

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

THEORY	RESEARCH	PRACTICE
Who is the person?	How do we know?	How do we help?
Dualism	Empiricism	Evolutionism
Reductionism	Scientism	Pragmatism
Body distinct from Soul	Method becomes Metaphysic	Function becomes Ethic

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.”

(Descartes, 1637/1964, p. 25)

Descartes, R. (1964). *Discourse on method* (L. J. Lafleur, Ed. & Trans.). Indianapolis, IN: Bobbs-Merrill. (Original work published 1637) [Part IV]

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)

Allport, G. W. (1950) *The Individual and His Religion: A Psychological Interpretation* (Preface). New York, NY: Macmillan.

Pragmatism

William James (1842-1910)

- “Rationalism sticks to logic and the empiric. 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)

James, W. (1907). *Pragmatism: A new name for some old ways of thinking*. New York, NY: Longmans, Green, and Co. (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)

Miller, G. A. (1985). The constitutive problem of psychology. In S. Koch & D. Leary (Eds.), *A century of psychology as science* (pp. 40-45). New York, NY: McGraw-Hill. (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)

Benjamin, L. T., Jr. (2001). American psychology’s struggles with its curriculum: Should a thousand flowers bloom? *American Psychologist*, 56, 735-742.

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.”

Elrington, A. (1936). Is Psychology Possible? *Blackfriars*, 17(196), 491-496. (p. 491)

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.”

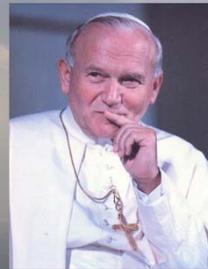
Elrington, A. (1936). Is a Catholic psychology possible? *Blackfriars*, 17(197), 591-599. (p. 599)

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.”

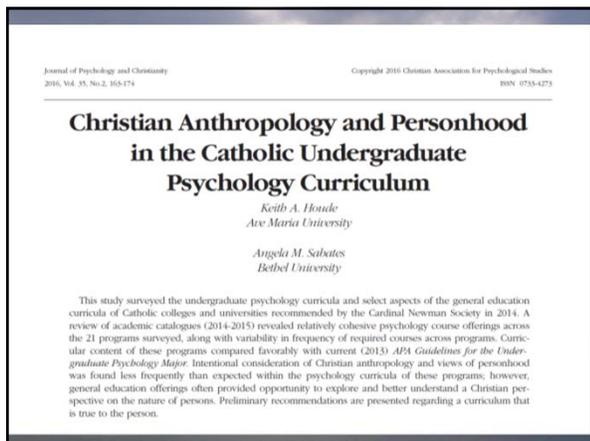
(John Paul II, *Ex Corde Ecclesiae*, nn. 4, 33)

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	2013
Goal 1: Knowledge Base in Psychology	Goal 1: Knowledge Base in Psychology
Goal 4: Application of Psychology	
Goal 2: Research Methods in Psychology	Goal 2: Scientific Inquiry and Critical Thinking
Goal 3: Critical Thinking Skills in Psychology	
Goal 5: Values in Psychology	Goal 3: Ethical and Social Responsibility in a Diverse World
Goal 8: Sociocultural/International Awareness	
Goal 6: Information and Technological Literacy	Goal 4: Communication
Goal 7: Communication Skills	
Goal 9: Personal Development	Goal 5: Professional Development
Goal 10: Career Planning and Development	

American Psychological Association. (2007). *APA guidelines for the undergraduate psychology major*. Retrieved from <http://www.apa.org/ed/precollege/undergrad/index.aspx>
 American Psychological Association. (2013). *APA guidelines for the undergraduate psychology major: Version 2.0*. Retrieved from <http://www.apa.org/ed/precollege/undergrad/index.aspx>

