A CATHOLIC CHRISTIAN META - MODEL OF THE PERSON

Integration with Psychology and Mental Health Practice

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A Catholic Christian Meta-Model of the Person: Integration with Psychology and Mental Health Practice

Contents

The Catholic Christian Meta-Model's Definition of the Person

(Excerpt from Chapter 2)

Below is a three-part definition presenting an integrated understanding of the person, derived from theological, philosophical, and psychological premises in the Meta-Model:

From a theological perspective (Scripture, Tradition, and Magisterium), the human person is 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.

From a philosophical perspective, the human person is an individual substance of a rational (intellectual), volitional (free), relational (interpersonal), sensory-perceptual-cognitive (pre-rational knowledge), 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, service, and meaningful leisure.

From a psychological perspective, the human person is an embodied individual who is intelligent, has language and limited free-will. The person is fundamentally interpersonal, experiences and expresses emotions, and has sensory-perceptual-cognitive capacities. All of these characteristics are possible because of the unity of the body and unique self-consciousness, and are expressed in behavior and mental life. Furthermore the person is called by human nature to flourishing: through virtuous behavior and transcendent growth; through interpersonal commitments to family, friends, and others; and through work, service, and meaningful leisure. From their origins (natural and transcendent), all have intrinsic goodness, dignity, and worth. In the course of life, though suffering from many natural, personal, and social disorders and conditions, persons are hopeful of healing, meaning, and flourishing.

Psychological Premises of the Person

The Psychological Premises of the Person are consistent with the Theological and Philosophical Premises of the Catholic Christian Meta-Model of the Person (CCMMP)

The following 11 psychological premises represent a psychological understanding of the person consistent with the theological and philosophical premises of the CCMMP and with the psychological sciences. They serve as an outline that will be augmented with sub-premises that further elucidate the Meta-Model's theoretical and clinical implications for psychology and counseling. Together with the CCMMP's theological and philosophical premises they deepen and help fill out our understanding of the person for use in mental health practice. (In parentheses is found the name of the corresponding theological and philosophical premises.)

I. The person has an essential core of goodness, dignity, and value and seeks flourishing of self and others. This dignity and value is independent of age or any ability. Such a core of goodness is foundational for a person to value life, develop morally, and to flourish. (Created)

II. The person commonly experiences types of pain, suffering, anxiety, depression, or other disorders in their human capacities and interpersonal relationships. The person is also distressed or injured by natural causes and by others' harmful behavior. People have varying levels of conscious and non-conscious distorted experience, which express that they do not respect and love themselves or others as they should. Moreover, they often do not live according to many of their basic values. (Fallen)

III. The person, with the help of others, can find support and healing, correct harmful behaviors, and find meaning through reason and transcendence, all of which bring about personal and interpersonal flourishing. In short, there is a basis for hoping for positive change in a person's life. (Redeemed)

IV. Each human being is a body-soul unified whole with a unique personal identity that develops over time in a socio-cultural context. This unity pertains to the person's whole experience. For instance, physical abuse affects the person's bodily, psychological, and spiritual life. (A Unity)

V. The person flourishes by discerning, responding to, and balancing three callings: (a) called as a person to a value-guided life while focusing on love and transcendent goals; (b) called to live out vocational commitments to others, such as being single, married, and / or having a distinct religious calling; and (c) called to participate in socially meaningful work, service, and leisure. (Fulfilled through Vocation)

VI. The person is fulfilled and serves others through the ongoing development of virtue strengths, moral character, and spiritual maturity, including growth in cognitive, volitional, emotional, and relational capacities. Through effort and practice, the person achieves virtues that allow the attainment of goals and flourishing. For example, a father or a mother who develops patience, justice, forgiveness, and hopefulness is better able to flourish as a parent. (Fulfilled in Virtue)

VII. The person is intrinsically interpersonal and formed throughout life by relationships, such as those experienced with family members, romantic

partners, friends, co-workers and colleagues, communities, and society. (Interpersonally Relational)

VIII. The person is in sensory-perceptual-cognitive interaction with external reality and has the use of related capacities, such as imagination and memory. Such capacities underlie many of our skills allowing us to recognize other people, communicate with them, set goals, heal memories, and appreciate beauty. (Sensory-Perceptual-Cognitive)

IX. The person has the capacity for emotion. Emotions, which involve feelings, sensory and physiological responses, and tendencies to respond (conscious or not), provide the person with knowledge of external reality, others, and oneself. The excess and deficit of certain emotions are important indicators of pathology, while emotional balance is commonly a sign of health. For example, when balanced, the human capacity for empathy can bring about healing for self and others, while a deficit or excess produces indifference or burnout. (Emotional)

X. The person has a rational capacity. This capacity involves reason, self-consciousness, language and sophisticated cognitive capacities, expressing multiple types of intelligence. These rational capacities can be used to facilitate psychological healing and flourishing by seeking truth about self, others, the external world, and transcendent meaning. (Rational)

XI. The person has a will that is free, in important ways, is an agent with moral responsibility when free will is exercised. For instance, the human being has the capacity to freely: give or withhold forgiveness and be altruistic or selfish. Increases in freedom from pathology and in freedom to pursue positive life goals and honor commitments are significant for healing and flourishing. (Volitional and Free)

A Catholic Christian Meta-Model Framework for Mental Health Practice

W. J. Nordling, P.C. Vitz, C.S. Titus, & the DMU Group

The following text identifies four ways that the Catholic Christian Meta-Model of the Person (CCMMP) contributes to and benefits mental health practice. (Excerpt from Chapter 1)

1. EXPANDS THE VISION OF THE PERSON.

The Catholic Christian Meta-Model of the Person presents a systematic, integrative, non-reductionist understanding of the person, marriage and family and society developed from the psychological sciences, philosophy, and the Catholic theological tradition and worldview. The Meta-Model integrates the methods and findings of these three disciplines to understand eleven essential dimensions of the person. These include the narrative of the person as (1) existing and fundamentally good (created), (2) affected by disorders (fallen), and (3) capable of healing and flourishing (redeemed). The person is (4) a unified whole, (5) fulfilled through three types of vocational callings (individual goodness and relationship with the transcendent; vocational states; and life work), (6) fulfilled in virtue strengths and development, (7) and fulfilled in interpersonal relationships. The person is (8) sensory-perceptual-cognitive, (9) emotional, (10) rational and intelligent, and (11) volitional and free.

2. ENRICHES MENTAL HEALTH PRACTICE.

The Meta-Model serves as a framework for mental health practice and for understanding the person through: assessment and diagnosis of client strengths and weaknesses, psychological disorders and problems of everyday living; explaining how problems have developed; establishing treatment goals; and selecting and implementing evidence-based treatment interventions. Adopting the integrative perspective of the CCMMP as a framework benefits clinical practice by providing the structure to integrate existing personality theories and evidence-based therapeutic interventions to fulfill its comprehensive view of persons and the treatment of their problems. Furthermore, the Meta-Model approach also brings benefits by identifying the importance of life callings and vocations of clients and of the development of virtue and character to fulfill them. Finally, the Meta-Model also enhances ethical practice by grounding traditional professional ethical principles and the respect for diversity in a moral normative understanding of the person who possesses innate goodness and dignity in being created unique and in the image of God.

3. BENEFITS THE CLIENT.

The CCMMP approach to mental health practice helps the clinician and client to understand the client's life narrative and its challenges through this non-reductionist framework. This framework requires consideration of personal development, interpersonal relationships, values, character strengths and weaknesses, vocational commitments, existential issues, diversity, social contexts, and spiritual life. The client is viewed as a unique person, essentially good and possessing dignity. The practitioner acts collaboratively with the client to understand and implement treatment. In doing so the clinician acts for the client's healing and flourishing in a manner that reflects love of neighbor and respect for the client's conscience and freedom to make life decisions.

4. CLARIFIES AND SUPPORTS THE CLINICIAN'S CHRISTIAN IDENTITY.

The CCMMP clarifies how practitioners' lives are integrated with their professional practice and faith. Becoming a mental health professional is experienced as a calling by God to serve his people. In accepting this call the clinician becomes responsible for developing the professional competencies and virtues (such as empathy, patience, practical wisdom) needed for effective practice. The Meta-Model's worldview motivates a capacity and willingness to generously and unselfishly help all people, including disadvantaged populations, religious ministries, and charitable programs. As Christian practitioners, they integrate both professional and Christian ethics in their clinical work to promote their client's freely chosen goals aimed at psychological, moral, and spiritual flourishing. When some aspects of the clients' goals are contrary to Christian ethics and to their ultimate welfare, the practitioner works in a compassionate and non-judgmental way to assist with as many of their goals as is allowable, according to professional and Christian ethics. This ethical attentiveness allows respect for the client's dignity, conscience, character development, and freedom, while also enabling practitioners to remain faithful to their own conscience.

