal concerns. Science, on the other hand, has ended by utterly repudiating the personal point of view" (James 1994, 533-534). This, in

large part, is why the phenomenology of a God who manifests God's Self to the self from within is so very controversial.

Lewis R. Rambo has written a comprehensive book called *Understanding Religious Conversion* (1993) that explores in great length the various contingencies that promote the eventuality of a person experiencing the Divine Other. He proposes a model that is multidimensional, historical, and process oriented. Dallas Willard perhaps sums this same multidimensional phenomenon with a very simple and perhaps crude analogy. He asks:

> Are we "in tune"? First of all, the fact that we do not hear does not mean that God is not speaking to us. It is common even at our human level for us not to hear those who speak to us. It has probably happened to most of us this very day. Someone spoke to us, but we did not know it, did not hear it. Moreover we know that messages from radio and television programs are passing through our bodies and brains at all hours of the day: messages that an appropriately tuned receiver could pluck from the very air we breathe.
>
> What an apt picture this is, it seems to me, of human beings in relation to God: we are showered with messages that simply go right through or past us. We are not attuned to God's voice. We have not been taught how to hear it sounding out in nature—for as we read in Psalm 19, "The heavens announce the glory of God"—or in a special communication directed by God to the individual. . . . "If anyone has ears to hear, let him hear." But he also urged his hearers to make a great effort to hear, assuring them that what they received would be proportional to their desire and effort (Mk 4:23-24). (Willard 1999, 68-9)

A Phenomenological Model of the Person and the Experience of God

The addition of the "self" and the experience of God to the phenomenological model of the mind bring about some significant changes. It is here that the dual capacity of the human being as both spiritual and physical becomes evident. This phenomenological model is illustrated in Figure 5.7.

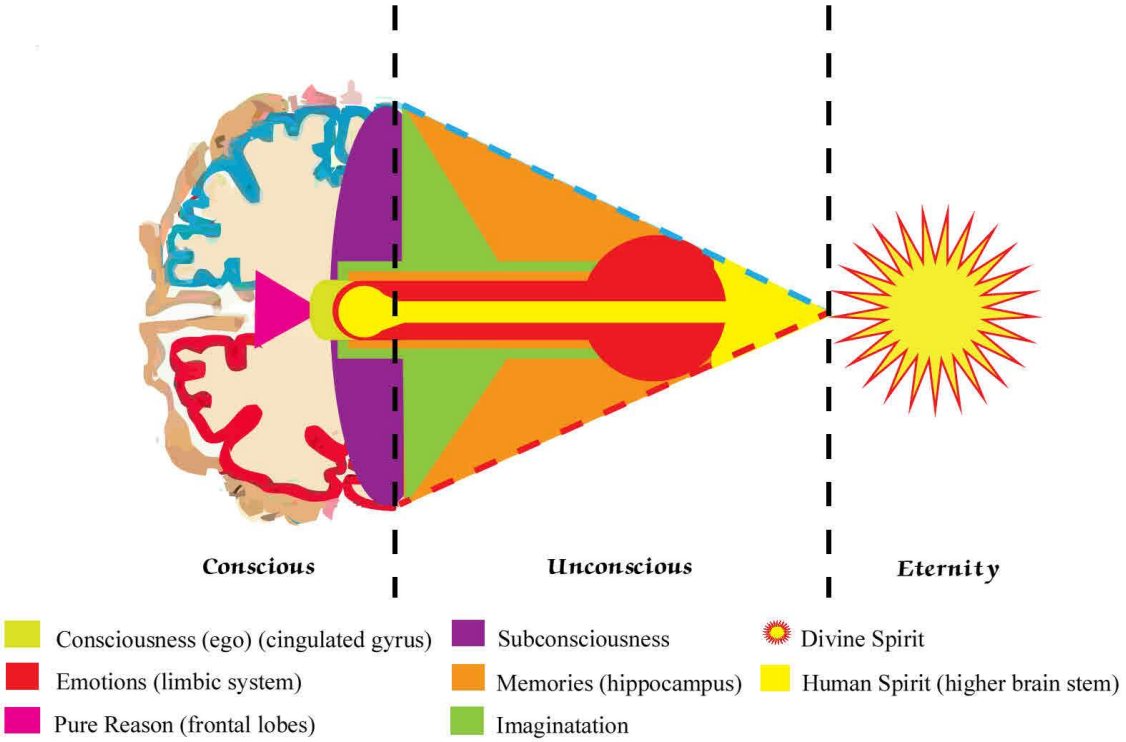


Figure 5.7. The phenomenological model of the mind with the Self and God

Source: Baldwin 2012 (created by the author for this work).

The conscious person continues to be represented by the gold ring between the violet triangle representing the rational mind of the frontal lobes of the brain and the end of the red thermometer-like structure on the left side of the model representing the emotional limbic system. Added to this model is a yellow tube that runs horizontally through the red thermometer-shaped structure. This reflects the fluidity of the person as it experiences this worldly and other worldly types of presence and intentionality. At the left side of the red thermometer-shaped structure, within the realm of human consciousness, the yellow tube takes on a bulb-like shape, representing the person in its natural attitude, as well as one's over-beliefs resulting from experiences with the Divine. These are encased within the experience of common sense and human emotion. Further

to the left, the bulb takes on a violet triangular shape outside of the emotions. This represents the person in its *transcendental attitude,* when it is objectively considering the phenomenology of its intentionality. The rest of the yellow tube continues to be embedded in the emotions, imaginations (green), and memories (orange).

In the human brain the golden donut-shaped ring represents the cingulated gyrus, which Danial G. Amen identifies as the cognitive switching area of the mind (2002, 45). William M. Struthers also identified within the cingulated gyrus a group of extraordinary nerves called spindle cells. These were postulated as that area of the conscious mind that could be identified as the biblical Imago Dei within the human person (2004, 9-11). This area is situated between the frontal lobe of the brain where logic and reasoning are accomplished and the limbic system where emotions are generated.

The far right end of the yellow tube ends at the yellow triangular apex of the cone. It is located next to a sun-like image which represents the manifestation of God's Self in the nonlocal dimension. This part of the person would be referred to as the "spirit" by biblical writers. In neurology it was identified by Wilder Penfield as the higher brain mechanism located in the diencephalon, which includes the thalamus and hypothalamus. It is this area of the brain to which everything must come and go (1975, 37). Penfield hypothesized that this was also the area of the brain where a special energy not yet definable by science or the spirit of the person makes connection with the body (1975, 46, 48, 89). Though functioning at an unconscious level, when touched by something as soft as a sponge, it causes any sense of consciousness to disappear and what was once a person to become an automaton (Penfield 1975, 37).

Watchman Nee referred to this as the spirit within humanity that became dysfunctional at the Fall when humans were driven from the presence of God. In this state it became latent (still present, but not fully operational). Its functioning became totally oriented to the body. Certain practices, such as those in several of the Eastern religions, can develop this latent power for the purpose of psychic and paranormal activities (Nee 1972, 19-29).

Carl Jung clarified the functions within the cingulated gyrus and the highrer brain stem by differentiating the *ego* from the *Self*. With these identifications he defined the different aspects or functions of the first person singular at the core of human experience. For him the *ego* would be represented by the little gold donut-shaped ring on left side of the model. It was that part that functioned in the consciousness of the person and related mainly to the world and the body (Jung 1971, 139). As he stated, "Despite the unlimited extent of its bases, the ego is never more and never less than consciousness as a whole" (Jung 1971, 141). The ego manifests itself in the earlier stages of life. Its relationship with God is at this point identified with religion and religious belief.

The Self, represented by the yellow apex of the cone on the right end of the yellow tube, Jung acknowledged as also being the "spirit." Jung, however, preferred to use the term "Self." This aspect of the person is more teleological, carrying the psychological DNA of the person. It is close to the "God-image" which largely manifests itself through the unconscious, using dreams, memory, and imagination (Jung 1971, 162) and allows a person to have a sense of *eternity*. In begins to manifest itself largely after midlife. Then the "Self" seeks to integrate the various manifestations of the person's experiences from both God and the world that goes beyond religion to an evolving

spirituality. Such a process takes a lifetime, but results in an increasingly greater sense of wholeness. From that aspect, the "Self" for Jung is the person in wholeness (Jung 1971, 142).

The body of the person is located on the far left side. As noted earlier, various parts of the body become the first line of experience for the person being a dative of manifestation, as well as also manifesting the "Self" to the world. Behind the body is a flesh-toned area within which are represented the functions of conscious thinking, feeling, and behaving carried on by the person. The purple area represents the ego's *subconscious*. Here are manifestations that are not being focused upon, but which can easily become a part of the ego's awareness without much effort, such as the temperature of the room, the texture of the carpet, and any number of other objects. The green area to the right of the subconscious represents the *imagination*. This aspect of human experience is able to call up things from the *memory*, which is represented by the orange storage area, or to *anticipate* that which is not present, or to make present creative options not yet considered or even experienced. Much of this information comes out of the unconscious.

Outside the model, however, resides the energies identified by Pribram and Kelly as the implicate. Another way of identifying this aspect is to consider it the nonlocal or that aspect of the holographic universe that is enfolded. Here there is no time or space. It might be called eternity. When activated or "tuned in," the human spirit is capable of functioning in this dimension. The explicate, however, represents those aspects and functions that are within the model. Holographically speaking, this is the realm of the

unfolded world where communication and language occurs. It is both spacial and temporal.

A Phenomenological Model of the Person and the Experience of Evil

The field of psychology has been hesitant to deal with such concepts as sin and evil. M. Scott Peck, however, in his book entitled *People of the Lie*, boldly addresses this phenomenon from a scientific perspective. In addressing these matters he declares the reasons such a study has been neglected:

> Science has not yet, however, become exactly broad-minded . . . because we do not yet have a body of scientific knowledge about human evil deserving of being called a psychology. Why not? The concept of evil has been central to religious thought for millennia. Yet it is virtually absent from our science of psychology—which one might think would be vitally concerned with the matter. The major reason for this strange state of affairs is that the scientific and the religious models have hitherto been considered totally immiscible—like oil and water, mutually incompatible and rejecting.
>
> In the late seventeenth century, after the Galileo affair proved hurtful to both, science and religion worked out an unwritten social contract of nonrelationship. The world was quite arbitrarily divided into the "natural" and the "supernatural." Religion agreed that the "natural world" was the sole province of the scientists. And science agreed, in turn, to keep its nose out of the spiritual—or for that matter, anything to do with values. Indeed, science defined itself as "value-free."
>
> So for the past three hundred years there has been a state of profound separation between religion and science. This divorce—sometimes acrimonious, more often remarkably amicable—has decreed that the problem of evil should remain in the custody of religious thinkers. With few exceptions, scientists have not even sought visitation rights, if for no other reason than the fact that science is supposed to be value-free. (Peck 1983, 39-40)

In his role as a psychiatrist Peck continually came across people who by all appearances were healthy and functioned well socially. Their children, however, bore significant symptoms. They became identified patients. Though the children carried the symptoms, Peck noted a common experience when relating to the parents. When relating to them he always experienced a surprising and underlying sense of revulsion while in

their presence, followed by confusion (1983, 65-66). In exploring this further, Peck discovered that these parents were "people of the lie" who had built multiple layers of self-deception for the sake of maintaining a certain appearance. These deceptions, he discovered, covered a deep sense of fear—fear of being discovered, even by themselves (1983, 66-67). In order to prevent feeling displeasing to themselves they would scapegoat any who would threaten their self-image of perfection by projecting their own evil onto others. If in positions of power, such as with their children, they use overt or covert coercion to avoid, according to Peck, any spiritual growth (1983, 72-74). They are the last people who would ever come to psychotherapy (1983, 77). Having initially met these persons through evaluations of their children, Peck identifies two laws of child development: (1) "Wherever there is a major deficit in parental love, the child will, in all likelihood, respond to that deficit by assuming itself to be the cause of the deficit, thereby developing an unrealistically negative self-image" (1983, 60); (2) "When a child is grossly confronted by significant evil in its parents, it will most likely misinterpret the situation and believe that the evil resides in itself" (1983, 62). The destructiveness of the fear within the parents is then acted out in the destructive behavior of their children.

Part of the work of a therapist is to provide a diagnosis. However, the question is raised as to how you give a diagnosis to someone who by all appearances is healthy, seems to function well in society, and seems free of dis-ease? There were certain diagnostic categories within the *Diagnostic and Statistical Manuel of Mental Disorders* (DSM-III) (1981) that seemed for Peck to come close to describing what he sensed was evil:

> Surprisingly, in view of the degree to which it has been neglected, the present system of classification of psychiatric illness seems quite adequate for the simple

> addition of evil as a subcategory. The existing broad category of personality disorders currently covers those psychiatric conditions in which the denial of personal responsibility is the predominant feature. By virtue of their unwillingness to tolerate the sense of personal sin and the denial of their imperfection, the evil easily fit into this broad diagnostic category. There is within this class a subcategory entitled "narcissistic personality disorders." It would, I believe, be quite appropriate to classify evil people as constituting a specific variant of the narcissistic personality disorder. (1983, 128)

In providing this information, Peck notes some further characteristics he experienced in working with people he sensed to be evil. For instance, he noticed that when he confronted them with inconsistencies, their thinking would become disorganized. It was as though they took on a mild form of schizophrenia, sometimes referred to as "ambulatory schizophrenia" (1983, 128). This, however, is described by Heinz Kohut in *The Analysis of the* Self as the typical manifestation of one experiencing a *narcissistic injury* (1977, 12). Another feature that Peck observed was that in more pronounced cases a type of autism was apparent in which "others have no more psychologic reality than a piece of furniture" (1983, 165). They live in a world oblivious to the realities most others experience to such a degree that "it is a world completely of their own" (1983, 1962).

To accommodate his professional observations, Peck suggests the following diagnosis be added to the DSM–III, stating:

> . . . the time is right, I believe, for psychiatry to recognize a distinct new type of personality disorder to encompass those I have named evil. In addition to the abrogation of responsibility that characterizes all personality disorders, this one would specifically be distinguished by:
>
> a) Consistent destructive, scapegoating behavior, which may often be quite subtle.
> b) Excessive, albeit usually covert intolerance to criticism and other forms of narcissistic injury.
> c) Pronounced concern with a public image and self-image of respectability, contributing to a stability of life-style but also to pretentiousness and denial of hateful feelings or vengeful motives.

d) Intellectual deviousness, with an increased likelihood of a mild schizophrenic-like disturbance of thinking at times of stress. (Peck 1983,129)

The following model in Figure 5.8 may be helpful in speaking to the observations provided by Peck in *People of the Lie*.

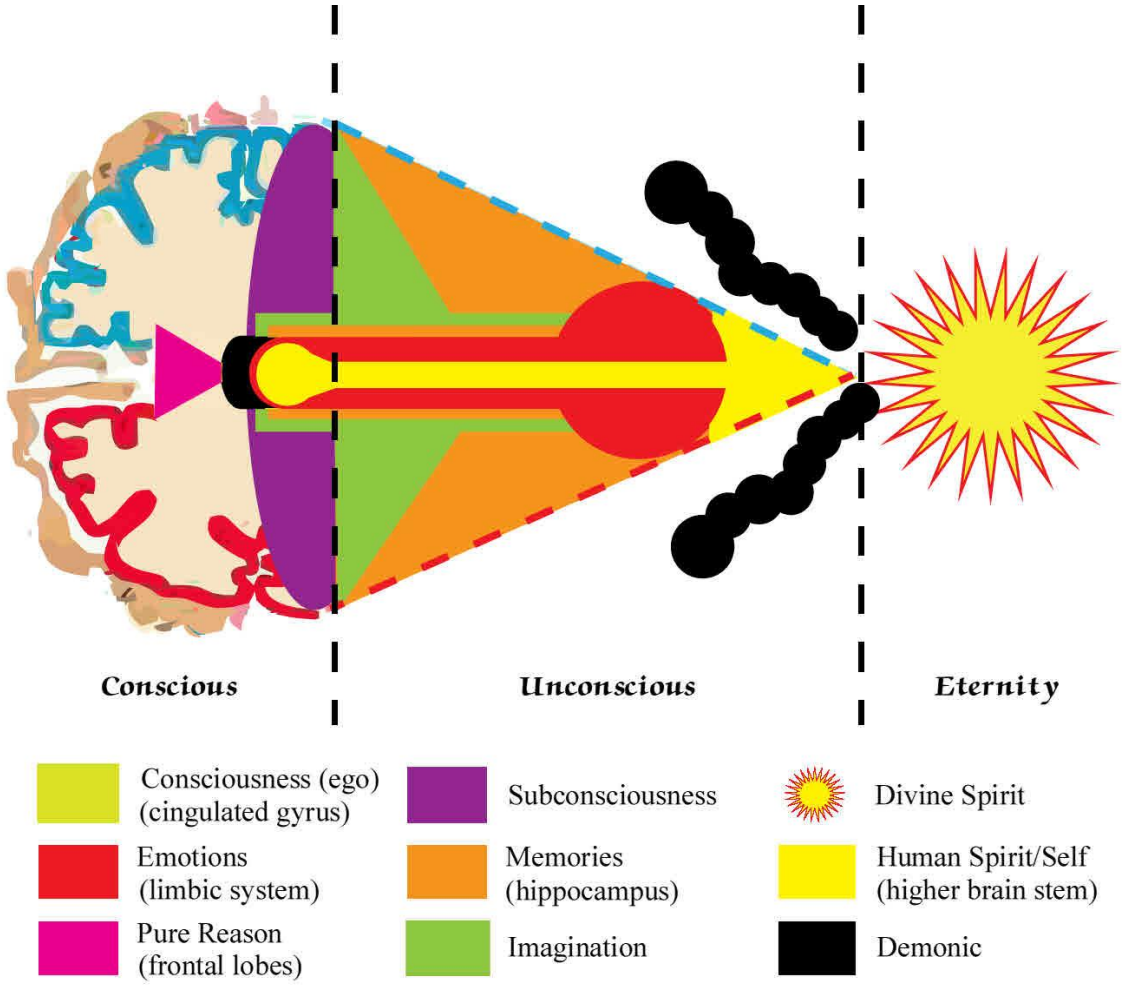


Figure 5.8. The phenomenological model of the mind and evil

Source: Baldwin 2012 (created by the author for this work).

It is noteworthy that in Figure 5.8, what used to be a golden donut-shaped ring in previous models is now black. Here the ego is locked in upon itself, creating its own reality. No one else has an existence of their own, but rather they are a symbiotic

projection of the self. Spiritual growth is avoided at all costs. Therefore, such persons are not only cut off from other persons, but especially the Person of God. Such are spiritually dead.

When spiritual life is not refused, it is normal for the ego of the person, according to the Apostle Paul in Romans 7, to experience a sort of competition between the temptations of the flesh and the world coming through the physical senses, and the presence of the Spirit being encountered within the person's spirit. When this occurs, the ego becomes a battleground. This is decidedly different from how Peck would describe how an "evil" person experiences life (or the lack of it)!

The experiences of the "evil" are also different from how one having spiritual life experiences spiritual growth. An important dimension of this experience is what Carl Jung referred to as the *shadow*. The shadow is one's negative side of the personality that holds those inferior aspects of the person within the uppermost layers of the unconscious. As one matures and becomes more psychologically integrated, these facets of the person are not only allowed greater expression, but are incorporated as functioning parts of the conscious self, making the person more psychologically whole or complete, as well as more spiritually mature (Rychlak 1973,141). Peck observes that one who is evil avoids meeting the shadow or acknowledging its presence (1983, 69).

Perhaps the most controversial of Peck's understanding of evil, however, came when he personified it in an entity he called Satan. What he vaguely alluded to in *People of the Lie* (1983) he more fully describes in *Glimpses of the Devil* (2005) where he extensively shared his experiences of two successful exorcisms. He notes that there are distinct differences between a person that is possessed and one that is evil:

> . . . possessed people are not evil; they are in conflict between good and evil. Were it not for this conflict we could not know there is such a thing as possession. It is the conflict that gives rise to this "stigmata" of possession. Thoroughly evil people are not in conflict; they are not in pain or discomfort. There is no inner turmoil. (Peck 2005, 239)

In both cases of exorcism Peck noted that the possession came about in a gradual manner. It was not a matter of either of them walking down the street one day and Satan jumped out from behind a bush and penetrated them. Rather it was a process over a period of time where they sold out for one reason or another. In each case they were significantly hurt by those who were supposed to nurture and take care of them. Though supported by the church in minor ways, each had been deeply hurt in major ways by evil people in the church. In each case they were very young and lonely. To deal with their loneliness they each "adopted the demonic as a kind of imaginary companion" (1983, 190). They each became fixated at the age in which the possession took place, not growing or maturing psychologically until after the exorcism (1983, 191).

Following a successful exorcism, one of Peck's patients gave a graphic description of the phenomenon of possession:

> Jersey was quick to confirm this, but she broke the silence by first confusing the issue, saying, "I still hear the demons talking to me."
>
> I felt as if my heart had skipped a beat. This hardly sounded like the result of a successful exorcism.
>
> "Only now it's all different," Jersey continued.
>
> "How so?"
>
> "Here, let me show you." In her old way Jersey grabbed a pad of paper and a pencil from the table and seemed to be drawing something. After a minute she got up and, like a proud little girl, showed me her drawing. It was unmistakably that of a womb with a tiny fetus in its middle completely surrounded by a much larger mass of amniotic fluid. "Before the exorcism," she explained, "I was like this fetus. The demons were like the fluid. They totally surrounded me. None of me was visible. No one could hear me through what they were saying."
>
> As she stood next to my chair she proceeded to draw some arrows within the fluid pointing to the fetus. "These arrows represented the voices of the

demons. Before the exorcism, I was captive to their voices. I couldn't separate their voices from my own. Often I wanted to scream out, "Hey, it's me in here," but nobody, including you, could have heard me. I was in the demon's control. I was powerless."

Then Jersey drew some more arrows still pointing at the fetus, but this time outside the womb. "This is what their voices are like now," she elaborated. "You see, they are outside of me now. They can't get at me. I can hear them, but they're not as distinct as before. Even more important, I don't have trouble today distinguishing between them and me, between their voice and my voice. Do you understand?"

I breathed a great sigh of relief. "It's a very good illustration," I complimented her. "It shows exactly how there really has been a change. Congratulations."

"For what?" Jersey asked.

"For being exorcised," I answered.

"But you were the one who did that," Jersey said.

"No," I told her firmly. "You were the one who did it. I only assisted, sort of like a midwife at a delivery. You did all the pushing. You were the real exorcist. The exorcism succeeded because you chose to succeed. You chose the truth over lies. You chose God over the devil." (Peck 2005, 70-71)

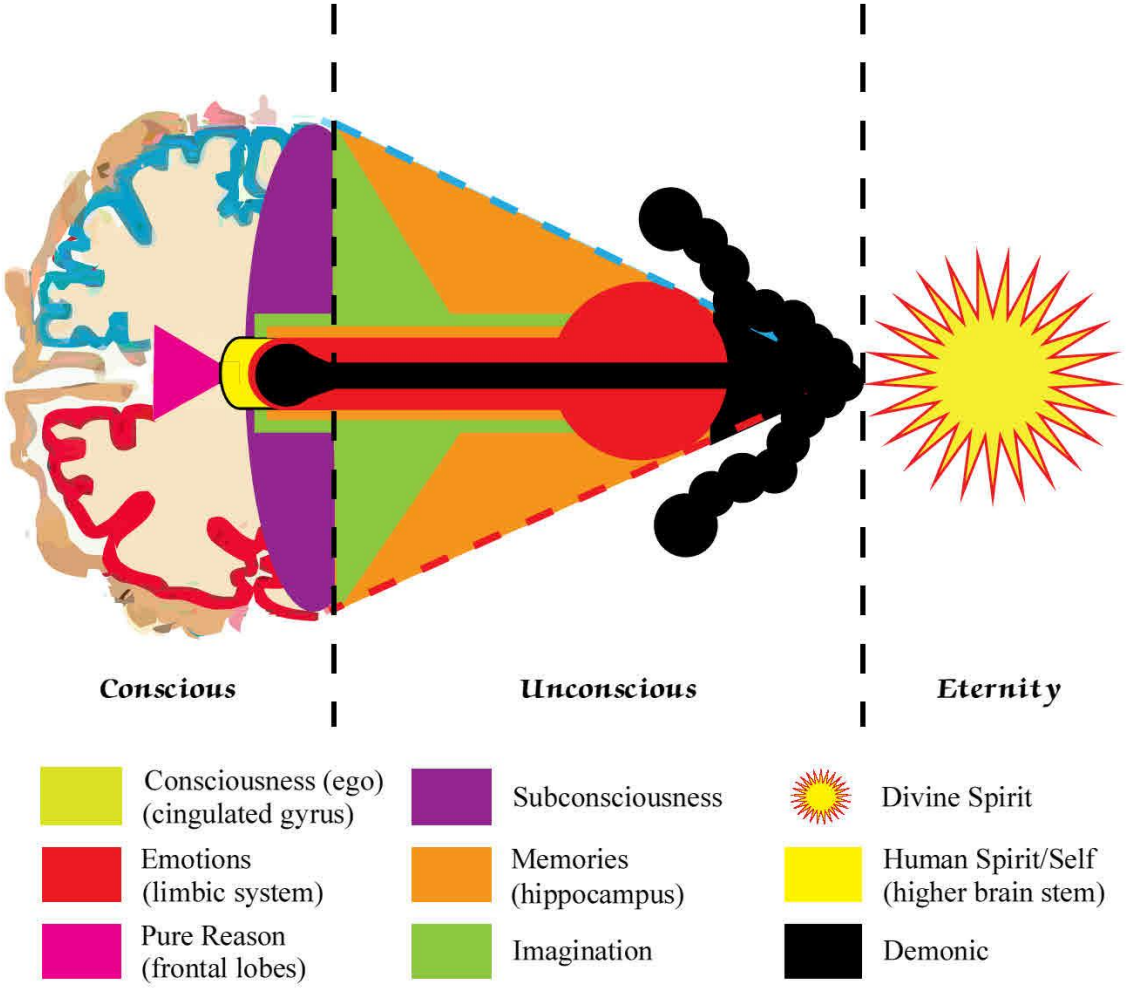


Figure 5.9. The phenomenological model of the mind and possession

Source: Baldwin 2012 (created by the author for this work).

It is remarkable how Jersey's description of possession fits Figure 5.9. In this model, Satin or the forces of evil, is represented by the black clouds at the apex of the model on the right side. In Figure 5.8 these dark clouds were present, but at some distance. These reflected the possibility of demonic influence that all persons experience in the guise of temptation, but not of control. In Figure 5.9, however, the dark clouds have moved in upon the human spirit, infiltrated the spirit, and then enclosed the ego,

literally taking possession of it. This is quite different from what occurs when a person is diagnosed as being evil. As observed by Peck, despite possession by demons, those possessed by demons are intrinsically different from the evil. He notes of those patients in the two exorcisms he participated in:

> . . . not only did the core personality of each seem healthy, it seemed unusually good and potentially saintly. In fact, I admired both of these people very much even before the exorcisms. As I have indicated, they came to exorcism precisely because they had struggled against their possession for some years. A mature psychiatrist team member said, following one of the exorcisms, "I have never seen a person of such courage." Indeed, I have reason to suspect that the potential holiness of these two people was one of the reasons for their possession. (1983, 194).

Writing about this event several years later, Peck added:

> . . . I felt their goodness to be so great as to represent potential holiness. This led me to the hypothesis that possession is such a rare condition because there are far more people around than there are demons. To my surprise this hypothesis happened to coincide with the widespread Christian doctrine that the battle between good and evil was essentially won by Jesus when he died on the cross. While it often doesn't feel that way, this Christian doctrine maintains that all we are now engaged in is a mop-up operation of those hopelessly out-numbered minions of Satan. Being on the run, so to speak, Satan is engaged in frantically trying to put out the fires. It is natural, then, that it and its minions would afflict only those human beings who represent a particular threat to the forces of darkness. In other words, it is this potential holiness, I believe, that is the reason the devil pays them special attention.
>
> But it is terribly important to realize that the potentially holy victims of possession are not simply good. They are also very bad as a result of their possession. Having been partially taken over by the demonic, they manifest the evil of the demonic. (2005, 240-241)

Peck also came to two other conclusions from his experiences:

> The patient had to be the exorcist. The other is that *Satan has no power except in a human body.*
>
> Satan cannot do evil except through a human body. Although "a murderer from the beginning," it cannot murder except with human hands. It does not have the power to kill or even harm by itself. It must use human beings to do its deviltry. Although it repeatedly threatened to kill the possessed and the exorcists, its threats were empty. Satan's threats are always empty. They are all lies.

> In fact, *the only power that Satan has is through human belief in its lies.* Both patients became possessed because they bought its false seductive promise of "friendship." Possession was maintained because they believed its threats that they would die without it. And the possession was ended when both chose to believe its lie no longer but to transcend their fear by trust in the resurrected Christ and to pray to the God of Truth for deliverance. During each exorcism Satan's lies were confronted. And each exorcism was concluded successfully by a conversion of sorts—a change of faith or value system. I now know what Jesus meant when he so frequently said, "By your faith you have been healed." (1983, 206-207)

Peck viewed these experiences not just as spiritual, but also believed that in each was the foundation of mental illness. As he pointed out:

> As well as being the Father of Lies, Satan may be said to be a spirit of mental illness. In *The Road Less Traveled* I defined mental health as "an ongoing process of dedication to reality at all costs." Satan is utterly dedicated to opposing that process. In fact, the best definition I have for Satan is that it is *a real spirit of unreality*. (1983, 207)

On one occasion one of Peck's patients who had undergone a successful exorcism commented, "All psychotherapy is a kind of exorcism!" To this Peck heartily agreed, stating, ". . . in my experience, all good psychotherapy does in fact combat lies" (1983, 185).

Even so, psychotherapy and exorcism do fall into two different categories. First, they work out of two different frames of reference. The former is scientific, while the latter is specifically religious. From Peck's experience, however, the two do not have to be mutually exclusive. Second is the use of power. Psychotherapy by design is conducted in an atmosphere of complete freedom. An exorcism, on the other hand, makes full use of power in the sense that the patient is vastly outnumbered by the team that is present, is not free to leave, and is assailed for long hours over a period of days. In some ways, it is like a rape, but in the sense of surgery. Both are extreme measures undertaken with the

full consent of the person, accomplished in love for the intention to bring about radical healing (Peck 1983, 185-187).

The Relatedness of God and Humanity in a Meal

Sin, evil, and demon possession undermine human relatedness with other persons, as well as with the Divine. Lies alter and eventually destroy healthy dialog. This is important, for as noted in Chapter Three in discussing the mind as a function of the brain, Wolf Singer noted that the sense of self exists as a direct result of reciprocal dialogue. In essence, the self exists from the experience of social networking with other brains through the special component of language (Singer 1998, 231-244). This was further affirmed through the philosophy of phenomenology by Sokolowski when he noted the importance of both language and relationship in the development of the human sense of self.

What has not been mentioned, however, is how the agency of the meal is where much of this development of the self occurs. The family meal has traditionally been the central locus of this phenomenon. A meal is often at the center of many other aspects of human socialization and relatedness. This is especially true in church communities, especially those church communities that come out of the catholic tradition where the Holy Eucharist is the center of worship. Here it is believed that God is especially present with humans in inaugurating and maintaining the New Covenant.

The Faith Underlying the Holy Eucharist

Robert Sokolowski in *Christian Faith & Human Understanding* asserts that Christian faith flows out of the very core of what makes one human. From this faith flow

one's actions. Before one can act, however, that one must understand, for understanding mediates between faith and actions. Understanding informs actions. As emphasized by Sokolowski, "Faith must affect our thinking before it can affect what we do" (2006, 2). Because faith comes from the Divine, through grace it brings with it revelation, elevation, and healing, and this very much includes one's reason. As a result, one can come to know what would have otherwise remained unknown. Through the revealed words and actions of God one is given faith in order to respond to God. As summarized by Sokolowski, "Faith is a personal relationship but it involves an understanding, not obedience alone" (2006, 2).

It is in understanding this faith that philosophy can perform a valuable service by clarifying the manifestation of what is believed. More specifically, phenomenology can assist theology, creating a sort of "phenomenological theology." Sokolowski finds this expression unwieldy, however, proposing instead terms like "theology of disclosure" or "the theology of manifestation" (2006, 36).

A theology of disclosure reveals that the "object" of faith is the God who reveals the Divine Self. The revelation of this God to people over a span of time was recorded in the Scriptures. It would be difficult to imagine how the Jewish and Christian religions could exist without these writings. What they record are God's interactions, specifically God's saving actions, before they were written. In essence, these writings have become the memory of the religious communities they serve (Sokolowski 1993, 139).

Through reading these Scriptures, communities of faith are able to reenact the Divine actions. Had these actions not been recorded they would have just become legends. Here the stories would be passed on orally and what the community would hear

would be at the discretion of the narrator. The written word allows the Jewish and Christian communities to hear of the event from someone who either experienced the event or was closer to the event. As noted by Sokolowski, "Writing embalms an earlier registration. . . . Without writing, the past becomes bleached into a kind of omnitemporality, the dreamtime or time of myth and legend, which is expressed only in the present" (1993, 140). Therefore, these written words become important for they present things that are absent. Indeed, they represent a double absence: the writer who is no longer present, as well as the event or experience that is likewise absent (Sokolowski 1993, 142).

The Scriptures present a primary understanding of this God that is in stark contrast when compared to the natural religions of the pagan world (Sokolowski 2006, 4). As defined by Sokolowski, "Natural Religion is the religion that develops on its own among men, without the revelation that occurred in the Bible" (1993, 159). As noted earlier, "The *world* is not a thing among things. It is the whole of our experience. It is the context, horizon, setting, background of all that is intended to us. It can never be given to us as one item among many. The world is the concrete and actual whole for the experience" (Sokolowski 2000, 43-44). In natural religion, therefore, the gods are a part of the world. They represented the "best, strongest, and most admirable powers, but they were parts of the world and could not exist apart from the larger whole. As Alan Besancon has put it, 'It was not God who created the world. It was the world that gave birth to the gods'" (Sokolowski 1993, 4).