Ave Maria University Academic Program Proposal

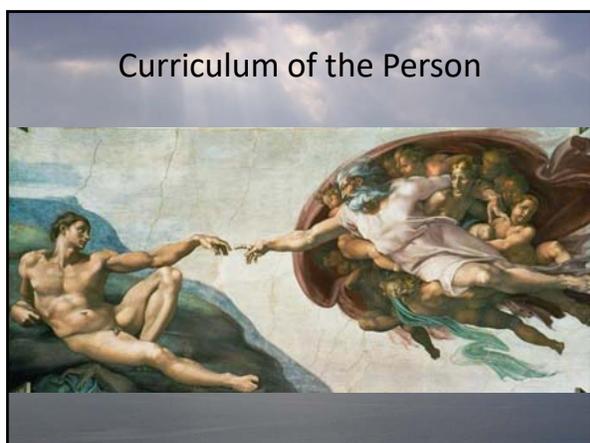
- “It is evident that the **cause of truth** has suffered in **mainstream psychology**, largely through its embrace of various **inadequate philosophical anthropologies**, which are **reductionistic, behavioristic, materialistic, deterministic, or ‘secular’** in the sense that they deliberately close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

Dauphinais, M. (with Pakaluk, M., & McCullough, R.). (2010, April). New academic program proposal: B.A. in Psychology. Ave Maria, FL: Ave Maria University.

Ave Maria University New 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.

Dauphinais, M. (with Pakaluk, M., & McCullough, R.). (2010, April). New academic program proposal: B.A. in Psychology. Ave Maria, FL: Ave Maria University.



Learning Objectives

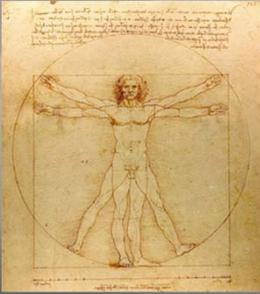
Outcome	Students will...
1. Knowledge Base in Psychology	Demonstrate familiarity with the major concepts, theoretical perspectives, empirical findings, and historical trends in psychology.
2. Research Methods	Understand and apply basic natural science and human science research methods in psychology, 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 behavior, 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.

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

	Faith	Reason	Natural Science	Human Science
<i>Discipline</i>	Theology	Philosophy	Biology	Psychology (Properly Understood)
<i>Content</i>	Revelation	Metaphysics Ethics	Behavior	Experience
<i>Method</i>	Hermeneutics	Dialectic	Scientific (Experiment)	Phenomenological (Description)
<i>Goal</i>	Communion	Truth, Goodness, Beauty	Prediction, Control (Causation)	Understanding (Structure)

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.”
- Wojtyła (*love*): “*I love*, therefore I am.”

Eight Anthropological Domains (IPS Model)

Philosophical

- Personal (Substantial) **Unity**
- Interpersonal **Relationality**
- **Bodiliness**
- **Rationality**
- **Volitionality** and Freedom

Theological

- **Created** in God's Image
- **Fallen** as a Result of Sin
- **Redeemed** from Alienation from God

Brugger, E. C. (2009). Psychology and Christian anthropology. *Edification*, 3(1), 5-18.

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."*

Titus, C. S. Vitz, P. C., Nordling, W. J. & the IPS Group. (2016). Theological and philosophical premises for a Catholic Christian meta-model of the person. Retrieved from <https://divinemercy.edu/wp-content/uploads/2017/08/02-CCMMP-Theological-and-Philosophical-Premises-2016-11-01-REFERENCE-COPY3-1.pdf>

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)

Aquinas, T. (2012). *Summa theologiae*. In L. Shapcote (Trans.), J. Mortensen, & E. Alarcón (Eds.), *Latin/English Edition of the Works of St. Thomas Aquinas* (Vols. 13-20). Lander, WY: Aquinas Institute for the Study of Sacred Doctrine. (Original work composed c. 1274)

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**."

(Wojtyła, *Love and Responsibility*, 1960/1981, p. 41)

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**" (Wojtyła, *Love and Responsibility*, 1960/1981, pp. 114-115)

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-centrism**’. This it is that creates the basis for love.”

(Wojtyła, *Love and Responsibility*, 1960/1981, p. 65)

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.”

(Wojtyła, *Love and Responsibility*, 1960/1981, pp. 135-136)

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**.”

