

The God-Jesus' Psyche as Continuing Phenomenon

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Studying God and even expressing who God is, is difficult. Yet, much work has gone into trying to illustrate, and spell out understandings of God through an integration of theology/spirituality with psychology, through the positivism, relativism, individualism, and secularism that dominate modern thought (p.12).¹ The same is true for neuroscience and evolutionary psychology which today provide fertile ground for exploring views from ontology, anthropology, and epistemology (p.158).² Religions have not arisen because of the denial of God leading to human self-sufficiency and the alluring drive to remake the world according to one's subjective designs but because of the faith of their followers. Religions have come into being because of the personal and collective experiences of God-phenomenon's.

With no clear human way of understanding God, any way of understanding is insufficient to describe something, someone intangible. Attempts have been made to experience God variously through art, writing, and day-to-day activities. These experiences have been studied through different lenses, including the pure and the social sciences. Research psychologists who have delved into the scientific study of human thought and behavior have provided some notable challenges to established religious beliefs especially with "doctrinally safe" ideas" (p.41).³ One of the ways in which God experience is described, studied and illustrated is through the science of phenomenology. Phenomenology

... is the study of structures of consciousness as experienced from the first-person point of view. The central structure of an experience is its intentionality, its being directed toward something, as it is an experience of or about some object. An experience is directed toward an object.⁴

The God phenomenon, the Jesus phenomenon, is obtained through scripture, even though scriptures are the writings of followers, and not the direct writings of Jesus. Another way of experiencing the God or Jesus phenomenon is through tradition. This helps in understanding the God-Jesus phenomenon better. The phenomenon then becomes a reality for the one who has experienced it.

Scripture and Tradition

Scripture and/or tradition are two ways in which God is understood by religious people. Most scriptural understandings come through the bible, while historical understandings come through tradition. "The term God or God image is found only six times in the Bible (New Revised Standard Version), three times about human beings (Gen 1:26, 27 and 9:6)⁵ and three times about Jesus Christ (Col 1:15; 3:10; and 2 Cor 4:4)."⁶ The Bible gives many God images, some of which are: ruler, master, servant, father, spirit, warrior, destroyer, breath, fire, eternal

¹ Johnson, E. L. (1997). Christ, The Lord of Psychology. *Journal of Psychology & Theology*, 25(1), 11-27.

² Garzon, F, Hall, E. L., Ripley, J. S. (2014). Teaching Christian integration in psychology and counseling courses. *Journal of Psychology & Theology*, 42(2), 131-135.

³ Rempel, J. K. (2011). Christianity and psychology: living at the intersection of faith and intellectual inquiry. *Direction*, 40(1), 40-50.

⁴ Smith, D. W. (Winter 2016 Edition). "Phenomenology." *The Stanford Encyclopedia of Philosophy*, Edward N. Zalta (Ed.). Retrieved from <https://plato.stanford.edu/archives/win2016/entries/phenomenology/>

⁵ Highfield, R. (2010). Beyond the "image of God" conundrum: A relational view of human dignity. *Christian Studies*, 24, 21-32.

⁶ Darton, M. (Ed.). (1976). *Image, likeness (of God, of Christ, of Adam)*. In Modern concordance to the New Testament. Garden City, NY: Doubleday & Company.

power and divine nature, the merciful, living water, Abba Father, King, and Lord. The early Christian writers used anthropomorphisms to describe God. There are instances in the Hebrew Bible where God's manifestation in human form to individuals is mentioned:

Abraham saw the Lord in the guise of three men (or angels) at Mamre. After wrestling with his own angel, Jacob claimed to have seen God's face and survived — a privilege denied Moses. Isaiah saw the Lord sitting on a throne, high and lofty and thought, “Woe is me; I am a man of unclean lips and I live among a people of unclean lips and yet have seen the King the Lord of Hosts!” (Isa 6:5).⁷(p. 21)

Classical theologies describe God as all-good, all-knowing, omnipresent, eternal, unchanging, deliverer, rock, always-present shepherd to his flock,⁸ infinite and incorporeal, as well as impassible, immutable, ineffable, uncompounded, and indivisible. God is often depicted in Western culture as an older, white, powerful male, while more recent theologies describe God as young or black or female, or all three in combination.⁹ In religious traditions, ways of worship, understandings of God, often become dogma.¹⁰ Christ, even as God, always drew between Himself and the Father a distinction. He claimed unity and equality with the Father, but not identity. God-Jesus was God, not as the Father, but as the Son.

