

being psychologists (such as Jones & Butman, 1991; Collins, 2007; Entwistle, 2004). In some instances, the mental health professional teams up with a theologian (e.g., Beck & Demarest, 2005; Shults & Sandage, 2006). (Note that this is also true of the transformational theorists Coe and Hall, 2010a, 2010b.) The major organizations for Christians in the field—the Christian Association for Psychological Studies (www.caps.net) and the American Association of Christian Counselors (www.aacc.net)—are rooted in integration, as are the core journals, *Journal of Psychology and Theology* and *Journal of Psychology and Christianity*. As evidenced in the literature, integration can occur in a variety of ways, but few are as well thought out as the work of Mark McMinn (McMinn & Campbell, 2007; McMinn, 1996, 2008).

Dr. McMinn is Professor of Psychology at George Fox University after helping start the Doctor of Psychology program at Wheaton College. He is also a past president of APA's Division 36, and author of a number of books and articles. Dr. McMinn has demonstrated Christian counseling in a video made by the APA (2006), a rare honor indeed. His recent model of integrative psychotherapy (McMinn & Campbell, 2007; McMinn, 2008) may be the most thoroughly elaborated model of integration to date. This makes him an exceptional choice to represent the integration perspective.

A Christian psychology approach. Johnson (2010b) explains this recent, yet ancient, approach originated with Christian philosopher C. Stephen Evans who, observing the renaissance in philosophy where explicitly Christian models found a hearing, argued that believing psychologists should follow suit. "He challenged Christians in psychology to develop their own theories, research and practice that flow from Christian beliefs about human beings—while continuing to participate actively in the broader field" (p. 36). The call was to reclaim the Christian tradition of thinking about persons (found largely in philosophy and theology) and use it—not modern psychology—as the foundation for our models while not eschewing empirical research. Rather, Christian psychologists engage in research to demonstrate the validity of Christian psychology and to enter dialogue with professionals in the contemporary discipline of psychology.

Central to understanding the Christian psychology approach is breaking free of current use of the term *psychology*. Psychology historically is the "study

of the soul," a meaning strangely lost by a modern discipline practiced mostly by those who do not believe in a "soul" to start with. Thus, Christian psychologists are any who study the soul from a Christian worldview, be they biblical authors, theologians, philosophers, novelists, mental health practitioners or empirical psychologists. The term *Christian psychology*, therefore, carries a much broader meaning, as reflected in the name of the journal of the Society for Christian Psychology, *Edification: The Transdisciplinary Journal of the Society for Christian Psychology* (www.christianpsych.org).

Appropriately, then, the two contributors to Johnson's *Psychology & Christianity* (2010a) are a philosopher and research psychologist. Roberts and Watson (2010) begin their case by noting the failure of modern psychology to produce a dominant paradigm or overarching theory, unlike other scientific disciplines. Meanwhile, modern psychology has become more open in admitting that it overlaps with moral functioning, reverting to the older language of the virtues, particularly in the area of positive psychology. This opens the door to Christians working from our own tradition and moral base to propose a model of psychology, a Christian psychology. Roberts and Watson propose two steps in developing this model.

The first step is to retrieve Christian psychology, the biblically rooted understanding of the nature of persons and our psychological functioning and disorder. The fountainhead of this is, of course, the Bible itself, and the Sermon on the Mount, specifically, illustrates this. Roberts and Watson (2010) draw out basics of the psychology of Jesus' teaching in this passage. The Sermon offers a model for personal well-being with the character traits of the Beatitudes and kingdom values, traits that conflict with secular thought at many points. Jesus also points out the "psychopathology" of anger, grudge bearing and anxiety, among others. The psychological explanation for these lies in inwardness explaining actions, such as anger underlying revenge. The "therapeutic interventions" of the Sermon are cultivating the qualities of the Beatitudes and the rest of the moral character of the Sermon, with these again contradicting most secular approaches to therapy. While the authors focus on Scripture, they point also to the rich tradition of Christian thought that develops the basic psychology of the Bible. Roberts and Watson mention Augustine, Aquinas, Pascal and Kierkegaard as examples of "Christian psychologists" from the past, from whom we still stand to learn.

The second step in developing a Christian psychology is to conduct empirical research within the tradition. Roberts and Watson (2010) call out the prejudice of the allegedly "unbiased" theories of modern psychology and argue that "a Christian empirical psychology will begin unapologetically with an explicit normative understanding of human beings" (p. 165) as understood in the Christian tradition. It is thus more intellectually self-aware than other theories. Good research done from this perspective can make a Christian psychology a "worthy intellectual competitor to the secular psychologies" (p. 165). This research can proceed to address explicitly Christian goals and methods, and the authors illustrate this with studies that have already been conducted. Less directly pertinent for clinicians is the task of research to bring the Christian worldview into dialogue with secular models and to expose hidden metaphysical assumptions of establishment psychology, a project reflected in Watson's own research (e.g., Watson, 2011).

A third step might be added to the two Roberts and Watson (2010) propose: an approach to counseling based on the Christian psychology approach advocated above. Johnson (2007) has taken a step in this direction, developing a strong intellectual basis for work in the area, but no clear models of therapy have yet been put forth.

For the present work, we turn to a woman who has been counseling in a manner consistent with Christian psychology (Johnson, 2010b), Dr. Diane Langberg. Author of several books on counseling, she has largely focused on survivors of abuse (Langberg, 2003), including, like Dr. Plante above, those who experienced abuse by clergy (Langberg, 1996). With over 35 years of experience as a therapist, and now serving as director of her own clinic, Dr. Langberg also holds academic appointments at Reformed Episcopal Seminary and Westminster Seminary. She is a leader as well, serving on the boards of the American Association of Christian Counselors and the Society for Christian Psychology. She serves as an experienced guide in bringing Christian psychology into the counseling office.

A transformational approach. Johnson (2010b) notes that this view is new to his volume, not appearing in the earlier *Four Views* (Johnson & Jones, 2000). Since then, a number of integrationists have shifted the focus from intellectual to personal/spiritual matters, arguing "that *how* Christians live out their Christianity in the field of psychology and counseling