Chapter 2 - Theological, Philosophical, and Psychological Premises for a Catholic Christian Meta-Model of the Person

C. S. Titus, P. C. Vitz, W. J. Nordling, & the DMU Group
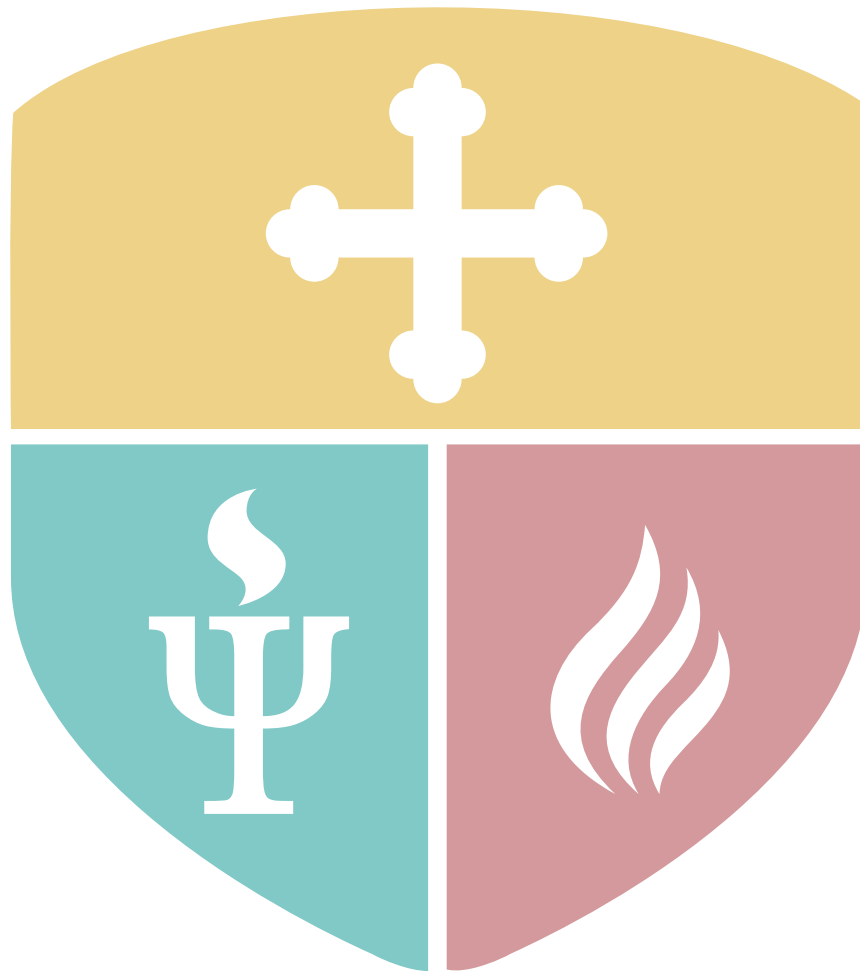
[This text is a foundational chapter in the volume devoted to a systematic approach to a Catholic Christian Meta-Model of the person. Additional chapters in the volume provide: support from psychological theory and research, theological and phil-osophical support and, finally, theoretical and practical applications of the Meta-Model in mental health practice are given in later chapters.] Revision date: January 06, 2019.

2 - Theological, Philosophical, and Psychological Premises for a Catholic Christian Meta-Model of the Person

C. S. TITUS, P. C. VITZ, W. J. NORDLING, & THE DMU GROUP

Abstract: This chapter presents an integrated Catholic Christian Meta-Model of the Person (CCMMP). The Meta-Model is a framework that explicitly employs major theological and philosophical premises (foundational principles) and briefly identifies the basic corresponding psychological premises. The Meta-Model proposes a view that is informed by Christian faith and by reason and the psychological sciences. The text outlines and organizes the distinctive qualities of complex human nature and the dynamic human person. The intention is to produce a richer and truer understanding of the person for the mental health field that will enhance theory, research, and practice. How it does this is addressed in the chapters that follow. This chapter also provides a specific, synthetic, Christian definition of the person using theological, philosophical, and psychological perspectives for a deep understanding of the person.

We start with a three-part definition of the person that informs the integrated project presented in this volume. This definition is derived from theological, philosophical, and psychological premises that are introduced in this chapter and are developed throughout the entire book.

The Catholic Christian Meta-Model's Definition of the Person:

From a theological perspective (Scripture, Tradition, and Magisterium), the human person is 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.

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Part I (this chapter and the prior chapter) gives a foundational introduction to the CCMMP. The remaining parts of the volume provide systematic support for the Meta-Model: Part II, psychological theory and research; Part III, philosophical rationale; Part IV, theological support; and, finally, Part V, theoretical and practical applications of the Meta-Model in mental health practice.

(A.) *A THEOLOGICAL VISION OF THE PERSON* that is based on Christian faith and tradition (the teaching of the Bible and the Catholic Magisterium) and accords with a tripartite ordering of salvation history.

THE PERSON IS . . .

I.   CREATED.
Humans are created by God "in the image" and "after the likeness" of God *(Gen 1:26);* "in the image of God he created them; male and female he created them" *(Gen 1:27).*

1. Goodness and dignity. They are good (as is everything created by God) and have special, intrinsic dignity and value as persons *(Gen 1:31).*

2. Gift of love. Their lives (and every good thing) are ultimately a gift of love that has been given and is continually sustained by God *(Jas 1:17).* In turn, acceptance of the gift, gratitude, worship, service, and self-gift (love of God and of others as oneself) are appropriate responses to the original gift.

3. Unity of person. Human persons are created as a unified whole, constituted of a material body and a spiritual soul *(Gen 2:7).*

4. Communion with God. By knowledge and by love, humans are created as persons to enter into communion with God *(Jn 17:26),* who is a knowing and loving communion—a Trinity of Persons.

5. Communion with others. They are created to enter into communion and friendship also with other persons. In the beginning, Adam experienced loneliness in original solitude, which was overcome by an original unity when God created Eve to be Adam's wife, "a helper fit for him," and "the mother of all the living" *(Gen 2:18–20).* The nuptial meaning of the body (its basic structure to receive and give, to know

and love) informs all vocations to married and celibate life. Being created in the image of God is the basis for all vocations.

6. Flourishing. Human persons are called to flourishing, that is, perfection and holiness, through the interpersonal accepting and giving of love: "be perfect, as your heavenly Father is perfect" *(Mt 5:48).* Although perfect flourishing is reserved for heaven, human persons are called at present to flourish in the integrity of the individual (psychological, moral, and spiritual level), as well as in the integrity of relationships with God and neighbor (including the distinct relationships related to one's vocational state in life and the application of the virtues needed for that state).

7. Divine order and natural law. Creation is marked by a divine order that humans can know in terms of the divine law *(e.g., the Decalogue, Ex 20:1–17) and the natural moral law (which is the human rational participation in the eternal law; see Rom 2:14).* Divine law and natural law are made concrete in the Christian life. Even the happiness of the non-believer is dependent on living in accord with natural law.

II.   FALLEN.
Because of the sin of Adam and Eve, the divine likeness in mankind is wounded and disfigured *(Gen 3:16–19).*

1. Disorder and trials. Experiences of sin, weakness, decay, death, and disorder constitute the difficulties and trials experienced in human temporal life *(1 Pt 1:6).*

2. Consequences of sin. Original sin and the consequences of every personal and social sin pit mankind against God, each human person against himself, person against person, and mankind against nature *(Ps 78:19).*

3. Goodness is foundational and evil is not. The tendency toward evil is a disordering of inclinations that are themselves basically good. While the wounds of evil are not foundational, the enduring goodness of God's creation is: "where sin increased, grace abounded all the more" *(Rom 5:20).*

4. Our struggle with evil. Evil and sin put human flourishing in peril. Evil is a disordering and privation of what should be, according to human nature created in the image of God: emotions (hatred), thoughts (lies), choices (harming self or others), commitments (adultery instead of fidelity), or development (failures to develop one's human capacities or to fulfill other responsibilities). Evil opposes God through disobedience to the law of love, through demonic obsessions, and through spiritual opposition, for example. In the context of struggles with evil and the restlessness that results from sin, God offers redemption and can make all things work for the good *(Rom 8:28).*

III.   REDEEMED.
In Jesus Christ's incarnation, God gives a new dignity to human nature and, through Christ's death and resurrection, redeems mankind, calling each person to communion with God and neighbor and to interior healing and growth *(Ti 2:14).*

1. Eternal happiness and beatitude. Human persons are called to the communion with God that is fully granted only through divine assistance in the loving presence and beatific vision of God in the life to come. However, this communion is already received, as a foretaste, in this life, through the gifts of faith, hope, and love (the theological virtues) and through the flourishing experienced in our vocations *(1 Jn 3:2; Mt 5:8).*

2. Faith. Through faith in God and union with Jesus Christ in baptism, every human person is invited to become God's son or daughter *(Gal 4:5; 1 Jn 3:1)* and to receive the Gift of the Holy Spirit *(Acts 2:38; Jn 14:26).* They are called to partake in the redemptive work of evangelization and sanctification that Christ achieves through his Body the Church.