The Psyche of God

Having looked at God images through the lens of Christian theology, we now examine the literature on God images in psychology. Most psychological theories relate God images to actions of the psyche, the mind, and early childhood influences. These include attachment theory¹¹, object relations theory¹², continuity theory¹³, narrative theory¹⁴, cognitive behavioral theory¹⁵, theistic psychotherapy¹⁶, faith development theory¹⁷, and well-being therapy¹⁸. Writing on God images, Rizzuto (2005, p. 40)¹⁹ contends:

Monotheistic religions offer very broad sources for forming representations of God and of the spiritual realm: The Hebrew Bible's imagery of God as creator and as a passionate

⁷ Jensen, R. M. (2008). Those who see God receive life: The icon, the idol, and the invisible God. *Worship*, 82(1), 19-40. Retrieved from <http://www.litpress.org/>

⁸ Burke, R. (1977). Rahner and Dunne: A new vision of God. *Illiff Review*, 34(3), 37-49.

⁹ Popovici, A. (2011). Speakers discuss images of God. *National Catholic Reporter*, 47(15), 11. Retrieved from <http://ncronline.org/>

¹⁰ Find citation

¹¹ Granqvist, P., & Kirkpatrick, L. A. (2004). Religious conversion and perceived childhood attachment: A meta-analysis. *International Journal for the Psychology of Religion*, 14(4), 223-250. doi: 10.1207/s15327582ijpr1404

¹² Rizzuto, A. (1979). *The birth of the living god: A psychoanalytic study*. Chicago, IL: University of Chicago Press.

¹³ Atchley, R. (1995). *The continuity of the spiritual self*. In M. S. Kimble, S. H. McFadden, J. W. Ellor & J. J. Seeber (Eds.), *Aging, Spirituality, and Religions: A Handbook*. 1, 69-73. Minneapolis, MN: Fortress Press.

¹⁴ Poll, J. B., & Smith, T. B. (2003). The spiritual self: Toward a conceptualization of spiritual identity development. *Journal of Psychology & Theology*, 31(2), 129. Retrieved from <http://www.biola.edu/jpt/>

¹⁵ Madewell, J., & Shaughnessy, M. F. (2009). An interview with Judith Beck about cognitive therapy: Judith Beck. *North American Journal of Psychology*, 11(1), 29-36. Retrieved from <http://www.najp.8m.com>

¹⁶ O'Grady, K., & Richards, P. (2007). Theistic psychotherapy and the God image. *Journal of Spirituality in Mental Health*, 9(3/4), 183-209. doi:10.1300/J515v09n03-09

¹⁷ Fowler, J. W. (1981). *Stages of faith: The psychology of human development and the quest for meaning*. New York, NY: Harper & Row.

¹⁸ Sperry, Len. (2010). Psychotherapy sensitive to spiritual issues: A postmaterialist psychology perspective and developmental approach. *Psychology of Religion and Spirituality*, 2(1), 46-56. doi:10.1037/a0018549

¹⁹ Rizzuto, A. (2005). *Psychoanalytic considerations about spiritually oriented psychotherapy*. In L. Sperry, & E. P. Shafranske, (Eds.), *Spiritually oriented psychotherapy*, 31-50. American Psychological Association. doi: 10.1037/10886-002

leader of his people; Gospel narratives of Jesus as a man; the Godhead as Father, Son, and Holy Spirit; liturgical celebrations presenting God as bread and wine. God frequently comes in the company of his helpers: Abraham, Moses, the prophets, angels, Mary and Joseph, and a retinue of male and female saints. This vivid array offers the developing child and the adult an abundant assortment of possible components of the representation of God to suit any possible dynamic constellation from the moment of its early formation to its later transformations and psychic use.

Therefore, God is understood and experienced in different ways. Similarly, is the case with Jesus. Whatever be the lens through which Jesus is looked at, it is evident that it is he who becomes the object and the focus. He stirs up different emotions, especially for Christians, and those emotions reach the conscious dimension of the person's life. Whether it be theology, religious studies, psychology or any of the social sciences, Jesus affects, and there are effects on those who believe in him.

Psychology has looked at God-Jesus in various ways. His psyche has been studied, as has been his personality. There are various theoretical orientations and one of them is through the anima-animus concept of theorist Carl Jung (1875-1961). Anima is the feminine archetype in men, involving warmth, understanding, and moodiness. Anima complements male sexuality by providing an image of wholeness. Animus is the masculine archetype in women, involving reason, logic, and insensitivity.²⁰ For a man to be deemed well-adjusted and balanced, the feminine (anima) part of his personality must be consciously expressed, and a healthy person cannot have one without the other. Jung talks about the archetypal balance and harmony that we see in the personality of Jesus, with a predominance of the anima.

