CURRICULUM OF THE PERSON
Houde, K. A., Morris, S. I., & Hunt, M. K.

Abstract

• The field of psychology is fragmented, presenting contradictory and confusing perspectives on the nature of God, reality, truth, goodness, knowledge, and the human person. This disintegration within psychology is evident in undergraduate education, graduate training, and clinical practice. Part of the mission of a Catholic university is to “contribute further to the development of a true Christian anthropology” (John Paul II, Ex Corde Ecclesiae, n. 33). There is evident need for a comprehensive and coherent “curriculum of the person” which is conversant with the liberal arts tradition, incorporates an integrated view of human nature, employs research methodologies appropriate to human persons, and applies ethical solutions to human problems. This presentation proposes essential elements and relevant readings for such a curriculum with regard to undergraduate and graduate students and practicing clinicians.

Fragmentation of Psychology

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Dualism
René Descartes (1596-1650)

• “I think, therefore I am.”
• “Thus it follows that this ego, this soul, by which I am what I am, is entirely distinct from the body and is easier to know than the latter, and that even if the body were not, the soul would not cease to be all that it now is.”


Empiricism
Gordon Allport (1897-1967)

• “Modern empirical psychology initially separated itself sharply from religion. "Psychology without a soul" became its badge of distinction and of pride.”

(Allport, 1950, p. v)

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Pragmatism
William James (1842-1910)

• “Rationalism sticks to logic and the empyrean. Empiricism sticks to the external senses. Pragmatism is willing to take anything, to follow either logic or the senses and to count the humblest and most personal experiences. She will count mystical experiences if they have practical consequences. She will take a God who lives in the very dirt of private fact—if that should seem a likely place to find him. Her only test of probable truth is what works best in the way of leading us, what fits every part of life best and combines with the collectivity of experience’s demands, nothing being omitted.”

(James, 1907, p. 80)

Disintegration
George A. Miller (1920-2012)

• “No standard method or technique integrates the field. Nor does there seem to be any fundamental scientific principle comparable to Newton’s laws of motion or Darwin’s theory of evolution.”

(Miller, 1985, p. 42)

Fragmentation
Ludy T. Benjamin, Jr. (1945-)

• “A common lament among psychologists today... is that the field of psychology is far along a path of fragmentation or disintegration [with] a multitude of independent psychologies that soon will be or already are incapable of communicating with one another.”

(Benjamin, 2001, p. 735)

Is Psychology Possible?

• “Of late years there has arisen a great deal of criticism not only concerning the foundations on which this science rests, but also in regard to its very aims and scope.”


Is a Catholic Psychology Possible?

• “As far therefore as psychology is and remains true to its strictly empirical and scientific character there is no need to seek for a distinctively Catholic psychology. On the other hand, where it is a question of the numerous psychologies of interpretation, seeking to find the ‘meanings’ of mental phenomena, here we suggest that a knowledge of the principles of the traditional Catholic psychology concerning the soul and its powers would tend to correct some of the more debatable metaphysics which not infrequently creep into a subject where, strictly speaking, they do not belong.”


Mission of a Catholic University

• “Without in any way neglecting the acquisition of useful knowledge, a Catholic University is distinguished by its free search for the whole truth about nature, man and God...In this way a University can contribute further to the development of a true Christian anthropology, founded on the person of Christ, which will bring the dynamism of the creation and redemption to bear on reality and on the correct solution to the problems of life.”

(John Paul II; Ex Corde Ecclesiae, nn. 4, 33)

Christian Anthropology

• “Only a Christian anthropology, enriched by the contribution of indisputable scientific data, including that of modern psychology and psychiatry, can offer a complete and thus realistic view of humans”

(Pope John Paul II, Address to the Tribunal of the Roman Rota, 1995, n. 4)
APA Guidelines for the Undergraduate Psychology Major

2007
- Goal 1: Knowledge Base in Psychology
- Goal 4: Application of Psychology
- Goal 2: Research Methods in Psychology
- Goal 3: Critical Thinking Skills in Psychology
- Goal 6: Values in Psychology
- Goal 8: Sociocultural/International Awareness
- Goal 9: Communication Skills
- Goal 10: Communication Skills
- Goal 11: Professional Development
- Goal 12: Career Planning and Development