(Wojtyła, *Love and Responsibility*, 1960/1981, p. 287)

History and Systems of Psychology



Pondering Persons

Enduring Questions

Domain	Enduring Question
Metaphysics	Naturalism-Supernaturalism
Ethics	Universalism-Relativism
Epistemology	Empiricism-Rationalism
	Reductionism-Holism
Anthropology	Body-Mind
	Determinism-Voluntarism
	Irrational-Rational
	Individual-Relational

Brennan, J. F., & Houde, K. A. (2018). *History and systems of psychology* (7th ed.). Cambridge, UK: Cambridge University Press.

Psychology's History

	BIOLOGICAL	EMPIRICAL	FUNCTIONAL	HUMANISTIC	IDEALISTIC
PHILOSOPHY					
Greek 600 BC-100 BC	Hippocrates	Empedocles Democritus	Protagoras	Socrates Aristotle	Pythagoras Plato
Roman 100 BC-476 AD	Humorism Galen	Stoicism Zeno	Epicureanism Epicurus	Patristics Augustine	Neoplatonism Plotinus
Early Medieval 476-1000 AD				Monasticism Benedict	
Late Medieval 1000-1450 AD				Scholasticism Aquinas	
Renaissance 1450-1650 AD	Da Vinci	Newton	Galileo	Petrarch	Descartes
TRANSITION					
Enlightenment 1650-1800 AD	French Sensationalism Condillac La Mettrie	British Empiricism Locke	British Utilitarianism Bentham	French Voluntarism Biran French Romanticism Rousseau	German Rationalism Kant

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Psychology's History

	BIOLOGICAL	EMPIRICAL	FUNCTIONAL	HUMANISTIC	IDEALISTIC
TRANSITION					
Enlightenment 1650-1800 AD	French Sensationalism Condillac La Mettrie	British Empiricism Locke	British Utilitarianism Bentham	French Voluntarism Biran French Romanticism Rousseau	German Rationalism Kant
SCIENCE		NATURAL SCIENCE Causal Psychology	Applied Psychology	HUMAN SCIENCE Purposive Psychology	
19th Century 1800-1900 AD	Physiology Müller Psychophysics Helmholtz	Positivism Comte Structuralism Wundt Titchener	Evolution Darwin	Existentialism Kierkegaard Act Psychology Brentano	
20th Century 1900-2000 AD	Reflexology Pavlov	Behaviorism Watson Skinner	Functionalism James Psychoanalysis Freud	Gestalt Wertheimer Humanistic Rogers	Phenomenology Husserl Cognitive Neisser
21st Century 2000 AD-	Neuroscience	Experimental Psychology	Evolutionary Psychology	Positive Psychology	Postmodern Psychology

Brennan, J. F., & Houde, K. A. (2018). *History and systems of psychology* (7th ed.). Cambridge, UK: Cambridge University Press.

Mind-Body Problem

	Materialism		Dualism		Idealism
	Body ↔ Mind				
Unity ↔ Independent			Hylomorphism		
			Double Aspectism		
	Reductive Materialism	Emergentism	Interactionism	Platonic Dualism	Subjective Idealism
			Preestablished Harmony	Occasionalism	
			Psychophysical Parallelism		

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Mind-Body Problem

	Materialism		Dualism		Idealism
	Body ↔ Mind				
Unity ↔ Independent			Aristotle Aquinas Spinoza Fechner		
	Hobbes Hebb	J. S. Mill Sperry	Descartes	Plato	Buddha Berkeley
			Leibniz	Malebranche	
			Wolff Bain		

Brennan, J. F., & Houde, K. A. (2018). *History and systems of psychology* (7th ed.). Cambridge, UK: Cambridge University Press.

Cognitive Neuroscience



The Neurobiology of Persons

“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.**”

Commission on Children at Risk. (2003). *Hardwired to connect: The new scientific case for authoritative communities.* New York, NY: Institute for American Values. (p. 14)

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’...”

Hans Urs von Balthasar, *Explorations in Theology, Volume III: Creator Spirit.* San Francisco: Ignatius Press, 1993, p. 15

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.’**”

Schore, A. N. (2003). *Affect regulation and the repair of the self.* New York, NY: W. W. Norton & Company. (p. 7)

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.**”

Fodor, J. A. (1983). *The modularity of mind: An essay on faculty psychology.* Cambridge, MA: MIT Press. (p. 1)

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 unrepeatability 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.”