The Phenomenon

The Jesus phenomenon identifies who Jesus Christ is and always will be, where he is to be found by his disciples and all others, and how he and the Father are related. In the world, today when we think of the Church and Jesus; the Church can never separate itself from Jesus' body. At the same time Jesus' body, has become an extended Body. There is a movement from Jesus' humble beginnings as a child of Judaism to an understanding of him as the savior of the world. At the beginning of the Gospel we hear the words of Jesus' birth: "See—I am bringing you good news of great joy for all the [Jewish] people: to you is born this day in the city of David a Savior, who is the Messiah, the Lord" (Lk 2:10–11). At the end of the Gospel we hear in Jesus' farewell address to his disciples that they are to preach repentance for sinners "to all nations" (Lk 24:47).

Jesus often describes himself in relation to his Father. We know from the angel's message to Mary that Jesus will be the Son of God. Jesus' body belongs in the first place to God. As we hear him preach later, "My mother and my brothers are those who hear the word of God and do it" (Lk 8:21). One cannot come to God without hating one's father and mother, wife and child (Lk 14:26). Jesus said, "It is written, 'One does not live by bread alone.'" He also said, "It is written, 'Worship the Lord your God, and serve only him.'" In another instance, he said, "It is said, 'Do not put the Lord your God to the test'" (Lk 4:4, 7, 10). Jesus does not invoke his own strength and soul-power, but invokes Scripture to respond.

In speaking about his ministry, he said, "Your eye is the lamp of your body," (Lk 11:34). His ministry has much to do with seeing, with hearing, with opening the mouth, and reaching out. Jesus works among ordinary people, where his body is open, without fearing any infection

²⁰ Stahlke, P. E. (1990). "Jungian archetypes and the personality of Jesus in the Synoptics." *Journal of Psychology & Theology*, 18(2), 174-178.

from the sick, such as those with leprosy or possessed with devils or regarded as particularly sinful. Being “full of the Holy Spirit” from his baptism (Lk 4:1) and living “with the power of the Spirit” (Lk 4:14) in his ministry, we also realize that he is vulnerable to enemies.

Luke describes Jesus’ actions in his parables and stories, such as the parable of the woman and the lost coin (Lk 15:8–10). The joy is equally great among God’s angels over one sinner who repents, says Jesus, thereby linking the lowly to the exalted. In similar manner Jesus weeps over Jerusalem (Lk 19:41), and yet immediately afterward, in the cleansing of the temple, we see him not only angry but also impulsive in his actions (Lk 19:45–47).

While hanging on the cross, Jesus is further exposed to scorn and taunting. A separation occurs between body and spirit, with Jesus’ body being surrendered to human enemies, Jews and Romans, while his spirit returns to communion with God. Of the seven last words, “Father, forgive them; for they do not know what they are doing” is the fifth (Lk 23:34), followed by “Truly I tell you, today you will be with me in Paradise” (23:43), addressed to the crucified robber who has defended him. With Jesus’ final words, “Father, into your hands I commend my spirit” (Lk 23:55), the body closes in on itself in the death process.

A final realization of who Jesus is occurs in the walk to Emmaus, where the eyes of the disciples were prepared by his words, but they do not see, until their fellowship is renewed in the breaking of bread. Jesus has broken bread before in the company of publicans and sinners, now he does so with the slow of heart and the unbelieving, before disappearing from their sight as a concrete bodily figure. Jesus as he lived his life, left behind a legacy. A better understanding of who Jesus is, can be gained by a deeper look at his psyche. Jesus’ personality gives a clearer picture of the qualities and attitudes that attracted his followers. Looking at him through the lens of the psychologist Carl Jung (1875-1961) is one way.

Understandings and Personality correlates of Jesus

In trying to understand the phenomenon of Jesus we can draw from the Heideggerian understanding of faith as historical existence and ontic reality and that it must open to phenomenological analysis (p.165).²¹ Psychology is one such science that seeks to understand the phenomenon of God-Jesus in his totality. Psychology today lays emphasis on the integration of inner processes and outer behavior and tries to identify the universal processes intrinsic to human life itself manifested in culturally-specific forms of behavior. There are several psychological tests that have been used to study the God-Jesus phenomenon like the Myers-Briggs Type Indicator, the Five Factor Model and the Adjective Check List. We also can understand him through the theoretical lens of Carl Jung.