The received revelation of the Jewish and Christian faiths differs from natural religion in the sense that the Divine is not part of world as are the gods of the pagans, but

rather is outside the world. The Jewish and Christian God has created the world. As the Creator, God remains detached from the world, and yet, as the Creator, God knows the whole of the world and the parts therein intimately, for they receive their being from God. As stated by Augustine, "God is more intimate to me than my own inwardness" (Sokolowski 1993, 203-204). This God who stands apart from the world has revealed the Divine Self to humanity through revelation, an act of God that comes from within the core of human existence (Sokolowski 1993, 204).

As further clarified by Sokolowski:

> . . . Christian faith accepts God as underived and unobligated, as sheer existence and not just one kind of existent. For Christian faith, God could be apart from the whole that is called the world, and he would exist in undiminished goodness and greatness had he not created it; God is not made more perfect by having brought things into being. Only if his Creation is so free of need can it be done out of pure generosity, and only then can the created world be the signature of the God who is love (I John 4:8, 16). . . . God creates by choice and not by emanation. This distinctive understanding of God is at the intersection of faith and reason, and it opens up the logical space for the mysteries of the Incarnation, the Holy Trinity, the Church and the sacraments, and grace. Such teachings would be against reason, not beyond it, if they were to be related to a god who was part of the world; in such a context they would be incoherences, not mysteries. (2006, 4)

The Holy Eucharist as the Incarnation of God

How is this God, as revealed to Christians, a mystery? The Creator God of the Hebrew Scriptures, also known as the Old Covenant, being distinct from the world could not be incarnated into this world. Such would make this God a part of this world and not distinct from it. The mystery of the Holy Trinity, rather than contradicting the distinctness of God, deepens the understanding of God's nature and transcendence. It does this by revealing that this God can become a part of this world without lessening the difference between God and this world. As stated by Sokolowski, "God is revealed to be

so transcendent that he can enter into his creation without suffering limitation in his divinity. His divinity is such that he can become man without ceasing to be God. . . . The Incarnation therefore sheds light on the understanding Christians have of God as Creator" (1993, 54).

In the Holy Trinity, however, God becomes human in order to redeem humankind. This was accomplished through the death of the Son. As clarified by Sokolowski:

> The death of Jesus was a sacrifice of redemption, but only because it was an act of perfect love of the incarnate Son toward the Father. It is not the case that the death of Jesus was an act of perfect love because it freed mankind from sin; if that were so, the act of obedient love would have depended on the existence of sin. And our sacramental participation in Christ's action brings about the forgiveness of sins, but only because we are brought by Christ into the life of the children of God, where we can praise his glory and give thanks for his deeds. Grace and the glory of God are primary; forgiveness is derivative. (1993, 78-79

In this act of Divine love, however, the wretchedness of sin is clearly revealed. As Christ hung on the cross, he was abandoned by the Father because as the Son "he was made sin for us" (Matthew 27:46, Mark 16:34). As stated by Sokolowski, "Christ was abandoned precisely because, as Son, he was one with the Father in holiness, which abhors sin" (1993, 59). In essence, the death of Jesus shows one just what sin is, as well as from what one is being saved. Christ lifts off the cover of the human condition and reveals the "malevolence that runs through the ordinary states of our lives" (Sokolowski 1993, 61). There are some who say that the death of Christ pacified the anger of a just God. A deeper understanding may be that Christ overcame that which provokes the anger in the first place. This is what is revealed and confirmed by the resurrection of Christ from the dead (1993, 61).

Through the Incarnation, the Divine life became part of the human experience, but not as a onetime event, but "as the beginning of the spread of this life in the entire human race" (Sokolowski 1993, 36). This is achieved in lives through the agency of the Holy Spirit. C. S. Lewis brazenly referred to this as "a good infection" that now germinates within the intimacies of humanity, enabling people "to live the new life of adopted children of God" (1993, 36).

All of this was accomplished for the glory of the God. It represents the final "Word" spoken to humanity—through the Son—through whom all things were created (Sokolowski 1993, 66). Each person who receives this manifestation is also placed into a community—the church—also given by God. Here the Divine Event is kept *present* through the Scriptures and the sacraments. This enables the individual believer to integrate what would otherwise be a private spiritual existence into a living community (Dupré 1998, 142).

Through the sacrament of Holy Eucharist and the community of believers built around it, the Incarnation is prolonged. As noted by Sokolowski:

> . . . this work of God was not an event that occurred once and then receded into the past; the Incarnation was meant to change creation and to change history, and to do so in such a way that the change remained palpably present. As St. Leo the Great says in speaking about the Ascension of our Lord, "The visible presence of our Redeemer has passed over into sacraments. . . ." The sacramental presence of the Incarnate Word succeeds the physical presence. . . . The Eucharist is the sacramental extension of the Incarnation. (2006, 72)

Without the Eucharist and the community of believers gathered around it, as noted by Louis Dupré in *Religious Mystery and Rational Reflection,* Christian faith would evaporate "into a purely interior attitude, in which salvation is remembered but not renewed. Through its rites, faith reactivates the sources of salvation" (1998, 82).

Elsewhere he said, “It requires an involved participation, a personal commitment rather than detached intellectual insights. . . . [T]he religious act and its intentional object cannot be understood unless one shares the faith that conditions them—that is, unless one accepts the transcendence of its object” (Dupré 1998, 36-37).

When a community gathers to celebrate the Holy Eucharist, it progressively makes present the Christ in his church in these ways: first, Christ is present in the gathered community that has become the Body of Christ; second, Christ becomes present in the reading of the Scriptures during the liturgy of the Word; third, he becomes present in the actions and words of the priest who celebrates the Eucharist; and then this presence reaches its height during the real presence of Christ in the breaking of the bread and the drinking of the wine (Sokolowski 1993, 17).

The Phenomenological Mechanics of Holy Eucharist

The Eucharistic prayer is directed toward the Father on behalf of the community. There is good reason for this, as noted by Sokolowski, the sacrifice of Christ

> . . . can also be described as an action accomplished by the Father. It can be seen as similar to the great deeds performed by God for his people in the Old Testament, and the Eucharist can be seen as the memorial of what God has done for us on Calvary. Instead of emphasizing the action of Christ, we can emphasize the action of God the Father. The Father did not merely receive the action of Jesus; the sacrifice of the cross was willed by him and it was accepted and achieved as such by Jesus. The initiative behind our Redemption was not only that of the Son; rather, “God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life” (John 3:16). The sacrificial death of Jesus was equally the gift of the Father. (1993, 65)

There is another purpose served for directing the prayer of the Great Thanksgiving to the Father—that purpose is bringing the sacrifice of the Son into remembrance. The memory being called up, however, is not of the people gathered. The

death of Christ was a worldly event fixed in historical time. After two thousand years there would be no one in the gathered community who has this event as part of their personal memory. Furthermore, it cannot be part of the collective memory of the church for such would be crucifying Christ more than once: once in history and then every time the community gathers to celebrate the Holy Eucharist. The memory being engaged is none other than that of the Father. As explained by Sokolowski:

> How can a past event, in its individuality, be made present again? Worldly historical events are fixed at their moment in history. They can be commemorated but they cannot truly be made to happen again. . . . The sacrifice of Christ, however, was not merely a worldly historical event. It *was* such a worldly event, it happened in human history, but its true meaning, its substance, what happened when it occurred, was not just a worldly occurrence. It was a transaction, an exchange, between Christ and the Father. Although it took place in time, it touched eternity as did no other event in history. . . . Because the sacrifice of Christ touched eternity in this way, it was not just a historical event: it took on the kind of presence that marks the eternal moment, the moment out of time: "For Christ did not enter into a sanctuary made by hands . . . but heaven itself, that he might now appear before God on our behalf" (Hebrews 9:24). The sacrifice of Christ is eternally present to the Father; the Lamb in the Apocalypse appears as having been slain (Revelation 5:6-12) and the wounds of the passion remain in the Risen Lord. . . .When the Eucharist is celebrated now, it is not turned merely to the historical past. Its primary focus is not on the past but on the eternal present of God. . . . The Eucharist can reenact an event from the past because it joins with that event in the eternal present of God. (2006, 80-1)

Louis Bouyer furthers this claim, comparing it to the Jewish *berakah*: "Every time Christians celebrate [the Eucharist], as St. Paul says, they 'announce' or 'proclaim' this death, not first to world, but to God, and the 'recalling' of Christ's death is for God the pledge of his fidelity in saving them" (Sokolowski 1993, 67). In this sense, the Eucharist becomes like the rainbow God placed in the sky to serve as a lasting sign of his covenant with humanity and the world (Gen. 9:12-17).

In the Eucharistic prayer the death and resurrection of Christ are not re-lived in a straight line such as would occur if in a Passion play. Rather a detour is taken by first

reenacting the Last Supper. In this meal Jesus anticipated his death. In essence, during that Passover Meal he "preenacted" his sacrificial offering by looking ahead to it and "accomplishing its substance as he instituted the sacrament of the Eucharist" (Sokolowski 2006, 82). This set the stage for the church to reenact it afterward. The significance of this is noted more clearly by Sokolowski when he states, "The consecration in the Mass weaves together these forms of presence and absence; it composes the past, the present, and the future, as well as the moment of eternity, into an intricate and highly sophisticated structure, one that elevates the mind as well as the heart" (2006, 81-82).

This detour taken in the Eucharistic Prayer of re-living the sacrifice of Christ by going through the Last Supper has been the source of confusion for gathered communities throughout the world. Some communities refer to this event as the "Lord's Supper." This emphasis shifts the event from addressing the Father to that of presenting a play to the congregation in which they participate. In this sense it becomes a simple meal that is "looked back on" much like that of commemorating or remembering a historical event. This is very different than celebrating the Mass or Holy Eucharist, which is going to and participating in an actual sacrifice (Sokolowski 1993, 92).

As a sacrifice, the Eucharist becomes a manifold of appearances that include the Last Supper, Calvary, and the altar (Sokolowski 1993, 29). For instance, when the priest quotes the words of Christ at the altar, the priest in a very real sense becomes Christ. When a person is quoting someone else, the person quoted who has been absent, is now made present. In this sense, the person doing the quoting becomes displaced by someone else, somewhere else, and sometime else. When the priest quotes the words of Christ, at that moment the priest becomes the Christ who is now present with the Father to whom

the prayer is addressed. In that moment temporal time becomes eternity (Sokolowski 1993, 94).

The quoted words of Jesus offer up another profound manifestation revealed to us by St. Thomas Aquinas. He noted that the quoted words of Christ do not state, “This bread is my body.” Rather the words categorically declare, “This is my body.” If Christ had said the former then the thing spoken of would be “bread.” But that is not what he said. Through the use of quotation, Christ was saying that the bread is actually his body! When it is broken at the altar, it is the actual sacrifice of Christ on Calvary, as these words are spoken in a prayer to the Father. As stated by Sokolowski, “It is the *incarnate* divinity, the Word made flesh and not simply the divine nature, that is present in the Eucharist” (2006, 105-107).

Within the course of the Eucharistic Prayer temporality momentarily disappears as the participants enter into “eternity.” The following figure devised by Joseph Monti (1987) provides some visual assistance to this discussion:

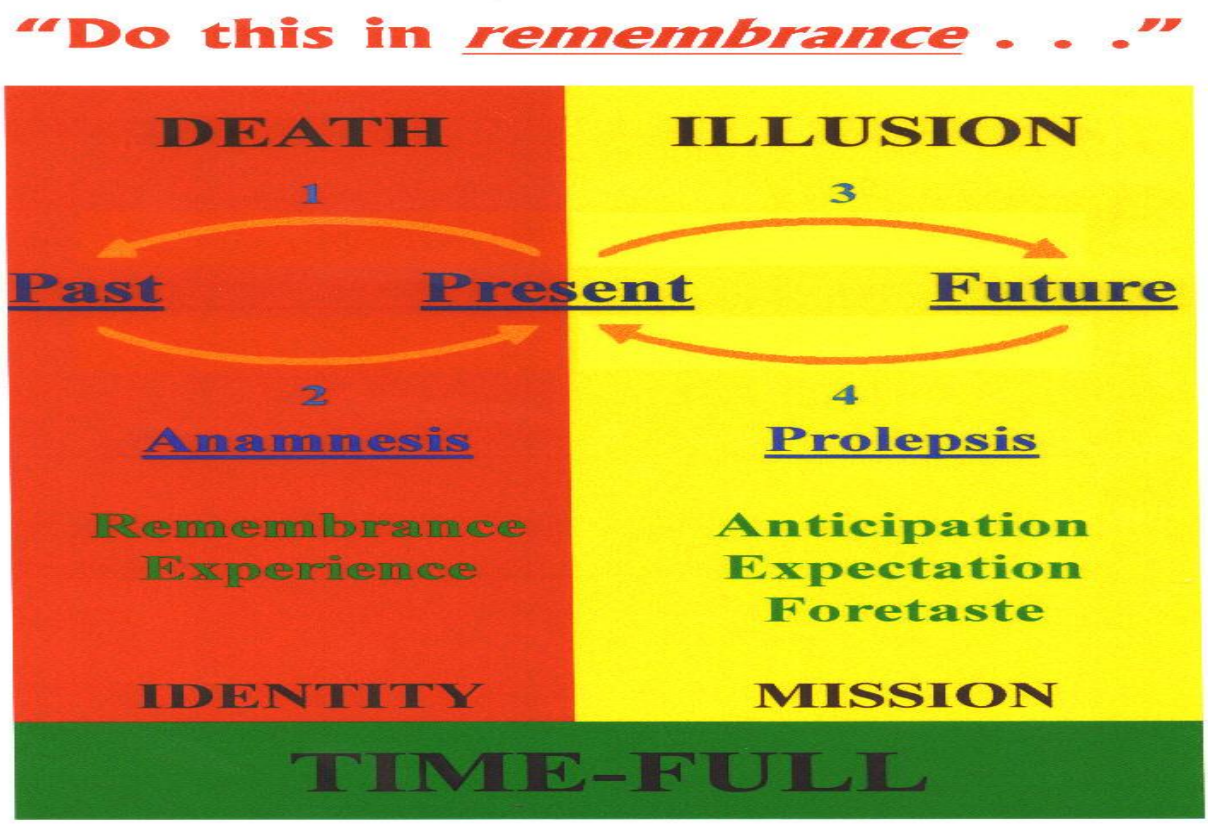


Figure 5.10. Eucharistic time

Source: Monti 1987.

Monti declares that when the Eucharist is celebrated, one moves through four movements. The first movement is toward the past, which demands an act of *remembrance.* One remembers the Passover, the Exodus, and the last Passover Meal of Jesus, but primarily the death of Christ at Calvary. It is a call to suffering and for bearing the necessary pain of presence. The second movement is the one that entails a decision to allow this "cross" to be carried into the present. It is here that "duty" is accepted. It is also here that the Christian *identity* is shaped. The third movement is an act of *anticipation*—an act of recalling the resurrection of Christ, his ascension into heaven, where a place is prepared for those who are to follow. It is here that "good" comes to be known. This too

is brought back into the present by the fourth movement—which shapes and informs the Christian mission (Monti 1987).

In this sense, the celebration is *time-full*. The co-existence of the past, present, and the future in the very moment is part of what makes this experience a dimension of eternity. Monti cautioned, however, that if one focuses merely on the past (the red shaded area of Figure 5.10) at the expense of the present and future, one risks an over-emphasis on *identity*, which can become paralyzing. The intended manifestation of the Eucharistic experience instead brings about a spiritual collapse and possibly a spiritual death. On the other hand, if one focuses overly much on the future (the yellow shaded area of Figure 5.10) at the expense of the past and present, one may become the victim of falling into an illusion. Such a person is not able to function well in the present (1987).

Dupré also notes the importance of the turn toward death in religious ritual. Without this type of presentation in which humankind comes face-to-face with the inevitability of one's own death, the burden of death would be too heavy to bear. With this comes a sense of futility, as one's death is often accompanied with a sense of the ultimate meaninglessness of life (Dupré 1998, 78). To focus overly much on this can indeed lead to depression, along with a loss of a will to live.

Sokolowski adds that while human death "seems to be the place where our fall from God is most vividly indicated," this same death embodied in Jesus Christ as an action performed toward God, becomes "the source of life and being" (1993, 57). In essence, as death was for Christ, it becomes for us through the Eucharist the very overcoming of death (1993, 57). Human death is no longer meaningless, but the death of

Christ now provides a meaningful identity for his followers. As Sokolowski states elsewhere:

> In Christian faith, the world is no longer taken as the ultimate setting, with the divine as the best, highest, original, and governing principle in it. . . . Creation becomes an act of unnecessitated generosity, confirmed and more deeply revealed by the even greater generosity of Redemption. This modification, this "gestalt shift" in the understanding of the whole, is not simply one among many of the teachings of Christian faith. It stands at the intersection of faith and reason, and serves as the pivot on which the meaningfulness of all the other mysteries depend. . . . Rather, it was revealed through a shameful execution: "Man cannot grasp how death could be the source of life and love; yet to reveal the mystery of his saving plan God has chosen precisely that which reason considers 'foolishness' and a 'scandal.'" (2006, 19)

As to the other risk, that of falling into illusion—or becoming stuck in the future blessings of religious ritual—Dupré also adds further support to the cautions of Monti, saying:

> The secularization of the modem age has radically changed our attitude toward ritual. Nature and time no longer hold the sacred meaning that our ancestors attributed to them. . . . Yet what emerged at the end of the eighteenth century was different. Beyond the uniqueness of historical events, educated Europeans for the first time began to consider events as segments of a continuous line from which they could never be detached. . . . [W]ith this new awareness of the past as past historians ceased to consult the past for moral lessons and instead started concentrating exclusively on the question of how, precisely, things had been. . . . With the possibility of recapturing the past thus challenged, the ritual intention to overcome time lost much of its meaning. The past was definitively closed, and only one dimension of time remained open: the future. . . . This epochal reversal of our orientation in time has created a major problem in our culture. One of the most unsettling aspects of modern life may well consist in a temporality conceived as being exclusively oriented toward the future. Unlike their ancestors, our Western contemporaries tend to view temporality as in principle subject to human control and life itself as a planned career. . . .
>
> . . . We in North America have taken this turn toward the future more decisively than has any other society in the past or the present. "The American lives on the very edge of the now, always ready to leap toward the future" (Octavio Paz). Less known is the exceedingly high price we pay for living a life that consists primarily of promises. No place, no occupation, no relation provides the security of lastingness. Our activity remains mostly functional, directed by the goal to be obtained, rather than by intrinsic meaning. Everything bears the mark of transition. The result has been a pervading ugliness in our civilization and a

> lack of style on all levels of life. . . . With the sense of a reversible past has vanished the sense of a meaningful present. It was the ritual's task to preserve both. (1998, 84-86)

All of this is avoided when participating in the Eucharist, which reveals not only a trinitarian God, but brings with it a new presentational mode. For the participant, everything in the world takes on new meaning—a meaning that instills the theological virtues of faith, hope, and love (Sokolowski, 1993, 204). These become part of one's transformation. Through the Eucharist the relationship between the Father and the Son is revealed. This relationship, however, is not revealed as merely a spectacle. Rather, what is provided for the participant is that one is now invited into the relationship through the Holy Spirit, who enables the response to call God "Abba." Such is the familiar term that Jesus used for the Father that can quite easily be translated "Daddy." This is what in actuality happens in the Holy Eucharist following the consecration of the elements. The participants are led to boldly say the Lord's Prayer that begins with the "Our Father." One is now engaged as an adopted child of God. From this relationship the rational nature is further refined as an agent of truth, "not only in regard to science and human prudence, but also in manifesting the glory of God. . . . The Father's glory was revealed in Christ, but it can now be seen in his disciples, in those who do not impede his presence in them" (Sokolowski 2006, 141).

Finally, after the closing prayer is said in the Eucharistic feast and the celebrant blesses the people, the people are then dismissed with these or similar words, "Go in peace to love and serve the Lord." The mission is on.

The Tabernacle—How God's Glory Through Words and the Spirit Now Resides Within Humanity—Making It a New Creature

How this mission might look from a phenomenological view appears as follows:

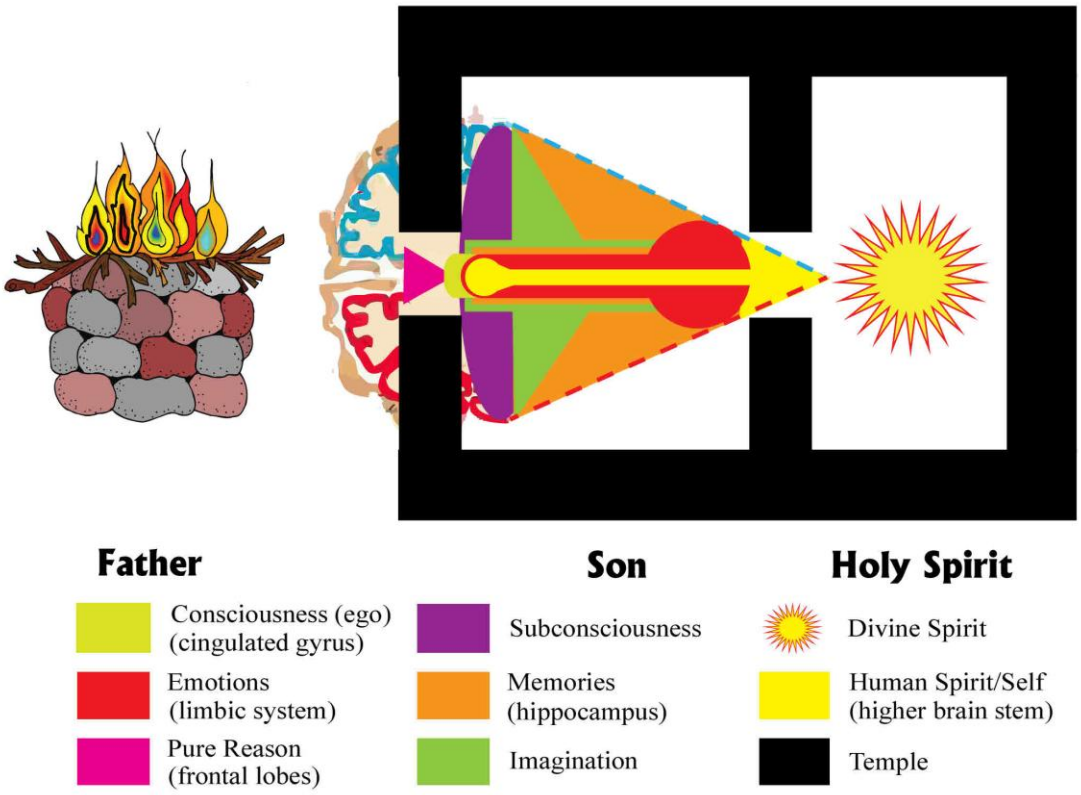


Figure 5.11. A phenomenological view of mission.

Source: Baldwin 2012 (created by the author for this work).

On at least four occasions the Apostle Paul uses the metaphor of the Holy Temple when referring to the people of God as individuals or as a collective group. For instance, in 1 Corinthians 3:16 [NRSV] the apostle writes, "Do you not know that you are God's temple and that God's Spirit dwells in you?" 1 Corinthians 6:19, 2 Corinthians 6:16, and Ephesians 2:21 offer similar usage. By laying an outline of the temple over the *Proposed Model of the Phenomenological Mind* some interesting results appear. The three

architectural facets of the temple divide the model into three parts. These are similar to the tripartite dimensions of the person noted by Charles Lindbergh (Niebuhr 1952, 26-29) when he described the experience of the unique dimensions of his body, mind, and spirit during his struggle to stay awake during his historic flight across the Atlantic. As noted in Chapter One, Lindbergh's description of his experience clarified very nicely the Hebrew understanding of the tripartite nature of how the person functions. As these functions have become clarified, it is very understandable why the Apostle Paul would use the metaphor of the temple in referring to the Christian.

In Figure 5.11 the physical aspects of the model representing the body lay just outside the outer porch of the temple in the area used for making sacrifices on an altar. That part of the model that represents the mind or the heart resides within the inner chamber called the Holy Place where the candelabra, the table for incense, and the table for the showbread are kept. Finally, that part of the model that reflects where the Spirit engages the person is located in the Holy of Holies where the presence of God in the Shekinah resides over the Ark of the Covenant that contains the Law. Match this model with Paul's words in Romans 12:1-2 [NRSV] and the results become even more intriguing. Paul writes in these verses:

> I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

Paul must have had his temple metaphor in mind when he wrote these words for they reveal the body as that part that is to be sacrificed as one lives out his or her mission to and in the world; the mind to be that aspect that is to be renewed in the image of

Christ; the spirit as that which provides spiritual worship. Spiritual worship is now possible. In the Old Covenant there was a curtain over the entrance between the Holy Place and the Holy of Holies, which once contained the Ark of the Covenant, as well as the occasional presence of the Lord in the form of a cloud. Only the High Priest was allowed to pass through this curtain, and then only once each year on the Day of Atonement. Matthew records that at the death of Jesus this same curtain was literally torn from top to bottom (27:57 [NRSV]). Does this not symbolize how the death of Christ opened for all access into the presence of God? Does not the Book of Acts reveal how this death now grants the followers of Christ the Holy Spirit—a literal access into God's very presence within the very core of the being of each person? Even so, as revealed by both Dupré (1998) and James (1994), for many there remains a barrier within until each hears and responds to the Word—who alone can rend the curtain from top to bottom.

Even the fullness of God is revealed through the Holy Trinity as each individual accepts his or her ministry and mission. God the Father is revealed in the world as the transcendent aspect of the Divine in creation; God the Son is revealed in the mind—making the person a part of the whole (church/Body of Christ), an identity in manifolds (Christ), and a presence in the absence (Christ will come again); God the Holy Spirit which is the very imminence of God within, offering guidance, comfort, strengthening, and healing.

The identity becomes even more tantalizing with the references made by Sokolowski regarding how the dynamic relationship with the Divine instills the virtues of faith, hope, and love (1993, 204). Perhaps this is where either the academic imagination goes too far or where inspiration is reflected. Regardless, it is tempting to see the

candelabra of the upper wall of the center chamber of the temple as representing the theological virtue of hope—for hope lights the way; the incense stand placed at the entrance into the Holy of Holies as the virtue of faith—for faith offers its prayers and worship to God; and the table of the showbread on the lower wall which represents love—for love is fellowship, the highest which is experienced around a meal, whether it be manna in the desert or Eucharist in the church.

In all, the sum of this personality theory of human spirituality humbly demonstrates the joy and wonder of the Psalmist words, "I praise you, for I am fearfully and wonderfully made" (Psalm 139:14 [NRSV]). It all begins, according to Robin Kelly, with DNA. Here he notes that ten percent of the DNA is involved in setting the genetic structure of the human body. The purpose and function of the other ninety percent is presently unknown and referred to as "junk DNA" (Kelly 2008, 55). Those in the science of quantum biology, however, are discovering that this DNA is constructed in such a way that it is continuously transmitting "non-local scalar energy to receptors all around the body" (Kelly 2008, 59). This energy is the type that creates the three-dimensional holograms so recently discovered. The hologram that this DNA projects, however, is four-dimensional, "as time itself is processed by this remarkable molecule" (Kelly 2008, 59). Based upon this new understanding, one's being is created out of the nonlocal dimension of information and consciousness (Kelly 2008, 61). This makes the Apostle Paul's question even more revealing when he asks, ". . . do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own" (1 Cor. 6:19 [NRSV])? More intriguing still according to Kelly:

> If we were to view the DNA molecule from either of its ends, it would appear as a donut-shaped ring. . . . In the central hole, the magnetic fields are

> cancelled out, opening our window to another dimension. If we were to shrink ourselves down enough to sit inside this hole, it is likely we would experience a wonderful state of peace while all around us we would see this fierce electrical storm raging. (Kelly 2008, 60)

The holographic makeup of the human being comes out of an apparent chaos of fractal waves, which surround a mysterious peacefulness. Kelly compares this to the eye of a hurricane, which has an eerie calm in the midst of fierce and formidable winds (Kelly 2008, 60). This resembles closely the person living in the contingencies of the world, while experiencing the calming spirit within while meditating. This is where one experiences the nonlocal. This is where one finds harmony with the universe. This is where healing and wholeness are encountered. In following up with this analogy, Kelly continues:

> I found that Father John Dunne, a pastoral counselor at the University of Notre Dame, Indiana, had taken the hurricane visualization one further step. He remarked that if we were to stay within the eye of the storm, the swirling winds would quickly engulf us, sending us spinning in turmoil. The trick was to keep moving with the storm, as this still point was also continuously on the move. His underlying message was that we needed to keep vigilant with our meditations, practicing every day, as life's challenges never let up. (Kelly 2008, 61)

Kelly's advocation for meditation calls back images of the Pentateuch when God commanded the observance of a Sabbath day, along with the creation of a Tabernacle that traveled through the wilderness with the Israelites. This became the DNA of Jewish faith and practice just as much as the DNA spoken by Kelly contains the model of the person. It does not stop here, however, as Kelly further reveals:

> . . . that the pattern of the "junk DNA" is constructed in precisely the same way we construct our own languages, with syntax and grammar. It is perhaps more accurate to say that the blueprint of our world's languages started life encoded within our DNA, and has been somehow transmitted into human consciousness over many generations. (Kelly 2008, 57)

Findings such as these only confirm more strongly where this chapter began with the prologue of the Gospel according to John, “In the beginning was the Word” (John 1:1 [NRSV]) and the prologue of Genesis, “In the beginning God created . . .” (Gen. 1:1 [NRSV]). Kelly then inadvertently takes us to that place where the first couple sin and experience fear for the first time—the same fear that has victimized the human family since. Says Kelly:

> The human hologram model, based as it is on physics rather than chemistry, delves more deeply into the process of epigenetics, theorizing on just how such beliefs come to exert their effects on our bodies. It looks beyond the chemistry of fear—the excessive secretion of cortisol, vasopressin, and adrenaline that, if unchecked, contributes to disease—the science of fear itself. It even looks beyond the energy of optimism and fear—good and bad “vibes”—towards an understanding of how and why emotions, as pure information and consciousness lie at the very foundation of our beings. (Kelly 2011, 89-90)

For Kelly the way of dealing with fear, along with the effects it has upon the body and mind is through the art of meditation. Such can also be clearly seen in the nineteenth chapter of the first book of Kings. Elijah has just defeated the prophets of Baal at high noon on Mt. Carmel, after which he receives a message from Jezebel that she is going to have him killed. He flees Israel in sheer terror and makes his way to Mt. Horeb after several days of fasting. While in a cave Elijah begins to pray, sharing his fear. He is then instructed to stand before the entrance of the cave. Here he witnesses a severe wind, an earthquake, and fire. The Lord, however, is not in this chaos. Then he experiences sheer silence. The Lord is in the silence. From out of this silence Elijah is instructed to leave and go anoint Hazael king over Aram, Jehu as king over Israel, and Elisha to replace him. It was as though he went within the temple within himself, became conscious of God within the Holy of Holies, and then received information on how he would overcome those things or people he feared, and from there go forth and create a new world order.

It is here that the insights of Kelly take on profound meaning when he shares:

> So it is clear we are not evolving exclusively through the process popularly known as survival of the fittest or "the law of the jungle." We are beginning to appreciate the vital role that human compassion plays in our physical and conscious evolution; we are all, it seems, also the product of a "survival of the kindest." What's more, we are actively playing our part in this compassionate evolution, dispelling fear with every simple act of integrity we perform here and now. Within the human hologram model, there is no conflict between creation and evolution; at every given moment, we are the cocreators of our future. (Kelly 2011, 90)

There is, in essence, within this model, shades of the words from the first letter of John, "There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us" (4:18 [NRSV]). These very words reveal that not only is God love, but using the language of physics and the hologram, human beings exist within an implicate universe of love. As a fish in an aquarium swimming in water is unaware of the environment of air that surrounds its aquarium, so humanity lives in an explicate creation that is submerged in an unknown implicate and nonlocal universal soup of Divine wisdom and compassion. More tragically is that this explicate world of the created has somehow become contaminated.

M. Scott Peck expands upon these insights in a slightly different, but no less profound way, stating:

> It is a strange thing. Dozens of times I have been asked by patients or acquaintances: "Dr. Peck, why is there evil in the world?" Yet no one has ever asked me in all these years: "Why is there good in the world?" It is as if we automatically assume this is a naturally good world that has somehow been contaminated by evil. In terms of what we know about science, however, it is actually easier to explain evil. That things decay is quite explainable in accord with the natural law of physics. That life should evolve into more complex forms is not so easily understandable. That children generally lie and steal and cheat is routinely observable. The fact that sometimes they grow up to become truly honest adults is what seems the more remarkable. Laziness is more the rule than

> diligence. If we seriously think about it, it probably makes more sense to assume this is a naturally evil world that has somehow been mysteriously "contaminated" by goodness, rather than the other way around. The mystery of goodness is even greater than the mystery of evil. (1983, 41)

The reality one can now know, however, is that this "mystery of goodness" has been revealed and can now be known. The world of the implicate goodness of God has broken into the explicate world in the person of Jesus Christ. Before coming to know this implicate goodness, however, the human experience is more often like that of M. Scott Peck when in his first book *The Road Less Traveled,* he coined those now famous words, "Life is hard" (1978, 1). Then, after combating and studying evil for several years, Peck began the last section of *People of the Lie* with the words, "Evil is ugly" (1983, 263). He then finished this work stating:

> The healing of evil—scientifically or otherwise—can be accomplished only by the love of individuals. A willing sacrifice is required. The individual healer must allow his or her own soul to become the battleground. He or she must *absorb* the evil. . . . I cannot answer this in language other than the mystical. I can say only that there is a mysterious alchemy whereby the victim becomes the victor. (Peck 1983, 269)

Peck was only able to share this wisdom after first coming to know Christ, as well as subsequently encountering Satan. In Christ one comes to know the "mystery of goodness," as well as the evil that has contaminated the world. Life is more than just hard. True life is a sacrifice.

All of this takes us back to Figure 5.11 where the tripartite functioning of the human personality is placed within the tripartite structure of the temple. Stated simply, people are human holograms whose true makeup and function was clearly revealed to them in the tabernacle and the temple. While within that temple is the Holy of Holies where resides the Shekinah, along with the "Word of the Lord," which one can now

experience as the Holy Spirit within; it must not be forgotten that at the front of the temple is the altar of sacrifice. On this altar one shares in the cross of Christ. Beyond the cross is new life. The cross is the way of illumination and transformation. It leads to the mystery of resurrection.