3. Hope. Sin, death, and disorder are definitively overcome by Jesus' redemption *(1 Cor 15:54–55).* Moreover, the suffering caused by their effects can be turned to salvific purposes *(Rom 5:3).* Supported by hope and spiritual sacrifice in the midst of suffering *(1 Pet 2:5; Rom 12:1),* human persons participate in overcoming the effects of sin through the redemptive work of Christ, who has promised the guidance of the Holy Spirit, eternal beatitude with God, the resurrection of the body, and the other promises of the Kingdom of God at the end of time *(Rom 6:3–6; Mt 4:17).*

4. Love. The whole law and the prophets depend on two commandments: to love God, "with your whole heart, with all your soul, and with all your mind . . . and to love your neighbor as yourself" *(Mt 22:37–40; see also Dt 6:5; Lev 19:18; Mk 12:30; Lk 17:33).* Jesus Christ makes mankind known to itself, making clear the supreme calling through his definitive gift of self, which is love (Vatican Council II, 1965, Gaudium et spes *[GS] §22);* having a likeness to God, man "cannot find himself except through a sincere gift of himself" *(GS §24).* Self-gift is rooted in communion and often involves a form of self-sacrifice.

5. Nature and grace. Human nature always remains weakened by sin (concupiscence—disordered emotions, weakness of reason and will), but can be assisted, and in certain ways healed and divinized, by divine grace *(1 Thes 5:23).* Persons can become holy through a life of faith, hope, and love as well as through the other infused virtues and the Gift of the Holy Spirit. They can become "participants in the divine nature" *(2 Pt 1:4).* All people are called to live a morally good life and

are offered divine assistance to do good.

6. Vocation. A vocation is often understood as a religious phenomenon, in which people respond to a "calling" from God to fulfill a spiritual function or life work. From a Christian perspective, vocations or callings take three basic forms: (a) a person's call to relationship with God—through a pursuit of holiness; (b) a person's committed state in life—single, married, ordained, or religious; and (c) a person's work and service—through paid work, volunteer efforts, and everyday service within families and among friends. They are all forms of self-gift and are all graced transformations of human capacities. *(On the philosophical underpinning of vocations, see Premise V.1–4, this chapter.)*

7. Vocation to holiness. The common vocation to holiness is based upon the call in this world to love God and neighbor as oneself, and to live a life of good works, which God prepared beforehand for each person *(Lk 10:27; 1 Thes 4:3; Eph 2:10).* God gives to each a personal vocation: the unique and unrepeatable role God calls each person to play in carrying out the divine plan *(2 Tm 1:9; Vatican Council II, 1964, Lumen gentium [LG] §39).*

8. Vocational States. All people start life as single and may continue their lives as single in love and service to God and neighbor. In general, being a member of a family is the first vocational state and it is within the family that receiving and giving of love are taught. There are also committed vocations to a state in life, that is, vocations to commit oneself to be married, ordained, or consecrated (religious). All these states involve collaboration in God's work of sanctifying oneself and other people *(1 Pt 5:1–4; LG §41–43).*

9. Work and service. Through a third level of vocation, human persons engage in work and service, paid or not, and this serves their personal

flourishing and sanctification, while contributing to the good of the family, of other persons, and of the world *(Gen 2:15; Mt 25:20).* It is through such work that one can exercise the divine command to reach beyond one's friends and family to love one's neighbor, to welcome the stranger, to exercise justice for the poor, and to do good to one's enemy.

10. Prayer and sacraments. Each person is called to communion with God through prayer. Religious practices of prayer unite individuals to community and to God. Because of the importance of the whole person, worship involves the body (through silence and song, standing and kneeling, eating and drinking) and relationship (through greetings and signs of peace, through blessings and communal responses). In this way, our body participates in and even knows the faith. God offers not only eternal salvation but also temporal support, healing, and guidance through the sacraments, which are available to Christian believers. Starting with baptism, the sacraments are the seven efficacious signs of divine grace, instituted by Jesus Christ, offered through the work of the Holy Spirit, and entrusted to the Church *(2 Cor 5:17; Lk 22:19–20; Catechism of the Catholic Church [CCC], 2000, §1210).* God's grace is not limited to the sacraments though, for it enables the baptism of desire, which through God's justice and mercy is offered to even unbelievers, although they may not accept God's offer of grace.

This Christian theological vision of the person *(outlined through the premises in sections A.I–III)* refers to an ontological, existential, and teleological reality for all temporal human life. The following section addresses metaphysical or ontological, epistemological, and ethical issues in a synthetic approach to the person that is grounded in human experience and reason and that comes from a perspective of Christian philosophy.

B.   A CHRISTIAN PHILOSOPHICAL VISION OF THE PERSON that is based on human experience, reason, and Christian philosophical tradition in dialogue with the sciences and other forms of knowledge.

THE HUMAN PERSON IS . . .

IV.   A PERSONAL UNITY.

The spiritual soul, created by God, is the animating principle and substantial form of the living human body *(Ps 139:13; CCC §§362–68)*. Because of their body-soul unity, all humans have the capacity for a distinctively human personal consciousness, as different from merely animal consciousness.

1. Human dignity. Every living human being has basic dignity and a complete human soul, including human intellectual powers, even if a person is not able to express them permanently or temporarily because of disorders or lack of development *(Gen 1:31; GS §§14–15)*.

2. Body-soul unity as gift of life. A human person is a complete, wholly unified, living being constituted of a material body and an immaterial, incorruptible, and immortal soul. The body-soul unity constitutes the gift of life that is always dependent on God. Since the person's spiritual intellect subsists in a body, without being reduced to the bodily aspect per se, a person's soul survives the body's death. The human soul is so deeply united to the body that it is considered the substantial form of the body *(Gen 1 & 2; GS §14; CCC §§364–365)*. The deepest aspect of the person is sometimes called the soul, the spirit, the heart, or the mind *(Mt 22:37–40; Lk 10:27; Mk 12:30; Dt 6:5)*.

3. Either male or female. Males and females are complementary embodiments of human nature. Sex differences are not mere social conventions. While equal in dignity and worth, and while bearing many characteristics in common, male and female persons are not identical at the levels of the physical body or at the level of mental and emotional life. Their complementarity has a nuptial significance, which is revealed and actualized through a disinterested gift of self, typified not only in marital sexual love but also in celibate forms of self-giving and service to others. Sex differences reach beyond the marital relationship and the home, inasmuch as there are masculine and feminine characteristics that influence behavior in society *(Eph 5:28–33)*.

4. Natural Law and the Personalist Norm. The natural (moral) law grounds professional ethics—such as the principles of conscience and responsibility, respect for individual freedom, doing no harm, beneficence, and respect for a person's basic dignity regardless of differences. It also grounds the additional demands of Christian ethics by rooting them in the natural inclinations—such as seeking good and avoiding evil, or loving God and neighbor—which lead to both social justice and worship of God. As expressed in the personalist norm, the person is a self-possessing subject with distinct personal ends and should not be used instrumentally as a mere object or as a mere means to someone else's ends *(Mt 7:12)*.

From a philosophical perspective and an experiential basis, natural law is a human, rational participation in the normative dimension of reality, which directs humans to their final end of flourishing through a law written in their inner being. However, it can be difficult to discern the ordering of the natural inclinations and the related principles of the natural law, or the best way to apply them in everyday settings. From a faith-based perspective, natural law is a rational participation in the wisdom and love of God's eternal law *(Rom 1:19–20; Rom 2:14–15)*. Its divine origin is confirmed and its content clarified in divine revelation, for example in the two tablets of the Decalogue, that is, in love of God and love

of neighbor as self *(Ex 20:1–17; Lv 19:18; Mt 22: 38–39; Rom 13:9)*. However, sinfulness and the other effects of the fall often hinder knowledge and awareness of the principles of natural moral law and their application.