The Jungian Psyche of Jesus. In the synoptics, there are 79 Jesus stories, 38 parables, 45 healings, 162 moral/spiritual teachings, and 59 prophecies. In Jungian thought, the goal in personality growth is to see and experience the interweaving of the anima and the animus in an individual. There is a significantly greater number of animus passages in the parables and moral/spiritual teachings.

Defining animus and anima is difficult. Jung (1971) equated anima with vanity, helplessness, and uncertainty, while he identified animus with heroism, intelligence, creativity, and athletic ability. Anima is also identified with emotionality, sensitivity (social and otherwise), compassion, warmth, pathos, love, healing, and intuition, and

²¹ Jones, G. (1989). Phenomenology and theology: a note on Bultmann and Heidegger. *Modern Theology*, 5(2), 161-179.

animus with forceful teaching and argumentation, reason, logic, directness, decisiveness, judgment, persuasiveness and social insensitivity.²² (p.175)

Examples of Jesus' animus traits were generally found in the parables—such as the parable of the merciful servant (Mat 18:23-35) or the parable of the mustard seed (Mat 13:31-32) and moral/spiritual teachings such as Jesus on murder (Mat 5:21-26) or the discourse on the leaven (Mk 8:14-21). Jesus' anima predominated significantly in stories of healings, Jesus stories, and prophecies. Examples of healings are the healing of the dumb demoniac (Mat 9:32-34) and the man with dropsy (Lk 14:1-6). Jesus stories include the temptation in the wilderness (Mat 4:1- 11) and the transfiguration (Lk 9:28-36). Prophecies include the day of the Son of Man (Lk 17:22-37) and the prediction of the destruction of Jerusalem (Lk 19:39-44).²³

The overall portrayal of Jesus in the synoptics leads one to believe that Jesus had an equally developed animus and anima. The individual Gospel writers provide much the same picture of Jesus as having a balanced animus and anima. One would expect that Jesus' animus would be visible while the anima, as an unconscious phenomenon, would remain below the surface of his personality. Jesus' animus was not totally dominant; his anima emerged clearly. "The balance between archetypes in Jesus' personality as described in the synoptics suggests that his anima did indeed come to a conscious level"²⁴ (p.177).

The Jungian theoretical understanding helps in understanding how integrated Jesus was. Much research has also been conducted using the Bible and scripture for indications about what could be an ideal personality type; a personality type like Jesus. Various psychometric tests too have been used to try and measure Jesus' temperament and personality. Two of the commonest used tests are the Myers-Briggs Type Indicator²⁵ and the Five factor model.²⁶

According to the Myers-Briggs Type Indicator. Participants in a study using the Myers-Briggs Type Indicator done by Howell (2004)²⁷ were asked to rate Jesus according to his personality type.

... 25% of the participants perceived Jesus as having an ESFJ personality type; approximately 22% perceived Jesus as having an ENFP personality; approximately 20% perceived Jesus' personality as that of an ENFJ; and approximately 18% perceived Him as an ESF (p.53). 97% of participants seeing Jesus as an Extravert, and along the Thinking/Feeling dimension, 87% perceiving Him to be a Feeler. A significant difference was also found among the four basic categories of Jesus' personality type with two of those types emerging as more common, that of the Intuitive-Feeler (43%) and the Sensing-Judger (37%), with those perceiving Jesus as a Sensing-Perceiver being fewer

²² Stahlke, Paulette E. (1990). "Jungian archetypes and the personality of Jesus in the Synoptics." *Journal of Psychology & Theology*, 18(2), 174-178.

²³ Ibid

²⁴ Stahlke, Paulette E. (1990). "Jungian archetypes and the personality of Jesus in the Synoptics." *Journal of Psychology & Theology* 18(2), 174-178.

²⁵ MBTI Basics. Retrieved from <http://www.myersbriggs.org/my-mbti-personality-type/mbti-basics/home.htm?bhcp=1>

²⁶ McCrae, R. R. and John, O. P. (1992), An Introduction to the Five-Factor Model and Its Applications. *Journal of Personality*, 60, 175–215. doi:10.1111/j.1467-6494.1992.tb00970.x

²⁷ Howell, S. H. (2004). "Students' Perceptions of Jesus' Personality as Assessed by Jungian-Type Inventories." *Journal of Psychology & Theology* 32(1), 50-58.