2013
- Goal 1: Knowledge Base in Psychology
- Goal 4: Scientific Inquiry and Critical Thinking
- Goal 2: Critical Thinking Skills in Psychology
- Goal 3: Ethical and Social Responsibility in a Diverse World
- Goal 4: Communication
- Goal 5: Professional Development
- Goal 6: Sociocultural/International Awareness
- Goal 7: Communication Skills
- Goal 8: Professional Development
- Goal 9: Career Planning and Development


Curriculum of the Person

Learning Objectives

Outcome | Students will...
--- | ---
1. Knowledge Base in Psychology | Demonstrate familiarity with the major concepts, theoretical perspectives, empirical findings, and historical trends in psychology
2. Research Methods | Understand and apply basic natural science and human science research methods in psychology, including information competence, research design, data analysis, and interpretation
3. Critical Thinking Skills | Cultivate wonder, develop critical thinking, and integrate faith and reason to evaluate psychological theories and to solve problems related to mental processes and behaviors, in light of an authentic Catholic anthropology
4. Application | Understand and apply psychological principles to personal, social, and organizational issues, with concern for the good of persons and for the common good
5. Values | Be able to weigh evidence, abide mystery, act ethically, respect the uniqueness and value of each person within the context of family, society, and culture, and reflect other values of the discipline of psychology consistent with Catholic faith and morals
6. Communication Skills | Demonstrate competence in written, oral, and interpersonal communication skills
7. Personal and Professional Development | Reflect upon human nature and apply effective strategies for self-mastery, character growth, teamwork, and career preparation in accord with personal and professional vocation

Ave Maria University

New Academic Program Proposal

- “It is evident that the cause of truth has suffered in mainstream psychology, largely through its embrace of various inadequate philosophical anthropologies, which are reductionistic, behavioristic, materialistic, deterministic, or ‘secular’ in the sense that they deliberately close themselves off from considerations of God and the human spirit.”


Ave Maria University

Academic Program Proposal

- “A Catholic university is well-suited to pursue the study of psychology in the context of a more suitable philosophy of nature and, especially, with an integrated view of the human person. Psychologists within a Catholic university are thus suited to achieve this integration by drawing freely upon revelation and theology, as appropriate, for clarity, insight, and guidance.”


Curriculum of the Person

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Foundations of Psychology

As a Human Science

What is Man?

"What is man that thou art mindful of him, and the son of man that thou dost care for him? Yet thou hast made him little less than God, and dost crown him with glory and honor. Thou hast given him dominion over the works of thy hands; thou hast put all things under his feet..." (Psalm 8:4-6, RSV)

Enduring Questions

- What is human nature?
- Are we mind or body?
- Are we free or determined?
- Are we rational or irrational?
- Are we noble or ignoble?
- Are we solitary or social?
- Are we stuck in the past or called into the future?
- Are we fated for suffering or created for happiness?

Ways of Knowing

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Conversation on Human Nature

Ergo Sum

- Freud (instinct): “I desire, therefore I am.”
- Skinner (behavior): “I move, therefore I am.”
- Rogers (emotion): “I feel, therefore I am.”
- Descartes (thought): “I think, therefore I am.”
- Frankl (will): “I choose, therefore I am.”
- Wojtyla (love): “I love, therefore I am.”
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Eight Anthropological Domains
(IPS Model)

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<td>• Personal (Substantial) Unity</td>
<td>• Created in God’s Image</td>
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<td>• Interpersonal Relationality</td>
<td>• Fallen as a Result of Sin</td>
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<td>• Rationality</td>
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Catholic Christian Meta-Model of the Person (IPS)

• “The human person is an individual substance of a rational (intellectual), volitional (free), relational (interpersonal), sensory-perceptual, emotional, and unified (body-soul) nature; the person is called to flourishing, moral responsibility, and virtue through his or her vowed or non-vowed vocational state, as well as through life work and services; from an explicitly theological (Biblical and magisterial) perspective, human persons are also created in the image of God and made by and for divine and human love; and—although suffering the effects of original, personal, and social sin—are invited to divine redemption in Christ Jesus, sanctification through the Holy Spirit, and beatitude with God the Father.”