5. Multiple capacities. Animate human nature includes multiple capacities at the organic (vegetative and motoric), cognitive (sensation-perception and reason or rational intellect), and affective (emotion and will or volitional intellect) levels of the person *(Lk 10:27)*.

6. Organic living beings. Humans are capable of bodily health and flourishing. They possess a natural inclination to preserve and promote their bodily well-being. Bodily health (at its different levels) is known to influence, without being equated to, overall personal flourishing *(Ps 16:9)*.

7. Behaviors and actions. Persons express themselves through behavior and are moved in response to cognitions (pre-rational, intellectual, and intuitive), and affections (emotional, intellectual, and intuitive) regarding things to be sought and avoided *(2 Tm 4:7)*.

8. Culturally, historically, and ecologically located. Human beings are situated in history and culture. They shape and are shaped, but not totally determined, by their sociocultural and physical environment *(Gal 4:4; Lk 2:1–2)*.

9. Wholeness. A unified notion of the whole person includes a transcendent and personal dimension and recognizes that flourishing (through virtue and vocation) requires an interconnection between the five domains: relationality, sensory-perception (including imagination), emotion, reason, and will *(Prv 20:7)*. This view of wholeness also avoids distorted understandings of the person that develop as a result of individualist, materialistic, reductionist, relativist, determinist, dualist, or behaviorist conceptualizations. All

of the identified capacities and qualities of the person work together in a holistic way in the healthy person. In seeking to understand and serve persons, we should always keep in mind their integrated wholeness.

V.   FULFILLED THROUGH VOCATION.

Human flourishing also involves a teleological (purposeful) development through three levels of vocation: (a) distinct responses to the call to personal goodness and holiness, (b) different vowed and non-vowed vocational states, and (c) work and service.

1. Calling or vocation. In the strict sense, 'vocation' means the personal response to the call of goodness and truth that characterizes a person's life globally, but especially through the personal development of the gift of self. The basic notion of a calling comes from a source: from the world, a person, or God that attracts as intrinsically good. For example, people report being attracted to a soul mate, committing themselves in marriage, and, thus, finding their true calling. The callings are perfective of the human person *(Dt 6:18; Mt 19:16–21)*. *(For an explicitly theological treatment of these callings or vocations, see Premise III.6–9, this chapter.)*

2. Calling to goodness. Through a first type of calling or vocation, each person is attracted to and perfected through existence (being), truth (knowledge), goodness (love), relationship (family, friends, and society), and beauty (integrity, ordering, and clarity). Such goods underlie human experiences of the world, which is, nonetheless, a place not only of wonder and good, but also of fatigue and evil. A fitting human response requires, first, affirming the goodness and beauty that one finds and, then, contributing to the goodness through choices, before experiencing some sense of flourishing in the act. For example, one can choose to be

compassionate instead of cruel, to defend the weak instead of taking advantage of their plight, to help families in need, and to enrich human culture. Such responses to the many faces of goodness contribute to one's both everyday and ultimate flourishing *(Mt 5:2–12)*.

3. *Calling to committed vocational states.* Through a second type of calling, a human being responds to natural and transcendent desires to enter into committed vocational states: (a) to commit oneself to a husband or a wife in order to form a family through the marriage bond; (b) to commit oneself to ultimate goodness in service of God and others through ordained or religious commitments; as well as (c) to seek, in integrity of life, to contribute one's intelligence, goodwill, and resources to others and society as a single person *(Gen 2; Eph 5)*.

4. *Calling to work, service, and meaningful leisure.* Through a third type of calling, a person engages in the diverse kinds of work and service that one must do in order to flourish personally and to contribute to the well-being of other members of one's family, community, and society. For example, people report being attracted to the beauty, purposefulness, and useful nature of work with wood, and commit themselves to learn and practice carpentry in an honest manner, creating goods for others, and, thus, finding meaning in their call to work and service *(Gen 2:15; Mt 25:20)*. Work has great value in itself, but non-work does as well. There is the call to types of leisure, that is, to the meaningful non-work that allows not only rest, exercise, and self-care, but also family, interpersonal relationships, and cultural activities, as well as contemplation of truth and beauty, and finally participation in the worship of God and the life of the Church *(Ps 46:10)*.

VI. FULFILLED IN VIRTUE.

Human flourishing involves a teleological (purposeful) development of the person's capacities and relationships, through virtue, vocation, and related practices that aim at the good life. On the contrary, much of human languishing and suffering results from experiences of trauma, misdirected choices, unsuitable practices, or damaged relationships, which may often be outside of the person's full responsibility.

1. Inclined toward flourishing and God. From a Christian philosophical perspective, every human person, from the first moment of existence, has a capacity to grow toward temporal well-being, moral goodness, and ultimate flourishing. This teleological movement shapes human life from conception until death. The human person has a natural capacity to know that there is an ultimate source and purpose of human life (the creator God); in this way, humans express a natural desire for God *(Mt 5:8; Acts 17:27; GS §19)*.

2. Natural inclinations. Human capacities express basic positive inclinations toward existence (being), truth (knowledge), goodness (love), relationship (family, friends, and society), and beauty (integrity, ordering, and clarity). These natural inclinations are the seeds of the natural human virtues, callings, and flourishing. They are also a basis for recognizing the natural law as a rational participation in eternal law *(Rom 1 & 2)*.

3. Development over time. The person comes into existence when his or her living body-soul unity comes into existence at conception. The unfolding of the multiple capacities of human nature is subject to development over time through biological growth as well as through family and social experiences, which prepare for growth understood in terms of virtues and vocations. This mature development is manifest in relationships, especially marriage and family, friends and

community, work and service, and religion. Through this moral and spiritual development, the person seeks to overcome a divided heart, social discord, and religious indifference *(1 Cor 13:11)*.

4. Health and illness. Health can be conceived in terms of integral human development. It is a function of the expression, at the proper time and to the proper degree, of bodily, psychological, and spiritual capacities. Illness is a function of some privation or deterioration of the proper fulfillment of one or more of these three capacities *(Ps 1:3)*.

5. Virtues. Virtues are distinguished by the capacities that they perfect and the ends that they attain. For example, the moral virtue of prudence perfects the human inclination to act in the light of truth and the intellectual capacity to attain reasonable goals through fitting action, as when a mother and father take counsel, make decisions, and act concretely in order to raise their children to be honest and caring. The nature of the person demands that virtues be expansive and interconnected, for example, that prudence also be loving *(1 Cor 13:1–3)* and that the criteria for justice and mercy be met together.

6. Types of virtue. Virtues perfect human capacities, as they aim at full flourishing. They are differentiated in three major types. First, theological virtues (faith, hope, and charity or love) are divine gifts that also influence the other virtues (see Premise III.2–4, this chapter), for example, as when theological hope encourages a person's confidence in daily activities. Second, the natural virtues are acquired. These virtues are called cardinal virtues (prudence, justice, courage, and temperance or self-control), which draw together related virtues or character strengths, such as patience and perseverance. Third, the intellectual virtues are theoretical (wisdom, understanding, and knowledge or science) or practical (art and practical wisdom).

7. Connection of the virtues through practices. The basic virtues, associated virtues, and practices create the interconnected paths of intellectual, moral, and spiritual development. The virtues are known best in performance. For example, the natural virtue of courage (a basic or cardinal virtue), along with the natural virtues of hope and perseverance (two of its associated virtues) must be formed through particular practices, such as when a person is being trained to experience hope, to practice self-control, and to show courage and perseverance when confronted with emergency situations. While each of the virtues primarily perfect one of the human capacities (listed later, in the chapter on virtue), they interrelate in a dynamic connection of intellectual, moral, and theological strengths *(1 Cor 13:13; Gal 5:22–26)*.

8. Moral disorder and evil. Often people make evil choices as if they were good, because of prior distorted interpretations and actions (defensive interpretations, denials of compromise, rationalization of ideologies, etc.). Because of moral disorders at personal and social levels, humans tend to inordinately seek pleasure, power, and recognition. Distorted emotions, cognitions, or volitions impede flourishing—as when fear results in the failure to act rightly, or when anger blocks true love and justice *(Gal 5:19–21)*.

9. Vice. The Christian tradition identifies pride as the root of all sin, and the seven capital sins or deadly vices as vanity, envy, hatred (and wrath), sloth, greed, gluttony, and lust. In the face of moral evil and vice, human beings are in need not only of development, but also of healing, forgiveness, and reconciliation at personal, interpersonal, and religious levels *(Lk 15; Mt 1:21)*.