(18%) and those perceiving Him as an Intuitive-Thinker being the smallest in number (3%).²⁸ (p.53)

Jesus could be said to be a strong Feeler due to His reputation as a healer, a comforter, and one who unselfishly sought to meet the needs of others. The perceptions of Jesus as a Judger would be among those who see Him as having a very definite plan regarding their behavior. Those who view Jesus as a perceiver might be more likely to see Him as flexible in His expectations for their own behavior, allowing them more spontaneity, and being less likely to have an unbending plan for the behaviors they exhibit. Jesus did meet needs for practicality and eye for detail characteristic of the Sensing types, as seen in His healing of the blind man (Jn 9:6-7), His feeding of the five thousand (Mat 14:15-21), or while on the cross His charge to John to care for His mother after His death (Jn 19:26-27). Yet Jesus also seemed to have the intuitive's flair for seeing beyond the visible when He praised those who would one day, without seeing, still believe (Jn 20:29), or in His focus away from the physical needs of the moment onto the bigger picture of spiritual needs as he gently reprimanded Martha's fretting over the details and affirmed Mary's choice to sit and listen (Lk 10:38-42)²⁹ (p.55).

Each of the four gospel writers exemplified one of the four basic Myers-Briggs types (Sensing-Judging, Sensing-Perceiving, Intuitive-Feeling, Intuitive-Thinking). They probably perceived Jesus' personality type differently based on his work from the perspective of the Gospel writer's own type. It has been thought that one expresses one's spirituality in a way consistent with, one's personality type and between personality and preferred interpretations of Scripture.

Personality Correlates according to the Five factor model. In a study using the NEO Five-Factor Inventory the profile of Jesus was compared to self-rated personality profiles to evaluate the degree to which images of Jesus are related to one's own self structure. "Jesus was perceived to be a compassionate, considerate, warmly embracing individual. Although accepting, he was perceived as having many qualities, such as being active and courageous, and not spineless or whiny. Jesus was not perceived as emotionally distressed, selfish, or slipshod (p.367 – 368)."³⁰ Image of God (IOG) research, suggests that IOG may be like: (a) the opposite- sex parent; (b) the preferred parent; (c) the same-sex parent; or (d) both parents. Women, have an IOG more like the preferred parent.

Personality correlates based on the Adjective Check List. Based on the Adjective Check List scales³¹, a sketch was drawn of Jesus' personality which portrayed Jesus as a caring and concerned individual who yet maintains a degree of detachment from those around him. This profile is reflective of the self-actualized person as described by Maslow (1970).

The acceptance and compassion for others is balanced by a need for privacy. He has a concern to bring others into harmonious relationships while not always encouraging stereotypic roles and values. In many ways this profile reaffirms biblical presentations of

²⁸ Ibid

²⁹ Howell, S. H. (2004). "Students' Perceptions of Jesus' Personality as Assessed by Jungian-Type Inventories." *Journal of Psychology & Theology* 32(1), 50-58.

³⁰ Piedmont, R. L., Williams, J. G., & Ciarrocchi, J. W. (1997). Personality Correlates on One's Image of Jesus: Historiographic Analysis Using the Five-Factor Model of Personality. *Journal of Psychology & Theology*, 25(3), 363-373.

³¹ Gough, H. G., Heilbrun, A. B. *The Adjective Check List Manual*. (1983). California: Consulting Psychologists Press

Jesus. Perceptions of Jesus are significantly related to the needs and temperaments of the individuals themselves.³² (p.370 – 371)

From the literature, it seems reasonable that there may be a general tendency to internalize desirable characteristics of others in ourselves. It is comprehensible that Christians are more likely than non-Christians to consider the traits of Jesus Christ as exemplary and worth embodying. Furthermore, it could be that Christian ecclesial formation judge's certain traits, specifically those attributed to Christ, as desirable, and this formation instructs Christians to dutifully exemplify the character of Christ. Said differently, it could be that as "Christians mature in their faith, they are directed to shape their lives in accordance with the life of Christ, and they are also taught the characteristics of Christ's life" (p.351).