It is with this awareness that Peck wrote in his introduction to the *People of the Lie* the following words, foreshadowing his conclusion offered above:

> In a letter to her sister, Saint Theresa of Lysieux wrote, "If you are willing to serenely bear the trial of being displeasing to yourself, then you will be for Jesus a pleasant place of shelter." To define a "true Christian" is a risky business. But if I had to, my definition would be that a true Christian is anyone who is "for Jesus a pleasant place of shelter." (1983, 11)

Conclusion

Thus a personality theory of Christian spirituality has unfolded. Undergirded with the solid foundation of a biblical anthropology and its revelation of both the Spirit of God and the spirit within each person, a theoretical structure has unwrapped that takes into careful consideration the sciences of neurology, psychology, psychiatry, and physics within a philosophical framework of Phenomenology. It reveals a humanity that is an essentially spiritual being within a very real spiritual universe that is personal and whose very essence is wisdom and love. As a work of integration, this theory of personality reveals God's truth in both Scripture and science. It reaffirms the belief of the physicist Gerald L. Schroeder in *The Science of God* where he boldly proclaimed that the understandings and disclosures of science are finally catching up with the Scriptures that were written "centuries, even millennia, in the past" (Schroeder 1997, 70). The recent understanding of the holographic brain functioning in a holographic universe, first introduced by neurophysiologist Karl Pribram and physicist David Bohm (Talbot 1991,

54), have now expanded into the newly developed science of Quantum Genetics in which human beings are considered bioholograms that are defined more by physics than chemistry (Kelly 2011, 89). The foundation of this study occurs within the human DNA, which not only produces the four-dimensional beings that humans are, but the very construction of this DNA resembles the pattern of syntax and grammar found in language (Kelly 2008, 57). It all comes back to where the Scriptures define God as the Word. It is the implicate Word that created explicate humanity after its own image and likeness—a creature that speaks and uses language. Now the fields of psychology and psychiatry posit language as the basis of human socialization, as well as that which makes us uniquely human. These same fields now use language to promote healing and transformation. Such astonishing discoveries have led Schroeder to state in *God According to God*, "Physics not only has begun to sound like theology. It is theology" (2009, 156).

So with this new personality model of Christian spirituality now proposed, the question remains, "So what?!" How can this model be useful? It is this question that will be the focus of the following chapter.

CHAPTER SIX

SUMMARY, FINDINGS, CONCLUSION, RECOMMENDATIONS

A commercial has recently played in some theaters before the main feature. It is an advisement for an updated popular soft drink. It begins with a young, fresh-faced boy standing below a counter, as a man on the other side reaches over to hand him an ice cream cone, saying, “There you go, big guy.” Looking back with a blank expression the boy responds, “A-a-a-n-n-n-d-d-d?!” The clerk then pulls the cone back, responding, “And sprinkles!” He then adds several enhancements and hands the now colorful cone back to the little boy, who now has a beaming smile.

In the next scene the boy, now a little older, is in a skate board rink. Beside him is a little pug-nosed bull dog standing on a skate board, looking up expectantly at the boy, who simply says, “A-a-a-n-n-n-d-d-d?!” Immediately the pooch descends into the rink, performing a number of dazzling twists and turns. These feats are immediately followed with a series of scenes showing a judge’s card with a perfect score of ten, the dog standing on a podium with a gold medal around its neck, and colorful and shimmering graffiti falling all around. This is followed by the front page of the City Post that reads, “SKATEBOARDING DOG LANDS REALITY SHOW.”

The same boy, now a young man in his twenties, is next seen in an office interviewing for a job. The man on the opposite side of the desk is smiling and reaching across to shake his hand, while boldly saying, “Congratulations! You’ve got the job!” To

which the young man says with the now same familiar bland expression on his face, "A-a-a-n-n-n-d-d-d!?" The man offering the job immediately responds, "And stock options!" In the rapid cascade of scenes that follow there is a brief-case full of money, a new sports car, a speed boat, a jet, and then a mansion.

The young man is next seen in a store trying on a pair of jeans. The sales attendant, who is a pretty young girl, approaches him from behind and comments, "Those are nice jeans!" With the same expressionless look he simply states, "A-a-a-n-n-n-d-d-d?!" As she turns away, the young lady speaking into his ear says, "And, . . . I get off at 4:00!" There then follows a flash of scenes indicating the occurrence of a successful date.

The commercial ends with the young man in a restaurant with friends. Before him is a burger and fries. The advertised soft drink is placed by his meal. The young man pulls the tab on the can and takes a drink. The anticipated cascade of scenes follows with a bat hitting a homerun, fireworks, and the noise of contentment. He then looks at the message on the can that touts that the beverage has the real taste of the original beverage ***and*** zero calories, to which the young man exclaims, "Thank you!"

The message of the commercial is clearly stated. Always expect more, a-a-a-n-n-n-d-d-d you will get more. The same is likewise expected of this project. Having put together the beginnings of a personality theory of Christian spirituality, what practical and helpful outcomes can be shown to result from this effort? The "a-a-a-n-n-n-d-d-d" of this chapter, therefore, shall provide a summary of this project, followed by a brief historical overview of the ministry of the church, especially from that part of the ministry of Christ concerned with healing. Tracing this ministry in the western church, the

phenomenon of healing shall then be briefly explored more specifically in the last century to the present as it relates to both science and the church and how they are related today.

Following this overview of healing in the church, the field of psychology shall be addressed more specifically, especially as it relates to the recent work of the church. For the last half century efforts have been made by Christian professionals to integrate psychology with the Christian faith. This has recently resulted in a published work that has successfully produced an integrative model of psychotherapy and Christian faith. This work will be summarized and followed by this author providing some insight on how the personality model of Christian spirituality can be a beneficial addition to this integrative approach. Along with this exploration, the related (but different) fields of soul care and spiritual direction will then be briefly summarized. Two different approaches to spiritual direction will be described, each ending with a brief understanding on how the personality model of Christian spirituality in this project can provide a theory behind these approaches, therefore further revealing the practical application of this project.

With this accomplished, some concluding remarks of this project will be presented. This will then be followed by a few recommendations as to what more can be accomplished as a result of this study.

Summary

The purpose of this study was to explore and develop an understanding of the human personality that incorporates the insights of biblical anthropology and integrates these with the modern discoveries and research of the psychological and neurological fields of science. Three questions were designed as an underlying guide to accomplish this purpose.

The first question inquired as to whether there is a unifying understanding of the makeup and functioning of the person that can be uncovered from the Old and New Testaments that can function as a foundation for the development of a personality theory of human spirituality. The research in Chapter Two positively disclosed that a consistent, though vague, model of humanity could be discerned in the writings of the Hebrew Scriptures. This same model was recognized in the New Testament, particularly in the writings of the Apostle Paul. He took this nebulous Hebrew understanding of humanity, based on functionality, and consistently translated it into the more logical and precise Greek language. His encounter with Christ through the Holy Spirit provided this model not only with greater psychological precision, but also gave it an analytical dimension that paved the way on which to build the modern understandings of humanity. A very important contribution to this study was the Hebrew emphasis on the significance of relationships, both divine and human.

The second proposed question came in two parts. The first part inquired as to what is the basic anatomical structure of the brain. The second part asked the logical follow up question as to how this structure of the brain relates to the mind/brain problem that is addressed in neurological studies today. Chapter Three provided a basic outline of the anatomy of the human brain and the basic functions coming out of the various structures within the brain. Following this brief study of anatomy, a synopsis of several understandings of the mind/brain problem was presented. Though the majority of neurologists subscribe to a materialistic understanding of the brain, there were some significant contributions made by a minority that proved to be helpful for the purposes of this project. Wolf Singer, though a devoted materialist, noted the importance and

necessity of human relationships for the development of consciousness, especially through the use of language (1998, 231-244). Wilder Penfield (1972), a neurosurgeon who was the first to begin mapping the functions of the various sections of the brain, noted the location of a possible spiritual connection in the higher brain stem which served as a type of neurological command center. Karl Pribram (Talbot 1991) discovered the holographic capabilities of the brain and conjectured further on its ability to function in what physicists call the explicate and the implicate dimensions of reality, which are commonly referred to as the physical world and eternity. Physicist Gerald Schroeder (1997, 2001, 2009) scientifically posited that the foundation out of which the world is created is spiritual, personal, filled with wisdom, and that humanity is especially equipped to relate to this dimension through its ability to speak and use language.

The third question proposed for this project asked if philosophy, specifically the phenomenological philosophy of Robert Sokolowski, could somehow be used to unify the understandings of Scripture and neurology into a new presentation of the human personality. If so, could its application assist us in better understanding spirituality and provide an understanding for spiritual growth and maturity? The research in Chapter Four introduced the concept of integration, specifically between the fields of theology and psychology. This was followed by a demonstration showing how all of the various psychological personality theories proposed in the past each revealed varying philosophical influences and presuppositions. These findings provided a methodology by which to integrate the findings of biblical anthropology in Chapter Two with the anatomy of the brain, along with the new proposals of the mind/brain problem, outlined in Chapter Three.

This methodology was followed and implemented in Chapter Five with the development of a personality theory of human spirituality. The foundation of this theory is *logos* or Word. *Logos* is the Creator. The Creator speaks and the world comes into existence. The ultimate creation is humanity, a bioholographic being capable of relating to both the explicate and the implicate dimensions of reality through the use of speech. Words, or the use of language, allow humanity to be conscious of God, other humans, and the world. Language becomes the foundation of consciousness, as well as the basis of all human relationships.

The theory unfolds with a phenomenological explanation of intentionality and the interrelated functions of the conscious, subconscious, and unconscious. One becomes conscious as the world presents itself to the person. Phenomenology has revealed what these presentations are and how they provide humanity with the capacity for rationality. These presentations are parts and wholes, identities in manifolds, presence and absence, memories, imagination, and temporality. These presentations are shared and enhanced through relationships with others. This becomes possible through the use of language, which provides each of its users with a common sense.

This sharing in relationship with others also provides each person involved with a sense of self. The distinction between self and others, however, evolves slowly from the time of birth. How it unfolds over time, however, depends upon the health of the relationships involved. Abusive or untrustworthy relationships can create pathologies that can prevent the development of healthy and functional relationships between a person and others thereafter. Such can manifest itself in evil.

Throughout time, however, the *Logos* has revealed itself to humanity, first through Torah and then through the Christ. These have shown not only that God exists, but that this God desires to be in relationship with humanity. Such a relationship can connect humanity once again to the implicate dimension, providing healing, wholeness, and restoration through a life lived and shared with others in the worship of the Divine Other.

Models were developed to graphically illustrate these various facets of the human personality. These revealed a way of understanding how the human personality may be perceived, as well as identify what the various components of the personality are, how they relate to the human brain, and how they relate with one another to make humans a unique combination of the physical and the spiritual.

So, where does this leave the reader? With the unfolding of this personality theory of human spirituality that has integrated the findings of biblical anthropology, psychology, neurology, and physics through the phenomenological philosophy expressed by Robert Sokolowski, one is now left at the same place as the young man in the soft drink commercial: " . . . a-a-a-n-n-n-d-d-d!?"

Findings

When considering what possible significance the research in this project can have for the world, but more precisely for the church and the practice of its ministry, the most obvious focus must be placed on the results of human sin—specifically the pain that has resulted. Pain, discomfort, and disease have been a part of the human condition at least since the beginning of recorded history, and probably before. Archaeology has provided evidence of the multitude of remedies that have been devised and used to relieve

suffering and bring about healing throughout ancient times. The ministry of Jesus, however, took the world by storm because of its emphasis on healing. A third of the narrative portions of the gospels speak to the healings accomplished by Jesus and his followers (Kelsey 1973, 12). Forty-one distinct instances of physical and psychological healings are recorded in the gospels, while there are seventy-two accounts available in all, counting the duplications (Kelsey 1973, 54). With everything considered, one fifth of the texts of Acts and the gospels are related in some way to the healing ministry of Jesus and his followers (Kelsey 1973, 14). These healings often occurred in the context of the teaching and preaching of Jesus. It was as though they added veracity to who Jesus was and what he said. As noted by Morton Kelsey in *Healing and Christianity*, "Through the complex medium of his own concern and the sick person's faith, a physical event became a sacrament of God's creative power" (1973, 88). It was a power demonstrated out of the compassion Jesus had for suffering humanity. It erupted from the bowels of his anger and hostility to what makes people sick. His onus was to restore people to God through repentance and reconciliation, resulting in making them whole (Kelsey 1973, 88-92).

These same types of healings continued in the church after the death, resurrection, and ascension of Christ. The Apostle Paul spoke of them in his letters to the Galatians, Romans, and Corinthians as the sign of the true presence of the divine Spirit among them (Kelsey 1973, 108). This healing ministry of the church continued unabated in the Eastern Orthodox churches, but waned in the Western church as it endured the fall of the Roman state, which led to the feudalistic dark ages, accompanied by plagues. Under the influence and writings of Gregory the Great, illness was viewed not so much as evidence of a fallen world under the influence of sin and Satan, but as the scourge of God bringing

correction (Kelsey 1973, 198-199). Care for the eternal soul supplanted cure for the sick body. The sacrament of unction for healing became Extreme Unction or Last Rites to usher those suffering and dying into the greater life (Kelsey 1973, 203).

As culture was restored in the West a dispensational understanding of healing, nurtured by the influx of particular philosophical beliefs took place. Now, according to Morton Kelsey, "this aspect of ministry suffered first from the inroads of the rationalism of Aristotle in scholasticism and then from the pervasive influence of the agnostic 'Enlightenment' of the past two or three centuries" (1986, 17). While there is evidence that healings continued during these periods, these were cut off from theological scrutiny. It began to become difficult to discern the genuine experiences from the exaggerated or fabricated, thereby giving rise to questionable superstitious understandings (Kelsey 1973, 201, 206). During the Protestant Reformation, therefore, Martin Luther and John Calvin both noted that the ministry of healing belonged to a dispensation of another time (Kelsey 1973, 22-23, 221-222). The rise of secularization and science further separated medicine from the practices of the church.

This began to change, however, with the Wesleyan Revival of the eighteenth century. With the new emphasis on the Holy Spirit came a rising interest in care and compassion reflected in the healing ministries. John Wesley even wrote a book called *Primitive Physic* (2003) that contained all of the medical remedies he could find to assist in the care and healing of people. These developments continued into the 1800s and were spearheaded by New Thought and Christian Science. It exploded with the Pentecostal movement at the outset of the twentieth century. This was resisted by the mainline churches until the mid-twentieth century. At this point two very different streams of

interest in the healing ministries within the church began to unfold. In the first, mainline pastors became interested in the evolving psychological movement that began in medicine. Studies and training were pursued in psychology. Clinical Pastoral Education (CPE) became mandatory in seminary training. Pastoral care took on a therapeutic dimension. The second stream of interest in healing occurred when the charismatic movement made its way into mainstream Christianity with its various faces of spiritual renewal. It was during this time that the clergy and laity alike began to hold healing services with the laying on of hands, as well as anointing with holy oil.

Healing Through Psychology

The psychological movement mentioned above, initially started in hospitals. Though hospitals were first established through churches, the medicine they practiced was still in large part secular and scientific. During the late nineteenth and early twentieth centuries modern medicine developed new fields to address the still mysterious illnesses that affected the human mind. These generally unfolded into three specific branches: psychobiology, experimental psychology, and clinical psychology. Psychobiology is primarily focused on the human brain, as well as the glandular system, to understand how human experience relates to the physical mechanism of the body. Today its practitioners are neurologists and psychiatrists. Experimental psychology, according to Kelsey, is interested in "studying how human beings react, how they function, and how they perceive, understand, think, and learn" (1986, 18). Clinical psychology is specifically oriented to "treating suffering and psychologically disabled people in order to relieve their suffering and enable them to function as adequately as possible" (Kelsey 1986, 18). Carl Jung once noted the difference between the latter two by stating, "In experimental

psychology the experimenter asks the questions and the subject answers. In clinical psychology the suffering patient asks the questions, and the therapist tries to answer. Guess which one asks the more difficult questions" (Kelsey 1986, 18)?

Over the last century the field of psychology experienced three major waves. The first one was begun by Sigmund Freud who started the depth psychology movement. Beginning his work as a neurologist, Freud viewed the human being from a biological mechanistic perspective that resembled the machines that were driving the Industrial Revolution. The human psychological mechanism was powered by the libido and driven by the ego, which attempted to maintain a balance between the demands of the superego and the id. The primary motivation of the person was provided by the sexual instincts and death wish. He referred to his movement as psychoanalysis. Carl Jung, who was initially a disciple of Freud, however, began to have serious differences of opinion regarding the libido. Jung viewed the libido as essentially being a spiritual force that drove the person to the psychological integration of the polemic archetypes with the teleological goal of self-actualization. His therapy was referred to as analytical psychology.

While depth psychology was begun by physicians, the second wave of psychology—called Behaviorism—was begun by experimentalists such as B. F. Skinner and John Watson. While continuing to view the person from a mechanistic vantage point, it was different in that it approached the human mind as a black box. Rather it considered only what could be directly observed—human behavior. Everything was reduced to a stimulus and response. Psychologists were essentially reprogrammers (Kelsey 1986, 22).

As a reaction to the mechanistic approaches of the first two waves, another movement came into existence called the Third Force. Proponents of this wave were

humanists such as Abraham Maslow, Carl Rogers, Erich Fromm, and Rollo May. They viewed the individual as essentially being human, and therefore a special entity whose ultimate goal is self-actualization. The work of the therapist is to free the individual to reach their natural human potentials (Kelsey 1986, 29).

Morton Kelsey comically refers to the competition between behaviorism and humanism in the following story:

> While teaching at Notre Dame, however, I asked the students how they would determine whether to get help by going to the basically behavioristic psychology department or to the more humanistic counseling psychology available in the Department of Graduate Education. The students replied that you go to the psychology department if you have four legs and to the counseling psychologists in the education department if you have two. (Kelsey 1986, 26)

It was during the late 1960s, however, that a new revolution swept over psychology. It was a reaction to the former therapeutic movements and the length of time a client would have to be in treatment before reaching the desired results. Psychotherapy could go on for several months and even years. A new therapeutic model emerged from social learning theory and behaviorism called *cognitive therapy* (McMinn and Campbell 2007, 93). It was based on the premise that people come to a therapist because of how they feel. In the past it was assumed that these feeling were the result of certain events. This new approach, however, believed that these feelings of distress were not due to events, but what a person thinks or believes about these events. This is illustrated in Figure 6.1.

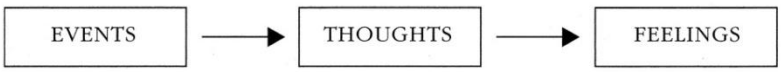


Figure 6.1. The fundamental premise of cognitive therapy

Source: McMinn and Campbell 2007, 79.

Cognitive therapy focuses on the thoughts that a person has about the precipitating events. It is believed that by changing the thinking one has about these events that a change in how one feels will ensue. As further research advanced, advocates of cognitive therapy added new dimensions, as presented in Figure 6.2.

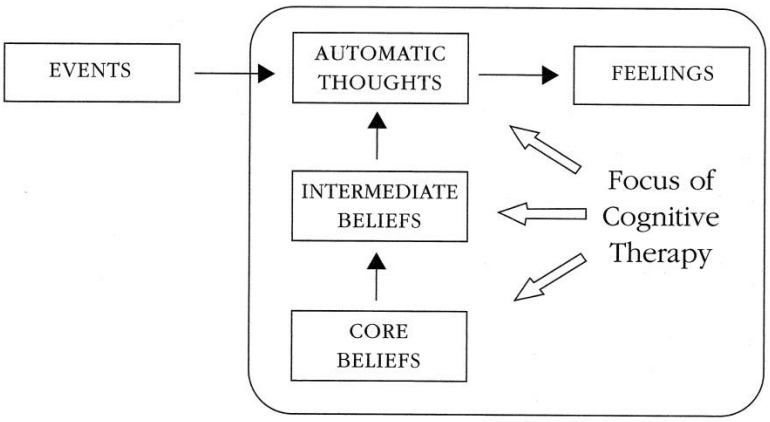


Figure 6.2. Cognitive therapy with additional vertical dimension.

Source: McMinn and Campbell 2007, 83.

Figure 6.2 demonstrates that not only do immediate thoughts lead to certain painful emotions, but these thoughts have layers. Beneath the automatic thought are intermediate beliefs that may take the form of implicit rules. Further core beliefs often lie buried in the unconscious that are related to self-image, as well as a sense of trust or mistrust regarding the surrounding world. These latter are typically resistant to change (McMinn and Campbell 2007, 83-84).

As research has progressed, however, it has become apparent that the cognitive system is even more complex, as noted in Figure 6.3.

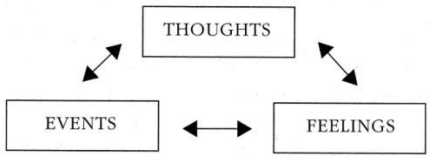


Figure 6.3. Bidirectional interactions.

Source: McMinn and Campbell 2007, 85.

Figure 6.3 reveals how events may be reacted to with certain thoughts, which in turn lead to certain feelings, but each of these components can also have a bidirectional effect on each other (McMinn and Campbell 2007, 85-89).

All of these developments have made cognitive therapy much more effective, as well as significantly reducing the therapeutic process to twelve to twenty sessions for most presenting problems. As a simple and straight-forward process it is easily researched and lends itself to being very goal-oriented. It has also proven to be very effective for treating a large number of dysfunctional mental states. Most importantly, these factors give it the full support of managed health care systems (McMinn and Campbell 2007, 60-62, 85-92).

Modern Psychology as a Healing Ministry of the Church

As psychology evolved, however, its roots were clearly scientific. It prided itself on being objective and free of values, while distancing itself from religion. As the church renewed its healing ministries during the last century, it was only natural that it should become both interested and involved in psychology. Within the past fifty years, according to McMinn and Campbell:

> Many churches have psychological counseling centers or extensive referral networks of mental health professionals in the community. Models of pastoral care have changed dramatically; most seminaries now teach courses in pastoral

> care that are heavily steeped in psychological theories and practices. Teaching within the church has been affected too—we hear more about personal stories, emotions, developmental processes and childhood experiences than in the past. Lay counseling ministries and support groups are being established in many churches, and small groups do more than study the Bible these days. Some have lamented psychology's influence on the church, while others have embraced it cautiously. (2007, 21)

The relationship churches have had with psychology and psychiatry is reflected in the four different approaches described by John Carter and Richard Mohline in Chapter Four. These were: (1) the Scripture against Psychology model, (2) the Scripture of Psychology model, (3) the Scripture parallels Psychology model, and (4) the Scripture integrates Psychology model (1975, 6).

The integrative approach of Christianity with psychology, while clearly the most sophisticated and the most difficult of the models to implement, is also the approach that has grown in influence. As noted by McMinn and Campbell:

> The integration of psychology and Christianity has become an important force in higher education—Christian colleges educate undergraduates in models of integration and theories of personality, most seminaries offer counseling courses and degree programs, countless masters programs offer degrees in Christian counseling and psychology, and various integration-based doctoral programs prepare students to become licensed psychologists. Students often make enormous sacrifices to study integration. They come to their training with a passion to learn an integrative approach to psychotherapy—one built upon a Christian worldview—and too often they are offered only a variety of psychological models derived from nonreligious worldviews, a smattering of theology courses, and a charge to go out into the world and do good integration with what we have taught them. It need not surprise us that most students do very little integrative work after graduating. They have learned important information about psychology and Christianity, but they have not been taught what they came to study: the integration of psychology and Christianity as it relates to counseling and psychotherapy. . . .
>
> Too often the Christian psychologist or Christian counselor across town turns out to be untrustworthy—a wolf in sheep's clothing, someone who has bought into a nonreligious psychological worldview and yet attempts to build a practice by soliciting referrals from pastors. Perhaps the problem is not malice on the part of therapists; often these are graduates of our integration-based graduate

> programs and seminaries just doing what they have been trained to do. (McMinn and Campbell 2007, 13-14)

A Christian Model of Psychotherapy

Mark R. McMinn and Clark D. Campbell, however, have attempted to help remedy this situation in their book *Integrative Psychotherapy: Toward a Comprehensive Christian Approach.* While they recognize that this writing and research is not "the" Christian approach to psychotherapy, it is "one" approach to psychotherapy, which is "informed by Christian theology and spirituality as well as contemporary psychology" (2007, 16-17). It is integrative on two dimensions. "First and foremost, it integrates Christian thought with psychological theory and practice. Second, it integrates various theoretical perspectives within psychology" (2007, 61).

IP (*Integrative Psychotherapy*) is grounded in the theological constructs of creation, fall, and redemption. Its foundational motif is the *imago Dei*—the understanding that humanity was created in the image of God. Following M. J. Erickson's *Christian Theology* (1985), it is noted that the various views of the *imago Dei* throughout the centuries can be categorized in three ways: functional, structural, and relational (McMinn and Chapman 2007, 26-29).

The functional understanding of the *imago Dei* emphasizes that humanity was created to have dominion over creation, which can be understood as either demonstrating control or exercising stewardship. Psychologically, this same emphasis is approached in the functional and behavioral schools of psychology that focus more on the exterior aspects of being human. As noted by McMinn and Chapman, the theological and psychological views of functionalism share important distinctions: "Both are more

interested in how humans function than is exploring the substance or structure of being human; both consider how humans relate and adapt to their environment; and both look closely at human behavior" (2007, 30). They further note, "Clinical psychologists and other mental health therapists often help people gain dominion over their lives and their environment" (2007, 30).

Structural perspectives on the image of God in theology focus not so much on dominion as on the idea that human nature reflects the very nature of God. There is something about humanity that is noble and majestic. This understanding emphasizes the moral and rational capacity of humanity, such as the ability to "study, analyze, ponder, choose, speak, value and discern" (McMinn and Chapman 2007, 31). This same focus is found in the late nineteenth century school of thought called structuralism, whose contemporaries can be identified in those pursuing cognitive science, information processing, and cognitive therapy. These approaches "assume that people become healthier as they learn to think more rationally" (McMinn and Chapman 2007, 32).

A growing number of theologians are shifting to a more relational perspective of the image of God, noting that "the *imago Dei* is a verb rather than a noun" (McMinn and Chapman 2007, 33). Relationship is clearly present in creation where Genesis 1:26-27 states, "Then God said, 'Let us make people in our image, to be like ourselves.' . . . So God created people in his own image; God patterned them after himself; male and female he created them" [NLT]. Relationship is also the very essence of the Christian trinitarian understanding of God. The image of God, therefore, is not so much something within a single person, but is something reflected in loving relationships (McMinn and Chapman 2007, 33). In psychology interpersonal perspectives have been emphasized in

the psychodynamic traditions, especially in object-relations theory, as well as in theories of human development and attachment theory. Some therapists have also introduced relational components into cognitive therapy (McMinn and Chapman 2007, 33-34).

IP has developed its comprehensive model of psychotherapy based upon these recognized features of the *imago Dei*. This approach is illustrated in Figure 6.4.

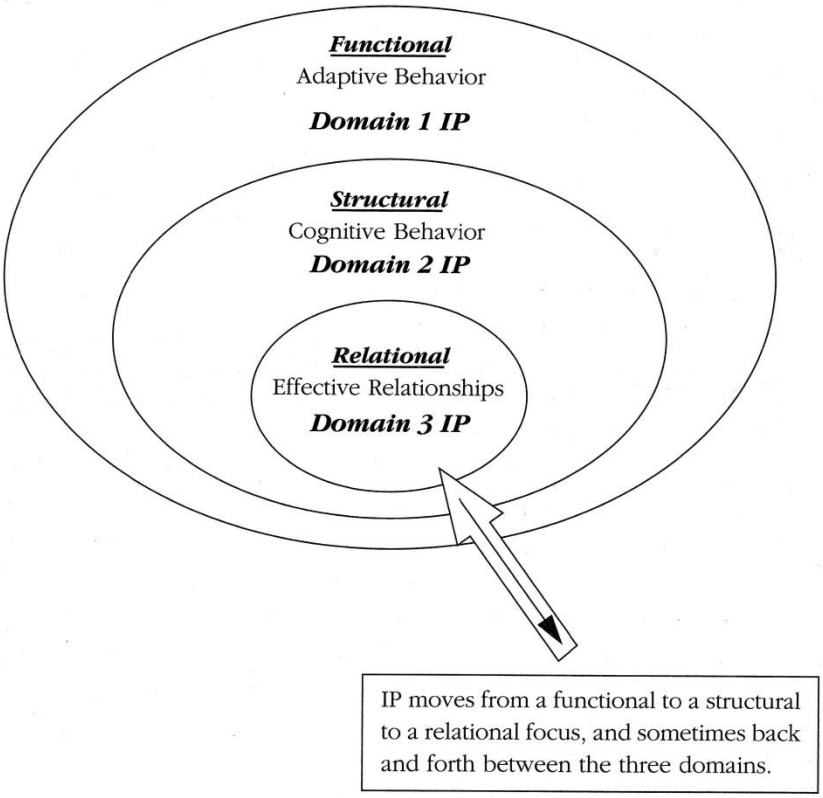


Figure 6.4. Integrative Psychotherapy and the three views of the *imago Dei*

Source: McMinn and Chapman 2007, 36.

The IP integrative perspective revealed in Figure 6.4 is described more clearly by McMinn and Chapman as follows:

> The outer circle, and the first domain of intervention in IP, pertains to how a person functions in relation to a complex environment. In a sense, every person is faced with the managerial challenge posed to Adam and Eve—we are all called to function properly in relation to the creation around us. A person who experiences

> extreme terror when speaking in public is not functioning well in relation to the demands of the environment and may come to a psychotherapist for help. The therapist will focus on thoughts and behaviors, and rightly so because this is a functional problem.
>
> But human thoughts and behaviors always exist in the context of structural capacities—the second circle . . . and the second domain of intervention in IP. Functioning well requires rational and moral abilities that reflect the ontological nature of God's image. For example, the client who feels terror about public speaking in public still has the rational and moral sensibility not to run out of the room. This demonstrates something unique about humans not seen in the rest of the animal kingdom. Humans have the cognitive capacity to see a bigger story, to transcend impulses of seeking pleasure and avoiding pain, to find meaning in life circumstances even when it involves tolerating discomfort. Some people come for therapy when their efforts to find meaning in life are falling short.
>
> The inner circle . . . , and the third domain of intervention in IP, is relational. The moral and rational structures of life—how we find meaning—are always embedded in the context of relationships with God and others. . . . Even the human capacity to think rationally—which is viewed as paramount in structural views of the *imago Dei*—is shaped by relationships. Culture, social mores, family background and close relationships all influence what we deem to be rational or irrational. One person considers it rational to eat dog for dinner while another person takes a dog to be groomed and bathed each week, or even to a pet therapist if the dog seems particularly subdued. These widely disparate views of rationality are shaped by a complex network of present and past relationships that we call culture.
>
> . . . In the earliest stage of treatment, IP draws most heavily on functional views. As therapy progresses the functional interventions become less important as structural and relational views gain prominence, though there is typically movement back and forth between the three domains of intervention. (2007, 35-37)

With this threefold understanding for relating to the *imago Dei*, IP has developed a model that integrates how and what types of therapeutic interventions are recommended for each of the domains. This model is presented in Figure 6.5.

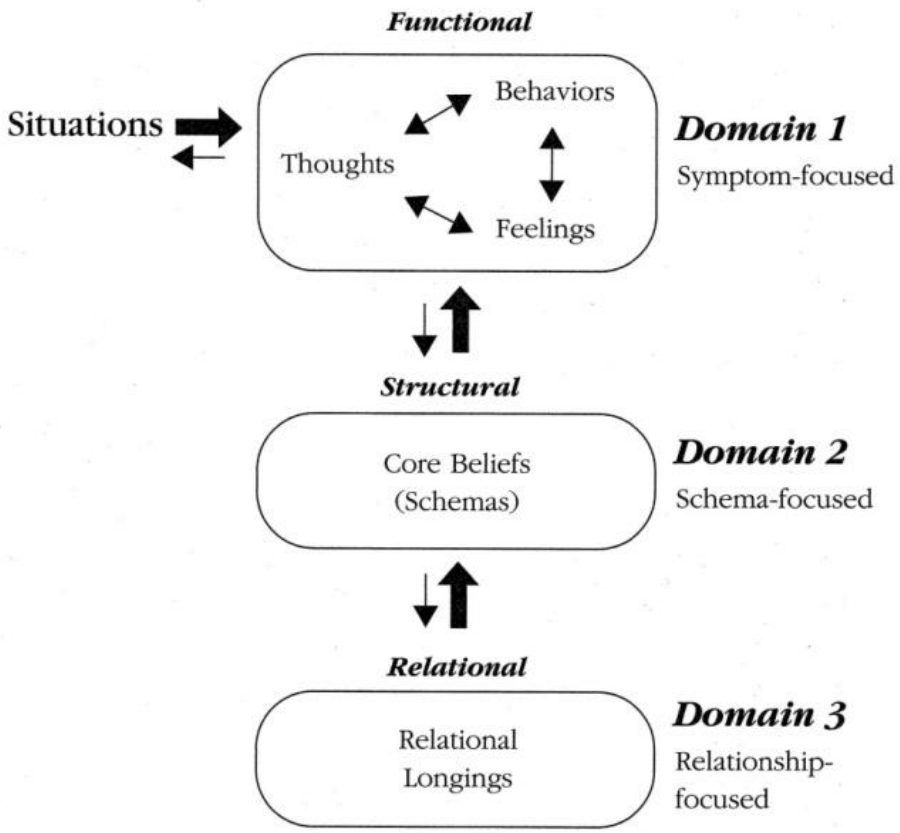


Figure 6.5. A model of Integrative Psychotherapy

Source: McMinn and Chapman 2007, 114.

In each of the three domains noted in Figure 6.5, it is important to understand how the central focus is placed on what a person is thinking. The type and depth of the thinking determines which domain of therapy will be applied. Figure 6.6 illustrates the different levels of thought being discussed.