Hylomorphism
St. Thomas Aquinas (1225-1274)

• “We must assert that the intellect which is the principle of intellectual operation is the form of the human body…. Now it is clear that the first thing by which the body lives is the soul…. Therefore this principle by which we primarily understand, whether it be called the intellect or the intellectual soul, is the form of the body.” (Aquinas, ST I, 76.1)


Body and Soul Unity

• “The unity of soul and body is so profound that one has to consider the soul to be the ‘form’ of the body; i.e., it is because of its spiritual soul that the body made of matter becomes a living human body; spirit and matter, in man, are not two natures united, but rather their union forms a single nature.” (Catechism of the Catholic Church, 365)

Personalistic Norm

• “The person is the kind of good which does not admit of use and cannot be treated as an object of use and as such the means to an end.”
• “The person is a good towards which the only proper and adequate attitude is love.”


Structure of Inner Life

• “Psychology...the science of the soul, endeavors to lay bare the structure and the foundation of man’s inner life...The most significant characteristics of that inner life are the sense of truth and the sense of freedom.”

Structure of Human Existence

- “In the basic structure of human existence... we see two basic instincts: the instinct of self-preservation and the sexual instinct.”
- The instinct of self-preservation...is egocentric in so far as it is centered on the existence of the ‘I’ itself....
- “For if it follows its natural course the sexual urge always transcends the limits of the ‘I’....in the nature of which there is...something that might be called ‘altero-centricism’. This it is that creates the basis for love.”


Law of the Gift

- “From what man is as a person, that is, a being that possesses itself and governs itself, follows that he can ‘give himself’; he can make himself a gift for others, without thereby violating his ontic status. The ‘law of the gift’ is inscribed, so to speak, in the very being of the person.”

(Wojtyła, On the meaning of spousal love, 1974/2013, p. 281)

Conscience

- “The person is in fact conscience; and if we do not grasp this central factor of conscience it is impossible to examine or discuss human development. The conscience provides the basis for the definitive structure and defines me as that unique and unrepeatable self or I.”

(Wojtyła, “Human development,” in The way to Christ: Spiritual exercises, pp. 90-91)

Freedom and Love

- “Freedom exists for the sake of love.”
- “Man longs for love more than for freedom—freedom is the means and love the end.”


Liberated from Freedom through Love

“For love denies freedom of will to him who loves—Love liberates him from the freedom that would be terrible to have for its own sake. So when I become a father, I am conquered by love. And when you become a child, you too are conquered by love. At the same time I am liberated from freedom through love, and so are you.”

(Adam, the father, addressing Monica, the child; in Karol Wojtyła, Radiation of Fatherhood. Act II, Scene 4)

Personalist Psychotherapy

- “There are obviously illnesses in which the help of a specialist...is necessary, but the advice given by such specialists must take into account the totality of human aims, and above all the integral, personalistic concept of man. For there are times when the doctor’s advice is just what turns the patient into a neurotic, in that it blatantly contradicts the real nature of man.”

History and Systems of Psychology


Mind-Body Problem


Psychology's History


Mind-Body Problem

“Hardwired to Connect”

- “Essentially, science is increasingly demonstrating that the human person is hardwired to connect.”
- “First, a great deal of evidence shows that we are hardwired for close attachments to other people, beginning with our mothers, fathers, and extended family, and then moving out to the broader community.”
- “Second, a less definitive but still significant body of evidence suggests that we are hardwired for meaning, born with a built-in capacity and drive to search for purpose and reflect on life’s ultimate ends.”


Cognitive Neuroscience

The Neurobiology of Persons

- "First, a great deal of evidence shows that we are hardwired for close attachments to other people, beginning with our mothers, fathers, and extended family, and then moving out to the broader community.
- "Second, a less definitive but still significant body of evidence suggests that we are hardwired for meaning, born with a built-in capacity and drive to search for purpose and reflect on life’s ultimate ends.”

Primal Gaze

“The little child awakens to self-consciousness through being addressed by the love of his mother….The interpretation of the mother’s smiling and of her whole gift of self is the answer, awakened by her, of love to love, when the ‘I’ is addressed by the ‘Thou’…”


Mutual Gaze

- “The mother’s emotionally expressive face is, by far, the most potent visual stimulus in the infant’s environment, and the child’s intense interest in her face, especially in her eyes, leads him/her to track it in space, and to engage in periods of intense mutual gaze. The infant’s gaze, in turn, reliably evokes the mother’s gaze, thereby acting as a potent interpersonal channel for the transmission of ‘reciprocal mutual influences.’”