(Wojtyla, *Love and Responsibility*, 1960/1981, p. 26)

“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)

Knowles, R. T. (1986). *Human development and human possibility: Erikson in the light of Heidegger*. Lanham, MD: University Press of America.

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.”

John Paul II. (1993, January 4). Address to Members of the American Psychiatric Association and the World Psychiatric Association.

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

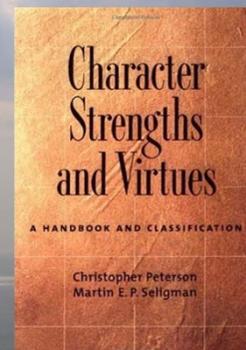
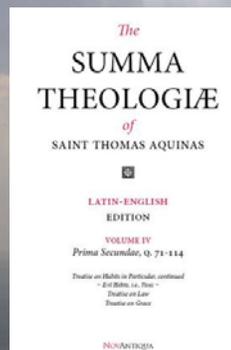
- “After all, it is like trying not to think of a polar bear. Try to pose for yourself this task: not to think of a polar bear, and you will see that the cursed thing will come to mind every minute.” (Fyodor Dostoevsky, *Winter Notes on Summer Impressions*, 1863, p. 49)

Depersonalization



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

Virtue Psychology



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.”

(Wojtyła, 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.”

(Wojtyła, 1976/1993)

Wojtyła, K. (1993). The person: Subject and community. In K. Wojtyła, *Person and community: Selected essays* (T. Sandok, Trans.). New York, NY: Peter Lang. (Original work published 1976)



Research Methods



The Knowledge of Persons

Ways of Knowing

	Faith	Reason	Natural Science	Human Science
<i>Discipline</i>	Theology	Philosophy	Biology	Psychology (Properly Understood)
<i>Content</i>	Revelation	Metaphysics Ethics	Behavior	Experience
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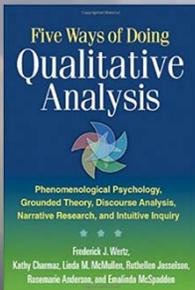
Natural Science

- “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, 1892/1910, *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)

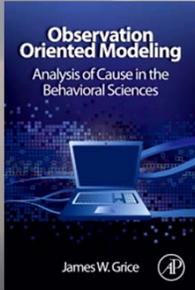
Qualitative Research



- “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)

Wertz, F. J., Charmaz, K., McMullen, L. M., Josselson, R., Anderson, R., & McSpadden, E. (2011). *Five ways of doing qualitative analysis*. New York, NY: Guilford.

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).

Grice, J. W. (2011). *Observation oriented modeling: Analysis of cause in the behavioral sciences*. Cambridge, MA: Academic Press/Elsevier.

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.”

John Paul II. (1993, January 4). Address to Members of the American Psychiatric Association and the World Psychiatric Association.

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

Fischer, C. T. (1994). Overview of individualized practices and report writing. In C. T. Fischer, *Individualizing psychological assessment: A collaborative and therapeutic approach* (pp. 29-52). New York, NY: Routledge.

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.”

Moncher, F. J. (2009). Implications of Catholic anthropology for psychological assessment. *Edification*, 3(1), 69-75. (p. 72)

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.’”

Manzoni, Alessandro. (1827/1972). *The betrothed (I promessi sposi)*. B. Penman, Trans., New York, NY: Penguin Books. (p. 200)

Psychotherapy



The Healing of Persons

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)

Nordling, B., & Scrofani, P. (2009). Implications of a Catholic anthropology for developing a Catholic approach to psychotherapy. *Edification*, 3(1), 76-79.

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)

Nordling, B., & Scrofani, P. (2009). Implications of a Catholic anthropology for developing a Catholic approach to psychotherapy. *Edification*, 3(1), 76-79.