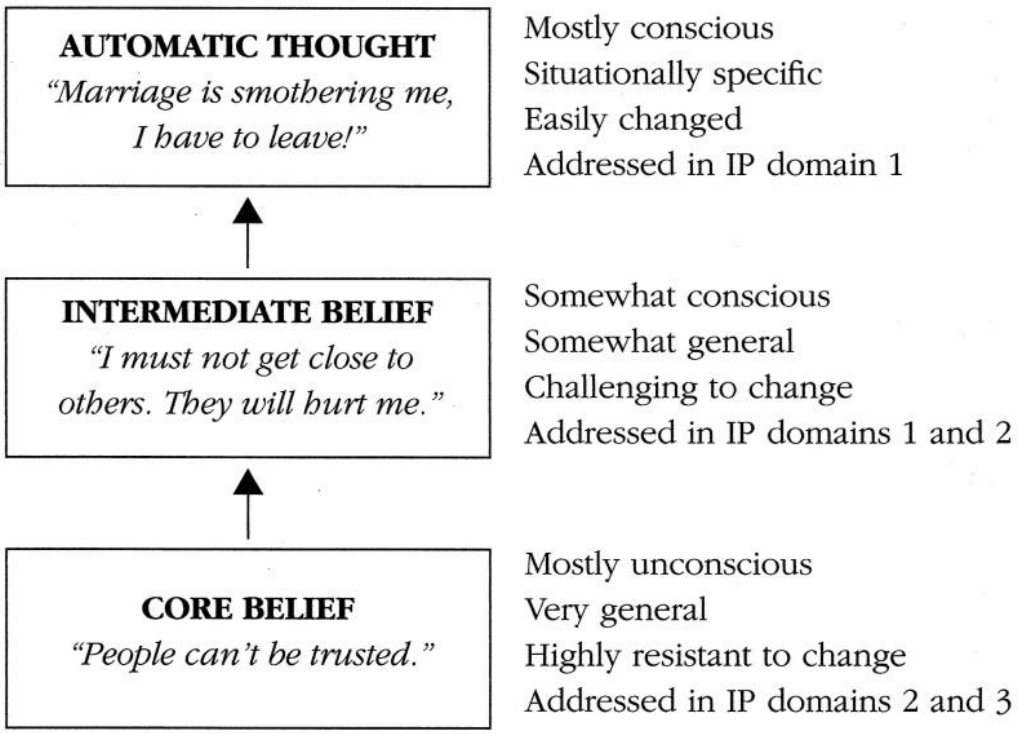


Figure 6.6. The three levels of belief

Source: McMinn and Chapman 2007, 246.

As noted by the arrows in Figure 6.6, belief systems begin in the unconscious and make themselves known in the middle and upper levels. Core beliefs are formed through the important relationships one has been a part of from the early years of development. These beliefs form a reservoir from which intermediate beliefs and automatic thoughts emerge. These core beliefs are very general, but excessively pervasive. Intermediate beliefs, while still somewhat general, are more specific than core beliefs. In specific situations these intermediate beliefs will be expressed in automatic thoughts that are clearly stated in terms relative to the given circumstances. In treatment, automatic thoughts are very conscious and can be approached through Domain 1 as symptoms to be easily relieved. As therapy progresses, however, it will become evident that these

automatic thoughts reflect intermediate beliefs that are less conscious, but serve as implicit rules that are more challenging to change using the techniques developed for Domain 2. Underneath these rules will reside the unconscious core beliefs that will be connected to dysfunctional relationships out of the past that are very difficult to get to, and even more difficult to change. The approaches provided in Domain 3 address these types of problems.

Process and Explanation of Treatment: Domain 1

A person generally seeks psychological or spiritual assistance when they are in distress or some other type of discomfort. The client presents his or her concerns in terms of symptoms. Relieving these initial symptoms falls under the umbrella of Domain 1. Giving relief for these painful symptoms is providing a ministry of common grace, which is a reminder that God's goodness and love can be found anywhere (McMinn and Chapman 2007, 123). Generally, the treatment of choice is the presentation and learning of new skills. Figure 6.7 reveals the type of skills provided at this level.

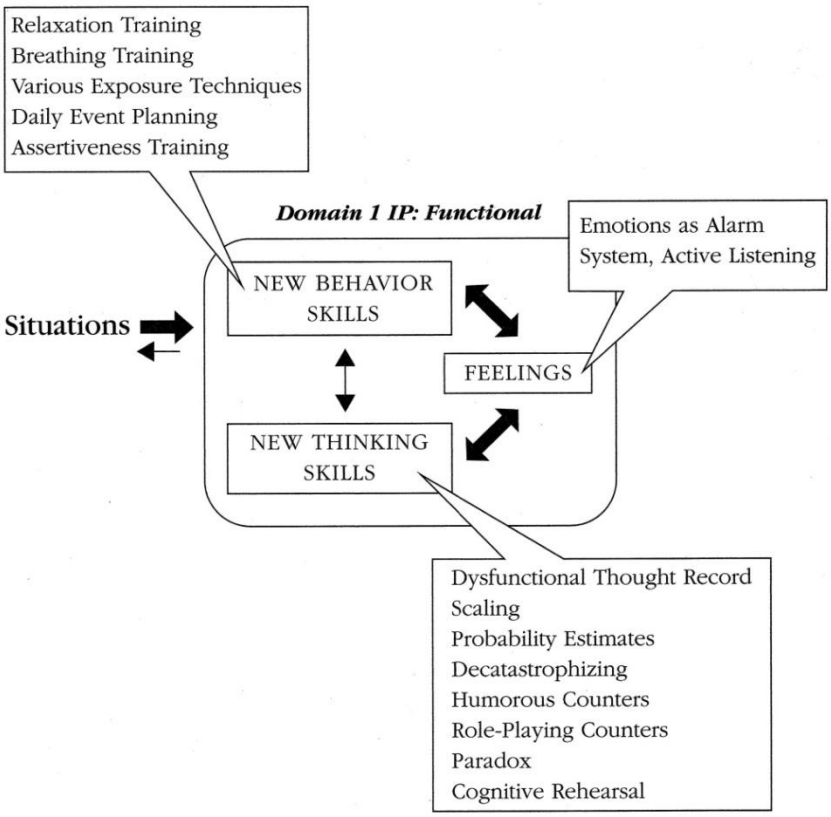


Figure 6.7. Symptom-focused interventions for Domain 1

Source: McMinn and Chapman 2007, 180.

In Domain 1 emotions are important as they serve as an alarm system warning that something is wrong. These are to be taken seriously. In exploring what these emotions are connected to one can better understand what problem is present, as well as what types of skills may be lacking that may be preventing proper functioning. Skills at this level involve both behavior and thinking. The behavioral skills typically provided are relaxation training, breathing exercises, exposure techniques, daily event planning, and assertiveness training. The thinking skills entail the recording of dysfunctional thoughts, scaling, probability estimates, decatastrophizing, humor, role-play, paradox, and cognitive rehearsal. McMinn and Chapman provide explanations for each of these skills,

which were developed primarily out of the behavioral and cognitive schools of psychology. These approaches are especially successful in treating panic disorders, phobias, obsessive-compulsive disorders, posttraumatic stress disorders, and generalized anxiety disorders (McMinn and Chapman 2007, 182-236).

Process and Explanation of Treatment: Domain 2

In Domain 2 therapy approaches a deeper level of functioning within the person. Here focus is placed upon the schemas acting beneath the surface of a client's behavior. These are underlying structures of thinking that act as road maps that shape a person's interpretation of the world. Schemas reside within modes, which are "composites of cognitive, emotional, physiological and motivational systems (McMinn and Chapmen 2007, 129). Figure 6.8 illustrates how schemas present themselves in the contexts of modes.

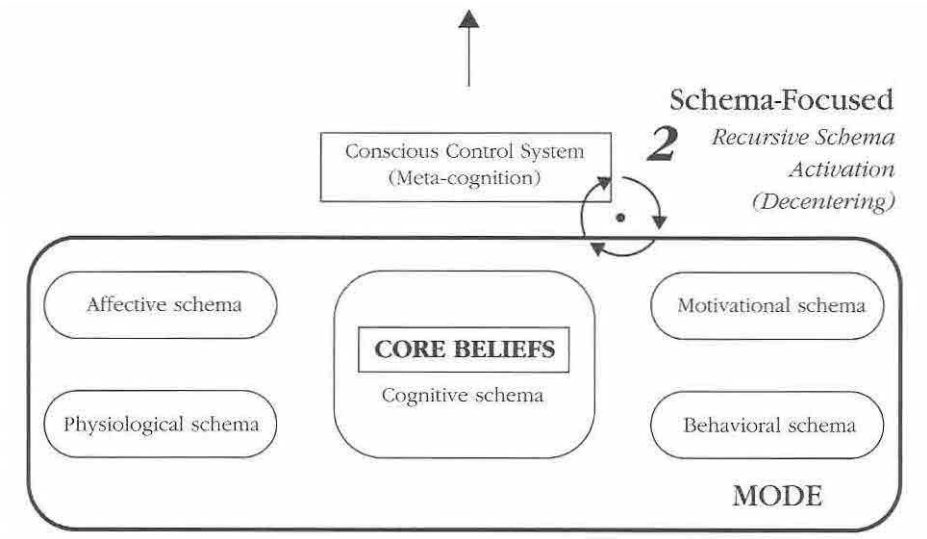


Figure 6.8. Schema-focused Domain 2

Source: McMinn and Chapman 2007, 273.

When working within Domain 2, IP makes use of both cognitive therapy and insight-oriented psychotherapies, such as time-limited dynamic and object-relations therapy, to assist one in finding meaning in life (McMinn and Chapman 2007, 131). Use of this approach could be theologically identified with the Apostle Paul's admonition to taking off the old self and putting on the new (Col. 3:9-10 [NSRV] (McMinn and Chapman 2007, 133-134). Figure 6.9 provides on overview to how this process works.

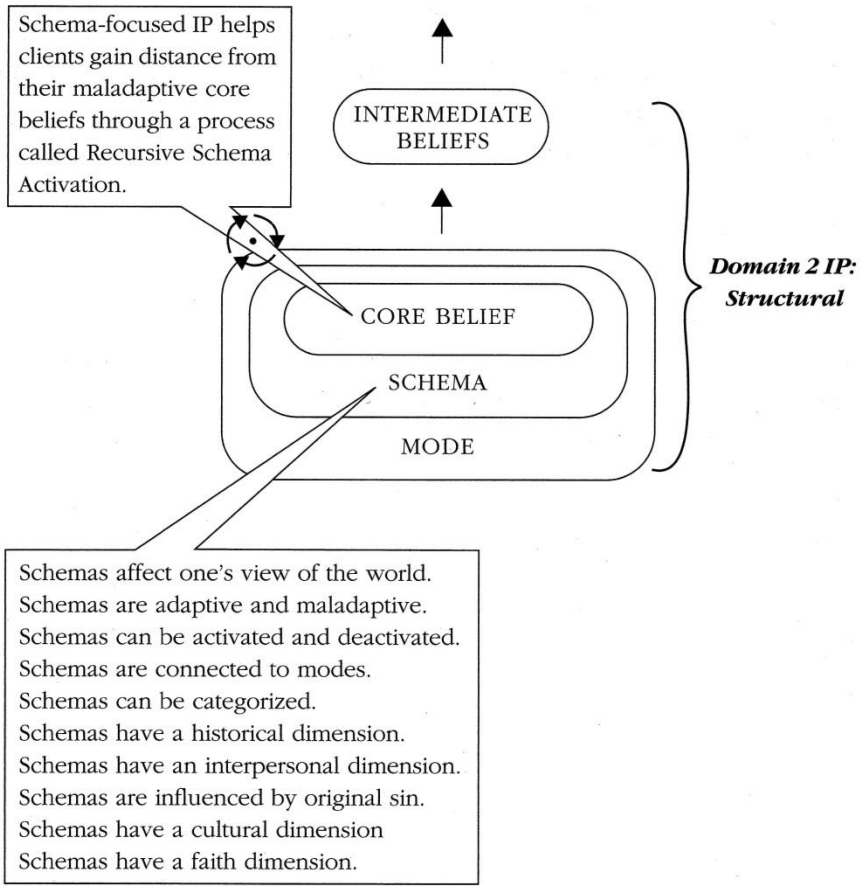


Figure 6.9. Therapeutic approach to Domain 2.

Source: McMinn and Chapman 2007, 248.

Figure 6.9 outlines a general understanding of schemas. McMinn and Chapman provide a detailed analysis of these understandings and how they can be approached and

used in treatment (McMinn and Chapman 2007, 247-270). These understandings can be used in a process called *Recursive Schema Activation* to assist a person with dysfunctional core beliefs. McMinn and Chapman describe this as follows:

> . . . we begin with the assumption that core schemas are never fully eradicated. Instead of trying to identify and change maladaptive core beliefs, the strategy in IP is *recursive schema activation.* This means the client's troubling schemas are activated and deactivated in the context of the therapeutic relationship, over and over again, all the time helping to foster the client's ability to stand apart from the core beliefs and reconstruct a new, healthier identity—an outcome known as *decentering.* In decentering the client begins to understand the nature, power and origins of the maladaptive core beliefs while simultaneously developing more conscious control over the schema deactivation process. The relational damage of the past cannot be undone, but it can be understood in the context of today's relationships with God and others. The client gains greater self-understanding and establishes a new identity apart from the maladaptive core beliefs. *The goal then, is not to eliminate maladaptive schemas but to help clients better understand themselves and become healthier by distancing their true identity from their maladaptive core belief.* (2007, 272)

Process and Explanation of Treatment: Domain 3

Every individual has a personality. These are traits that identify a person as being similar or different from other persons. Sometimes, however, patterns develop within persons that disrupt their relationships with others and may even cause significant distress to themselves or others. These dysfunctional personality patterns are chronic. They are persistent over time and across various areas of life (McMinn and Chapman 2007, 319-320). It is these types of disorders that are most often approached with the therapeutic strategies of the relationship-focused Domain 3. Here thinking takes a back seat to experiencing. As stated by McMinn and Chapman, ". . . some clients must first 'borrow' the therapist's observing ego in order to see things clearly. This requires the sort of trusting, confiding relationship that takes time to develop. The therapeutic relationship itself becomes the focus and the active ingredient for change" (2007, 322). The essence

of the identified problem, therefore, is beyond logical or illogical thinking, but emanates from the difficult and broken formative relationships of the client's life. Indeed, "the broken relationship with God, creating the condition of sin, is the ultimate source of our difficulties" (McMinn and Chapman 2007, 134). Figure 6.10 illustrates the parameters of Domain 3.

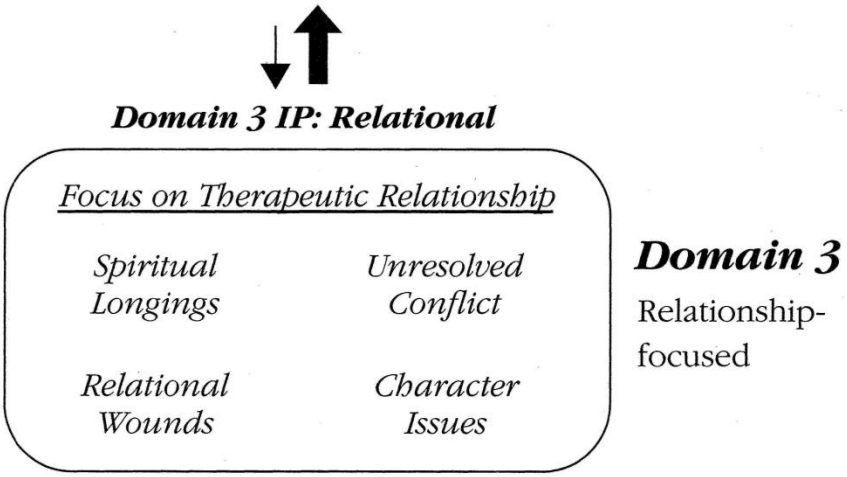


Figure 6.10. The healing of relationships

Source: McMinn and Chapman 2007, 136.

The primary understanding underlying the work in Domain 3 is Christological. As stated by McMinn and Chapman:

> Crafting a transformative therapeutic relationship requires both theological and psychological awareness. Relationship focused IP begins with Christology. Christ, the perfect image of God in human form, engages in relationships that transform people. Every Christian is called to imitate Christ and, in so doing, to demonstrate grace and truth in relation to others. This is the christological core of relationship-focused IP. In addition, we draw on psychological theories to help nuance how this christological core is lived out in relationships. . . .
>
> Therapy is no metaphor for the incarnation; to suggest this would cast a therapist in the role of the divine. But just as God came to live in our material world as the Wonderful Counselor (Is 9:6), so we also—as those who are being healed by God's grace—are called to be present to one another in the midst of life's difficulties. This is not limited to therapy—all of us are called to accept one another as Christ accepted us (Rom 15:7). (2007, 136-137)

The therapeutic interventions within Domain 3 are psychologically founded in the interpersonal theories of Harry Stack Sullivan and Karen Horney, the object-relations theory of Heinz Kohut and others, as well as the insights and practices of family systems theory. These approaches focus specifically upon the dynamics of relationship within the context of therapy.

The Importance and Need for a Personality Model

IP provides a comprehensive psychotherapeutic model that not only successfully integrates psychology and theology, but also integrates a vast array of therapeutic techniques from a multitude of psychological perspectives. What distinguishes this approach from most others, however, is that IP does not work out of a particular personality model. McMinn and Chapman illustrate this point in Figure 6.11.

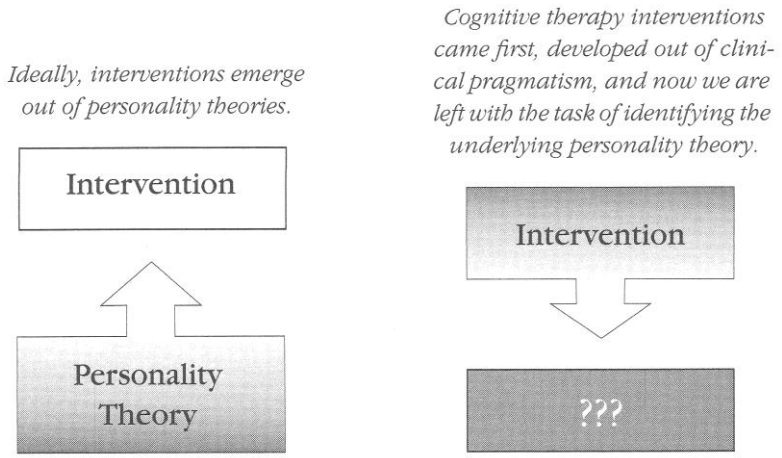


Figure 6.11. The importance of personality theory

Source: McMinn and Chapman 2007, 93.

As they frequently note throughout their work, most major systems of psychotherapy evolved from “grand theories of personality” (McMinn and Chapman 2007, 60). The one exception to this, however, is cognitive theory. This perspective

instead grew out of the practice of therapy. It is theoretically adrift in having no mooring in a personality theory, though it has proven quite helpful in psychological treatment. Likewise, since the first two domains of IP are strongly influenced by cognitive therapy, it too lacks the underpinning of a solid personality theory (McMinn and Chapman 2007, 92-93, 113).

Personality theories of the past were often developed out of understandings of what motivates human beings. Sigmund Freud hypothesized that the two forces of psychosexual life energy and a death energy are what drive the psychological structures within. Carl Jung believed that the human personality sought integration based on some sort of spiritual energy that was bringing about actualization. Humanists such as Abraham Maslow and Carl Rogers also viewed the primary motivation of persons as being the actualization of human potential, but separated it from any sort of spirituality or religion. Behaviorism presents human motivation as a result of seeking rewards and avoiding punishment. IP believes that the Christian understanding of motivation is a strong drive that seeks after God in what Pascal described as a "God-shaped vacuum" to which Augustine declared, "You awake us to delight in your praise . . . and our hearts are restless until they rest in you" (McMinn and Chapman 2007, 99).

Even while this seeking after the divine is believed by IP to be the primary underlying drive of humanity, McMinn and Chapman are pessimistic that the development of a personality theory is forthcoming in the future. As they state:

> A complete model of personality would take an entire volume to develop, and it might leave the false impression that we dare present a definitive Christian psychology. We agree with Jones and Butman (1991) that such a grand vision for a Christian psychology is unlikely to be accomplished. They make this argument both because the Bible does not provide a distinct personality theory and because

> the history of Christianity proves how difficult it is for Christians to agree on fundamental issues of faith. (2007, 113)

While this perspective may be true up to this time, the historical place for personality theory may offer a different perspective as to its importance. Calvin Hall and Gardner Lindzey in *Theories of Personality* note that psychology as it developed in the late nineteenth century was the offspring of philosophy and experimental physiology. Its early practitioners came out of the fields of medicine and experimental physiology who found an important link between personality theory and practical application (1970, 4). This has resulted in two generalizations, according to Hall and Lindsey:

> First, it is clear that *personality theory has occupied a dissident role in the development of psychology.* Personality theorists in their own times have been rebels. Rebels in medicine and in experimental science, rebels against conventional ideas and practices, rebels against typical methods and respected techniques of research, and most of all rebels against accepted theory and normative problems. The fact that personality theory has never been deeply embedded in the mainstream of academic psychology has had several important implications. On the one hand, it tended to free personality theory from the deadly grip of conventional modes of thought and preconceptions concerning human behavior. By being relatively uninvolved in the ongoing institution of psychology it was easier for personality theorists to question or reject assumptions which were widely accepted by psychologists. On the other hand, this lack of involvement also freed them from some of the discipline and the responsibility for reasonably systematic and organized formulation which is the heritage of the well-socialized scientist.
>
> A second generalization is that *personality theories are functional in their orientation.* They are concerned with questions that make a difference in the adjustment of the organism. They center about issues of crucial importance for the survival of the individual. At a time when the experimental psychologist was engrossed with such questions as the existence of imageless thought, the speed with which nerve impulses travel, specifying the content of the normal-conscious-human-mind, deciding whether there was localization of function within the brain, the personality theorist was concerned with why it was that certain individuals developed crippling neurotic symptoms in the absence of organic pathology, the role of childhood trauma in adult adjustment, and the conditions under which mental health could be regained, and the major motivations that underlay human behavior. Thus, it was the personality theorist, and only the personality theorist, who in the early days of psychology dealt with questions which to the average person seem to lie at the core of a successful psychological science. (1970, 4-5)

It is, therefore, the argument of this project that personality theory still remains important today. This is especially true for the Christian working in a field that focuses specifically upon humanity. While secular psychologists may deny values, and even the existence of the Holy Spirit or the human spirit, this cannot be so for the psychologist who is a Christian. While the personality theory of Christian spirituality presented in this project may not necessarily receive the approval of McMinn and Chapman, this theory may be rebel enough to provide an important contribution to the field of psychology not unlike the functionality that was provided by those early personality theories in those early days of psychology. Figure 6.12 reveals how the personality theory of Christian spirituality may relate to IP.

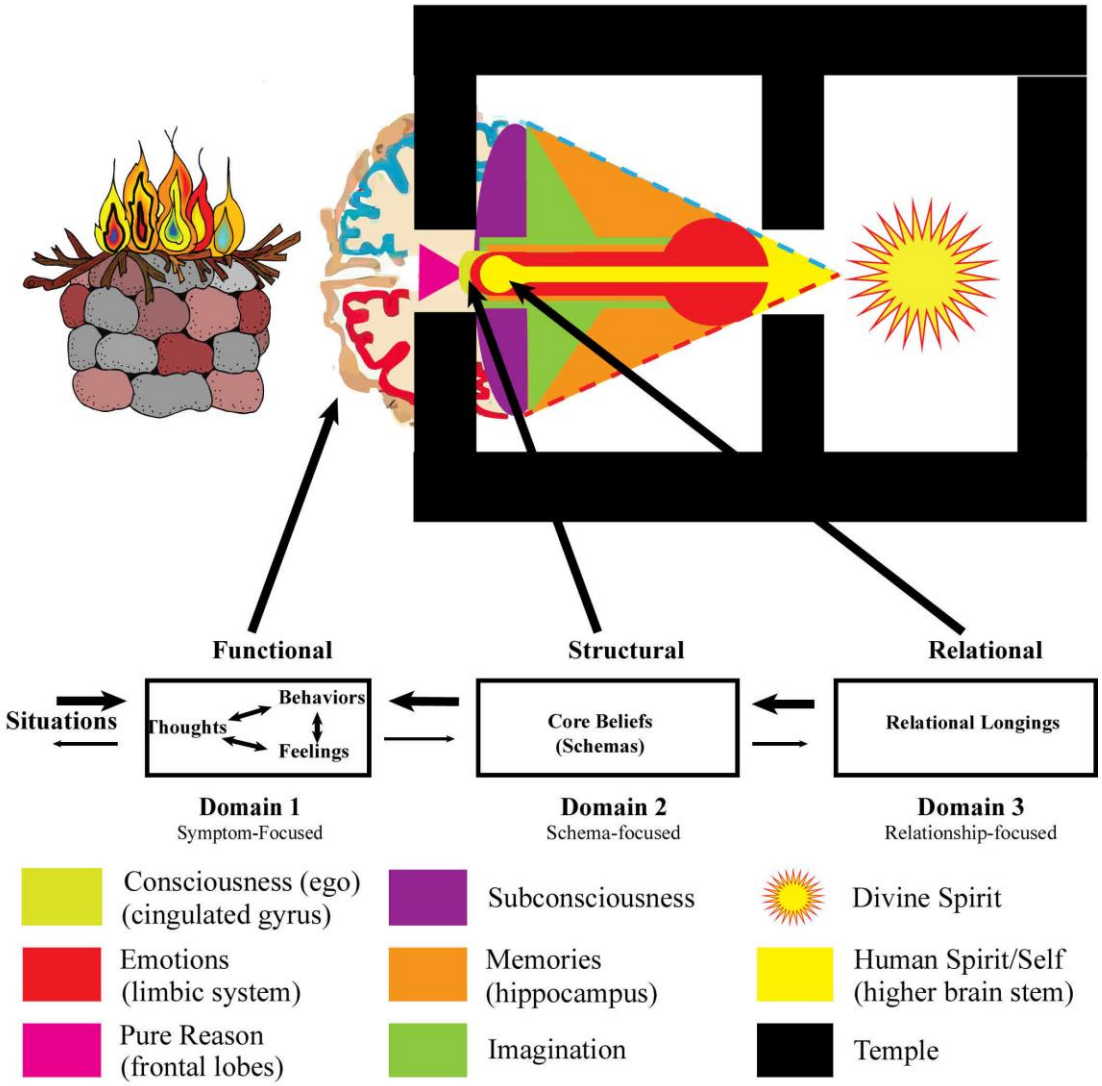


Figure 6.12. Personality model of Christian spirituality & IP

Source: Baldwin 2012 (created by the author for this work).

As noted in Figure 6.12, Domain 1 of IP relates well to the physical aspects of the personality model of Christian spirituality. Here is where the world is presented to the person through the physical senses. This is also that part of the model that is presented as a living sacrifice. Symptom-focused therapy can provide a means where a person can learn the appropriate ways to live sacrificially.

Domain 2 relates well to the mental features of the conscious and subconscious aspects of the personality model of Christian spirituality as it is presented in the Holy Place of the temple. Here the schema-focused aspects of IP deal well with the mental roadmaps or the over-beliefs (the yellow bulb-shaped feature located at the left end of the thermometer-shaped part of the graphic that represents the emotional center of the person) located near the ego (the golden ring-like structure). Here is where spiritual truths begin to be brought into the mind, allowing for the beginning of a spiritual transformation.

Domain 3, which by and large works with the unconscious relational aspects of the mind, serves well with deeper aspects of the personality model of Christian spirituality in the Holy Place. Through a therapeutic relationship a person can experience the healing dimensions that can be spiritually released through the incarnational presence of Christ sacramentally revealed through the acceptance of the therapist. Here the transformation of the person is deepened as he or she borrows the ego of the therapist in order to begin to become a new person capable of experiencing a true and healthy relationship with God in worship and with others.

There is much in the personality theory of Christian spirituality presented in this project that can provide a deeper understanding for those using IP. With its temple overlay, the personality model can provide a richer spiritual context out of which each of the domains in IP can be more effectively used in treatment. The use of the philosophy of phenomenology can also provide a useful tool and methodology for grounding the psychotherapy of IP, for it is richly personal, while providing the therapist an avenue that

acknowledges and permits the exploration of the spiritual dimension. It is also a philosophy that is gaining prominence with theologians.

From Psychology to the Care of the Soul

As McMinn and Chapman discussed the application of relationship-focused treatment offered in Domain 3, their discussion led to the generalized topic of soul care (2007). Like the perspective offered in the personality theory of Christian spirituality, they agree that one does not have a soul, but is a soul. The soul is the wholeness of a person with all its various parts and distinctions. They also believe, however, that the soul is that which organizes and makes meaning of the whole person, thereby viewing the soul as the deepest aspect of the self. It is perhaps here that McMinn and Chapman differ from this author, who does view the soul as the totality of being, but a being with three distinct dimensions: the physical, the psychological, and the spiritual. This author believes it is the spirit that holds the deepest level of meaning for a person, and that the fall has broken the moorings of the spirit from its relationship with the divine, thereby leaving it either dead or latently captured by an orientation to the flesh. As used in this project, the *Self* is the work of the spirit's DNA integrating the soul into the fullness of its functional capability, including union with the divine. Therefore, this author would favor the use of the phrase "spiritual care" to that of "soul care."

Since this author is presently in the minority, however, the use of "soul care" shall be continued in this project as understood by David Benner in *Care of Souls*, who states, "Caring for souls is caring for people in ways that not only acknowledge them as persons but also engage and address them in the deepest and most profound human aspects of their lives" (1998, 23). It is in this vein that Benner identifies eight forms of soul care

within the Christian community: care within one's family, mutual relationships, pastoral care, lay counseling, Christian counseling, pastoral counseling, spiritual direction, and Christian psychotherapy. These are relationally depicted in Figure 6.13.

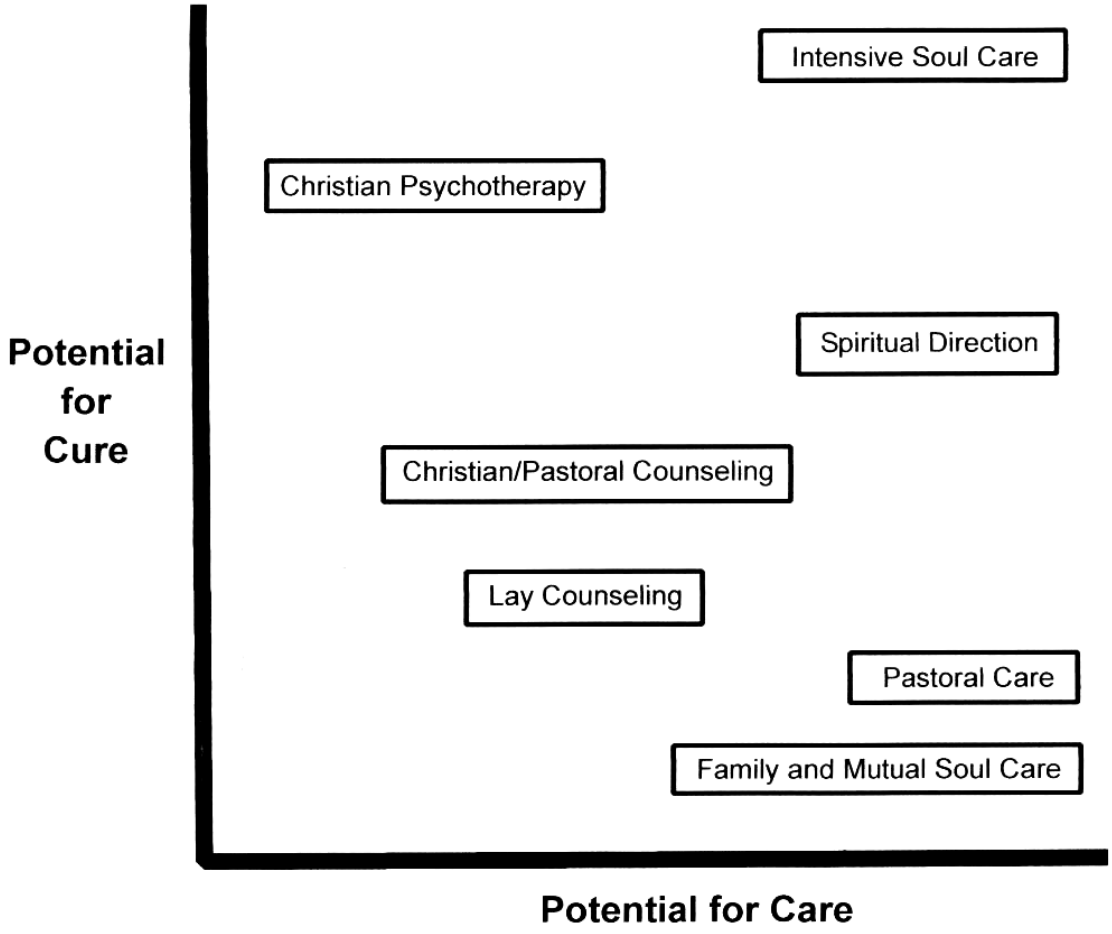


Figure 6.13. Forms of soul care

Source: Benner 1998, 186.

In Figure 6.13 the farther to the right a ministry is located on the chart, the greater the potential for nurture and support. The higher a ministry is located on the chart, the greater is its potential to result in healing, restoration, and transformation (Benner1998, 186).

McMinn and Chapman express concern with any attempt to mix psychotherapy with spiritual care, as they believe that those practicing intensive soul care and Christian psychotherapy may be doing. As they note, psychotherapy focuses specifically on psychological problems, while spiritual directors concentrate on a person's relationship with God (2007, 357). Therefore, while psychotherapy may rightly address spiritual issues as they relate to psychological problems, this should only be in the context of psychological problems, not in the context of a client's relationship with the divine.