10. Prevention. Integral human development in virtue helps to prevent and overcome inadequacies in moral judgment such as relativism (the denial of objective truth), emotivism (the construal of ethical judgments as mere

expressions of positive or negative emotions about a thing), subjectivism (the affirmation that one's own perception or knowledge is necessarily correct), consequentialism (the determination of goodness by an act's consequences alone, and the denial that any acts are intrinsically evil), and materialism (the reduction of the person to biological determinants, such as genetic and neural processes).

Although the human body and spiritual soul are naturally inseparable and purposeful and always in relationship with other persons, for the sake of analysis we distinguish the following structures or capacities of human nature, which are available to each person in the search for purpose and flourishing:

VII.   INTERPERSONALLY RELATIONAL.

Humans are naturally social, with inclinations and needs for family, friendship, life in society, and other interpersonal relationships.

1. Receptive and interpersonal. They are intrinsically receptive and oriented toward other persons. This orientation is expressed through communicative acts of receiving and giving. Furthermore, social acts serve personal flourishing only inasmuch as they serve the good of other persons and the common good *(1 Jn 3:17–18).*

2. Centered in love. The highest expression of interpersonal communication is the self-giving love that is also known as the virtue of charity (philia and agapē). While having a unity of purpose, love takes different forms depending on the type of interpersonal relationship at hand. It informs and interconnects all the other virtues, while being served by them as well, especially the virtues that concern relationships, such as justice, religion, chastity, courage, and obedience *(1 Jn 4:8) (see Premise XI.3, on the "Types of human love").*

3. Relationship with God. Humans have a natural desire to know, love, and be united with God, who is not only the creator (first cause) and sustainer (efficient cause) of human life, but also its ultimate end (final cause). It is therefore fitting that human persons enter into religious practices (such as prayer, rituals, scriptural readings and sacraments, and other expressions of faith, hope, love) in order to worship, respect, and love God *(Jn 1:12–13).*

4. Spousal relationships and the spousal meaning of the body. The natural institution of marriage is built upon the spousal complementarity of the sexes and an attraction to the opposite sex *(see Premise IV.3, "Either male or female").* This type of marriage involves a life-long covenantal commitment and gift of self (union). This love is formalized in monogamous marriage that is open to the gift of new life (procreation) and committed to the goods of family, including holiness of spouses. In the sacrament of marriage, God provides graces for the spouses to face the challenges of intimacy, fidelity, and family. In response to a call to holiness, some persons commit themselves to celibate spousal relationships with God to love and serve God and his people *(Gen 2:18–24).*

5. Family. Interpersonal relationality is first developed in the family, which is the basic unit of society. Humans have both a natural need for family and natural inclinations to establish families, that is, inclinations toward the goods of marriage and the procreation and education of children *(Lk 2:51).* All families, regardless of structure, deserve support, including assistance for the difficulties that they face.

6. Friends. Human friendship contributes to human fulfillment. It underlies the relationships of affection, companionship, and intimacy that are grounded on a mutual gift of self and a common sharing of the good, in ways other than through sexual love *(Jn 15:15).*

7. Communities. Humans are situated in a community of persons, expressed in socio-cultural, civic-political, and faith-based contexts, all of which shape persons but do not totally determine them. Humans contribute to community by working and expressing responsibility for others. Friendship serves as the bonding force for community *(Eph 4:4–13; Ps 122:1–2).*

VIII.   SENSORY-PERCEPTUAL-COGNITIVE.
Each human exercises pre-rational sensory-perceptual-cognitive capacities as a body-soul unity. These pre-rational capacities serve as important foundations for the rational human linguistic, interpersonal, and moral dimensions, and the higher cognitive capacities so central to the unique character of human life.

1. Receptive to the external world. The human person receives and seeks basic knowledge of other people, the world, and oneself through instincts, primary senses, and higher-order perceptions and pre-rational and rational cognitions.

a. The bio-physiological bases for knowledge include instincts, such as visual, tactile, and survival instincts, as well as intrinsic curiosity. In this Meta-Model, these characteristics serve the natural inclinations for goodness and relationship that aim at flourishing.

b. The five primary senses and their organs or systems provide unique contact with the perceivable world and reality. They are biologically based means of gathering particular information and interpreting stimuli.

c. Higher-order perceptions and pre-rational cognitions process instincts and the primary senses. The higher-order internal perceptions, along with the simpler sensory-perception experience, provide the human person a means to be receptive to objects, persons, and meaning. The higher-order pre-rational perceptions and cognitions are distinct, however, from and yet contribute to still higher-order rational cognition.

2. The five primary senses. Traditionally called "external senses," the five primary senses are identified as vision, hearing, smell, taste, and touch. Each of these senses gathers particular information, and together they serve the larger, unique, and active experience of people.

a. Vision is the most abstract of these senses. It is prized for the information that it gives of sources of life and danger, and at higher levels, it is instrumental in the communication of meaning and beauty.

b. Hearing adds a greater experience of external reality, especially through its basic role in communication, which it serves, at higher levels, in spoken language and music.

c. The sense of smell is a capacity that provides distinct smell of objects and various means for self-preservation (e.g., fire and food) and, at a higher level, it serves the knowledge and memory of others (e.g., scent of cookies and memory of Grandma).

d. The sense of taste is useful in determining whether food is good or spoiled. Its pleasure incites people to one of the most necessary human activities, namely, eating, and at a higher level it is an integral part of ritual and celebration.

e. Touch and pain involve generalized tactile and pain systems. Touch provides the most concrete type of sensory contact with other people and the world. And at a higher level, it mediates the connection and attachment with other people that is necessary for life and flourishing. Pain has great relevance for knowledge of limits and physical survival.

Science provides a rich understanding of the working of these primary senses, their organs, and the neurological systems through which they function. It has also provided further knowledge of related or complementary sensory-perceptions and processes, such as the perception of balance and motion, known as the vestibular sense. There is, in addition, a proprioceptive-kinesthetic sensory-perception, which gives us an understanding of our body's movement and position and are especially operative in dance and music.

3. Higher-order perceptions and pre-rational cognitions. There are, of course, higher levels of knowledge based on the information of sensory-perceptual-cognitive input. Classical realist philosophical sources recognize examples of higher-order, pre-rational types of knowledge or cognition: the synthetic perception of embodied identity, memory, imagination, and the evaluative sense. In this realist approach, these systems have been called the internal senses or passive intellect, because they passively receive sense data about particular things and form perceptual judgments that influence sensory affect (emotional reactions) and active intellectual rational and affective processes (e.g., intuition, abstraction, intention, reasoning, and choice)

a. Synthetic capacity. There is the synthetic perception of identity or wholeness, that is, the capacity to know oneself, another person, or a thing as a single object of different primary senses, for example, the sight of hair, sound of crying, smell of dampness, and feeling of pressure on your leg all belong to one thing, namely, your child. There is also a related proprioceptive (or kinesthetic) perception of feeling whole and having a sense of the position of one's whole body in space.

b. Memory capacity. There are pre-rational and rational types of memory. There are memories based on time, such as immediate, short-term, and long-term memories. There are memories of a different kind such as episodic memory (autobiographical details) and semantic memory (factual memory). There are also emotional memory (memory of fear based on earlier experiences) and 'muscle' memory (memory of how to perform certain acts).

c. Imaginative Capacity. Imagination is the capacity to employ particular images in spontaneous or rational and willful evoked (negative or positive) ways, for example, in the experience of dreaming, in planning for one's wedding, in the creative flow of a jazz musician, and in a soldier's reaction, evoked by a past trauma, to a loud noise.

d. Evaluative capacity. There is also an evaluative capacity, that is, the attractions and repulsions that draw on instinctual reactions, memory of related experiences, and past thoughts and choices, in order to make a type of pre-discursive or pre-rational judgment about what is sensed. This has also been called "gut sense" or "a gut feeling." This sense is also called particular reason, by philosophers, because it involves the recognition of the meaning of particular things, such as, the immediate reaction to a baby's smile.

4. Cognitive habitual dispositions. The plasticity of these perceptual and cognitive capacities allows the development of habitual dispositions, which include memory and the evaluative capacity. The cognitive habitual dispositions activate, organize, and extend the higher-order perceptions and cognitions mentioned above. In particular, sensory-perceptual-cognitive knowledge is solidified through activity, that is, through behavior that uses sensory-perceptual cognition. This type of disposition formation requires the activation of response systems, as referred to by the ideas of "muscle memory," "practice makes perfect," and "neurons that fire together wire together."