Faculty Psychology Revisited

- “Faculty psychology is getting to be respectable again after centuries of hanging around with phrenologists and other dubious types. By faculty psychology I mean, roughly, the view that many fundamentally different kinds of psychological mechanisms must be postulated in order to explain the facts of mental life. Faculty psychology takes seriously the apparent heterogeneity of the mental and is impressed by such prima facie differences as between, say, sensation and perception, volition and cognition, learning and remembering, or language and thought.


Consciousness of God

- “But where in my consciousness, Lord, do you dwell? Where in it do you make your home? What resting-place have you made for yourself? What kind of sanctuary have you built for yourself? You conferred this honor on my memory that you should dwell in it.”

(Augustine, Confessions, X.xxv.36)
Human Development

The Formation of Persons

Personal History

- “Each man in all the unrepeatable reality of what he is and what he does, of his intellect and will, of his conscience and heart. Man who in his reality has, because he is a ‘person,’ a history of his life that is his own, and most important, a history of his soul that is his own. Man who, in keeping with the openness of his spirit within and also with the many diverse needs of his body and his existence in time, writes this personal history of his through numerous bonds, contacts, situations, and social structures linking him with other men, beginning to do so from the first moment of his existence on earth, from the moment of his conception and birth.” (John Paul II, Redemptor Hominis, n. 14)

Personhood: Ontological, Psychological, Ethical

- “A child, even an unborn child, cannot be denied personality in its most objective ontological sense, although it is true that it has yet to acquire, step by step, many of the traits which will make it psychologically and ethically a distinct personality.”


“Something More”

- “This person in development is described definitively in the first chapter of the book of Genesis: ‘God created man in his own image and likeness’ (1:27). It is not possible to integrate the person fully in other contexts or dimensions. This is not to deny the truth of man’s link with nature and of his resemblance to...the ‘animal world.’ It merely shows that the person is not fully part of this latter context but possesses something more—and it is this ‘something more’ which defines him.”

(Wojtyla, “Human development,” in The way to Christ: Spiritual exercises, p. 90)

Identity of the Person

- “Obviously, psychologists must set limits for their own discipline since they do not purport to study all aspects of life...This necessary specialization, however, may lead to a distortion and...this distortion has occurred with regard to a very fundamental issue, the “who” of the person,” (Knowles, 1986, p. 5)

Sacraments as Signposts of Life

- “Christ instituted the sacraments of the new law. There are seven: Baptism, Confirmation (or Chrismation), the Eucharist, Penance, the Anointing of the Sick, Holy Orders and Matrimony. The seven sacraments touch all the stages and all the important moments of Christian life: they give birth and increase, healing and mission to the Christian’s life of faith. There is thus a certain resemblance between the stages of natural life and the stages of the spiritual life.”

(Catechism of the Catholic Church, n. 1210; cf. Aquinas, ST III, 65, 1)
Psychopathology

The Brokenness of Persons

Human Mystery

- "By its very nature, your work often brings you to the threshold of the human mystery. It involves a sensitivity to the often tangled workings of the human mind and heart, and an openness to the ultimate concerns which give meaning to people's lives. These are areas of utmost importance to the Church, and they call to mind the urgent need for a constructive dialogue between science and religion for the sake of shedding greater light on the mystery of man in its fullness."
  

Summa Psychopathologiae

- "Not only is the human (rationally ensouled) body in Thomism conceived radically differently than how it is currently envisioned in the human sciences, but so are emotions (insofar as they are imbued with reason), thinking (which requires immateriality), rationality (a teleological conception bound up with truth), voluntary, libertarian free action (a complex, multi-component process that circumvents the laws of nature), relationality (which is ultimately grounded in God), the existence of evil (not per se, but derivatively, via privation), health (requiring a reference to God), and, correlatively, the entire scope of psychopathology." (Howsepian, 2009, p. 22)

White Bear Problem

- "After all, it is like trying not to think of a polar bear. Try to pose for yourself this task: not to think of a polar bear, and you will see that the cursed thing will come to mind every minute."
  