This distinction is especially evident when one is psychologically working with a client in Domain 3 of IP. Here the focus is clearly on the problems presented by the client. While the therapist may view oneself as an agent of the divine, the focus in treatment is on the relationship between the therapist and the client, not the client's relationship with God. Therapy is based, therefore, on communication. The communication desired is the highest level of empathy. In Domain 3 the client is experiencing difficulties with symbiosis, a condition that adversely affects his or her relationships with others. It is the job of the therapist, therefore, to skillfully use empathy so that the client will experience the interaction between them as two tuning forks vibrating together in unity. No matter how proficient one is with the use of empathy, however, there will be times the unity is not present. This is when issues of transference and counter-transference need to be examined. This is also when the client will begin to demonstrate a narcissistic injury and begin to act out. It is in working through these issues that the client is able to begin to experience greater health by borrowing the ego of the therapist (McMinn and Chapman 2007, 357).

This process is decidedly different than what occurs in spiritual direction, as well as the top two levels of care as understood by Benner. Here the focus is placed upon the relationship between God and the one seeking direction. While communication and how it is done remains important for both psychotherapy and Benner's top levels of soul care, clearly the two types of relationships are conducted differently and for different outcomes. Furthermore, unlike psychotherapy, which is designed to be time limited, spiritual direction is considered a lifelong process (McMinn and Chapman 2007, 357).

Important, also, is the difference in the training of those practicing within each discipline. The psychotherapist is professionally trained. They are under the authority of state regulating boards that grant licenses; establish ethical standards and guidelines, and regulate compliance. Those involved in spiritual disciplines, on the other hand, tend to be persons who have not so much received a great deal of training, but are rather recognized for their gifts of discernment and wisdom. They usually function under the authority of the church (McMinn and Chapman 2007, 358). Given these distinctions, McMinn and Chapman still view psychotherapy as following under the purview of soul care, though it is clearly a distinct discipline. This can be viewed in Figure 6.14.

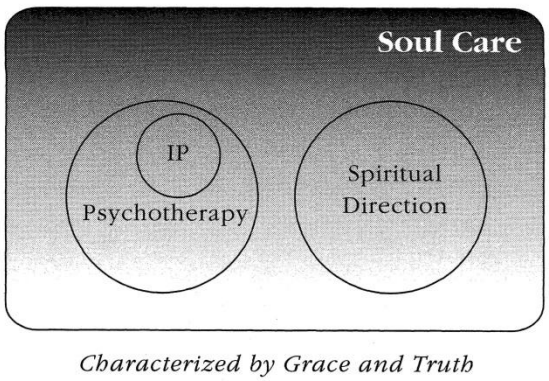


Figure 6.14. Psychotherapy and spiritual direction as they relate to soul care

Source: McMinn and Chapman 2007, 359.

With all of the distinctions between the eight categories that Benner identifies as being involved in soul care, as well as the cautions that McMinn and Chapman comment on regarding Christian psychotherapy and intensive soul care, all of those working within the broader realm of soul care can benefit greatly from the personality model of Christian spirituality developed in this project. The next two sections will examine the usefulness of this personality model of Christian spirituality in light of spiritual direction.

A General Understanding of Spirituality

Fiddler On the Roof (1971) is a very provocative film about faith, living, and spirituality. The story begins with Tevye, a Russian-Jewish farmer, explaining the motif of the fiddler on the roof that runs throughout his tale:

> A fiddler on the roof sounds crazy. But you might say every one of us is a fiddler on the roof trying to scratch out a simple little tune without breaking his neck. It isn't easy. You may ask why we stay up there if it is so dangerous? Well, we stay because Anatevka is our home. And how do we keep our balance? That I can tell you in one word—TRADITION!
>
> Because of our traditions we've kept our balance for many, many years. Here in Anatevka we have traditions for everything—how to sleep, how to eat, how to work, how to wear clothes. First, we always keep our heads covered and always wear little prayer shawls. This shows our constant devotion to God.
>
> You may ask how did this tradition get started. I'll tell you . . . I don't know! But it's a tradition, and because of our traditions every one of us knows who he is and what God expects him to do.
>
> Traditions! Traditions! Without our traditions our lives would be as shaky as . . . as . . . as a fiddler on the roof! (*Fiddler On the Roof* 1971)

Within this tradition Tevye lives out a life in which he is comfortable in his own skin. More than that, however, is the naturalness and ease in which he relates with God. In an early scene Tevye is coming up the road to his home with his horse and cart. His horse is limping. With ease he breaks out into a tongue-in-cheek conversation with God:

> Dear God, was that necessary? Did you have to make him lame just before the Sabbath? That wasn't nice. It's enough you pick on me—bless me with five daughters, a

life of poverty. That's all right. But what have you got against my horse? Really, sometimes I think when things are too quiet up there, you say to yourself, "Let's see, what kind of mischief can I play on my friend Tevye?" (*Fiddler On the Roof* 1971)

When interrupted by his wife Tevye quickly states to God, "I'll talk to you later." Soon thereafter, when alone again, Tevye continues, "Oh dear Lord, I'm not really complaining . . . after all, with your help I'm starving to death. You make many, many poor people. I realize, of course, it is no shame to be poor, but it's not a great honor either. Oy veh. So would it have been so terrible if I had a small fortune" (*Fiddler On the Roof* 1971)?

Life, however, does not get easier for Tevye. On the day that he found a husband for his oldest daughter and drank several toasts with the prospective husband, he is greeted with some news from the local constable that there is going to be pogrom on his village in the very near future. In his drunken stupor, Tevye once again prays, "Dear God, did you have to send me news like that . . . today of all days? I know that we are the chosen people, but once in a while, can't you choose someone else? . . . Anyway, thank you for sending a husband to my daughter." Then lifting a bottle to God he shouts, "L'chayim" (*Fiddler On the Roof* 1971)!

Such ease and absolute comfort is Tevye with his God. Prayer comes very naturally. It is as though he is talking with his best friend. Indeed, there is no doubt in his mind that God exists—that he, his family, and community belong to God, and that he is heard. By the end of the movie Tevye has lost his three daughters to marriage and his community has been dispersed by the Russian government. Even though he has lost almost everything, as he pulls the wagon of his remaining belongings along the road, he is still able to hear the fiddler from a distance behind him. Looking back, Tevye waves

his hand forward, inviting the fiddler to continue on with him. Though shaken, his faith and relationship with God are still very much intact (*Fiddler On the Roof* 1971).

Such does not seem to be the reality for many Christians today. Though the Scriptures reveal in the story of Adam and Eve that humans are made for a relationship with God and they show the first couple of humanity walking and conversing with God in the garden in the cool of the day (Gen. 3:8-19), they also tell of a break in that relationship. Indeed, what unfolds in the Scriptures that follow is the constancy of God's attempts to redeem and restore that relationship. For Christians this has found its fulfillment in the life, death, and resurrection of Jesus Christ, who now pours out his Spirit upon his followers, opening the way once again for communion with the Almighty. However, does this fit with the reality of many?

A few years back there was a series of television commercials for a well-known stock broker. Each commercial would usually unfold with two persons conversing about their finances in a very busy and noisy environment. When the first person finished speaking the second person would respond something like this, "Well my broker is E. F. Hutton and E. F. Hutton says . . . ." With this everything and everyone would come to an instant standstill. Literally everyone's attention was on what the person was about to say. The power behind this commercial is perhaps not just about the stock broker. Maybe it taps into the seeming universal human longing to be heard, not only by other people around us, but by God. Tevye seemed to be satisfied that he was being heard by the divine. While he did not always like what he perceived as God's response, he seemed contented that he was being heard.

On the home page of Ellison Research, however, a study called *Facts & Trends* reveals that only sixteen percent of Protestant ministers "are very satisfied with their personal prayer lives" (2005). It was further disclosed that the level of their satisfaction varied substantially by the age of the pastor—the older the minister the greater the percentage of satisfaction (2005). Perhaps a similar correlation exists among the laity, as well.

While the breakdown of tradition in postmodern existence may account for a significant part of this spiritual disappointment, another noteworthy facet may be the expectations people are given in the various traditions they do observe. For instance, as a young lad this writer's mother took his sisters and himself to a local evangelical church out of the holiness tradition. It was not unusual in services for a certain gentleman to get up out of his pew and begin running up and down the church aisle, shouting at the top of his voice while waving a white handkerchief in the air. This writer was told that Charlie was "being blessed."

Furthermore, while attending camp meetings in the summer, this writer would notice even more people exhibiting this same type of unusual behavior. Indeed, the more bizarre the conduct, the more superior one's spirituality seemed to be measured by those in attendance. One gentleman in particular was able to leave his pew towards the front of the tabernacle, run to the back of the building hollering and waving his white handkerchief; then he would mount the back pew and proceed to the front, running and jumping across the tops of the pews till he reached the one at the front. From there he would jump across an aisle to the platform, where he would proceed to take several laps around the pulpit and the preacher. While this writer found such behavior laughable and

entertaining, another part of this writer was envious of what seemed a close relationship with God. This writer wanted to be close to God, as well.

This manner of measuring spiritual maturity came to an end for this writer as a result of two experiences. First, the denomination of this writer's youth tore down the old camp meeting tabernacle and replaced it with a superior one. The next time the above mentioned pew hopper attempted to run across the back of the pews, he experienced an embarrassing and almost fatal accident. The new aisle between the front pew and the platform was wider. The gentleman was unable to successfully make the leap. His jaw came crashing into the platform, leaving him knocked out and bleeding on the floor.

The second experience was far more personal and humiliating. As a ministerial student in the sophomore year of his studies in college, this writer attended a college "revival" meeting. Desperately wanting a more satisfying spirituality, this writer went to the altar. Soon after kneeling, as others prayed over him, this writer felt compelled to jump up and run to the back of the chapel, hollering praises. Upon reaching the back of the building, however, a very deep sense of humiliation and profound embarrassment was experienced. This writer never returned to the altar in that denomination again. Indeed, what followed was a state of questioning and rebellion for the next ten years.

That rebellion, however, came to an end when a friend invited this writer to the Episcopal Church. Prior to this, a professor in this writer's former Wesleyan denomination had encouraged students in his theology class to get back to the roots of the denomination's heritage. Realizing that John Wesley had been an Anglican priest, this writer accepted his friend's invitation and immediately found himself surprised to experience what seemed to be a profoundly deep and very real spiritual home that

resonated within the core of his being. In time this writer briefly encountered some spiritual direction from a priest by the name of Ron DelBene. He taught this writer a new understanding of spirituality.

In his formative years this writer was taught that Christian spirituality was like a ladder. Spiritual growth was the result of climbing each rung in order to get closer to God who is in heaven "up there" and not "down here" on earth. This image comes from the dream of Jacob in Genesis 28:12. The Reverend DelBene gave this writer another image of spirituality—that of a tree. Unlike the image of the ladder built from dead wood, where one climbs higher to acquire "perfection," a tree is living and already complete within itself. A tree that is two inches in diameter is every bit a tree as one that is twenty inches in diameter. As DelBene stated, "A tree is a tree." The difference between two trees of the same type is a matter of maturity—how long they have been around (Delbene 1995, 7-8).

M. John Nissley has taken Delbene's tree as a metaphor for Christian spirituality even further. He cites that an oak tree will produce very few acorns during the first years of its existence. Indeed, for the first thirty years, acorn production is limited to about fifty or less per year. Then at the age of thirty something very phenomenal occurs. The tree will suddenly begin producing more than a thousand acorns. From this point on the amount of acorns produced will level off. He views this as significant in terms of Christian spirituality. In Numbers 4:1-3 it specifies that Levites cannot serve in the sanctuary until they reach the age of thirty. Significantly, this age of human spirituality is the same age at which Jesus began his ministry (Nissley 2006).

These observations line up nicely with some psychological findings. W. Harold Grant, Magdala Thompson, and Thomas E. Clarke in their book *From Image to Likeness: A Jungian Path in the Gospel Journey*, note that human spirituality is a process of maturation involving particular psychological functions. These functions are identified and measured in the Myers-Briggs Type Indicator. The functions appear as follows in Figure 6.15:

Attitude:	E	. . . . . |	I
Perceiving Function:	S	. . . . . |	N
Judging Function:	T	. . . . . |	F
Generic Functions:	J	. . . . . |	P

Figure 6.15. Psychological functions of the Myers-Briggs Type Indicator

Source: Grant, Thompson, and Clarke 1983, 18.

In Figure 6.15, attitude measures how one uses his or her psychic energy. If one is *Extroverted* (E) one's psychic energy flows outward toward others. An *Extroverted* (E) person tends to be energized by being social. This is what charges that person's batteries. An *Introverted* (I) person's psychic energy, on the other hand, flows inward. Such a person focuses more on space and is therefore more territorial. The *Introvert* (I) energizes his or her batteries by withdrawing to private places in the mind or private places in their environment. Therefore, the attitude scale measures how one builds up his or her psychic energy. While behaving in a manner that is opposite one's attitude preference, it comes at the price of draining one's psychic energy, leaving one with the sense of having run down his or her batteries (1983, 16-17) (Keirsey and Bates 1984, 14-16).

The generic functions are identified in the two categories of *Perceiving* (P) and *Judging* (J). These were defined by Jung as functions of the ego. They are generic ways

of referring to receptive or responsive behaviors. According to Grant, Thompson, and Clarke:

> When we exercise perceiving (P), we let the world come to us; we listen, we observe, are shaped by reality, accommodate ourselves to it; in some broad sense, at least, we are contemplative. When we exercise judging (J), on the other hand, we are the ones who are doing the shaping, at least in the formation of judgments and the making of decisions. (1983, 17)

The perceiving function is exercised as either *Sensing* (S) or *Intuitive* (I). When using *Sensing* (S) a person gathers information about the world through the five senses, focusing on the past and the present. *Sensates* (S) tend to be "just the facts" type of persons. The person using *Intuition* (I), on the other hand, gathers information almost mysteriously from a source within his or her unconscious through the mediation of the imagination. Such a person lives with a sense of anticipation, focusing on the future and the possibility of what might be. Often experienced as dreamers, the *Intuitive* (I) person tends to jump from one undertaking to another and lives with a number of unfinished projects at any given time (Grant, Thompson, and Clarke 1883, 17-18) (Keirsey and Bates 1984, 16-19).

The judging function is exercised by either *Thinking* (T) or *Feeling* (F). When using *Thinking* (T), what one perceives is characterized by logic and objective truth and is accented by a sense of authority, justice, and structure in shaping life. When using *Feeling* (F) one perceives reality more from a concern for persons stemming from his or her cherished personal values (Grant, Thompson, and Clarke 1983, 18).

All of these functions are a part of everyone's psychological makeup. What the Myers-Briggs Type Indicator measures, however, are one's preferences or how he or she experiences the world most naturally for themselves. Each person's score, therefore, will

result in four letters, revealing a person's preferences on each one of the four poles. This configuration will identify one's personality. There are sixteen possible types of personality that can result from the test. How one scores will remain fairly consistent throughout life.

Carl Jung noted that as a person matures a certain process of growth can be identified as the personality unfolds. All of the perceiving and the judging functions are identified as either a dominant, auxiliary, tertiary, or inferior function. Generally speaking, though the essential configuration of one's preferences is something one is born with, during the first six years of life these preferences are somewhat free-floating. This gives a child a basic familiarity with all facets of the personality (Grant, Thompson, and Clarke 1983, 20).

By the age of six, however, the focus of the person is on the development of the *dominant* function. This function can be either a perceiving function (*Sensing* or *Intuiting*) or a judging function (*Thinking* or *Feeling*) preference. The exercise of this function will be accompanied by a preferred attitude (*Extroversion* or *Introversion***)** (Grant, Thompson, and Clarke 1983, 20).

By the age of twelve, however, a psychological shift occurs. The person begins focusing on the development of the *auxiliary* function. If the dominant function was one of the perceiving functions (*Sensing* or *Intuiting*), then the auxiliary function will come from one of the judging functions (*Thinking* or *Feeling*). On the other hand, if the dominant function was one of the judging functions (*Thinking* or *Feeling*), then the auxiliary function will be one of the perceiving functions (*Sensing* or *Intuitive*). Furthermore, during this period the person will use the opposite attitude (*Extroversion* or

Introversion) and generic function (receptive [P] or responsive [J]) than was used in the earlier phase (Grant, Thompson, and Clarke 1983, 21-22).

The third phase of development occurs in young adulthood around the age of twenty. During this phase of maturation the development of the *tertiary* function will manifest itself. This function will come from the same perceiving (*Sensing* or *Intuitive*) or judging (*Thinking* or *Feeling*) function that manifested itself during the adolescent phase, but will be the opposite function on the same pole. Also, the attitude (*Extroversion* or *Introversion*) function will alternate, while the generic (receptive [P] or responsive [J]) function will essentially remain unchanged throughout the rest of the person's life (Grant, Thompson, and Clarke 1983, 22-23).

By midlife, somewhere around age thirty-five, the most difficult transition, as well as the most critical one, will begin. The person will begin focusing on the *inferior* function, which is the preference on the opposite end of the pole identified by the *dominant* function. Once more the attitude (*Extroversion* or *Introversion*) will shift (1983, 23-24).

By the age of fifty a person's ability to use the dominant, auxiliary, tertiary, and inferior functions will have become more balanced, though there are still favored preferences. This will allow the person greater psychological dexterity (1983, 24). Jung called this integrating process of growth and maturation *individuation.* The greater one's integration, the more one is considered to be *whole*. Jung identified this spiritual wholeness as the *Self.* While he did not identify this as the God-image, his symbol for it was the Christ-image (Grant, Thompson, and Clarke 1983, 2).

John A. Sanford in his book entitled *The Kingdom Within* notes why this process of maturation is identified with Christ. He clarifies that maturity, specifically spiritual maturity, comes in consciously developing and balancing all facets of the human personality. Through a careful study of the Gospels he reveals in Jesus a personality that is perfectly developed and balanced. His scores on the Myers-Briggs Type Indicator would probably form a line going through the middle of the various functions noted in Figure 6.15. Jesus, therefore, would not be either an *Extrovert* or an *Introvert*, he would be both. Jesus would not be either a *Sensate* or an *Intuitive*, he would be both. Jesus would not be a *Thinker* or a *Feeler*, he would be both. Jesus would not be a *Judger* or a *Perceiver*, he would be both. Indeed, the Gospels show us in Jesus the personality of a whole person (1970, 35). As Sanford notes:

> It is apparent that we have here in Jesus of Nazareth the paradigm of the whole man, the prototype of all human development, a truly individual person, and therefore someone unique.
>
> This uniqueness accounts for Jesus' freedom from historical conditioning. No ordinary man escapes the historical and psychological conditioning of his thoughts, personality, and attitudes by the history and collective psychological atmosphere of the people of his time. . . . But a remarkable thing about the personality of Jesus is that such historical conditioning is not in evidence. The personality and the teachings of Jesus are not inherited from the collective spirit of his time, but stand out in contrast to it. Their very uniqueness is a testimony to the reality of his personhood. (1970, 35-36)

Sanford goes on to clarify:

> Jesus' personality and teachings are unique and not historically conditioned because they do not stem from a human source, but are rooted in his consciousness of the inner world through which comes his awareness of the holy God whom the prophets before him had known in part. . . . But the ultimate personality of Jesus cannot be doubted because it could not have been contrived. The testimony of psychology is that Jesus of Nazareth existed, and that the Gospel records are essentially accurate, because Jesus' personality is unique. (1970, 37-38)

It is at this point, however, that Sanford differentiates between "maturity" and "spiritual maturity." He describes the latter as a conscious decision to enter the Kingdom of God. As Sanford states, "Those who do enter the kingdom are those who have come to recognize the reality of the inner world and to respond to its demands upon them for consciousness. This must be an individual act of recognition; it cannot be accomplished so long as we are identified with a group" (1970, 63). It is individual because "entering the kingdom calls for the individual to differentiate himself from the group, accepting the consequences and responsibilities of choice" (1970, 65). As he further clarifies:

> All of this is stated by Jesus in his saying in the Sermon on the Mount, "Enter by the narrow gate, since the road that leads to perdition is wide and spacious, and many take it; but it is a narrow gate and a hard gate that leads to life, and only a few find it" (Matthew 7:13-14/Luke 13:24). The wide road is the way through life which we travel unconsciously, the road of least resistance and mass identity. The narrow road requires consciousness, close attention, lest we wander off the path. (Sanford 1970, 65)

This conscious nature of spiritual maturity, however, does not happen in a vacuum, nor does it evolve naturally. It results from responding to a personal invitation from the King to enter the kingdom. This necessitates a built-in capacity to be able to hear the King. Being created in the image and likeness of God gives each person this capability. However, the vast majority of people deny ever hearing God other than perhaps the sense of a nudge toward the divine. Is this because so many are deaf? Dallas Willard, a phenomenological philosopher, would deny such is true. He asks another question:

> Are we "in tune"? First of all, the fact that we do not hear does not mean that God is not speaking to us. It is common even at our human level for us not to hear those who speak to us. It has probably happened to most of us this very day. Someone spoke to us, but we did not know it, did not hear it. Moreover we know that messages from radio and television programs are passing through our bodies

> and brains at all hours of the day: messages that many an appropriately tuned receiver could pluck from the very air we breathe.
>
> What an apt picture this is, it seems to me, of human beings in relation to God: we are showered with messages that simply go right through or past us. We are not attuned to God's voice. We have not been taught how to hear it sounding out in nature—for as we read in Psalm 19, "The heavens announce the glory of God"—or in a special communication directed by God to the individual. . . . "If anyone has ears to hear, let him hear." But he also urged his hearers to make a great effort to hear, assuring them that what they received would be proportional to their desire and effort (Mk 4:23-24). (Willard 1999, 68-9)

John Sanford suggests that often this "tuning in" to God comes from something that causes one injury or hurt. One's despair forces one off of one's usual psychological game or approach to life, creating within that one the sense of a deeper need. Indeed, he identifies this aspect of the Kingdom as the "crisis bringing nature of the kingdom" (1970, 65-75):

> Precisely those who seem the least fit for the kingdom are those who come to enter into it. Those who are forced by life to concede to themselves that they are psychologically crippled, maimed, or blind can be compelled to enter into the great feast. But those who are convinced that they are self-sufficient do not enter because they remain caught in their own one-sidedness. (Sanford 1970, 70)

When one's sense of the ego and the structure it has built around itself becomes shattered, then one becomes ready to try "tuning in" to a different frequency of life. Then it is possible to hear a new voice, to see new possibilities and to experience a new reality. Sanford describes it as follows:

> The kingdom of God as a spiritual reality within men must be described as a psychological reality insofar as it is experienceable by the individual in the development and unfolding of his personality. When we find and realize the kingdom in ourselves, we experience a growing wholeness, an increasing sense of the meaning of our individual personality, a realization of new and creative energies, and an expanding consciousness. This leads us beyond our individual ego-existence to an experience with a transcendent source of life, and to a creative life in the social sphere. The kingdom involves the realization of our personalities according to the inner plan established within us by God; hence, the unfolding of a Self which predates and transcends the ego. (Sanford 1970, 42)

Where can one find assistance for discovering this oftentimes elusive kingdom of God within? Ideally, it is the church or community of believers. Historically, some have identified the church as "Mother Church" who carries persons in her womb, providing them birth, and then nurtures their growth.

Tragically, however, certain political and theological realities have occurred through the centuries that have left the church deeply divided into competing camps that sometimes barely acknowledge the reality and legitimacy of one another. While there are hundreds, even thousands, of denominations, the differences between them have more to do with politics, culture, class distinctions, and economic conditions. While there are indeed differences in their theologies, as well as in their liturgical approaches to the divine, these are far less numerous then their manifold and distinct differences would suggest.

Richard J. Foster has narrowed the multitude of denominations down to six distinct flows of spirituality in his book *Streams of Living Water* (1998). Each carries a rich and varied approach to worshipping and serving God. They are the Contemplative Tradition, the Holiness Tradition, the Charismatic Tradition, the Social Justice Tradition, the Evangelical Tradition, and the Incarnational Tradition (Foster 1998, 2-22). Foster traces each tradition to its historical roots in Scripture. Then he provides contemporary examples of where each tradition surfaces today. This is followed by an analysis of each tradition's strengths and weaknesses. M. John Nissley (2006) takes these insights further by noting that each tradition in itself only provides a partial understanding of the mission and ministry of Christ. He illustrates this as follows in Figure 6.16.

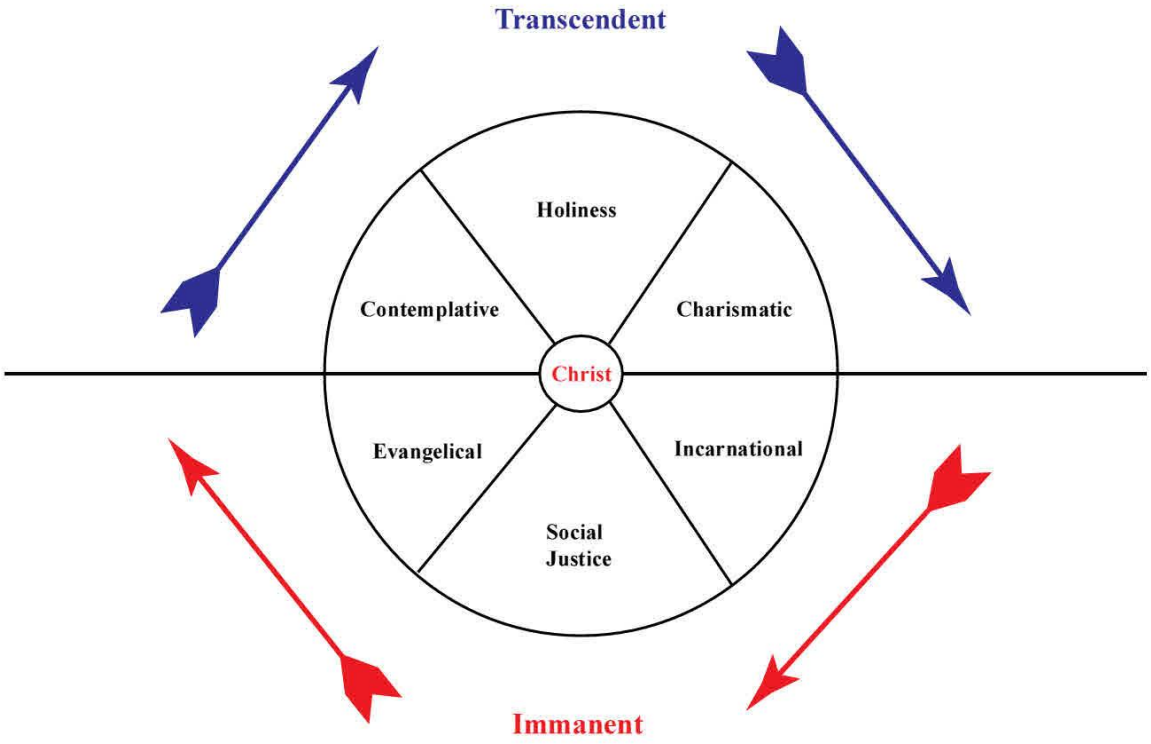


Figure 6.16. The six streams of Christian spirituality

Source: Nissely 2006.

Each of these spiritual streams represents one partial expression of the fullness of Christ. Some emphasize the transcendent nature of Christ, while others focus on the immanent nature of Christ. Most denominations practice one, maybe two, of these traditions. If a person's particular type of spirituality, however, does not function well within a certain spiritual stream, then finding a way to "tune in" to God becomes that much more difficult and frustrating. Larger bodies, such as the Roman Catholic and Anglican churches, while predominantly following one of the traditions, have made room for societies or movements to form within their structures that accommodate other spiritual streams. The Episcopal church, in particular, offers several distinct "renewal" movements within its structures that offer persons familiarity and participation in all of

the different spiritual streams. On the local level, however, these avenues are usually limited to the preferences and experiences of the local clergy. Such denominations, however, can offer many people with varying spiritualties a greater chance of finding a way to "tune in" to God.

A problem occurs, however, when a person finds himself or herself in a denomination that practices a spiritual tradition that is not a match for their given type of personality and spirituality. Often, such a situation results in limiting and frustrating their spiritual growth. Some leave the church completely, believing that God does not exist. Others may continue to believe in God, but end up believing that the best relationship they can have with God is a distant one, while they envy those whose relationship with the Almighty seems intimate and mature. While their relationships with others in the faith community may be positive and even fulfilling, their relationship with God seems restricted. Still others, discovering that not all churches are the same, begin to search for a church that better addresses their spiritual needs. With all of these different streams of spirituality, how can a person wanting to know Christ and grow in Christ, find a match for his or her given temperament type?

The Different Personalities and Spiritualties for "Tuning In" To God

Urban T. Holmes, III in *A History of Christian Spirituality* notes that the various streams of spirituality not only have their historical roots in Scripture, but can also be found in the various spiritual movements noted throughout the history of the church. These movements reflect that change is a historical constant within the church throughout the ages. Each age has produced its own spiritual masters. Though they all were limited by the particular and finite language of each of their ages, each of these masters shared a

longing for the divine that was expressed in deep prayer. It was in prayer that an infinite God who is ineffable or cannot be described by language, that the masters began to overcome the limitations of language. Holmes then asked the prevailing question, "How has Christian humanity throughout its history understood what it is to seek God and to know him?" (2002, 3).

Holmes understood that this is only the penultimate question, since one can never put into words what it is to see God face to face. Holmes discovers, however, a certain value in attempting to answer the question. As he notes:

> The answer should (1) broaden the limitations of our own horizons; (2) free us to seek a pattern of discipline in the spiritual life that is most suitable to our own life-style; (3) enable us to help others without demanding that they be like us; (4) enlighten and inspire us by the examples of those who have practiced the presence of God in heroic ways—by the "hero" is meant that person who in word and action illumines our consciousness, makes us more aware of who we are in the world and before God; and (5) enhance our skills that we might become competent guides or companions to others. In other words, the purpose of an historical analysis in spiritual theology is to provide the data for an interpretation of the tradition of Christian spirituality not for its own sake alone, but to enable today's Christian to illumine his or her contemporary meaning of the experience of God in a manner that is meaningful and true. (Holmes 2002, 3)

In his exploration, Holmes uncovered what he defined as a phenomenology of Christian spirituality. He noted certain patterns as to what Christian spirituality looks like. These patterns can be placed within two scales: a horizontal scale and a vertical scale.

The poles on the horizontal scale measure *apophatic* and *kataphatic* experiences. Apophatic spirituality describes a type of ascetical Christianity that employs emptying techniques of meditation. Kataphatic Christianity, on the other hand, employs a type of meditation technique that makes broad use of images or the imagination (Holms 2002, 4).

The poles on the vertical scale measure *speculative* and *affective* experiences. The former measures whether the illumination is of the mind, while the latter measures

whether the illumination is of the heart. In essence, is the primary manifestation one of thinking or is it one of the emotions (Holmes 2002, 4)?

Holmes's identification of the phenomenology of Christian spirituality is illustrated in Figure 6.17.

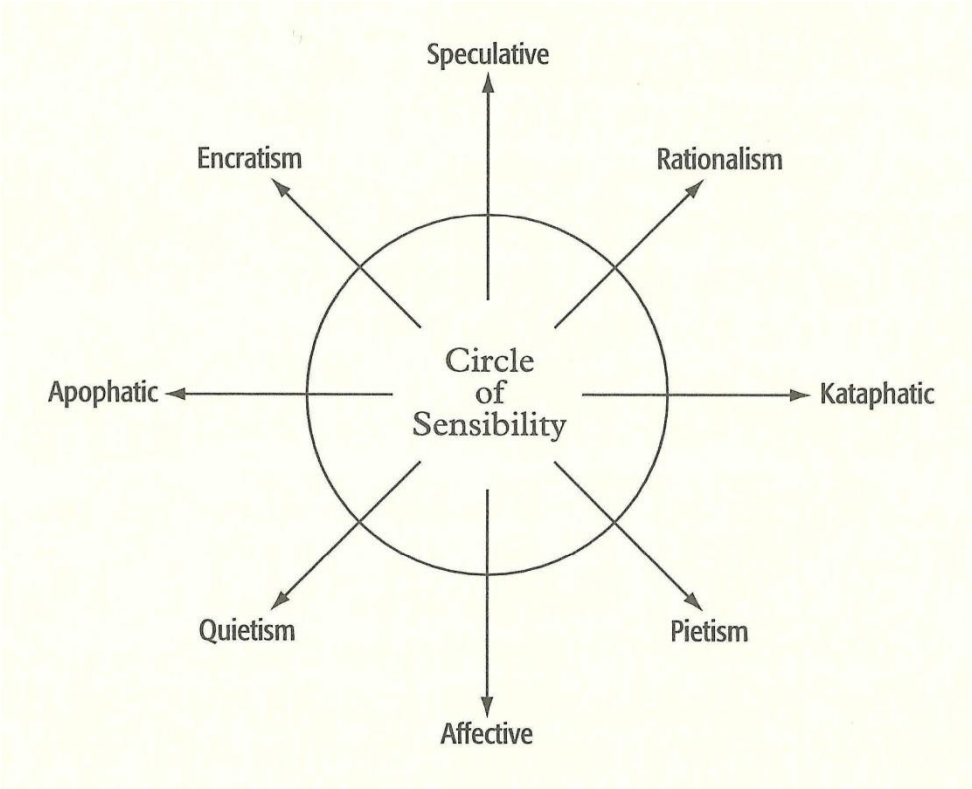


Figure 6.17. A phenomenology of prayer

Source: Holmes 2002, 4.

Within Figure 6.17 Holmes identifies a "circle of sensibility." Each of the four quadrants created from the intersection of the horizontal and vertical scales represents a different type of spirituality whose practice is functional and healthy as long as its participants remain within the circle of sensibility. The spiritualties within each of these quadrants, however, are susceptible to certain excesses that can become heretical and unhealthy when their practices exceed the circle of sensibility (Holmes 2002, 4-5).

The excesses of the Apophatic/Speculative quadrant are identified as *encratism*. Encratism is an extreme asceticism that attempts to dominate the flesh by the Spirit through rigorous self-discipline and self-control. It was especially practiced in the early church by the Gnostics, Ebionites, and Docetists in their rejection of wine, fleshly pleasures, and marriage. An example of this was when Origen allegedly completely emasculated himself in order to avoid sexual sin. Its adherents were viewed as having excessive pride in obtaining their salvation through a works righteousness that was later identified as Pelagianism, which Augustine very strongly fought against (Bennett 2010).