5. Basis for active knowledge. From a realist perspective, there is a unity and distinction in the types of human knowledge. Human knowledge is rooted in the unity of reality's intelligible order. There are, however, distinct types of knowledge. For example, there are the hierarchically ascending types of sensation, perception, and cognition, which ground still higher mental capacities and action:

a. primary sensation *(e.g., the visual cortex's recognition of the contrast of black and white, and of the form of an "A");*

b. higher-order perception *(recognition of "A" as a letter in the alphabet);*

c. rational cognition *(reasoning about the meaning of "A" in the context of a narrative, as in The Scarlet Letter, where "A" was used as a sign to identify a person as an adulterer);*

d. spiritual intuition *(understanding of a need for personal forgiveness and interpersonal reconciliation in cases of adultery); and*

e. practical action *(practical commitment to forgive and to work toward reconciliation in such situations, and to "go, and do not sin again" [Jn 8: 11]).*

The more complex and active types of reason are not epiphenomena of higher-level pre-rational capacities that are of concern here. The higher forms of reason are considered non-material and qualitatively distinct from these lower capacities, as discussed in the chapter on the person as "Rational."

6. Active encounter with the world and its conditions. Through reflection on sensory-perceptions and cognitions, persons gain knowledge of objects to study. Moreover, they are a basis for the process of metaphysical discovery of the un-sensed conditions or causes of existence, goodness, truth, interpersonal relationality, and beauty. That is, they provide a basis for further rational reflection and they are needed to know the world and to encounter others, oneself, and God *(Rom 1:20).*

IX. EMOTIONAL.

Human emotional capacities (sensory affect) are significant for personal self-understanding, interpersonal relations, moral action, and spiritual life. Humans are emotional in a unique and personal way because of their body-soul spiritual unity. There are other differences in the emotional life of humans, differences that reflect their being created as man or woman, that are based on biological predispositions, and that are rooted in experience.

1. Emotionally aware. In response not only to sensations and perceptions, but also to rational intentions and commitments, humans experience emotional appraisals (initial reactions and responses) and can become aware of their emotions. The emotions are a passageway between the sensations and conscious thought, and they influence both. Although a person is often not initially responsible for the first movements of emotion (such as joy at seeing a friend, anger at being hurt, or sadness at the loss of a loved one), humans can develop enduring emotional dispositions or ways of regulating emotions. On the one hand, emotions can impair the free exercise of reason or will, and emotional dispositions can be harmful and even pathological. Addressing harmful and pathological emotions is an important part of psychotherapy. On the other hand, emotions can be useful and even necessary indicators of personal goods, and important aids in understanding the world and acting morally. For example, sorrow can aid one in becoming contrite, fear can make one attentive to danger, and so on. Furthermore, emotions can be ordered in accord with reason and vocations, and with the flourishing of the person and others.

2. Emotions are inherently good. Emotional capacities are inherently good. Nonetheless, particular emotions can strengthen or can harm a person—they can aid in flourishing or lead to languishing. In terms of morality, depending on the way they relate to love, reason, choice, truth, and flourishing of self and others, emotions can become good or evil. They are a basic human capacity that opens a way to understand other people, the world, and oneself. There are two types of emotion. First, there are sensory-perceptual, pre-rational judgments or automatic reactions (first movements). These emotions are neither good nor evil. Second, there are the emotions that are attributable to the effects of rational choices (volitional stimuli), social interactions, and spiritual conditions, or reactions to other emotions (second movements). These emotions (at the level of action and disposition) can become good or evil, that is, they can lead to flourishing or languishing through choices. There are different sensory-perceptual-cognitive affects (as distinct from the will), including emotions or feelings, moods, sentiments, and temperaments. They are rooted in the biopsychosocial and spiritual experience of the person.

3. Emotions influence intellectual and spiritual capacities. Emotions have an influence on intellectual and spiritual capacities either positively and negatively; for example, positively when righteous anger aids one to act justly, or negatively when a strong reaction of anger in the face of an injustice blinds a person to his rational and charitable commitments and prevents him from seeing the person who committed the injustice and the conditions that may have made the injustice less than fully voluntary.

4. Intellectual and spiritual capacities influence emotions. Emotions are influenced by intellectual judgments and spiritual commitments. Emotions are created or refined, for example, when a reasonable decision to right a wrong gives rise to righteous anger, which motivates the person to be attentive to the injustice, to face opposition courageously, and to persevere to the end *(Mk 7:11).*

5. Social influence on emotions. Emotions have an interpersonal and cultural context. Emotions are influenced by other people and by groups, both in the present and from early experience. For example, a person's emotional life is influenced by experiences with spouses, parents, family, friends, colleagues, political settings, and religious communities, and, of course, in our model, by grace. Furthermore, an individual does not only depend upon the emotional balancing that comes through social networks, an individual also aids others to regulate their commitments and choices. This two-way street of regulating emotions requires that individuals and groups seek to understand emotion and to employ it for the good of themselves and others.

6. Emotion-based virtues. A person may develop habitual dispositions (virtues) that help to regulate emotions in seeking the good. Distinctions are made among the other virtues, that is, cognitive-based (practical reason) and will-based (hope, charity, and justice) virtues. The primarily emotion-based virtues aim at integrating the person by using reason, will, and interpersonal commitments. Recognition of the plasticity of emotions, of their capacity to be involved in habitual dispositions and to be influenced by reason and will, underlies the conviction that emotional capacities can be formed into moral virtues. The characteristics of emotion outline the emotion-based virtues (e.g., as acts, as dispositions to act, as reasons to act, and in the transcendent dimension of acts). Emotion-based virtues include courage, patience, righteous anger, perseverance, hope, and self-control. Emotion-based vices include cowardice, impatience, destructive anger, indifference, despair, and indulgence *(Jn 2:15 & 11:35).*

7. Significance of emotions in moral action. Emotion is necessary but not sufficient for moral action. Well-regulated emotions, along with the contributions of reason, volition, and other people, are necessary for virtuous moral action. Emotions make one aware of important goods, values, and goals. They motivate one to attend to moral choices and to realize them. They contribute to development and healing by connecting basic essential capacities and by linking us interpersonally. They constitute a part of everyday flourishing and a foretaste of divine beatitude. Well-ordered emotions, moreover, serve as a contrast and corrective to tendencies toward vices, such as pride, greed, adultery, presumption, fearfulness, or impatience. Disordered emotions play different roles in immoral action or in blocking moral acts. They blind or distort one's vision of the truth of what is good, for example, through self-serving bias and rationalizations. They make concentrating on the purpose and fulfillment of virtuous moral action more difficult. They tend to distract a person from the moral and spiritual goals that form the call to goodness, life commitments, and work.

8. Unity yet distinction of affect (emotion and will). Human affect is understood in the philosophical tradition as involving both emotional affect and volitional affect. Sensory affect (emotion) is the type of attraction mediated by sensory-perceptual experience, for example, when we feel hope of attaining a distant and difficult good, such as the hope of finding a meal in the midst of a famine. Intellectual affect (will or volition) is the type of attraction mediated by reason, as when we choose a good means to a good end proposed by reason, such as a truly good and satisfying solution to a troubling family conflict. As sensate and intellectual capacities respectively, emotion and will express different dimensions of affect, for example, the distinction between love (as emotion) and charity (as willed). *(This distinction is discussed further in Premise XI, on the human person as volitional and free.)*

9. Religious or spiritual emotion. There is a special type of emotion found in spiritual emotion. Since the theological virtues, such as charity, are rooted in the whole person, religious emotion overflows from the transcendent life of grace. God's gift of grace informs and perfects nature, and, in this case, it informs the nature of emotions. People feel confident, encouraged, and attached in the midst of experiences of faith, hope, and charity for God, neighbor, and self. However, the volitional motivation and commitment of charity influences the emotion of love without being reduced to it. Charity does not always accompany feelings of tenderness or bonding, nor do tender feelings necessarily come with charity. Nonetheless, a firm commitment of charity helps to mediate both everyday and religious experiences of emotion.

X.   RATIONAL.

Human persons are intelligent and actively seek truth and freedom. In being rational, they have different levels and types of intelligence and knowledge. They express rationality in language, often in a narrative form.