  (Fyodor Dostoevsky, Winter Notes on Summer Impressions, 1863, p. 49)

Depersonalization

- “One of the greatest diseases is to be nobody to anybody” — Mother Teresa

Virtue Psychology

The SUMMA THEOLOGIE of SAINT THOMAS AQUINAS

LATIN-ENGLISH EDITION

VOLUME IV

The Minor Theological Summa

Christopher Petersen, Martin J. J. Vermuyen

Character Strengths and Virtues: A Handbook and Classification

Christopher Peterson, Martin E.P. Seligman
Social Psychology

The Community of Persons

Person and Community

- “From what man is as a person, that is, a being that possesses itself and governs itself, follows that he can ‘give himself,’ he can make himself a gift for others, without thereby violating his ontic status. The ‘law of the gift’ is inscribed, so to speak, in the very being of the person.”

(Wojtyla, On the meaning of spousal love, 1974/2013, p. 281)

Person and Community

- “It is clear, however, that the whole process of understanding man must embrace both the others and my own self and that I may start from either.”

(Wojtyla, 1976/1993)
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Research Methods

The Knowledge of Persons

Ways of Knowing

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Natural Science

• “When, then, we talk of ‘psychology as a natural science,’ we must not assume that that means a sort of psychology that stands at last on solid ground. It means just the reverse; it means a psychology particularly fragile, and into which the waters of metaphysical criticism leak at every joint, a psychology all of whose elementary assumptions and data must be reconsidered in wider connections and translated into other terms.....This is no science, it is only the hope for a science.”
  (William James, 1897/1910, Psychology: Briefer Course, pp. 467-468)

Science of Man

• “By science of man I mean...a working theory which will enable us to understand and clarify the specific, distinguishing characteristics of man.”
• “The upshot of this dichotomy was that modern man then gave himself over with abandon to the pursuit of one side—namely nature which could be measured.”
• “But the subjective problems—values, consciousness, freedom, responsibility—were put on the shelf as not worthy of study, or were denied outright.”
  (May, Psychology and the Human Dilemma, p. 183, 188)

Qualitative Research

• “Qualitative questions about the nature of phenomena such as ‘learning’ and ‘intelligence,’ indeed of the very nature of ‘human beings’ themselves, continue to be matters of conflicting claims and ongoing debates. Asking good qualitative questions and using careful, self-critical, methodical, and accountable procedures to answer them is crucial for science.”
  (Wertz et al., 2011, p. 3)

Observation Oriented Modeling

• “Observation Oriented Modeling is an alternative to traditional methods of data conceptualization and analysis that challenges researchers to develop integrated, explanatory models of patterns of observations. The focus of research is thus shifted away from aggregate statistics, such as means, variances, and correlations, and is instead directed toward assessing the accuracy of judgments based on the observations in hand.”
  (Grice, 2011, p. 1).
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Psychological Assessment

To Understand Each Person

Adequate Assessment

• “The human person is a unity of body and spirit, possessing an inviolable dignity as one made in the image of God and called to a transcendent destiny. For this reason, the Church is convinced that no adequate assessment of the nature of the human person or the requirements for human fulfillment and psycho–social well–being can be made without respect for man's spiritual dimension and capacity for self–transcendence. Only by transcending themselves and living a life of self–giving and openness to truth and love can individuals reach fulfillment and contribute to building an authentic human community.”


Personality Tests

• “But it is clear that tests, like every other psychological technique, lead only indirectly to the person. They reach only the personage directly....The most one can say is that they are a means of studying the personality. The personality lies between the personage and the person, since it comprises innate characteristics and everything that has been added to them by education and life. But it pertains to the order of the personage....for it is comprised only of automatisms.”

(Tournier, The Meaning of Persons, p. 111)

Individualized Psychological Assessment: Six Guiding Principles

• Descriptive
• Contextual
• Collaborative
• Interventional
• Structural
• Circumspect


Applicants to Religious Life

• “Making a commitment to a religious community (e.g., to the Franciscans or Dominicans) or the diocesan priesthood requires not only deep religious faith, but also personal responsibility, an ability to cope with stress, and a considerable amount of public trustworthiness. This requires applicants to be reasonably psychologically healthy in order to be considered for entrance.”