The excesses of the Kataphatic/Speculative quadrant are identified as *rationalism*. This is the belief that reason is "the sole source and final test of all truth" (Aveling, F. 1911, 1). It minimizes faith, while opposing revelation and arguing against the supernatural (Aveling 1911). In popular thought it portrays itself as a "shallow and misleading philosophy put forward in the name of science" that results in a double confusion where "questionable philosophical speculations are taken for scientific facts" and "science is falsely supposed to be in opposition to religion" (Aveling 1911).

The excesses of the Kataphatic/Affective quadrant are identified as *pietism*. Initially a movement against an overly rational Protestantism in Germany, its adherents sought a revival of devotion and a practical Christianity of the heart. It focused upon reconciliation and a charitable approach to those in opposition in order to eventually win them over through love. With some, however, it degenerated into a fanaticism that excessively sought out prophesies, visions, and mystical states that produced "bloody sweats," while forsaking orthodox Christian teaching or dogma. In its most decadent

form it led to cult-like communities that indulged in lewd orgies (Lauchert, F. 1911, 1 & 4).

The excesses of the Apophatic/Affective quadrant are identified as *quietism.* Adherents seek a state of "quietude" of the mind in which it becomes wholly inactive and passive. In its most extreme understandings it seeks a sort of psychical self-annihilation whereby the human soul is absorbed into the Divine Essence. In this state one remains passive while God acts within. It produces an exaggerated mysticism under the guise of a lofty spirituality that in its absorption into God forsakes any need for external worship, the sacraments, and prayer. The characteristics of quietism closely resemble Buddhism and tend to be pantheistic. In its most extreme variations, its adherents believe that since their will is identical with God's will, they owe no obedience to any law, and "they may indulge their carnal desires to any extent without staining the soul" (Pace, E. 1911, 1-2).

Holmes further identifies within this phenomenology of prayer a distinct psychology revealed in two different forms of consciousness. Neurologically these may be related to the two distinct hemispheres of the brain. The Apophatic orientations are based in the right hemisphere of the brain and operate out of a *receptive* mode. This is one of "association, surrender, intuition, and surprise. It operates in a world of symbol, ritual, and story. It is an often neglected function which, by diffusing our awareness, allows the possibility of new or expanded consciousness. It is a difficult form or sense of experience for a people socialized to think for control" (2002, 5).

The Kataphatic orientations, on the other hand, have their base of operations more in the left hemisphere of the brain, which produces more of a mode for *action*. This is one of "logic, control, analysis, and prediction. It operates in a world of sign, concept, and

system. It is a necessary function which, by its need to focus on explanation, limits the possibilities of our awareness—particularly in a secular world view" (Holmes 2002, 5).

The Apophatic experience is more transcendental and is related to peak spiritual experiences. Gordan Allport identified this as "intrinsic" religion that promotes growth and the expansion of knowing. Its orientation tends to be more transcendent. It also enables risk. However, it is balanced by the Kataphatic orientation that in its action mode allows for theological reflection, as well as focuses on how one's faith can be expressed and lived out. This produces a more "extrinsic" religion that is more immanent. Both are essential to a healthy spirituality and a balance to each other (Holmes 2002, 5-6).

While such an analysis by Holmes lends itself to understanding the historical presence of the six streams of Christian spirituality as identified in Figure 6.16, how can this analysis also be useful to helping an individual in assessing his or her personal spirituality and lead to growth and maturity?

David Keirsey and Marilyn Bates in their book *Please Understand Me* note that throughout history, beginning with Hippocrates, many have observed that people universally tend to fall into one of four types. Recent history has seen this view revisited:

> In 1907 Adickes said man is divided into four world views: dogmatic, agnostic, traditional and innovative. In 1920 Kretschmer said abnormal behavior was determined by the temperament similar to those of Adickes: hyperesthetic, anesthetic, melancholic and hypomanic. Thus some people are born too sensitive, some too insensitive, some too serious, some too excitable. Around 1920 Adler spoke similarly pointing to four "mistaken goals" people of different make pursue when upset: recognition, power, service and revenge. Also in 1920 Spranger told of four human values that set people apart: religious, theoretic, economic and artistic. So the early twentieth century saw a brief revival presented almost twenty five centuries earlier by Hipprocrates, who, in trying to account for behavior, spoke of four temperaments clearly corresponding to those of Adickes, Kretschmer, Adler and Spranger: choleric, phlegmatic, melancholic and sanguine. (Keirsey and Bates 1984, 3)

Keirsey and Bates believe that such observations are credible and not accidental. In studying the sixteen temperament types of the popular Myers-Briggs Type Indicator, Keirsey and Bates noted that when the *Sensate* (S) perceiving function is matched with the generic functions of *Perceiving* (P) and *Judging* (P) in Figure 6.15, and the *Intuitive* (N) perceiving function is matched with the judging functions of *Thinking* (T) and *Feeling* (F), four very distinct ways of being human are revealed. These are the SPs (ISTP, ESTP, ISFP, ESFP), which they identify as the Dionysian Temperament; the SJs (ISFJ, ESFJ, ISTJ, ESTJ), which they identify as the Epimethean Temperament; the NTs (INTP, ENTP, INTJ, ENTJ), which they identify as the Promethean Temperament; and the NFs (INFJ, ENFJ, INFP, ENFP), which they identify as the Appollonian Temperament (1984, 27-91). The remainder of *Please Understand Me* focuses on describing these four categories in terms of their mating styles, how these styles are revealed in children and parenting, and on the leadership styles of each of the temperaments (1984).

Chester P. Michael and Marie C. Norrisey in their book *Prayer and Temperament: Prayer Forms for Different Personality Types* (1991) have accepted the work of Isabel Briggs Myers in her sixteen descriptions of how the inner psychological functions operate within the sixteen temperament types, along with the work of David Keirsey and Marilyn Bates who divide these same temperament types into four categories according to outward behavior. Michael and Norrisey believe both do not represent an either/or, but rather a both/and (1991, 16). Using these insights they conducted a study on how these understandings relate to human spirituality and prayer. Using Keirsey and Bate's four basic temperaments, Michael and Norrisey discovered four basic spiritualties.

They named these after four well-known saints. The SJ temperament and spirituality is called Ignatian (St. Ignatius of Loyola), the SP is Franciscan (St. Francis of Assisi); the NT is Thomistic (St. Thomas Aquinas); and the NF is Augustinian (St. Augustine of Hippo) (1991, 16). As will be explored further, each core temperament type has a distinct spiritual wavelength by which each distinct personality "tunes in" to God. These core temperament types also can be neatly fit within Holmes' model of the phenomenology of prayer in Figure 6.17. This is illustrated in Figure 6.18, along with Holmes' identification of the active and receptive types of spirituality.

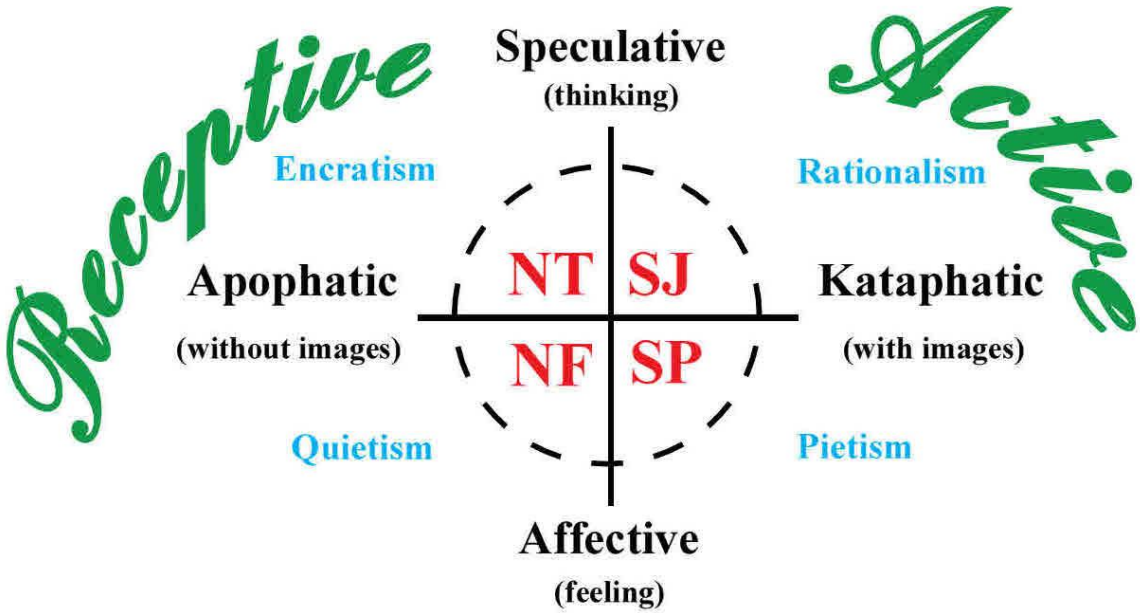


Figure 6.18. Integrated phenomenological model of spirituality

Source: Baldwin 2012 (created by the author for this work).

SJ Spirituality

SJs represent the active Kataphatic-Speculative quadrant of spirituality. A large group, they represent about forty percent of the general population. On any given Sunday morning in almost any given church this temperament will represent almost fifty percent

of those present. This in large part is because they have a strong sense of duty that obliges them to be present, even when religion becomes less appealing to those of the other temperaments (Michael and Norrisey 1991, 47).

The SJ temperament has the following characteristics (Michael and Norrisey 1991, 47-48):

- They have a strong sense of obligation, along with a desire to feel useful.
- They tend to be givers rather than receivers.
- They are very practical and have a strong work ethic.
- Tradition is very important to them because of its continuity with the past.
- Often they are part of a group that is orderly and hierarchical; therefore they are law and order people who respect titles.
- Ceremony and ritual is important.
- They are the "great conservators and stabilizers of society."
- Often they are over-worked.
- Change makes them suspicious.
- They are generally good administrators who take deadlines seriously.
- Routine jobs are done without complaint as long as they have value and meaning.
- They are the most conscientious of all the temperament types and may be said to live by the Boy Scout motto: "Always be prepared."
- They tend to look on the dark side of life and easily become prophets of doom and gloom.

Persons of a SJ temperament tend to have an active spirituality that is conservative and faithful to the ancient tradition of the Jews. St. James, the brother of

Jesus who became the strong leader of the early church in Jerusalem, reflects well the typical SJ. Their favorite gospel is Matthew with its strong emphasis on law and order, along with its presentation of Jesus as the new Moses. This gospel also quotes regularly from the Old Testament, showing that Jesus is a continuation of the rich Jewish heritage (Michael and Norrisey 1991, 48).

In their relationship with God, SJs enjoy a carefully organized regimen that is well-planned. They become upset when confronted with too many sudden changes. Heresy is defined as being unfaithful to tradition and is not tolerated well. They are, however, often blind to the heresy of rationalism. As a corrective, as stated by Michael and Norrisey, "If they can see the journey of faith as a spiral which again and again comes back to the same spot but each time at a higher level, the spirituality of the SJ person will be enriched. They need the experience of both continuity with the past and new growth toward a previously selected goal" (1991, 49). Such can be accomplished in celebrating the Liturgical Year, which focuses on the life, death, and resurrection of Jesus.

The type of prayer especially well-suited for the SJ spirituality was formulated by St. Ignatius of Loyola, the founder of the Jesuit Order. First of all, it is very structured and orderly. Any given meditation follows ten distinct steps (Michael and Norrisey 1991, 51):

1. Choice of topic
2. Preparatory prayer
3. Composition of place
4. Petition for special grace needed
5. See and reflect
6. Listen and reflect
7. Consider and reflect
8. Draw some practical fruit

9. Colloquy with God the Father, Jesus Christ, and the Blessed Mother
10. Closing with the "Our Father"

The intent of the Ignatian-style of prayer is to make Scripture come alive and become personally relevant to the person. This is done through a process that involves *commemoration* and *projection*. Through this practice a person projects his or herself into the events being read about in such a way that they psychologically become a part of those events. This entails the use of the *sensible imagination* where all five senses are fully engaged in the journey back to the event being commemorated. When other characters are involved in the story, one imagines what they say or do. On occasion, one may even allow his or herself to take the place of a particular character, inserting one's present self into the original event in order to draw out some new lessons for the present. Using the personality model developed in this project, Figure 6.19 illustrates how the spirituality of the SJ temperament operates.

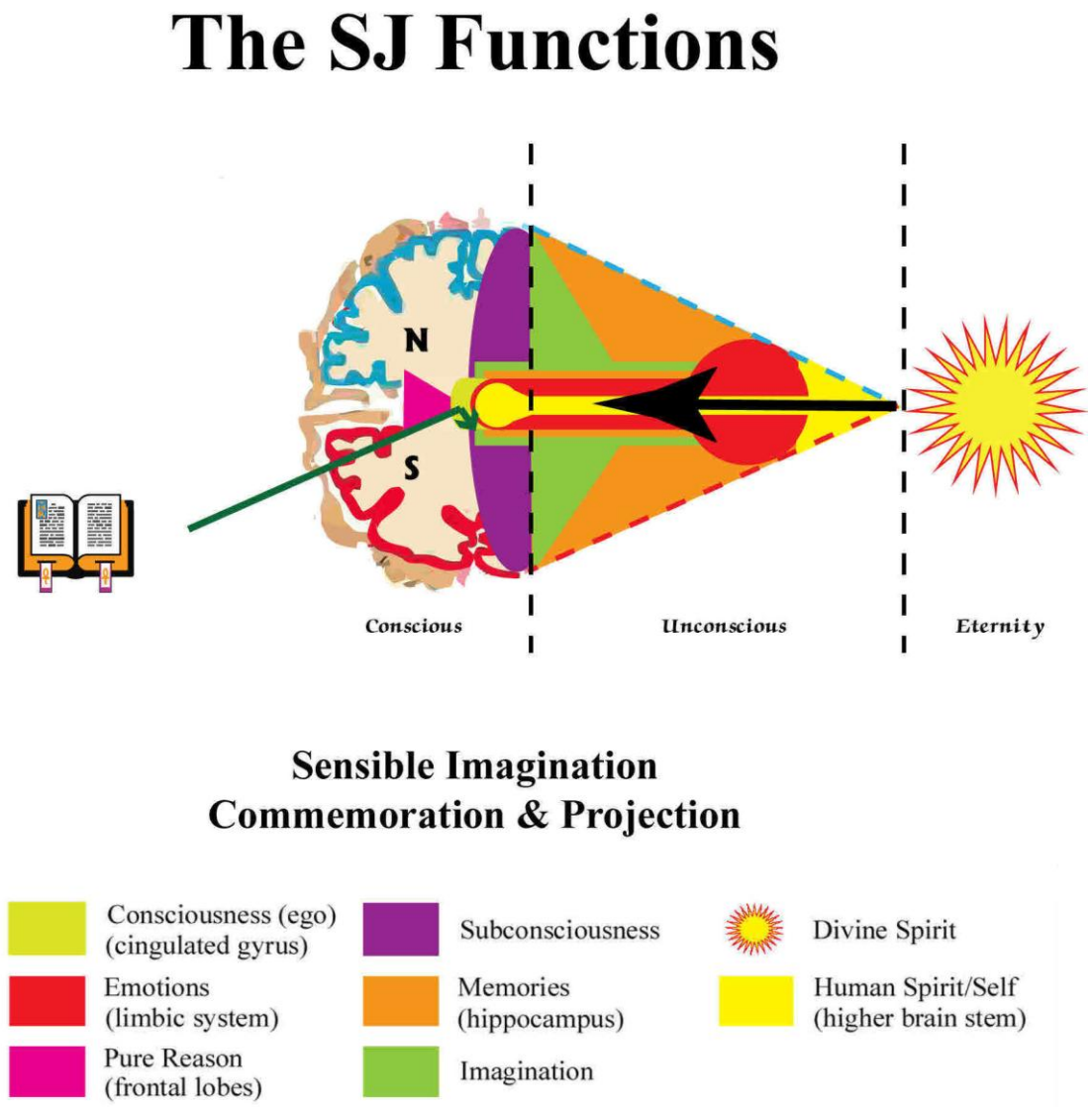


Figure 6.19. SJ spirituality

Source: Baldwin 2012 (created by the author for this work).

Figure 6.19 reveals how the spiritual wavelength of the SJ temperament manifests itself through the process called the *sensible imagination.* The basic contact with the world of the SJ temperament is through the five senses and is very much left brained. Thus, as the SJ reads a story in the Scriptures, he or she does so as a commemoration of an important event in salvation history. By projecting themselves into the story through

the use of the imagination, they can become an active observer of the event, as well as an actual participant. As the story is ran through the person's senses, he or she can see, smell, taste, feel, and hear the events as they are unfolded within the imagination (the green tube that feeds into the golden ring that represents the consciousness of the ego). The story becomes personalized and an active part of the person's story. This is enabled by the Spirit flowing from deep within the person that engages the imagination. Because the original story recorded in Scripture is a part of God's memory that was inspired by the Spirit to be written, it is not limited by the categories of past, present or future as humanity understands and experiences it. Rather it is part of the eternal now. The experiences encountered by the SJ through this process, therefore, are authentic. Through these encounters that are lived out in the ego, the over-beliefs (which are one's engrained perceptions and understandings that have become established over life, and that are represented in the yellow bulb encased in the emotions that are represented as a red thermometer-like structure), become more malleable, allowing the person to experience spiritual growth and formation.

SP Spirituality

SPs represent the active Kataphatic-Affective quadrant of spirituality. About thirty-eight percent of the general population has this type of temperament. It is characterized by "an attitude of openness and willingness to go in any direction that the Spirit calls" (Michael and Norrisey 1991, 69).

The general characteristics of the SP temperament are specified as follows (Michael and Norrisey 1991, 69-70):

- Must be unconfined and have the freedom to do whatever drives them.

- They are impulsive and do not like to be tied down by rules.
- Action is loved, while the status quo is experienced as boring.
- They are crisis-oriented and good at unsnarling messes, as well as getting things moving.
- Known to be good negotiators, trouble-shooters, and diplomats.
- As long as the crisis lasts they have unlimited energy.
- Shine and work best when the need to respond quickly and dramatically is called for.
- Easy to get along with, very flexible, adoptable, and open-minded.
- Good conciliators, since all things for them are negotiable.
- Live very much in the present with little or no concern for the past or the future.
- Always looking for new opportunities.
- Dislike practice or repetition, desiring to just move with the flow.
- Thrive on excitement, adventure, risk and challenge.
- They are optimistic, cheerful, witty, charming, and live life intensively.
- When they walk into a room the air takes on a new glow that something exciting is about to happen.
- Good entertainers and often the life of the party.
- They are able to survive setbacks, which are viewed as only temporary defeats.

Because of these characteristics, SP spirituality is one that is generally given to acts of loving service. It is, therefore, very popular among ordinary people who are driven to do things for others (Michael and Norrisey 1991, 70). The Apostle Peter reflects this spirituality well, as he was a man of action who attempted to keep the peace when quarrels arose in the early church, as seen when he sought to negotiate the differences

between Paul and James at the Council of Jerusalem. The favorite gospel of this temperament type is Mark with its emphasis on action, along with an almost intentional omission of the teachings of Jesus (Michael and Norrisey 1991, 22).

St. Francis of Assisi personifies SP spirituality. For him God is in every aspect of creation. The five senses are the royal road for experiencing the divine. God is in all that can be seen, tasted, heard, touched, or smelled. As stated by Michael and Norrisey, "St. Francis of Assisi understood the true meaning of the Incarnation and the teachings and example of Jesus perhaps better than any other follower of Christ" (1991, 70). SPs, like St. Francis, are given to grand gestures as they dramatically express their commitment to God. They forgive others easily because the past is already done and the future is full of hope. Their motto is "*carpe diem*" ("seize the day"). Because of their focus on the real and literal, they have little to do with symbols. Their spirituality is often heroic, for they will sacrifice what is necessary to fulfill a cause. They are able to endure more hardships than the other temperaments, because once they are convinced of the value of a goal it becomes a matter of play (Michael and Norrisey 1991, 70-71).

The prayer style best suited for the SP temperament is one that actively engages the five senses in a manner that is flexible and free-flowing. Many refer to this as "spirit-filled prayer" that is open to the presence of the immediacy of the Holy Spirit in all things. This may occur in nature or in the presence of other people. SP prayer is action-oriented. For many SPs their work is their prayer. It is "virtual" prayer or the "prayer of good works." It is, therefore, a style of prayer that is informal (Michael and Norrisey 1991, 71-72).

One type of prayer that may be suited for the SP is what is referred to as the "breath prayer." It is a way of focusing upon God during each waking moment. Following the form of the ancient Jesus Prayer in which the phrase "Lord Jesus, have mercy upon me, a sinner" is uttered with each breath one takes, the breath prayer states a chosen name for the divine with each breath that is inhaled and follows with a petition as the breath is exhaled. In this manner, as life is given to us in breathing, so the Spirit of Life is manifested in each breath of prayer (Michael and Norrisey 1991, 72).

The spiritual life of the SP cannot be forced into a strict schedule or a rigid routine. They prefer short-range projects, especially those that render quick results. Along this line, they enjoy giving gifts to others and experiencing the surprise of the recipients. Many times these offerings are a result of working with their hands or with tools. These are ways in which their prayers become visible, audible, and tangible. In addition, they "enjoy using a musical instrument, a paint brush, or anything that involves movement, action, and the senses" (Michael and Norrisey 1991, 73). It is not advisable for them to keep a spiritual journal, when activities like walking in the woods or other ways of enjoying nature are available (Michael and Norrisey 1991, 72-73). They must, however, guard against the spiritual excesses of pietism.

Using the personality model developed in this project, Figure 6.20 illustrates how the spirituality of the SP temperament operates.

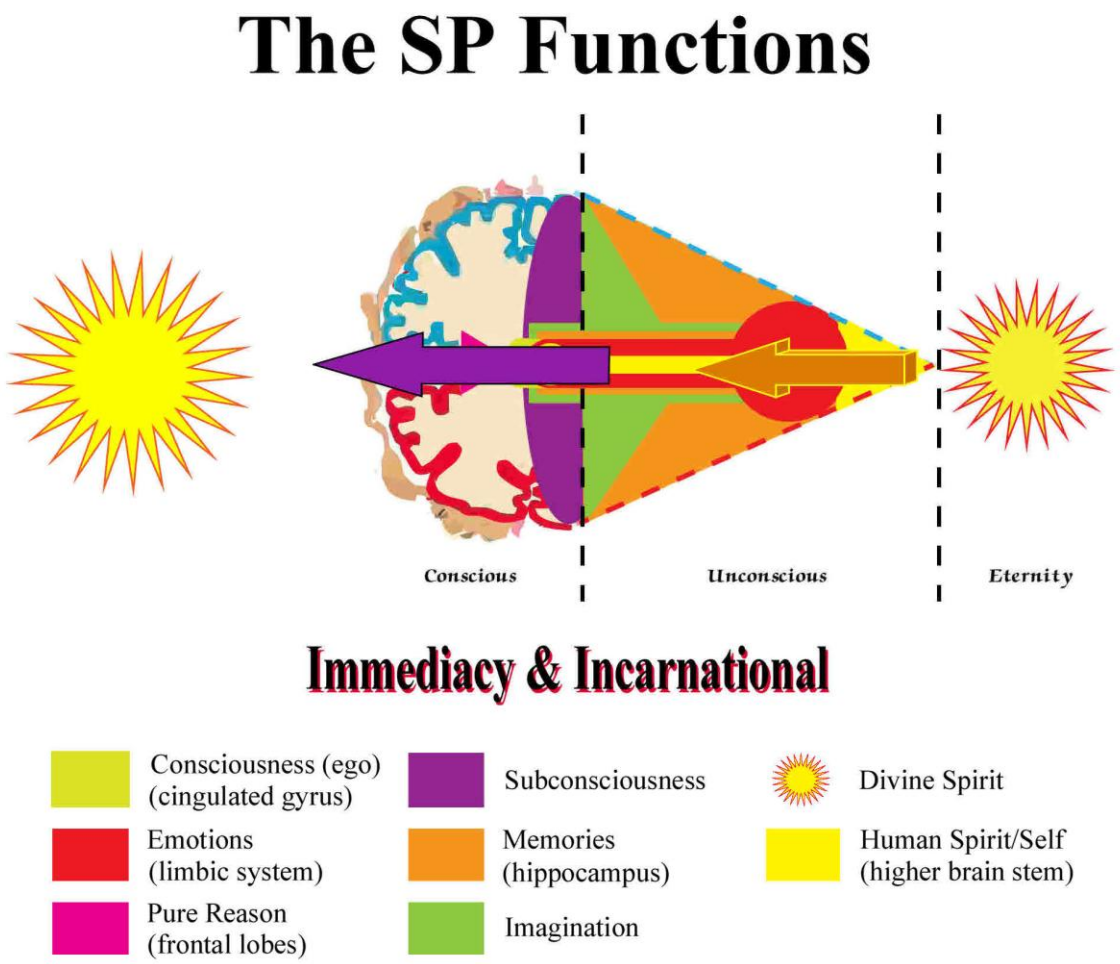


Figure 6.20. SP spirituality

Source: Baldwin 2012 (created by the author for this work).

Figure 6.20 reveals how the spiritual wavelength of the SP temperament manifests itself. The SP spirituality is very immediate and focuses on the here and now. The Spirit flows through the mechanisms of the personality as through an open channel. Through the five senses the Spirit within relates to this same Spirit as it is manifested in the world. To the person this is manifested as the incarnation of God in the things of the world. It creates a spirituality that is creative, spontaneous, optimistic, emotional, very forgiving, and accepting.

NF Spirituality

NFs represent the receptive Apophatic-Affective quadrant of spirituality. Compared to the SJs and SPs, who combined represent about seventy-six percent of the population, the NFs compose about twelve percent. Though small, this temperament type represents about half of those making retreats and writing about prayer and spirituality. This is because of their insatiable need to develop their spirituality (Michael and Norrisey 1991, 60).

The general characteristics of the NF temperament are specified as follows (Michael and Norrisey 1991, 59-60):

- Usually creative, optimistic, verbal, persuasive, and outspoken.
- Often good at writing and speaking.
- Good listeners.
- Good at counseling.
- Good at resolving conflicts and making peace.
- Loathe conflict and become inefficient when in tense and stressful situations.
- Prefer face-to-face encounters where they read faces and non-verbal communications well.
- Are very sensitive because of their deep feelings.
- Handling criticism is difficult for them, but they blossom with affirmation.
- Prefer cooperation to competition.
- Committed to helping others and see possibilities in persons that others miss.
- Continually seeking for meaning, authenticity, and self-identity.
- Have an urge for perfection and wholeness.

- Make great sacrifices to measure up to their ideals.
- Personal growth is a necessity.
- Natural at rescuing others who are in trouble, though often risk becoming too involved in the problems of others.
- They are optimistic and seem to have a sixth sense.
- Always “becoming,” but seldom reach the ideal of “being.”
- Are very future oriented, looking for possibilities.

These characteristic of the NF temperament compliment their spirituality. They have a need to find meaning in everything. This need is accompanied by a drive to make a difference in the world through some unique contribution. This can come across as having a strong sense of self-importance, yet they continually need to be reassured by others around them. This drives them to regular times of quiet and prayer, where they strive to have a closer relationship with God that will meet these intense needs. In their optimism they continually believe that something better is on the horizon. All one has to do is search for it. They are so future-oriented that the other approximately seventy-six percent of the population of SJs and SPs who are more focused upon the past and the present have difficulty understanding the NFs. This optimistic hope, however, leaves them very open to receiving the gifts of the Holy Spirit (Michael and Norrisey 1991, 61-62).

As intuitives who seem to be able to read well between the lines, NFs can understand symbols better than any other temperament type. For them, symbols express the inexpressible. They become the highways to greater understandings and in experiencing the mysteries of the divine. Through symbols God becomes more real.

Symbols, however, emerge from the unconscious and demand more psychic energy to access. They remain a main component of NF spirituality. As stated by Michael and Norrisey, ". . . of all the four basic temperaments, the NFs are usually the best cared for spiritually; but they also need this special care, since without spiritual growth and development they wither, fade, and die just like a plant that is not watered, nourished, and tended" (1991, 61-62). The Apostle Paul reflects this spirituality well. The gospel according to Luke, which continues to express Pauline themes, best expresses this temperament because it is so person-oriented, revealing Jesus as compassionate toward sinners, women, and outcasts (Michael and Norrisey 1991, 22).

St. Augustine of Hippo best personifies the NF temperament. His many writings not only reflect this temperament, but he developed rules for spirituality for monasteries in North Africa that became models for monastic communities in Western Christianity. Especially influential was the method of prayer and spirituality that he developed, whose success is recognized by its use by the majority of canonized saints who were probably NFs (Michael and Norrisey 1991, 58).

In Augustinian Prayer, according to Michael and Norrisey:

> One tries to imagine what meaning the words of Scripture would have if Jesus Christ, or God the Father, or the Holy Spirit appeared to them and spoke them to us at this moment. In Augustinian Prayer we try to think of the words of the Bible as though they were a personal letter from God addressed to each one of us. Only secondarily are we concerned about the original, historical meaning of the text of Scripture; our primary concern during Augustinian Prayer is trying to discern what meaning these revealed words have for us today. Thus the Word of God becomes alive and applicable to our situation. (1991, 58)

Unlike the Ignatian Prayer, in which one is projected into the Biblical scene by using the *sensible imagination*, in Augustinian Prayer one transposes oneself into the Scriptures using the *creative imagination*. By doing so, meditation upon the Scriptures

becomes an experience where the words are directly said to the one meditating in a very personal way, which meets the needs of NF spirituality well. This method of prayer was not new to St. Augustine as the writers of the gospels used this method of transposition to apply the writings of the Old Testament into the situations and lives of the people during the first century of Christianity. It was also used effectively by the Church Fathers to relate the Scriptures to their times. It is also successfully used by saints, mystics, spiritual masters, spiritual writers, and ordinary people in applying the Bible to themselves (Michael and Norrisey 1991, 59).

Using the personality model developed in this project, Figure 6.21 illustrates how the spirituality of the NF temperament operates.

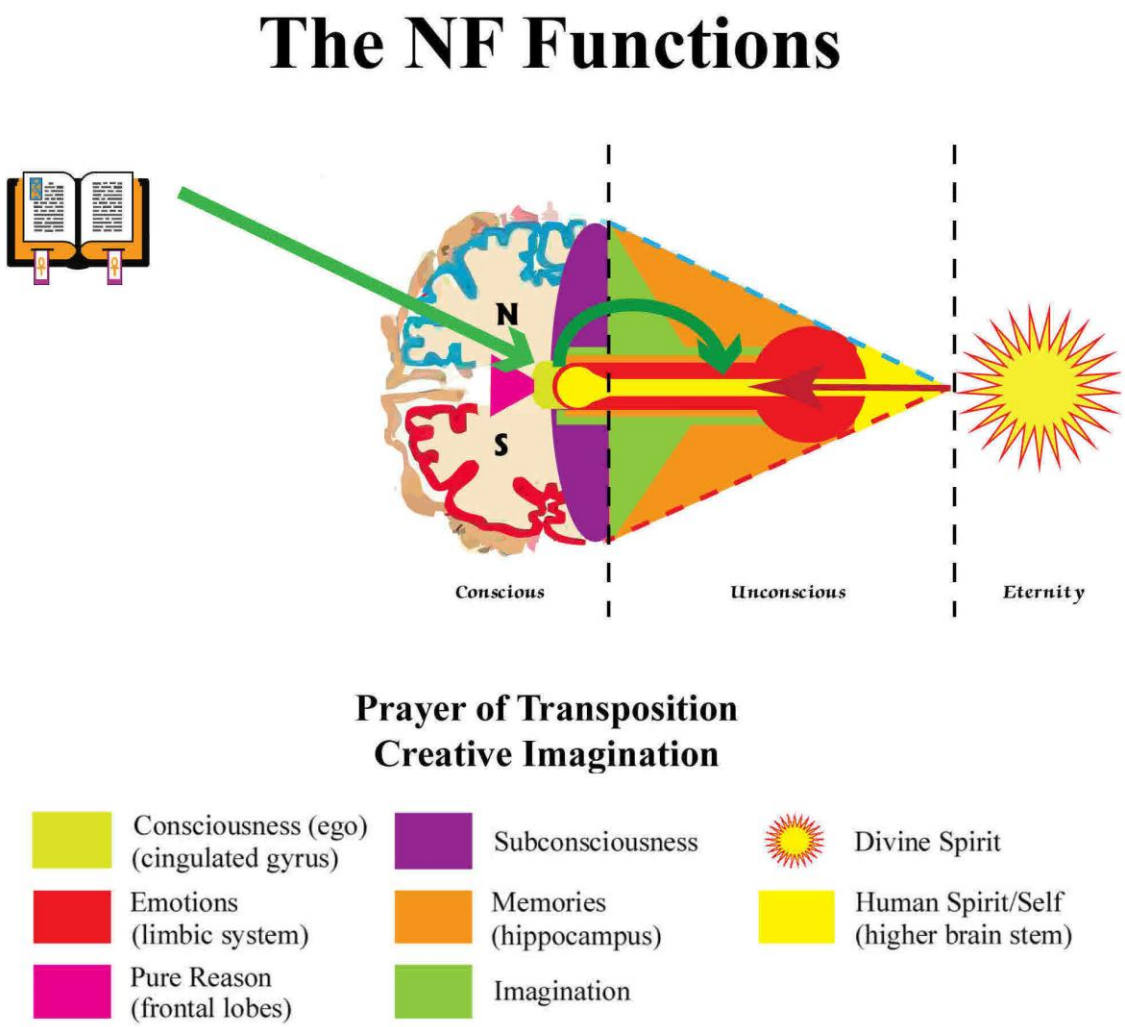


Figure 6.21. NF spirituality

Source: Baldwin 2012 (created by the author for this work).