1. Rational inclinations. Humans have rational inclinations to seek and know the truth and to find flourishing *(Jn 8:31–32).*

2. Objects of knowledge. Humans are capable of knowing (a) themselves, others, and God *(Rom 1:19–20);* (b) the created order *(Ps 8:6–7);* (c) truth, including divinely revealed truth *(Lk 8:10);* (d) the beauty of all creation and of God *(Ps 8:1–2);* and (e) good and evil, and that good is to be done and pursued and evil avoided *(Jn 14:15).*

3. Sense and intellectual knowledge. Human knowledge is sensory (including instinct), perceptual, cognitive, and intellectual, the last of which can be intuitive (e.g., insight), discursive (e.g., reasoning), and infused (or graced). Self-knowledge and knowledge of the world

are supported by bottom-up and top-down influences, which can come even from sources that are originally non-conscious. Examples of non-conscious bottom-up influences are natural inclinations to family involving instincts (e.g., the sexual urge) and other non-conscious cognitive schemas and defenses concerning family life. Examples of non-conscious top-down influences are of two sorts. One involves the natural top-down influences such as the spiritual inclination to know the truth, which is made conscious, for example, in the intellectual intuitions about good and evil that ground moral decisions. The other involves top-down influences of grace, such as intuitions (e.g., about divine mercy that affect one's being merciful) and other movements of grace (e.g., inspiration that supports the giving of good counsel) *(Lk 1:77-78).*

4. Types of belief. Belief, in general, requires the witness of a trusted authority. It involves assent, choice, or judgment that first arises from cognitive (sensory-perception or thought) or affective (emotion or will) engagement with a trusted source. On the one hand, an everyday belief requires some intelligible object (e.g., a friend saying: "I am suffering") and an affirmation concerning the authority found in oneself or the other person (e.g., I have confidence in my friend). On the other hand, religious belief or faith is directly a gift of grace that entails that we ponder with assent God and his authority (and related intelligible objects, such as the propositions that Jesus of Nazareth is the Christ and head of his Body the Church, and that the human person is created in the image of God). Religious faith is communicated indirectly through witnesses *(e.g., Sacred Scripture and tradition) (2 Cor 5:7).*

5. Self-knowledge and self control. Through a realist knowledge of oneself and the world, human persons can knowingly choose to influence their emotions indirectly and their

behavior directly. The aim of developing rational beliefs and virtues is to aid the person in making free choices that contribute to their flourishing *(Eph 5:8–9).*

6. Rational virtues and natural law. Rational inclinations can be further developed in knowledge, beliefs, and enduring dispositions of mind called intellectual virtues, at theoretical and practical levels (wisdom, understanding, and knowledge or science). On the moral side, right practical reason, concerning self and others, is manifested through the cardinal virtue of prudence and its associated virtues that aid in discerning and counseling, adjudicating, and performing moral action. Moral norms guide human judgment (conscience) and action in accordance with good and away from evil. These norms are rooted in the natural law and divine law *(Jn 14:26; Rom 2:15).*

7. Beauty. Humans are aesthetic and seek beauty. They are drawn to the deeper levels of beauty, as found in beautiful persons, nature, actions, or things, through the classical properties of luminosity, harmony, and integrity. Beauty has these qualities and they are expressed in culture, creation, and God. The experience of beauty also elicits a thirst to contemplate the ultimate source of beauty *(Ps 27:4).*

XI.   VOLITIONAL AND FREE.

Humans are the subject of moral action, capable of responsible volition and free choice.

1. Responsibility. To a large degree, human persons are capable of responsibility for their own actions concerning themselves and in regard to others *(Jn 8:10–11).*

2. Self-determination. They can act so as to shape their moral characters, that is, the enduring dispositions of their minds, wills, and affect *(Rom 12:2).*

3. Types of human love. They are capable of loving natural and divine goods and persons. Although exhibiting a basic common structure, human love is manifest distinctly in affection (storge), friendship (philia), romance, courtship, and marriage (eros), and the virtue of charity (agapē), which can purify and rightly order all the other loves *(1 Cor 13:4–13).*

4. Creativity. Like God (by analogy), humans are able to conceive of and deliberately bring into existence things that once were not, although not from nothing, that is, not ex nihilo *(Gen 2:15).* For example, we find human creativity in the procreation of and caring for children, the making of art and literature, and the development of knowledge, science, and technology

5. Limitation. There are two types of limitation. First, humans are naturally very limited in the number and quality of our interpersonal relations. Our bodies are quite limited, our rational capacities are error prone, and our will is often weak. We are greatly limited in time. Second, we experience moral and spiritual limitations due to original, social, and personal sin *(Rom 7:19).*

6. Volitional inclinations. Human persons have natural volitional tendencies or inclinations to actualize diverse human goods and, through grace and faith, divine goods. Even in the midst of the challenges of negative influences of family, friends, and society, humans have a natural tendency toward virtues related to love and justice *(Mt 6:19–21).*

7. Capacity for growth in freedom. The human capacity for freedom can be developed in two ways. The freedom for excellence and flourishing involves growth in the human capacities to know truth and reality, to choose good, and to avoid evil, and ultimately to love God and neighbor. Freedom for excellence is intimately linked to truth and cannot be reduced simply to the second type of freedom, which involves attaining freedom from things that limit our human capacities, such as psychological disorders or from outside influences (e.g., unjust laws, poverty). Freedom develops over time and, obviously, has certain limits. It requires both growth and healing as found in the intellectual and moral virtues, especially justice, self-control, courage, and forgiveness, as well as in the theological virtues, especially faith, hope, and charity. True freedom, therefore, is an expression of the whole person. *(Phil 4:8–9).*

C. A PSYCHOLOGICAL VISION OF THE PERSON that is consistent with the Theological and Philosophical Premises of the Catholic Christian Meta-Model of the Person (CCMMP).

The following 11 psychological premises represent a psychological understanding of the person consistent with the theological and philosophical premises of the CCMMP and with the psychological sciences. They serve as an outline that will be augmented with sub-premises that further elucidate the Meta-Model's theoretical and clinical implications for psychology and counseling. Together with the CCMMP's theological and philosophical premises they deepen and help fill out our understanding of the person for use in mental health practice. (In parentheses is found the name of the corresponding theological and philosophical premises.)

I.   The person has an essential core of goodness, dignity, and value and seeks flourishing of self and others. This dignity and value is independent of age or any ability. Such a core of goodness is foundational for a person to value life, develop morally, and to flourish. (Created)

II.   The person commonly experiences types of pain, suffering, anxiety, depression, or other disorders in their human capacities and interpersonal relationships. The person is also distressed or injured by natural causes and by others' harmful behavior. People have varying levels of conscious and non-conscious distorted experience, which express that they do not respect and love themselves or others as they should. Moreover, they often do not live according to many of their basic values. (Fallen)

III.   The person, with the help of others, can find support and healing, correct harmful behaviors, and find meaning through reason and

transcendence, all of which bring about personal and interpersonal flourishing. In short, there is a basis for hoping for positive change in a person's life. (Redeemed)

IV.   Each human being is a body-soul unified whole with a unique personal identity that develops over time in a socio-cultural context. This unity pertains to the person's whole experience. For instance, physical abuse affects the person's bodily, psychological, and spiritual life. (A Unity)

V.   The person flourishes by discerning, responding to, and balancing three callings: (a) called as a person to a value-guided life while focusing on love and transcendent goals; (b) called to live out vocational commitments to others, such as being single, married, and / or having a distinct religious calling; and (c) called to participate in socially meaningful work, service, and leisure. (Fulfilled through Vocation)

VI.   The person is fulfilled and serves others through the ongoing development of virtue strengths, moral character, and spiritual maturity, including growth in cognitive, volitional, emotional, and relational capacities. Through effort and practice, the person achieves virtues that allow the attainment of goals and flourishing. For example, a father or a mother who develops patience, justice, forgiveness, and hopefulness is better able to flourish as a parent. (Fulfilled in Virtue)

VII.   The person is intrinsically interpersonal and formed throughout life by relationships, such as those experienced with family members, romantic partners, friends, co-workers and colleagues, communities, and society. (Interpersonally Relational)

VIII.   The person is in sensory-perceptual-cognitive interaction with external reality and has the use of related capacities, such as imagination and memory. Such capacities underlie many

of our skills allowing us to recognize other people, communicate with them, set goals, heal memories, and appreciate beauty. (Sensory-Perceptual-Cognitive)

IX.   The person has the capacity for emotion. Emotions, which involve feelings, sensory and physiological responses, and tendencies to respond (conscious or not), provide the person with knowledge of external reality, others, and oneself. The excess and deficit of certain emotions are important indicators of pathology, while emotional balance is commonly a sign of health. For example, when balanced, the human capacity for empathy can bring about healing for self and others, while a deficit or excess produces indifference or burnout. (Emotional)

X.   The person has a rational capacity. This capacity involves reason, self-consciousness, language and sophisticated cognitive capacities, expressing multiple types of intelligence. These rational capacities can be used to facilitate psychological healing and flourishing by seeking truth about self, others, the external world, and transcendent meaning. (Rational)