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-fulfillment** 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

Affirmation Therapy	Baars & Terruwe (1972, 2002)
Relational Psychoanalysis	Hoffman (2011)
Character Psychology	Allers (1934)
Logotherapy	Frankl (1946/2006)
Motivational Interviewing	Miller & Rollnick (1992/2012)
Thomistic Psychology	Brennan (1941)
Reality Therapy	Glasser (1965/1975)
Positive Psychology	Peterson & Seligman (2004)
Contextual Family Therapy	Boszormenyi-Nagy (1984, 1986)

Health Psychology



The Wholeness of Persons

The image shows a detail from Michelangelo's 'The Creation of Adam' fresco, depicting the hands of God and Adam reaching toward each other, symbolizing the spark of life and the wholeness of the human person.

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**.”
Congregation for the Doctrine of the Faith. (1989). *Letter to the Bishops of the Catholic Church on some aspects of Christian meditation*. Boston: St. Paul Books & Media. (n. 12)

Christian Meditation

- “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...”
Congregation for the Doctrine of the Faith. (1989). *Letter to the Bishops of the Catholic Church on some aspects of Christian meditation*. Boston: St. Paul Books & Media. (nn. 28, 31)

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**”

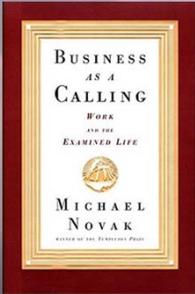
John Paul II (1981) *Laborem Exercens*
 [On Human Work], nn. 12-13

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 *Resum Novarum*], n. 35)

Business as a Calling

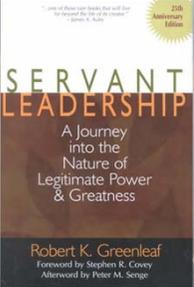


- “The point of business is to accomplish something collectively...to do something which is of value...and to build community.”

(Novak, 1996, pp. 36-37)

Novak, M. (1996). *Business as a calling: Work and the examined life*. New York, NY: Free Press.

Servant Leadership

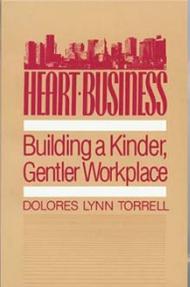


- “The role of top leadership in large American business is shifting away from that of the dominant decision-maker to that of manager of the information system. Leadership depends more on the pull of the overarching goals plus building the competence and sustain the autonomy of many decision-makers.”

(Greenleaf, , p. 153)

Greenleaf, R. K. (2002). *Servant leadership: A journey into the nature of legitimate power and greatness*. Mahwah, NJ: Paulist Press.

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**.”

• (Torrell, 1991, p. 45)

Torrell, D. L. (1991). *Heart-business: Building a kinder, gentler workplace*. Mineola, NY: Resurrection Press.

Sport Psychology



Athletes of the Spirit

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!”

John Paul II. (2000, October 29). *Homily for Jubilee of Sports People*.

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

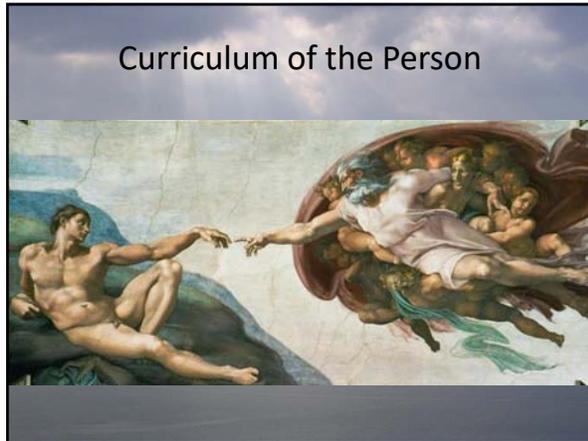
- “One can distinguish yet hold in **unity**....Muscles, sinews, ligaments, nerves, juices, bones. Concentration, relaxation, tension, sweetness, turmoil, rage, desire, envy, humiliation, panic, calm, steel, confidence, anxiety. Each has an effect on the bat, the ball, one’s every movement. In certain 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.”

Novak, M. (1967/1994). *The joy of sports*. (p. 170)

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)



Curriculum of the Person

- “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)



Catholic Culture

- “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.”
Elrington, A. (1936). Is a Catholic psychology possible? *Blackfriars*, 17(197), 591-599. (p. 594)

Personalized Professional Development Plan

Resources to Explore	
1.	
2.	
3.	
4.	
5.	