Figure 6.21 reveals how the spiritual wavelength of the NF temperament manifests itself. The NF spirituality is very reflective. While capable of using any of the four functions of Sensing, Intuition, Thinking, and Feeling, their natural inclination is to their intuition and emotions, which necessitates a certain amount of silence. When meditating on the Scriptures, the NF will feed them through the right side of the brain. As the conscious mind within the gold ring (often identified as the ego), processes this

information, it seeks a richer and fuller application of the words. It therefore runs this information through the green channels of the imagination, creatively inserting the ego within its contents. As it does so, the ego is transposed through the emotions of the red thermometer-shaped object where it acquires a very deep sensitivity that measures harmony and disharmony towards the things of the world and the realm of the Spirit. It is here that the words of the Scriptures are deeply applied to the conscious ego. In this state the words take on a very personal relevance that begin to make the over-beliefs (the yellow bulb within the left side of the red thermometer-shaped object) more malleable as new meanings generated from the wisdom of God are applied to life in a new way. It is here that community becomes especially important for the NF since such openness to the Spirit can be risky and provoke experimentation, such as the excesses of quietism. By sharing their spiritual experiences within a group of intimates or writing them in a prayer journal, these experiences can be objectified and validated as to their application to external situations. Another corrective, offered by way of a prayer style, is the "centering prayer" as taught and practiced by Thomas Merton (1971).

Michael and Norrisey also add:

> Since the life of the NF revolves around personal relationships, this will also be true in the NF's prayer life. The NF should endeavor to create a good, loving relationship with each person of the Trinity: a parental relationship with the First Person; a brotherly, friendly relationship with Jesus; a spousal relationship of love with the Holy Spirit. Saints may also serve as models for the NF, and reading the lives of holy, mature, self-actualized persons who have had a good relationship with God will help foster a growth of love for God in the NF. Ikons, statues, and other representations of art, which expresses beautifully and symbolically a good relationship with God will also help the NF in prayer. (1991, 64)

NT Spirituality

NTs represent the receptive Apophatic-Speculative quadrant of spirituality. This reflective spirituality, though representing only about twelve percent of the population, historically has been very influential, especially since the philosophy of the Western World has been dominated by rationalism. Initiated through the work of St. Thomas of Aquinas, this type of spirituality makes use of the scholastic method of thinking. This form of spirituality predominated until the latter half of the twentieth century. As society has become more permissive, this style of prayer has become much less used (Michael and Norrisey 1991, 79-80, 82).

The general characteristics of the NT temperament are specified as follows (Michael and Norrisey 1991, 80-81):

- Possess a very logical mind that approaches problems with an orderly movement from cause to effect or from effect back to its cause.
- Gravitate to anything complicated, exacting, or challenging to the mind.
- Have a great thirst for the truth.
- In their desire to understand, comprehend, explain, and predict, they seek to control the realities with which they live.
- Attempt to master and excel at whatever they do, often becoming quite proficient.
- Usually leaders in whatever occupation they choose for themselves.
- Are very perfectionistic and easily see shortcomings with themselves or others.
- Deem the worst faults to be incompetence and stupidity.
- Ruthlessly criticize themselves and others.
- Often have a strong sense of inadequacy, coupled with a dread of failure.

- Tend to be workaholics.
- Very competitive and are apt to be poor losers.
- Feeling is usually their inferior function. Relationships, therefore, can take on an impersonal air.
- Their communication style is often terse, precise, and logical, with a reluctance to state the obvious.
- Are often unaware of how insensitive they seem to others, as well as how their mannerisms affect or hurt others.
- Because they are so oriented towards the future, they enjoy planning their lives as well as the lives of others.
- Fascinated with power.

These characteristics of the NT temperament very much color their spirituality. When an NT seeks after God their drive for the divine is similar to that of a scientist; only in this case they are attempting to solve the scientific mystery. Often their investigations are turned upon themselves as they examine the causes for their lack of discipline to attain the necessary virtue. They will therefore set goals for themselves that challenge their laziness, pride, and selfishness as they attempt to center their lives in God and in loving service to others. This makes their spiritual lives very orderly, as well as adverse to displays of emotions (Michael and Norrisey 1991, 81-82). As stated by Michael and Norrisey:

> The spirituality of the NT temperament will be centered in an earnest pursuit of all the transcendental values: truth, goodness, beauty, unity, love, life, spirit. With their tremendous hunger for perfection, once they have made a choice of God and holiness as their ultimate goal, NTs are willing to exert superhuman effort and energy to attain this goal. (1991, 82)

The purpose of prayer, therefore, is to gain the power to be competent and to satisfy their drive to improve (Michael and Norrisey 1991, 81). The primary weakness of this type of spirituality, therefore, is encratism.

St. John, often known as the Beloved Disciple, as well as the founder of the Johannine Community, is the apostle that best represents this type of spirituality. The gospel that bears his name, as well as the other writings believed to come from him, reflect a unique synthesis of Hebrew spirituality and Greek philosophic thinking that formed Christian theology throughout the first century. They are further reflective of a contemplative thrust that became the forerunner of the Christian mystical tradition that seeks truth and knowledge (Michael and Norrisey 1991, 22).

The type of prayer most reflective of this type of spirituality is one that was taught by St. Thomas Aquinas, often referred to as the "Thomistic Prayer." In this style of prayer the use of logic and reason is adopted in a *discursive meditation* that seeks a logical conclusion that results in an ethical demand. In this type of prayer one uses the seven questions of how, when, where, what, why, who, and with what in seeking a theological truth or exploring a fault or virtue. It is a way of "walking around it," and studying it from every conceivable angle. When a conclusion is reached, NTs often find it helpful to place it in some sort of scriptural phrase that can then be used in a "breath prayer" on a regular basis or as the mantra of a "centering prayer" exercise (Michael and Norrisey 1991, 82-84).

Using the personality model developed in this project, Figure 6.22 illustrates how the spirituality of the NT temperament operates.

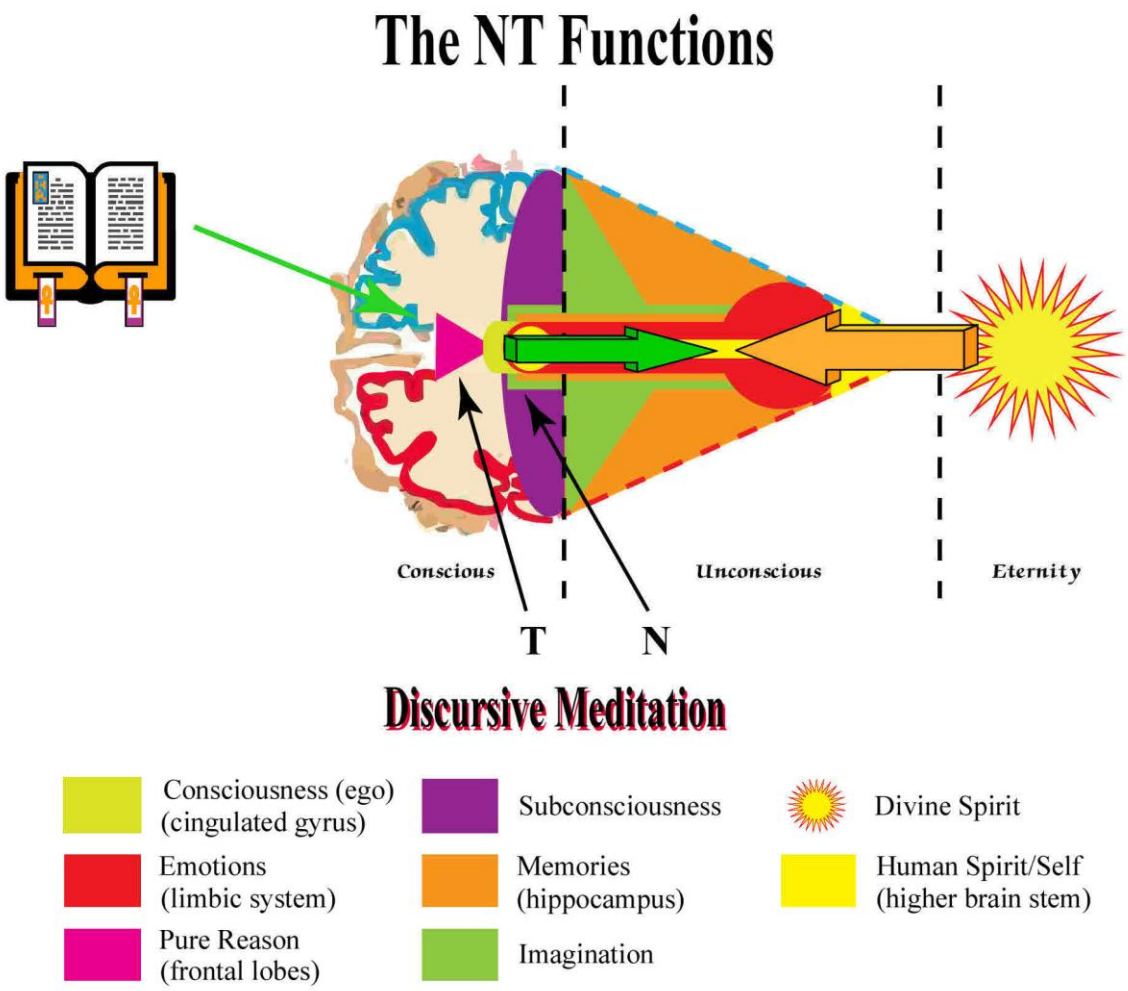


Figure 6.22. NT spirituality

Source: Baldwin 2012 (created by the author for this work).

Figure 6.22 reveals how the spiritual wavelength of the NT temperament manifests itself. While NTs can make use of the Sensing, Intuitive, Thinking, and Feeling functions, their intuition and thinking are generally their primary and auxiliary preferences. The sensing function often initiates their spiritual processing as a fault is brought to their attention. It is immediately focused into the rational brain (represented by the violet triangle) via the right side of the brain, which is more intuitive. Here the ego (represented by the gold ring) consciously munches on the problem like a cow chewing

its cud. As this is done, the intuition is used to involve the presence of God in solving the scientific mystery of the matter at hand. This process is one of deep reflection, the results of which will be used to powerfully guide actions and develop competency.

The feeling function of NTs, however, is usually inferior and the least developed and used of the functions. Therefore, NTs are often not very aware of their emotions, which they often find frightening when conscious of them. It is therefore recommended that they become involved in loving communities that will help them experience their emotions and learn how to express them appropriately. This can best be accomplished through good liturgical celebrations (Michael and Norrisey 1991, 81).

Because of the long over-emphasis of this type of spirituality, it is generally rejected during the current age that seeks a more affective spirituality. For so long, the emphasis on a NT spirituality resulted in Western Christianity becoming impersonal, focusing on dogma that was presented more as a research or a study project. The love of God emphasized in the affective approaches of spirituality popularly offered today can provide a corrective when added to the NT experience.

Practical Guidelines for Developing One's Spirituality

In presenting their research, Michael and Norrisey have provided a simple way in which each person can get a handle on his or her own special spiritual wavelength. While their major presentation uses the four types of temperament as presented by David Keirsey and Marilyn Bates (1984), they fully acknowledge the sixteen distinct personality types as identified by Katharine Briggs and Isabel Briggs-Myers, which provided the springboard for Keirsey and Bate's research. Based upon both of these resources,

Michael and Norrisey make some suggestions on how to further refine these findings for one's daily spiritual needs, as well as for spiritual growth.

When presenting the four primary types of spirituality, Michael and Norrisey suggest practicing each within the context of the *Lectio Divina*, which is a Benedictine model of prayer (1991, 31). The *Lectio Divina* provides a type of prayer that is suitable for practicing all four of the basic temperaments. Each of these temperaments makes use of the four functions. Each of these functions is used in at least one of the four distinct steps of the *Lectio Divina*. These steps are described as follows:

> (1) **Lectio** uses the **Senses** either in spiritual reading or in perceiving the works of the Lord. (2) **Meditatio** uses the psychological function of **Thinking** (the intellect) to reflect upon the insights presented in **Lectio**. (3) **Oratio** calls forth one's **Feeling** Function to personalize the new insights so that one may enter into a personal dialogue or communication with God. (4) Finally, in **Contemplatio** one's **Intuition** is used in order to coalesce the experience of the previous three steps. In this time of quiet one is open to the inspiration of the Holy Spirit which may come by way of new insights, new perceptions, or a new infusion of peace, joy, and love which is part of the mystical union of which the saints tell us. (Michael and Norrisey 1991, 32).

Michael and Norrisey simplify the identification of the four steps of the *Lectio Divina* with the four Rs: Reading (Lectio), Reflecting (Meditatio), Responding (Oratio), and Resting (Contemplatio) (1991, 187).

The *Lectio Divina*, therefore, provides an ideal format wherein one can experiment with each of the spiritual styles covered earlier, but do so in a manner that will allow the use of one's preferred functions at some point in the process. This can best be accomplished by inserting the choice of either the Ignatian, Franciscan, Augustinian, or Thomistic prayer forms into the second step or the Meditation or Reflecting step. By doing such, each person, regardless of their temperament type, will be able to experiment in finding the prayer style that is most comfortable for them. Even if the prayer form

selected in the Meditation or Reflecting step is not comfortable, the remaining steps of the *Lectio Divina* will use functions that are more comfortable, thus making the exercise not altogether difficult and even unbearable (Michael and Norrisey 1991, 17-18).

The prayer form used in the Meditation or Reflecting step that makes use of one's dominant or auxiliary functions will be the most comfortable. When one discovers which of the four forms of prayer works best for them, this can then be the form that will become one's "bread and butter" prayer. It must also be noted, however, that the comfortable form of prayer may not always match one's identified core spirituality. Sometimes the spiritual training of one's church may have familiarized and habitualized one with a prayer form that will not necessarily match one's spiritual wavelength. Some readjustment may be needed (Michael and Norrisey 1991, 17-18).

Once one finds his or her "bread and butter" prayer, that form should be used throughout most of the week as it makes use of one's dominant and auxiliary functions. Some extra time, however, should be set aside to use prayer forms that call for the practice of the tertiary and inferior functions. This should occur when one is rested and has more time available. While using these more uncomfortable forms of prayer may prove to be difficult, it will be well worth the effort for these functions operate out of one's unconscious. Jung called this the "shadow." Here is where the deeper, richer, and more powerful aspects of the inner life of the Spirit are revealed. By occasionally following this practice one can begin stretching his or herself spiritually for greater growth, maturity, and formation. This allows each person to learn how to activate the transcendent dimension of all four of the functions (Michael and Norrisey 1991, 17-18).

Michael and Norrisey provide a helpful appendix where the dominant, auxiliary, tertiary, and inferior functions are revealed for each of the sixteen temperament types identified by the Briggs-Myers Type Indicator. Once one has identified their temperament type, he or she can also find the opposite of their temperament by reversing the letters. For instance, the opposite type of the INTJ personality is the ESFP. The INTJ would be an NT spiritual type whose "bread and butter" prayer form would be the Thomistic Prayer. The INTJ's opposite would be the SP spiritual type. The INTJ would therefore use a Franciscan Prayer for stretching his or her spiritual growth.

Michael and Norrisey also facilitate the ease with which one can use the Ignatian, Franciscan, Augustinian, and Thomistic prayer forms by providing many helpful suggestions after each prayer form, thereby making the practice of these prayer forms easy to use and hands on.

In conclusion, though not the intention of Michael and Norrisey, this resource may be helpful in offering maturing persons of each type of core spirituality a way of finding a church tradition that participates in a spiritual stream that is better suited for them. As a diagnostic tool, it also provides a basic understanding that helps to explain why Tevye, an older Jewish man, was so comfortable in his relationship with God as revealed at the end of the movie *Fiddler on the Roof* (1971). This research by Michael and Norrisey, along with that of W. Harold Grant, Magdala Thompson, and Thomas E. Clarke in their book *From Image to Likeness: A Jungian Path in the Gospel Journey*, may also shed light on the results of the Ellison Research that reveals how older pastors are often more satisfied with their personal prayer lives. In light of these findings, it helps explain why the persons this writer observed running down the aisles of the parish and

the camp meetings he attended were without exception more mature men and women. On a more personal level, it has offered some insights as to why this writer's own excitable experience during adolescence was so difficult to accommodate, as well as why the writer, after much personal struggle, was finally able to discover at the age of thirty a more fitting spiritual home.

The Enneagram: Another Tool for Spiritual Discernment

While Michael and Norrisey have revealed how the Myers-Briggs Type Indicator and the Keirsey Temperament Sorter can be used for discovering and understanding one's core spirituality, there is another tool that is rapidly growing in popularity. According to Andreas Ebert, the Enneagram serves as a mirror of a person's inner being. It allows one to see clearly the primary motivations that drive one's character. It is an amazingly comprehensive model of the human personality (Rohr and Ebert 2006, *xiv*).

The Enneagram has an ambiguous history rooted in the works of Pythagoras and a desert monk in early Christianity called Evagrius Ponticus. Pythagoras (569-496 B.C.E.) is known primarily as an important mathematician. Less known is that he was also a priest schooled in Egypt and Babylonia who believed that the numbers one through nine played a crucial role in not only a quantitative sense, but a qualitative and symbolic sense as well. The role each number played was within the number ten, which represented the cosmos or wholeness. His beliefs influenced many later esoteric religions, especially the Jewish Cabbala, and were passed on through the centuries as secret knowledge.

Evagrius Ponticus (345-399) was one of several Christians who fled to the deserts of Egypt when the church was receiving mass acceptance by Roman society. Many in the church became concerned that the average Christian was becoming a nominal convert

that lacked the passion of those who earlier endured the persecutions of the state. They escaped to the desert to be a part of the type of community for which they yearned. Life in the desert was austere. Here, as ascetics, they were given to examining their sinful thoughts and fantasies. From these Evagrius wrote the book *Teaching on the Passions.* This book, combined with Pythagorean numerical speculation, produced the essential features of the Enneagram. Shortly after Evagrius died, his monastic community had to flee. They crossed the borders of the Roman Empire into Armenia. Here in the Arab world their beliefs would later influence the Sufis (Rohr and Ebert 2006, 7-10).

The Enneagram came to the United States through Oscar Ichazo in 1971. Originally he taught and developed the modern system in Bolivia and Chile, claiming that he had learned the system through Sufis in Afghanistan. He taught this system to a psychiatrist, Cladio Naranjo, who was at the forefront of the "consciousness revolution" of the sixties in the San Francisco Bay area. He surrounded himself with a group of friends, who fleshed out Ichazo's developments and added a psychological dimension to a spiritual model. This group met for four years and was sworn to the same type of secrecy the Sufi masters have kept for centuries. One of its members was Father Robert Ochs. He took it to the Jesuits, who found in it an excellent tool for spiritual counseling. Somehow the Enneagram was leaked, stripped of its spiritual foundations, and presented to the broad public as a psychological typology during the 1980s. In reaction, Naranjo stopped teaching it in the United States (Rohr and Ebert 2006, 20; Maitri 2005, 4-5).

The basic model of the Enneagram is illustrated in Figure 6.23.

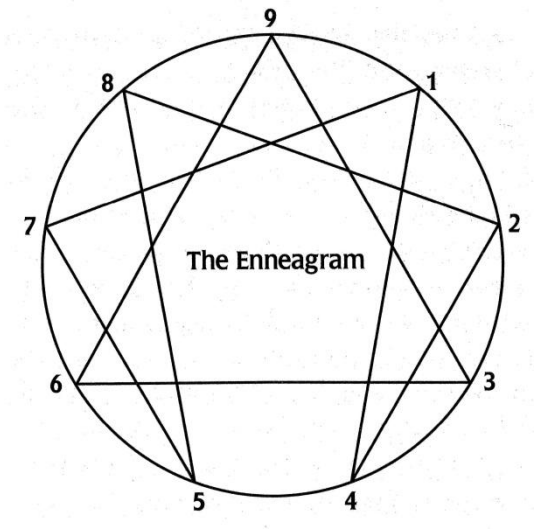


Figure 6.23. The Enneagram

Source: Rohr and Ebert 2006, 6.

As explained by Rohr and Ebert:

> The Enneagram, from the Greek words *ennea* (=nine) and *gramma* (=signs or figure), is represented as a circle. On the circumference of the circle, there are nine points, each one forty degrees distant from the other, numbered clockwise from ONE to NINE, with NINE at twelve o'clock. Points THREE, SIX, and NINE are connected by a triangle; points TWO, FOUR, ONE, SEVEN, FIVE, EIGHT (and TWO) by an irregular six-pointed star. Each one of the Enneagram numbers refers to a certain state of energy; the transitions between the conditions are fluid. The connecting lines point to the dynamics between specific points of energy. (2007, 5-6)

Not only does each of the numbers represent a particular state of energy, but each of the nine human types defines a "trap" or a "passion" or a "deadly sin." In essence, it presumes the existence of original sin within humans. Rohr and Ebert clarify, "These sins can be understood as emergency solutions that were used in the early childhood development of a person as a way of coming to terms with his or her environment. They were necessary for survival. But the older we get, the more clearly they turn into the emergency from which we have to be redeemed to be really ourselves" (2007, 32).

The nine sins identified in the Enneagram are the seven deadly sins identified in the Roman Catholic tradition (pride, envy, anger, sloth, avarice, gluttony, and unchastity), plus the addition of two more sins: fear and deceit. These sins, along with their numbers on the Enneagram, are illustrated in Figure 6.24.

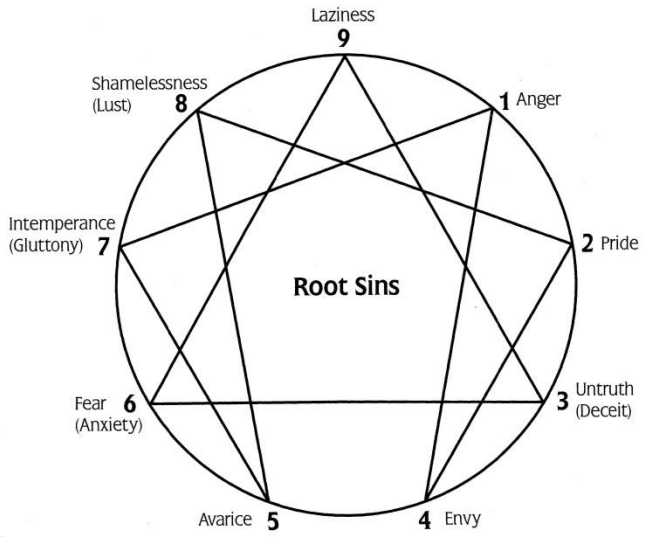


Figure 6.24. The root sins of the Enneagram

Source: Rohr and Ebert 2006, 201.

Herb Pearce and Karen Brees provide a brief overview of the types of sin identified in the Enneagram:

> **Type 1: The Perfectionist/Reformer.** Type 1 has an ideal view of how life should be and wants reality to conform to that view. 1s examine everything, including themselves, with an eye toward correction and perfection.
>
> **Type 2: The Giver/Cheerleader.** Type 2 wants to help people, as a way to be loved and accepted. 2s need people to need them. A positive personality, the 2 loves to give, but can lay on the guilt if unappreciated.
>
> **Type 3: The Achiever/Winner.** Type 3 is the U.S. cultural ideal and focuses on goals, success, accomplishments, winning, and producing. Image is everything, and 3s generally target areas of goal-setting, where they can succeed.

> **Type 4: The Romantic/Depth Seeker.** Type 4 is the nonconformist, working to cultivate individuality or specialness in order to be noticed and admired. The 4 is drawn to beauty, individual self-exploration, and a search for meaning.
>
> **Type 5: The Observer/Thinker.** Type 5 tends to be private and engaged in thinking, observing, and making sense out of life, particularly in knowledge-gathering, theory-making, and integrating different aspects of knowledge and learning.
>
> **Type 6: The Questioner/Guardian.** Type 6 tends to question everything, particularly issues of safety and security. 6s worry, analyze in depth, and try to solve concerns in advance. They feel more secure in truth, no matter how negative, than with positive images.
>
> **Type 7: The Optimist/Fun Lover.** Type 7 sees the world in the best possible light. 7s like positive thinking, fun, adventure, and newness. They prefer risk to repetition and like to be around people that are happy, ready for change, and can move on the spur of the moment.
>
> **Type 8: The Director/Powerhouse.** Type 8 likes to be in charge. 8s want control of their own lives and often other's lives, too. 8s act quickly and can't stand ambivalence. They prefer action, directness, and strength.
>
> **Type 9: The Peacemaker/Accommodator.** Type 9 prefers to avoid conflict. 9 tends not to initiate but "goes with the flow." 9s appear easygoing, and they like comfort, constancy, and little change—unless they initiate it in stages. (Pearce and Brees 2007, 5-6)

These nine types or points on the Enneagram mirror not only original sin, but are specifically identified as "passions" by Sandra Maitri in *The Enneagram of Passions and Virtue*. They are emotional, affective, and feeling tones that characterize each type. They were originally identified by Naranjo as "deficiency-motivated drives that animate the psyche" (Maitri 2005, 14). Maitri continues:

> . . . passions arise out of the emptiness of the ego, and seek—while at the same time they obstruct—restoration of fulfillment and contentment. In the absence of contact with the realm of Being, then, we are driven to search out the wholeness we vaguely remember from early childhood. Not consciously understanding that it is our True Nature we experience as absent, our passion drives us to try to fill that void.
>
> In the usual way in which we use the word *passion*, it means primarily intense and consuming emotional energy, as well as amorous drivenness. In the

> language of the enneagram, the passion is the feeling tone of a person's consciousness when under the sway of their personality or ego structure, the knee-jerk habitual reactive tendency. Just as passion is used to describe the suffering of Jesus during his Crucifixion, while not consciously chosen, our passion is likewise our suffering.
>
> The passions are "passionate" insofar as they are compulsive—as Naranjo says, "we are subject to them as passive agents." We cannot choose to disidentify from our passion, since its whole bias and orientation is basic to our personality structure. Our passion, then, is in operation to the extent that we are identified with our personality. (2005, 15)

In reading any book on the Enneagram, usually each type has a complete chapter dedicated to its in depth description. As one reads through these descriptions, it is like nine different addictions are being designated (Rohr and Ebert 2006, 31). As such, they are nine unique ways in which all people are fallen. Add Rohr and Ebert, "No type is better or worse than the rest" (2006, 41). While everyone can find a bit of themselves in each type, how one comes to know one's own home base is quite revealing. A rule of thumb holds: "If you don't sense the whole thing as somehow humiliating, you haven't yet found your number. The more humiliating it is, the more you are looking the matter right in the eye. . . . The Enneagram uncovers the games we find ourselves tangled in" (Rohr and Ebert 2006, 24). In finding one's home base, one discovers his or her favorite sin. It is the place where one is most fully present. Here is located the disease that will ultimately bring about death (Rohr and Ebert 2006, 29).

The identification of where one finds his or herself fixated, however, is only the beginning. Within the personality is located a call to grace or an invitation. To respond to this calling represents a "conversion." Each type within the Enneagram experiences this invitation from the Spirit to take on the life of God in a unique manner. Figure 6.25 reveals how each type can recognize this calling.

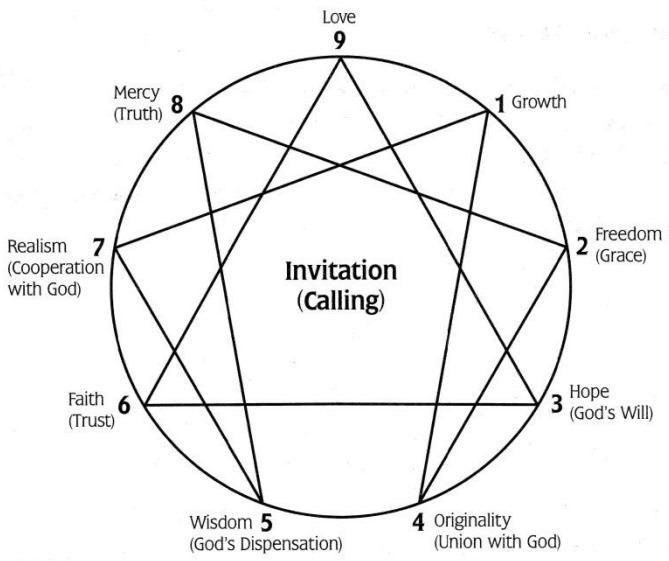


Figure 6.25.The calling of the Spirit within each type

Source: Rohr and Ebert 2006, 200.

As one responds to the invitation of the Spirit, what was once a person imprisoned within a section of the ego becomes one liberated into a greater sense of wholeness. As this occurs, one experiences the "fruits of the Spirit" as identified by Rohr and Ebert (2006, 201) or "virtues" as identified by Maitri (2005, 19). These are identified in Figure 6.26.

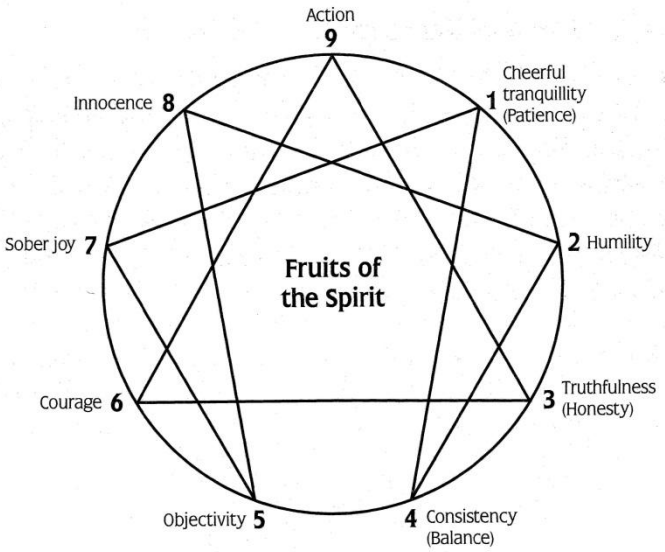


Figure 6.26. The Enneagram virtues or fruits of the Spirit

Source: Rohr and Ebert 2006, 202.

Maitri describes the conversion as follows:

> Perhaps the best way to think of the virtues is as inner attitudes and orientations that are expressed as qualities of action, both inner and outer, reflecting the soul's alignment with Being. Rather than arising from the sense of scarcity characteristic of the soul when structured by the personality, the virtues as a group express an inherent plentitude and spaciousness, an underlying goodness and abundance implicit in life. The virtues cannot really be accurately called emotions, although some people, like Naranjo, refer to them as the higher emotions. Emotions, technically speaking, are the reactive aspects of the personality—responses that are habitual and compulsive. The more our souls are informed by True Nature of Being, the less emotional reactivity we possess. This lack of reactivity is one of the overriding characteristics of the virtues. (2005, 20)

The call to wholeness is a call to action. The Enneagram is a system of energy. How a person directs this energy, determines whether health or decline result. This is where the guidance and wisdom of a spiritual director become most important. Figure 6.27 illustrates the positive and negative flow of energy within the Enneagram.

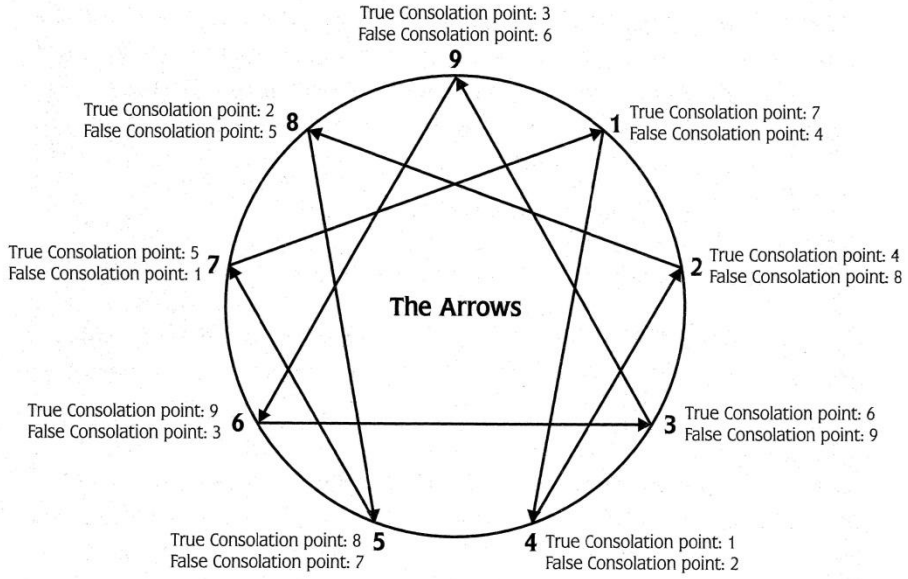


Figure 6.27. Energy flow within the Enneagram

Source: Rohr and Ebert 2006, 218.

To remain locked within one's original section on the Enneagram leads to stagnation and death. Oftentimes situations force one to move away from the energy of that one's home base if that one is unable to cope. Regardless of where one's home base is located on the Enneagram, there are two lines at each point. Each line has an arrow. On one line the arrow points away from one's home base, while the other line has an arrow pointed towards the home base. To follow the line in the opposite direction of the arrow leads one to the positive attributes of the number at the other end, otherwise understood as the fruit of the Spirit or the virtue of that number. This is the way to health, but it is also the most difficult route and therefore often the road less traveled. Typically a person makes a choice that follows the arrow that points away to a number, thereby acquiring the negative attributes of that number. Figure 6.28 illustrates the pitfalls one experiences when following the lines of false consolation.

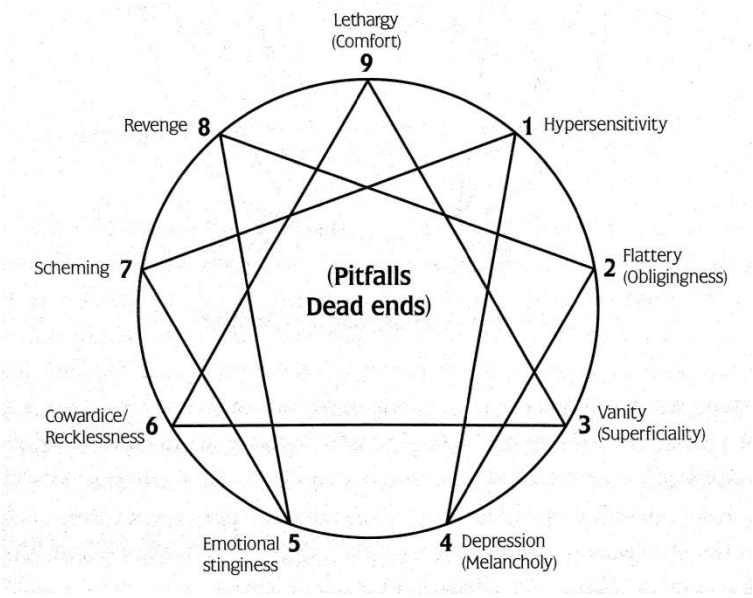


Figure 6.28. Enneagram pitfalls

Source: Rohr and Ebert 2006, 199.