The Nun of Monza

• “Then the good priest began to interrogate her, in the form prescribed by the rules. ‘Do you feel a free and spontaneous resolution in your heart to become a nun? Have no threats or promises been used with you? Has any sort of authority been employed to induce you to take this step? Speak frankly; speak sincerely; for you are speaking to a man whose duty it is to discover your true will, and to prevent the use of force of any kind against you.’”

Psychotherapy

Wise Counselors

“But stay constantly with a godly man whom you know to be a keeper of the commandments, whose soul is in accord with your soul, and who will sorrow with you if you fail. And establish the counsel of your own heart, for no one is more faithful to you than it is…. And besides all this pray to the Most High that he may direct your way in truth.”

(Sirach 37:12-15, RSV)

Catholic Approach to Psychotherapy

- “Our working definition of a Catholic approach to psychotherapy is one in which a mental health professional, viewing his or her profession as a vocation, and guided by ethical principles, utilizes a Catholic understanding of the person, marriage, family life, and human flourishing, in order to assess problems and plan and implement therapeutic interventions. Such interventions are chosen with regard to their proven effectiveness and consistency with this view of the person and with regard to the uniqueness of the particular client.”

(Nordling & Scrofani, 2009, p. 76)

Catholic Approach to Psychotherapy

- “In summary, in planning the treatment of clients, the therapist chooses therapeutic methodologies which have been proven effective in addressing the foundational dimensions of the person most in need of attention. Such a determination is made through a thorough assessment made through the filter of a Catholic understanding of the person, marriage, family, and the moral life. Such a treatment plan includes not only the amelioration of psychopathology, but is aimed at the prevention of future problems and the fostering of human flourishing.”

(Nordling & Scrofani, 2009, p. 78)

Two Movements

- “There are, then, in fact, two movements—movements which are successive and complementary. We shall see that they correspond to the gospels of which I have spoken, that of self-fulfilment and that of renunciation, that of psychology and that of religion. They correspond, in general terms, to the respective tasks of the doctor and the psychologist on the one hand, and those of the priest and the pastor on the other. The doctor seeks to give to the deprived the thing they lack—health, strength, a place, integration in a social environment. The minister of religion sounds God’s call to detachment from all earthly possessions, a call which he addresses to those who have them in abundance.”

(Tournier, A Place For You, p. 101)

Perspectives of Promise

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<tr>
<td>Logotherapy</td>
<td>Frankl (1946/2006)</td>
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<tr>
<td>Motivational Interviewing</td>
<td>Miller &amp; Rollnick (1992/2012)</td>
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<td>Thomistic Psychology</td>
<td>Brennan (1941)</td>
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<td>Reality Therapy</td>
<td>Glasser (1965/1975)</td>
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<td>Contextual Family Therapy</td>
<td>Boszormenyi-Nagy (1984, 1986)</td>
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Curriculum of the Person

Houde, K. A., Morris, S. I., & Hunt, M. K.

Catholic Psychotherapy Association Conference
04/28/2018

Health Psychology

The Wholeness of Persons

Cells vs. Souls

• “Within this same cultural climate, the body is no longer perceived as a properly personal reality, a sign and place of relations with others, with God and with the world. It is reduced to pure materiality: it is simply a complex of organs, functions and energies to be used according to the sole criteria of pleasure and efficiency.”

(John Paul II, Evangelium Vitae, 23)

Christian Meditation

• “With the present diffusion of eastern methods of meditation in the Christian world and in ecclesial communities, we find ourselves faced with a pointed renewal of an attempt, which is not free from dangers and errors, to fuse Christian meditation with that which is non-Christian. These and similar proposals to harmonize Christian meditation with eastern techniques need to have their contents and methods ever subjected to a thorough-going examination so as to avoid the danger of falling into syncretism.”


• “That does not mean that genuine practices of meditation which come from the Christian East and from the great non-Christian religions, which prove attractive to the man of today who is divided and disoriented, cannot constitute a suitable means of helping the person who prays to come before God with an interior peace, even in the midst of external pressures.”

• “The love of God, the sole object of Christian contemplation, is a reality which cannot be ‘mastered’ by any method or technique. On the contrary, we must always have our sights fixed on Jesus Christ, in whom God’s love went to the cross for us...”