Conclusion

A science like psychology is valid to the extent that it recognizes God's presence and that there is agreement between the divine mind, the created order and the human mind (p.16).³³ With increasing openness to change comes a greater tendency to be embrace new experiences, tolerate uncertainty, and welcome diversity. There are those who appear to be motivated by a desire for the acquisition of new experiences that are novel, exciting, and diverse, which could then denigrate into new age understandings of faith (p.46)³⁴

Believers must understand the human psyche in the light of a faith. The human psyche can be understood, or misunderstood only in the light of Church teachings of which revelation is one teaching. This can only happen by those who recognize the light of revelation as the light of revelation, and who can turn to God, (p.176)³⁵, otherwise God, God-Jesus and faith would suffer from neo-Pelagianism or neo-Gnosticism leanings. The Christian psychologist is called upon to sift out ungodly speculations and prideful independence in modern psychology and understand the science of psychology with God's assumptions (p.20).³⁶

Jesus the phenomenon whether studied psychologically or theologically has important religious implications.³⁷ Scholars theorize that much of our lives inhabit a middle ground between the unconscious and the conscious, the ground of the imagination. The language of the imagination and its images give rise to feelings of belonging, fundamental goodness, and control.³⁸ It is through the imagination that followers of Jesus assimilate and integrate him, into their lives. Thus, it is this middle ground that acknowledges the importance of psychic representations, some of which may need to be challenged to expand and be transformed.³⁹ Therefore, the path to God is from the senses to the mind, where it becomes part of conception, imagination, and memory. The imagination is a way by which the inexpressible is made

³² Piedmont, R. L., Williams, J. G., & Ciarrocchi, J. W. (1997). Personality Correlates on One's Image of Jesus: Historiographic Analysis Using the Five-Factor Model of Personality. *Journal of Psychology & Theology*, 25(3), 363-373.

³³ Johnson, E. L. (1997). Christ, The Lord of Psychology. *Journal of Psychology & Theology*, 25(1), 11-27.

³⁴ Rempel, J. K. (2011). Christianity and psychology: Living at the intersection of faith and intellectual inquiry. *Direction*, 40(1), 40-50.

³⁵ Jones, G. (1989). Phenomenology and theology: a note on Bultmann and Heidegger. *Modern Theology*, 5(2), 161-179.

³⁶ Johnson, E. L. (1997). Christ, The Lord of Psychology. *Journal of Psychology & Theology*, 25(1), 11-27.

³⁷ Kelsey, M T. (1970). God, education and the unconscious. *Religious Education*, 65(3), 227-234.

³⁸ Philibert, P. J. (1985). Symbolic and diabolic images of God. *Studies in Formative Spirituality*, 6(1), 87-101.

³⁹ Helsel, P. (2009). Introduction to three diagnoses of God. *Pastoral Psychology*, 58(2), 181-182. doi: 10.1007/s11089-008-0141-2

expressible and visible through and in which images, gestures, sounds, words, or actions disclose God in human experience, as it opens a realm unavailable to us.⁴⁰

An integration of psychology and Christianity without devolving into neo-Gnosticism or neo-Pelagianism, means practitioners need to become immersed in Scripture and the Christian tradition. Integration within the Christian understanding would require an activation and integration of faith-beliefs and other beliefs that relate to human nature. This is true for a practicing counselor as well as for a client. Personal understandings must be considered to adequately interpret faith in its full sense and these would have to be assessed in terms of compatibility with the Scriptures. This would then help the practitioner and client make sense of original beliefs and faith understandings (p.22-23).⁴¹

My own experience is that I have a strong personal faith but it is a faith that many would consider unconventional. My work involves working to reconcile faith and reason and so I have had to forge a unique path. My faith journey is based on taking seriously the meaning of the word "faith," which is not actual knowledge of the truth but rather the "evidence of things not seen," since if something is "seen" we have knowledge, and then faith is no longer necessary. Also, uncertainty, ambiguity, and new ideas are not threats to be feared in faith traditions, rather they are challenges that mandate participation in an open scientific inquiry into God's truth (p.48).⁴² It thus appears that for a Christian psychologist, counselor or a spiritual director to be available to a client, directee or counselee, he/she has to be able to draw from various fields, notable his or her faith along with his/her theoretical understandings.

⁴⁰ Helsel, P. (2009). Introduction to three diagnoses of God. *Pastoral Psychology*, 58(2), 181-182. doi: 10.1007/s11089-008-0141-2

⁴¹ Johnson, E. L. (1997). Christ, The Lord of Psychology. *Journal of Psychology & Theology*, 25(1), 11-27.

⁴² Rempel, J. K. (2011). Christianity and psychology: living at the intersection of faith and intellectual inquiry. *Direction*, 40(1), 40-50