One example of this can be cited by beginning at One. Ones desire to be right at all costs, therefore giving them the power to judge. When thwarted, Ones react with anger. If this does not accomplish the changes in the situation desired, this aggression is turned back upon his or herself, leading that person to the melancholy and self-destructive attributes of an unredeemed Four. In this position the One justifies his or herself by taking on the arrogance of the Four in believing that he or she is someone special. If, however, the One should go instead to the Seven, the over-vexed One will be challenged "to relax, to be happy, and 'chill out'" (Rohr and Ebert 2006, 218-219).

The same process is true for all the other home bases. In essence, it means the necessity of letting go. In order to move against an arrow, no matter from which home base one begins, that person has to let go. Refusing to let go is to take on an even heavier burden of sin. As stated by Rohr and Ebert:

> Redemption is the work of God's grace, which takes place without our doing anything when we let go and expose ourselves to a greater reality, when we let ourselves fall into the Center: into God. And when we have done that, we will notice that even the letting go and opening ourselves was not our achievement; the credit has to go to God for "wooing" our love. (2006, 41)

There are other ways to move around the circle besides following the lines. This involves the use of *wings*. Wings are the numbers to the immediate right or the immediate left of any particular home base. Each number has its own particular type of energy. In following the different types of energy around the circle, one finds that there is not an abrupt end or an abrupt beginning to a different type of energy. Rather one experiences a gradual change. Each home base, therefore, contains something of each of its neighboring numbers on either side. The side with the greatest influence is referred to as the dominate wing (Rohr and Ebert 2006, 215).

Andreas Ebert describes the process of how the wings can be used in spiritual growth by following the circumference of the circle:

> The fact that the Enneagram circle continually changes has a further consequence. In order to reach a certain energy level that is not my direct neighbor, I must pass through points in between. Twelve years ago when I began a year's sabbatical to recuperate from eight years of pastoral work, although I am a TWO, I unconsciously sought point NINE. In order to reach NINE, I had to pass through ONE. For me this was practical: I cleaned up, paid bills, and put my papers in order. Only after achieving order (ONE) did I find peace (NINE). At the same time, my relationship to some people who are NINES intensified. (2006, 215-216)

What has been discussed up to this point has been only the surface of what the Enneagram is and how it can be used for spiritual growth or for understanding spiritual decline. There is also a depth to the Enneagram that will here only be briefly described. The triangle within the Enneagram formed by the Three, Six, Nine, and Three, when

including the wings of each of these points, divides the circle into three groups of three. This is illustrated in Figure 16.29.

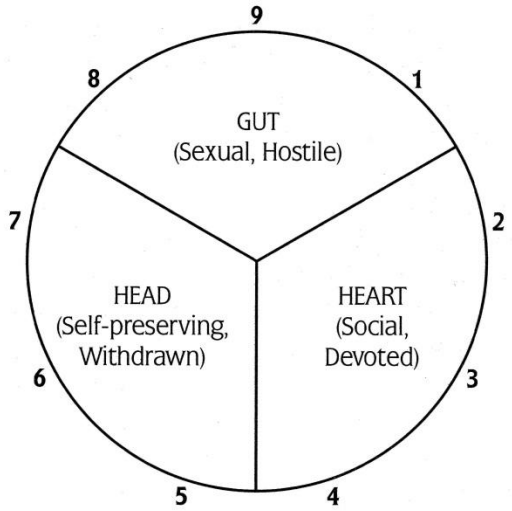


Figure 16.29. The sections of the Enneagram

Source: Rohr and Ebert 2006, 36.

Persons in each of these sections are gut-centered, heart-centered, or head-centered. While each of these divisions represents a combination of three more specific points of energy in a more general way, they do so by revealing a deeper level.

The Gut-Center

Rohr and Ebert state that gut people react instinctively. They then provide the following description:

> Gut people react instinctively. The ear and nose are their pronounced sense organs. In a new situation they first say: “Here I am, deal with me,” or “How come I’m here?” Life is for them a sort of battleground. They are concerned, often unconsciously, with power and justice. They have to know who is in charge. They’re mostly direct, openly or surreptitiously aggressive, and demand their own “territory.” Gut people live in the present, remember the past, and hope for the future. When things go badly for them, they usually blame themselves. “I did it all wrong. I’m bad.” Gut people are consciously or unconsciously ruled by aggression. On the other hand, they have little access to their anxiety and fear.

> They are hidden behind a façade of self-assertion. Outwardly they strike most observers as self-confident and strong, while they can be inwardly tormented by moral doubts.
>
> Meditation practices in which they are entirely by themselves and in their body (e.g., Zen) are best for them. Since they follow many "instinctive" impulses, part of their task in life is to turn their generic loving into authentic love that is specific, concrete, and entirely personal. (Rohr and Ebert 2006, 37)

The Heart-Center

Heart people are identified as such because they move towards others. While their domain tends to be that of the feelings, they tend not to have a genuine access to their own emotions. Rather they react to the emotions of others. Their social ambitions are designed to win the devotion or get the attention of others. As stated by Rohr and Ebert:

> The heart and circulatory system are their body center. With them touch and taste are especially pronounced. Just as the gut people are concerned with power, they are concerned with being for others. They have a hard time staying by themselves. In a new situation they ask, "Will you like me?" or, "Whom am I with?" They see life as a task that must be mastered, which leads to nonstop activism. In this they are concerned (often unconsciously) with prestige and image. The positive side of this is that they usually have a well-defined sense of responsibility. They are inclined to conform, to lay claim to attention and a place for themselves, while being know-it-alls. They are ruled by what others think about them and often think they know what is good for others. While they cultivate their solitude in an exaggerated manner, they repress their aggressions and hide behind the façade of kindness and activity. Outwardly they strike people as self-confident, happy, and harmonious; inwardly they often feel empty, incapable, sad, and ashamed. (2006, 37-38)

Heart people are given to communities that have a social warmth and security to them. They should, however, learn to pray alone so that they will not be rewarded or noticed by others. Though their access to God is through a community, at some point they need to walk into the wilderness and its solitude where their prayers cannot become a type of self-deception. As continued by Rohr and Ebert:

> The best master for "heart people" is their own body, to which they often have a split relationship. If they learn to perceive and appreciate their own body, they

> gradually come to themselves. Since heart people think they can do everything themselves, they have a hard time accepting redemption as a pure gift. The task of their life consists of turning the many things they hope for into real hope. (2006, 38)

The Head-Center

Head people have the brain as their control tower. As a result, they are drawn away from people. Their tendency is always to take a step backward and reflect. As continued by Rohr and Ebert:

> They're governed by their central nervous system and are in the first instance eye people. In a new situation they first want to see their way: "Where am I?" or "How does all this fit together?" They see life first of all as a riddle and a mystery. They have a sense for order and duty. Their attitude is as a rule unaffected and objected. They seem to have few needs and leave room for others. Head persons often ask themselves: "Am I dependent? Am I independent?" They act only after thinking things over, and they go about their business methodically. In emergencies they reproach themselves for being stupid and unworthy. While their anxiety is exaggerated, they hide their feelings, especially the tender ones, often behind a façade of objectivity and uninvolvement. Outwardly they often seem clear, convinced, and clever; inwardly they often feel isolated, confused, and meaningless. (2006, 38-39)

Head people tend to relate to God through the Son, because it is through the second person of the deity that God can be seen. Those hearing a head person pray view them as being dry, abstract, and a fulfillment of duty. This is deceiving in that what they pray through their thoughts can reflect a depth of warm feelings. Concrete forms of meditation, such as the use of pictures, very much appeal to the head person. What is needed for the head person, however, is to take the step from thinking to acting, to move from solitude to community. As concluded by Rohr and Ebert, "Their life task consists in turning their many doubts and partial truths into faith that doesn't remain in the head, but is a confiding of the whole person" (2006, 39).

Further Subtypes

The Enneagram further adds depth by identifying sexual, social, and self-preserving subtypes to each of the spiritual home bases. Also considered are idealizations, self-image, temptation, avoidance, and defense mechanisms. There is also an added dimension for three types of attitudes: immature, normal, and mature. All of these can provide for comprehensive depth and complexity (Rohr and Ebert 2006, 202-214).

Oftentimes in Christian circles human drives are feared, especially as they are revealed in the subtypes just discussed. The reason is that these drives are experienced as raw energy. The first temptation is the attempt to "kill" off the drive, something that ascetics of every age have attempted. Such does not work for either the drives are too powerful or it leaves the total personality truncated. The genius behind the Enneagram is that it not only more clearly identifies these drives, but also instructs on how to use these drives to serve a greater purpose.

It is noteworthy that the triangle linking the various subtypes of the gut, the heart, and the head center around the numbers Nine, Three, Six, and Nine. In Figure 6.26 these are the coordinates for the "theological" virtues posited by the Apostle Paul in 1 Corinthians 13:13: "There are three things that will endure—faith, hope, and love—and the greatest of these is love" [NLT]. As noted by Rohr and Ebert, "With the Enneagram too love is 'the greatest.' It stands at the top, marking the beginning and the end of the circle" (2006, 200). In essence, the baffling conclusion that is reached by any who use the Enneagram is that God uses a person's sins to make that person more loving. This is

accomplished through the integration of the person which produces wholeness. This is poignantly illustrated in Figure 6.30.

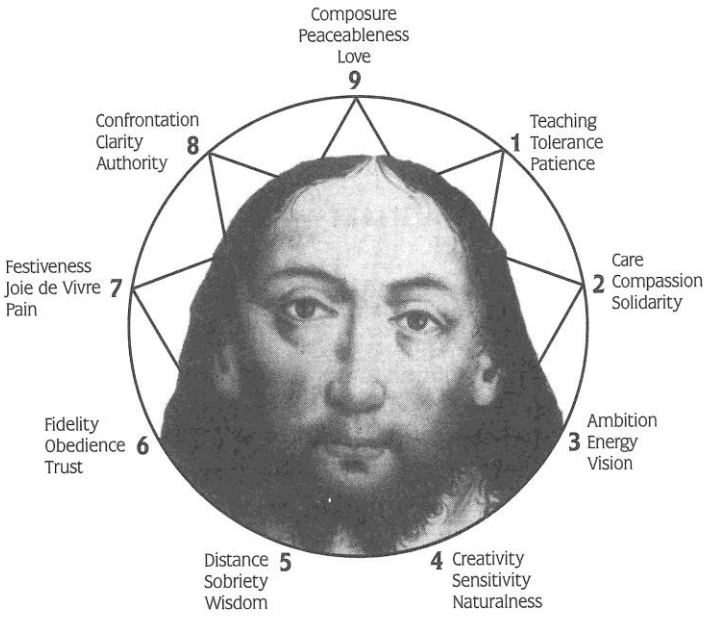


Figure 6.30. Enneagram wholeness

Source: Rohr and Ebert 2006, 245.

To acquire a greater degree of wholeness is to become more like Christ. This, however, is costly. As stated by Rohr, “Being informed is different from being formed, and the first is a common substitute for the second. . . . The Enneagram is much more demanding and much more dangerous than believing things. It is more about ‘unbelieving’ the disguise that we all are” (Rohr and Ebert 2006, xviii-xix). He further elaborates that only two things can accomplish this formation: suffering and prayer (Rohr and Ebert 2006, xx). As stated by Peter Dumitriu, however, “Jesus is always on the side of the crucified ones, and I believe he changes sides in the twinkling of an eye. He is not loyal to the person, or even less the group; Jesus is loyal to suffering” (Rohr and Ebert 2006, xxi). If this is not enough, Rohr adds, “It is no surprise to me that the Enneagram is

so distasteful to soft spirituality and even to individualistic spirituality. The Enneagram does not disguise the pain, the major surgery, or the price of enlightenment" (2006. xxi).

In conclusion Rohr states,

> So how do we hear this Deeper Voice? When God speaks, it is first of all profoundly consoling and, *as a result*, demanding! Anybody who has walked long with God knows this. There are two utterly different forms of religion: one believes that God will love me *if* I change; the other believes that God loves me so that I *can* change! The first is the most common; the second follows upon an experience of personal indwelling and personal love. Ideas inform us, but love forms us—in an intrinsic and lasting way.
>
> . . . God saves humanity not by punishing it but by restoring it! We overcome our evil not by a frontal attack, but by a humble letting go that always feels like losing. Christianity is probably the only religion in the world that teaches us, from the very cross, how to win by losing. It is always a hard sell.
>
> . . . The Enneagram, like the Spirit of Truth itself, will always set you free, but first it will make you miserable! (2006, xxii-xxiii)

As has been amply displayed, the Enneagram is a very powerful tool for use in spiritual direction. The model for a personality theory of human spirituality presented in this project can also be useful in revealing how the Enneagram works. This is illustrated in Figure 6.31.

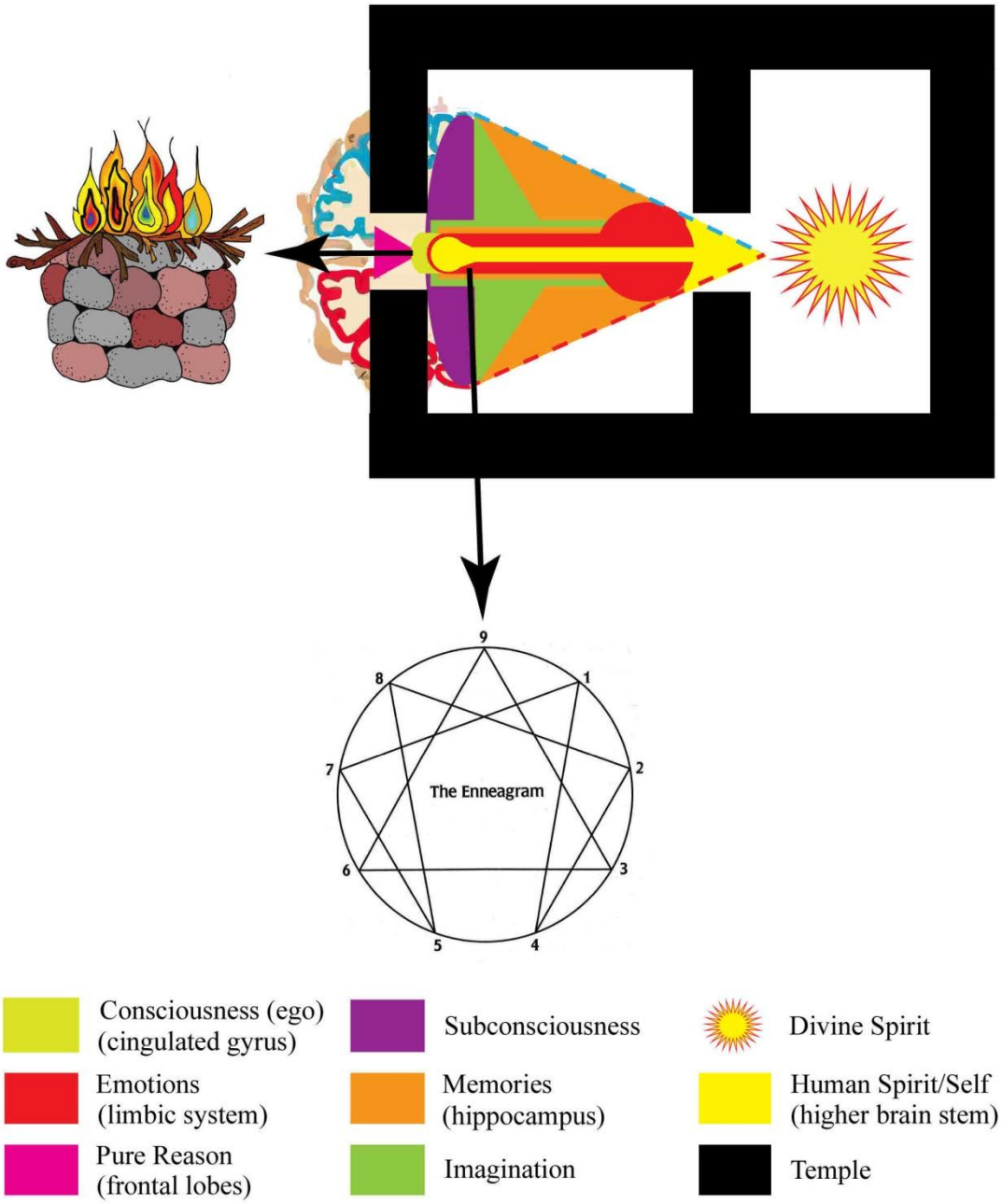


Figure 6.31. The Enneagram and model of Christian spirituality

Source: Baldwin 2012 (created by the author for this work).

As noticed in Figure 6.31, an arrow descends from the back of the ego (the gold ring), which is embedded in the left end of the emotions (the red thermometer-shaped

object). This shows that the Enneagram can be neatly placed on the back of the ego near the point of unconsciousness. The Enneagram reveals the emotional-laden home base of the ego, which describes how it has been shaped. Through spiritual direction using the Enneagram the ego is made aware of alternative choices. Through prayer and suffering the Spirit empowers and encourages the ego to make use of other parts of the psyche. This is done by "letting go" of the old narrative, an action symbolically illustrated by the arrow pointing to the altar. These experiences bring changes to the over-beliefs (the yellow bulb at the end of the yellow line on the left side within the red thermometer-shaped object), allowing for greater fluidity of the Spirit within the personality that is experienced by the person as the virtues or the gifts of the Spirit.

Concluding Remarks for Spiritual Direction As Presented in this Project

Tom Flautt and John Richards in their article "MBTI and Enneagram—Their Relationship and Complementary Use" note that while there is a certain amount of overlap between the Enneagram types and the Myers-Briggs types, the correlation between the two is only a general one. The reason for this is that each tool measures a different part of the psyche. The Myers-Briggs focuses mainly on the conscious, cognitive features of the mind, while the Enneagram is centered on the unconscious, motivating forces in the depth of the psyche and thereby associated more with the archetypal structures. These distinctions also reflect another interesting difference. Because it focuses on the conscious features of the mind, the Myers-Briggs tends to be a more positively focused tool, while the Enneagram focuses on those more negative underlying motives emanating from the "shadow" or unconscious forces deep within (Flautt and Richards 1999, 1).

Flautt and Richards also note the advantages and limitations of each typology system and when to use it. They write:

> The major advantages of the MBTI typology are 1) its origins are more clearly in line with accepted psychology (Jung and Myer-Briggs); 2) it uses a psychologically validated instrument; 3) it has well-developed applications, especially career counseling, management and team building; 4) powerful exercises have been developed to demonstrate the theory; 5) it's widely accepted by counselors, business, and education. The disadvantages of this approach are 1) it's complicated—many people report difficulty remembering each of the 16 type descriptions; 2) it measures the part of the psyche relating to consciousness and cognitive behavior, not motivations; 3) so many people have been exposed to Myers-Briggs typology, they think "been there, done that;" 4) the results of the instrument can be taken literally to label people.
>
> The advantages of the Enneagram typology are 1) it's easier to remember the key motivations of the 9 Enneatypes than the descriptions of 16 Myers-Briggs types, 2) it's a relatively new system that's attractive because of its novelty, 3) self-development/personal growth is an integral part of the theory, 4) use for organizational development or team building brings a new perspective to these subjects, 5) it has been shown to be very engaging and helpful for people interested in spiritual development. The major disadvantages are 1) the origins come from obscure esoteric "teachers of wisdom" who've been secretive about this system, 2) there's no common terminology or description for each of the 9 Enneagram types, 3) there's no validated instrument. (Flautt and Richards 1999, 6)

Conclusion

During a clergy conference for the priests of the Episcopal Diocese of the Central Coast (2010), Phyllis Tickle, author of *The Great Emergence: How Christianity Is Changing and Why* (2008), stated her belief that the church is entering a new epoch that is not unlike the Protestant Reformation five hundred years ago. She views the presence of the emergent church movement as evidence that this change is already in its early stages. Though her guess as to what will come out of this new epoch is inconclusive, three major changes are already evident. The first is the challenge to the Protestant idea of the Scriptures being the sole authority for faith. With this comes the crumbling of the

Protestant era, along with the new question to be answered, “What defines spiritual authority now” (Tickle 2010) (Tickle 2008, 52-53, 98-101)?

Second, the last time that the church came together to universally debate faith and belief, the subject matter centered around the person and work of Jesus the Christ. Not only who is he, but what is he? What does this matter to the world? Answered with the theological position that Jesus is both fully human and fully divine, the chief question now being asked is, “What is humanity” (Tickle 2010) (Tickle 2008, 73)?

With the demise of authority and the political and doctrinal structures that upheld it, as well as the questions as to what a human being is, the third challenge, according to Tickle, is what then does it mean to be an authentic Christian? She believes that all of these questions, but especially the search for authenticity, is what compels many to become a part of the loosely defined and aligned emergent church movement. While former epochs of Christian history have focused on God as Father and Son, Tickle predicts that the coming new epoch will be centered on the Spirit (Tickle 2010) (Tickle 2008, 85).

On reflection, these have been the same issues explored in this project, thus making it timely. The personality theory of Christian spirituality focuses on defining what a human being is. It is grounded in the authority of the Scriptures as special revelation, but also consults the authority of the sciences of psychology, psychiatry, neurology, and even physics that reflect well authoritative sources of general revelation. By integrating these through the philosophy of phenomenology, authenticity is significantly addressed and achieved. What has resulted is a simple view of humanity as a being that consists of body, mind, and spirit, whose interaction and integration comprises

a complexity that seeks to become a unified soul or Self through its relationship with the world, with other humans, and ultimately with God—the spiritual foundation and ultimate stuff of all reality. Though presently fallen or broken, the thrust of human life is to find this authentic Self or wholeness through healing. This is defined as salvation and redemption, which whether defined as such by medicine, psychiatry, psychology, or spiritual direction, is the postmodern quest for reality, meaning, and purpose.

This became more acutely clear to this writer on a visit to a physician for some medical treatment. As a country physician, this doctor often was able to spend more time with his patients than the usual ten minutes. During the conversation on this particular visit, which this writer made wearing clericals, he made a statement that was surprising. He noted that he could easily refer sixty percent of his patients to this writer. He then explained that the most that he could offer these patients was symptom-relief, because their real illnesses tragically went beyond the physical and the medical. What they really needed was a change of lifestyle where they would make healthier choices, live among healthier people, and be accountable to a higher power. In essence, his patients needed a church where they could experience authentic living. Sadly, he concluded that most of his patients would probably refuse the referral or not follow through on it.

What this physician was acknowledging is that humankind is more than a "slab of meat." With its grounding in a faith in God, Christianity begins with a keen understanding that human beings are made in the image and likeness of God. This creation is expressed through the *Logos*, in which the divine—who created through the use of words—then gave this same spiritual capacity to humans, along with the mandate to dominate creation through the use of words and action.

Without intending to demonstrate this biblical revelation, David Keirsey did exactly this when updating his original work on the four core temperament types in his most recent work *Please Understand Me II* (1998). In this work his secular research unwittingly provides support for the uniqueness of humanity as defined by the Bible. He states:

> That the characteristics of the four temperaments are this consistent over time is no accident, but seems to reflect a fundamental pattern in the warp and woof of the fabric of human nature. Indeed, I would argue that the four types are most likely derived from the interweaving of the two most basic human actions, how we communicate with each other, and how we use tools to accomplish our goals. Clearly, what sets human beings apart from the other animals are two advantages we have over them—words and tools. (1998, 26)

While not speaking specifically or generally to the spiritual nature of humanity, Keirsey does agree with how these characteristics of "words" and "tools" (or as the Scriptures note "words" and "dominance"), make humanity truly unique. In using these distinctions to update his ongoing work on temperament and character studies, Keirsey further notes that how one uses words and tools not only sets he or she apart from other animals, but it is also what sets persons apart from one another. He notes, "The great majority of us are predominantly concrete in our word usage, the rest predominately abstract. And about half of us are utilitarian in our choice and use of tools, the other half cooperative" (1998, 26).

Keirsey more specifically defines this use of language in the following manner: ". . . some people are prone to send symbol messages, others to send signal messages—signals pointing to something present to the eye, symbols bringing to mind something absent from view" (1998, 27). The different ways in which abstract words can be used is when one is "analogical, categorical, fictional, figurative, general, schematic, symbolic

and theoretical" (1998, 27). Concrete words express the "detailed, factual, elemental, empirical, indicative, literal, signal, and specific" (1998, 27).

The different ways of using words, according to Keirsey, comes mainly as a result of the proliferation of the use of tools. Keirsey clarifies:

> No matter what our goals, however, we do not necessarily choose the same tools to reach them. And this is where our character takes a hand. Some of us prefer to use tools that have been approved by our membership groups. Others will use the best tools for a job whether or not they have been approved. Let us think of the former as cooperative in going after what they want, and the latter as utilitarian in their pursuit of goals.
>
> To put it simply, the Cooperators try to get where they want to go by getting along with others, that is, by being law-abiding and accommodating with those around them, so that they are in full accord with the agreed-upon rules and mores of the social groups they belong to. In contrast, the Utilitarians tend to go after what they want in the most effective ways possible, and they choose tools that promise success with minimum cost and effort—whether or not they observe the social rules. (1998, 28)

In using his four core temperament types, Keirsey produced the following chart to define each type according to their use of words and tools. This is shown in Figure 6.32.

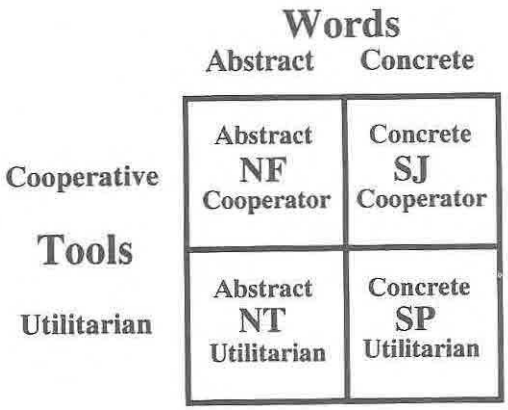


Figure 6.32. The four temperament types according to how they use words and tools

Source: Keiersey 1998, 29.

Figure 6.32 also provides a different way of understanding human spirituality than covered earlier when discussing Michael and Norrisey (1991). In the former, humanity

was being studied by temperament, which is a configuration of inclinations. In the present model, however, Keirsey is addressing human beings through character, which is a configuration of habits. As he further notes, "Character is disposition, temperament pre-disposition" (1998, 20). More specifically:

> Put another way, our brain is a sort of computer which has temperament for its hardware and character for its software. The hardware is the physical base from which character emerges, placing an identifiable fingerprint on each from a very early age—some features earlier than others—long before individual experience or social context (one's particular software) has had time or occasion to imprint the person. Thus temperament is the inborn form of human nature; character, the emergent form, which develops through interaction of temperament and environment. (Keirsey 1998, 20)

This difference between temperament and character, however, does not change how these four core character types (SJ, SP, NF, NT) relate to these types when viewed through their temperament and spirituality identifications. SJs are still Ignatian, SPs are still Franciscan, NFs are still Augustinian, and NTs remain Thomistic. Through the lens of character types, however, a new perspective is added to the spiritual in terms of how each of these core types makes use of words and tools.

This is useful, for when one is involved in psychological care or spiritual direction, words become the primary tools for spiritual outcomes. Perhaps a helpful way this can be clarified is by understanding the five levels of interpersonal encounters proposed by John Powell in his book *Why Am I Afraid to Tell You Who I Am?* Level five is cliché conversation. As stated by Powell, "This level represents the weakest response to the human dilemma and the lowest level of self-communication. In fact, there is no communication here at all, unless by accident" (1998, 47). Here people basically share small talk, but there is no sharing of persons. At the fourth level one is simply reporting facts. As stated by Powell, ". . . we do not step far outside the prison of our loneliness

into real communication because we expose almost nothing of ourselves. We remain contented to tell others what so-and-so has said or done. We offer no personal, self-revelatory commentary on these facts, but simply report them" (1998, 48). In essence, it is nothing more than seeking shelter in gossip. When speaking at a level three the communication becomes riskier as ideas, judgments, and decisions are shared. These, however, remain under strict censorship. Worse yet, the person will only share what he or she thinks the other person wants to hear, thereby only trying to please the other person (1998, 49-50). One begins communicating from the "gut" at a level two. Finally that which distinguishes one person from another is revealed—what it is that one is truly feeling. Here one risks being hurt or not accepted, or hurting another and be rejected. This is the first step out of superficiality (1998, 50-53). Level one is called "peak communication" where there is absolute openness and honesty. At this level "two persons feel an almost perfect and mutual empathy" (1998, 53). The reactions of one are almost completely shared by the reactions of the other. The persons become like two musical instruments playing the same note (1998, 53-54). In counseling, psychotherapy, and spiritual direction, the goal of communicating at a level one is paramount. Indeed, at level two and level one words truly become tools—tools for exploration, healing, and transformation. These open the doors to human spirituality, healing, growth, as well as better understanding of what it means to be human.

Regardless of whether spirituality is approached through temperament or character, what has been accomplished in this project is a work that addresses well Tickle's three insights for the church of the present and coming postmodern era. The personality theory of Christian spirituality developed in this project addresses a

postmodern view of authority through the lens of Scripture, tradition, and reason, while providing a new understanding of humanity that includes the best use of specific and general revelation. It allows for a new experience of authenticity that is grounded in the Holy Spirit. When used effectively it will make this writer, as well as others, more capable ministers in assisting those who show up seeking something more. By being grounded in this personality theory of Christian spirituality, those seeking an authentic spirituality that is grounded in Christ can discover the healing and wholeness that Christ promised to all who would come to him. By sharing it with others who minister in the name of Christ, it will do the same for them and the further work of the kingdom as the culture rushes into a new and unknown era.

Recommendations

This chapter introduced the significance of this project through the concept of "A-a-a-a-n-n-n-n-d-d-d-d!" Likewise, this work formally began for this writer in the early 1970s as a search for a personal spirituality. In those formative years it resulted in a graduate thesis entitled *An Integrative View of Personality with Reference to Biblical Anthropology and Depth Psychology* (1975). From this work naturally arose the further question, "A-a-a-a-n-n-n-n-d-d-d-d?" The attempt to answer this question led this writer to study and train to become a psychotherapist. In a professional practice that lasted fifteen years, the work in the clinic made it even more evident how important this study needed to proceed, as struggling clients would regularly ask questions about their faith. When a call was later answered by this writer to enter the ordained ministry of the church, the issue of human spirituality became even more paramount. As the exploration and personal growth of this writer advanced, it was only natural that it led to this project.

This work, however, is far from finished. Indeed, it is has only provided a little more foundation. There still exists a further "a-a-a-a-n-n-n-n-d-d-d-d?"

For instance, in putting together this theoretical work, only a broad outline of the theory could be sketched. More detailed analysis and study needs to be accomplished. More understanding and explanation is needed to provide more insights into the various parts of the model, as well as how they are related to one another. There may, indeed, be many other aspects or features to be disclosed and added.

One area to be explored is how this model may relate to the personality theory of Carl Jung. In *An Integrative View of Personality with Reference to Biblical Anthropology and Depth Psychology*, it was noted that of all the theorists studied, Jung's model was most expressive of biblical anthropology (Baldwin 1975, 183). Part of this is related to the reality that Jung identified his model as being spiritual. His understanding of growth occurring through integration and individuation certainly relates well with the biblical understanding of "wholeness." The personality model of Christian spirituality, while making broad use of Jung's understandings on temperaments, was not built around the theory or understandings of Jung. The understandings of Jung, on the other hand, may fill out this model in providing it with more information about the unconscious and how it operates.

Another area opened up by this unfolding personality theory of Christian spirituality, while not presently understood as being substantive for the work of therapists, would certainly add a theological depth to what it is to be a spiritual being, as well as how this spirituality relates to physical health. More specifically, this has to do with the human hologram, as it was first introduced in the field of physics, and then made

its way into the neurological study of the human brain, and is now being explored in the study of the biohologram in the exciting new science of quantum genetics. If human beings are indeed holographic beings, and the universe is indeed a holographic universe, how might this relate to understanding the resurrection appearances of Jesus in the Scriptures? Could this be a way of explaining how he appeared out of nowhere and then disappeared? How he went through walls, yet was able to eat food and be touched?

If the risen Christ remains fully human, does his spiritual body reveal something about how Christian spirituality is embodied in pre-resurrected human beings? Does a holographic understanding of humanity relate to the words of the Apostle Paul in 1 Corinthians 3:11-17? Here the apostle is referring to building a spiritual foundation—a foundation that is Christ. One can build on that foundation, metaphorically using gold, silver, precious stones, wood, hay, straw, but the judgment well determine the quality of that growth as it is tested in fire. This then leads the Apostle Paul to use another metaphor—that all Christians are temples of God. Is this a way of discussing that the human hologram is something that is developed as each lives his or her spiritual life now? Are Christians building up a spiritual body, even as this physical body dies?

C. S. Lewis in *The Great Divorce* (2001) seems to build on this image of the spiritual body when he describes how human beings differ whether they are in heaven or hell in the afterlife. Those existing in hell lack substance, color, and light. When arriving on a train that transports them to heaven they find it difficult to walk even on the grass. The blades of grass painfully piece through their feet. Then, while passing time in heaven, accompanied by a spiritual advisor, those willing to endure begin to develop the necessary substance to live among the saints. Does the existence of the human hologram

make these descriptions more than metaphor? If so, does this mean that as ministers serve as therapists or spiritual directors that the healing being offered brings about the desired results because it also provides greater substance to a holographic being whose makeup is truly spiritual at its very core? This would help explain why the compassion and love of Christ resulted in so much physical healing during his earthly ministry!

There are so many questions and so many different directions to go. Developing this personality model of Christian spirituality has indeed raised many more questions than it has answered. It has also, however, provided a foundation upon which life as it is now known and experienced pales in significance to how it will be known and experienced in the greater life. No other personality theory developed thus far provides for such realities. This is both the genius and the hope of this personality theory of Christian spirituality.

APPENDIX

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