Self-Control

• “My son, test your soul while you live; see what is bad for it and do not give it that. For not everything is good for every one, and not every person enjoys everything. Do not have an insatiable appetite for any luxury, and do not give yourself up to food; for overeating brings sickness, and gluttony leads to nausea. Many have died of gluttony, but he who is careful to avoid it prolongs his life.”

(Sirach 37:27-31, RSV)

Habit and Necessity

• “The consequence of a distorted will is passion. By servitude to passion, habit is formed, and habit to which there is no resistance becomes necessity.”

(Augustine, Confessions, VIII.v.10)
Organizational Psychology

Primacy of the Person

Persons over Things

Principles:
• “the priority of labor over capital”
• “the primacy of person over things”

John Paul II (1981) Laborem Exercens
[On Human Work], nn. 12-13

Purpose of a Business

• In fact, the purpose of a business firm is not simply to make a profit, but is to be found in its very existence as a community of persons who in various ways are endeavouring to satisfy their basic needs, and who form a particular group at the service of the whole of society. Profit is a regulator of the life of a business, but it is not the only one; other human and moral factors must also be considered which, in the long term, are at least equally important for the life of a business.”

(John Paul II, 1991, Centesimus annus [On the Hundredth Anniversary of Rerum Novarum], n. 35)

Business as a Calling

• “The point of business is to accomplish something collectively...to do something which is of value...and to build community.”

(Novak, 1996, pp. 36-37)

Servant Leadership

“...The role of top leadership is shifting away from that of the dominant decision-maker to that of manager of the information system. Leadership depends more on the pull of the overarching goals plus building the competence and sustain the autonomy of many decision-makers.”


Heart Business

• “To treat people with kindness and understanding, with honesty and integrity, and with respect for their dignity as a human person is a spiritual value that can and should be incorporated into our daily activities in the marketplace.”

Sport Psychology

Athletes of the Spirit

- “Lord Jesus Christ, help these athletes to be your friends and witnesses to your love.
- Help them to put the same effort into personal asceticism that they do into sports;
- Help them to achieve a harmonious and cohesive unity of body and soul.
- May they be sound models to imitate for all who admire them.
- Help them always to be athletes of the spirit, to win your inestimable prize: an imperishable crown that lasts forever. Amen!”

Friends and Witnesses

- “Playing sports has become very important today, since it can encourage young people to develop important values such as loyalty, perseverance, friendship, sharing and solidarity.”
  John Paul II. (2000, October 29). Homily for Jubilee of Sports People. (n. 2)

Personal Asceticism

- “At the recent Olympic Games...we admired the feats of the great athletes, who sacrificed themselves for years, day after day, to achieve those results. This is the logic of sport, especially Olympic sports; it is also the logic of life: without sacrifices, important results are not obtained, or even genuine satisfaction.”
  John Paul II. (2000, October 29). Homily for Jubilee of Sports People. (n. 4)

Unity of Body and Soul

- “One can distinguish yet hold in unity...Muscles, sinews, ligaments, nerves, juices, bones. Concentration, relaxation, tension, sweetness, turmoil, rage, desire, envy, humiliation, panic, calm, steel, confidence, anxiety. Each has an effect on the bat, the ball, one’s every movement. In certain combinations, one’s body and heart and soul seem to move as one, and one’s performances improve. Learning how to listen for the fertile self, the united self, is as important for the athlete as for the writer.”

Sound Models to Imitate

- “Every Christian is called to become a strong athlete of Christ, that is, a faithful and courageous witness to his Gospel. But to succeed in this, he must persevere in prayer, be trained in virtue and follow the divine Master in everything.”
  John Paul II. (2000, October 29). Homily for Jubilee of Sports People. (n. 4)
“Without in any way neglecting the acquisition of useful knowledge, a Catholic University is distinguished by its free search for the whole truth about nature, man and God...In this way a University can contribute further to the development of a true Christian anthropology, founded on the person of Christ, which will bring the dynamism of the creation and redemption to bear on reality and on the correct solution to the problems of life.”

(John Paul II, *Ex Corde Ecclesiae*, nn. 4, 33)

“What is mostly needed is...a grounding in general philosophy, logic, metaphysics, moral philosophy, as well as Scholastic Psychology, so as to provide a Catholic culture which will enable the student to discern what is antagonistic to Catholic faith and practice in modern psychology.”