XI.   The person has a will that is free, in important ways, is an agent with moral responsibility when free will is exercised. For instance, the human being has the capacity to freely: give or withhold forgiveness and be altruistic or selfish. Increases in freedom from pathology and in freedom to pursue positive life goals and honor commitments are significant for healing and flourishing. (Volitional and Free)

Editors and Contributors to the Catholic Christian Meta-Model of the Person

For the last two decades, a group of researchers and clinicians at the Institute for the Psychological Sciences (now part of Divine Mercy University) has elaborated a basic training approach for integrating a Catholic Christian understanding of the person, psychology, and mental health practice. In addition to the three contributing editors of this text (*P. C. Vitz, W. J. Nordling, C. S. Titus)*, the members of the DMU Group who have provided special contributions are Benedict Ashley, Christian Brugger, Michael Pakaluk, and Gladys Sweeney. Other active contributing members of the DMU Group and related integration projects include: Christopher Gross, Stephen Grundman, Suzanne Hollman, Benjamin Keyes, Lisa Klewicki, Su Li Lee, Matthew McWhorter, Frank Moncher, Rebecca Morse, Harvey Payne, Anna Pecoraro, G. Alex Ross, and Philip Scrofani. Other past contributors include: Kathyrn Benes, Michael Donahue, Kathleen Dudemaine, Steven Hamel, Margaret Laracy, Carlton Palmer, Holiday Rondeau, and Mary Clare Smith. Special intellectual contributions were made by scholars who served on related integrative projects: Romanus Cessario, Benedict Groeschel, William May, Kenneth Schmitz, and Roger Scruton. Numerous other scholars have served on the project in the past and are mentioned in the acknowledgements section of this book.

Paul C. Vitz, Ph.D. is Senior Scholar and Professor at the Institute for the Psychological Sciences, Divine Mercy University. He is a co-founder of DMU and has been an active part of it since its founding in 1999. He received his Ph.D. from Stanford University where he majored in personality theory and experimental cognitive psychology. For many years he was Professor of Psychology at New York University, where he is now Professor Emeritus. He also was a professor at the John Paul II Institute for Marriage and Family, in Washington, D.C. from 1991 to 2001.

His primary areas of interest and research are: personality theory and its integration with Catholic theology and philosophy; the nature and historical origin of human consciousness; the importance of fathers for the family; how men and women are equal in dignity but different and complementary; the psychology of atheism; the psychology of the virtues; identity; hatred and forgiveness. He has recently returned to some of his early work in cognitive psychology, such as models of sequential pattern learning, and the study of perceptual images and their drawings.

He has published many articles, essays, chapters, videos, Op-Eds, etc. His books, with the first three translated into other languages, include: *Faith of the Fatherless: The Psychology of Atheism 2nd Ed; Sigmund Freud's Christian Unconscious; Psychology as Religion: The Cult of Self-Worship, 2nd Ed; Censorship: Evidence of Bias in our Children's Textbooks; The Self: Beyond the Postmodern Crisis; Modern Art and Modern Science: The Parallel Analysis of Vision.*

William J. Nordling, Ph.D., is Professor and clinical supervisor at the Institute for the Psychological Sciences (School of Psychology) at Divine Mercy University. He is one of the co-founding faculty members of the IPS (DMU) and for 18 years served as Chair of the Department and then as Academic Dean. He received his Ph.D. in clinical psychology from the University of Maryland, College Park, and is licensed as a clinical psychologist. He also holds the credential of Registered Play Therapist – Supervisor through the Association for Play Therapy.

His areas of expertise include child, marriage, and family therapy and he has conducted over 200 training workshops and presentations in these areas. He is widely recognized as an expert in the area of play therapy, and is co-author of the award-winning text book *Child Centered Play Therapy: A Practical Guide to Developing Therapeutic Relationships with Children.*

Prior to coming to the IPS in 1999, Dr. Nordling served as Clinic Director and Director of Certification Programs at the National Institute of Relationship Enhancement (NIRE). Dr. Nordling currently holds training faculty appointments in a number of training institutes around the world including NIRE, Play Therapy Australia, and ChildPlayWorks (New Zealand). Dr. Nordling was a founding Board member and served as President of the Catholic Psychotherapy Association. He was a founding Board member of the Maryland Association for Play Therapy. He also served on the Board and as President of the national-level Association for Play Therapy.

Craig Steven Titus, S.T.D., Ph.D., is Professor of integration at the Institute for the Psychological Sciences and Director of the Department of Integrative Studies at Divine Mercy University, where he has worked since 2002. He received his Doctorate of Sacred Theology from the University of Fribourg, Switzerland.

His areas of expertise include: virtue theory and the psychology of virtue; the integration of psychological sciences, philosophy, and theology; the nature of the human person; practical reason and moral character; and marriage and family life.

He previously worked at the University of Fribourg as Researcher, Instructor, Vice-Director of the St. Thomas Aquinas Institute for Theology and Culture, and Vice-Director of the Servais Pinckaers Archives. Dr. Titus has published numerous book chapters and journal articles, for example, in: *Journal of Positive Psychology; Journal of Psychology and Christianity; Journal of Moral Theology; The Thomist; Edification: The Journal of the Society of Christian Psychology;* and *Revue d'Ethique et de Théologie Morale.* His book is entitled, *Resilience and the Virtue of Fortitude: Aquinas in Dialogue with the Psychosocial Sciences. He is also co-editor of The Pinckaers Reader: Renewing Thomistic Moral Theology and editor of nine other books.*

Contributors to the Catholic Christian Meta-Model of the Person

Christopher Gross, Ph.D., is Assistant Professor of integrative studies at the Institute for the Psychological Sciences, Divine Mercy University, where he has work since 2015. He received his Ph.D. from the Catholic University of America. His research has focused on Thomistic virtue ethics, philosophical anthropology, and bioethics. Dr. Gross has taught theology at several institutions, including Catholic University of America and the Dominican House of Studies. His research has appeared in academic journals, such as *The National Catholic Bioethics Quarterly.*

Lisa Klewicki, Ph.D., is a licensed clinical psychologist, associate professor of psychology, and associate Psy.D. program director at the Institute for the Psychological Sciences at Divine Mercy University, where she has worked for nine years. She received her Ph.D. in clinical psychology from the Graduate School of Psychology at Fuller Theological Seminary. She also received her M.A. in Theology from Fuller Theological Seminary. Dr. Klewicki's areas of expertise include the psychotherapeutic process, psychological assessment of children, adolescents and adults, and the use of assessment as a therapeutic technique. In addition to teaching, she has been in part-time clinical practice for over 18 years, focusing on providing psychotherapy and psychological assessments to a variety of clients.

Margaret Laracy, Psy.D., is a licensed clinical psychologist in private practice in Bethesda, Maryland. She received her Psy.D. from the Institute for the Psychological Sciences at Divine Mercy University. Dr. Laracy has worked as a clinician for a number of years with expertise in individual, marital, and group psychotherapy. She is also currently a candidate with the Psychoanalytic Training Institute of the Contemporary Freudian Society. In addition to her clinical work, she is adjunct assistant professor of psychology at the Pontifical John Paul II Institute for Studies on Marriage and Family and she was assistant professor at the Institute for the Psychological Science for four years.

Su Li Lee, Psy.D., is Assistant Professor of Psychology and clinical supervisor at the Institute for the Psychological Sciences at Divine Mercy University, where she has worked since 2012. She also works as a clinician for the Alpha Omega Clinic. Dr. Lee received her Psy.D. from the Institute for the Psychological Sciences and a M.Sc. in Experimental Psychology from the University of Sussex in the UK. She is currently licensed as a clinical psychologist in the Commonwealth of VA. Her areas of clinical interest lie primarily in individual psychotherapy and behavioral health consultation, with a sub-specialization in the area of trauma work.

Matthew R. McWhorter, Ph.D., is Assistant Professor of integrative studies at Divine Mercy University, where he has worked since 2016. He received his Ph.D. in Theology from Ave Maria University. His areas of expertise include theological/philosophical anthropology, fundamental moral theology, and philosophical ethics. Dr. McWhorter has taught philosophy and theology at several institutes of higher learning, including Holy Spirit College, Ave Maria University, and the Catholic Distance University. He has also taught courses for the diaconate formation program in the Archdiocese of Atlanta. His research has appeared in academic journals such as *The Irish Theological Quarterly, The Heythrop Journal, Nova et Vetera, Studies in Christian Ethics,* and others.

Frank J. Moncher, Ph.D. consults as a clinical psychologist for the Diocese of Arlington, serving at the Victim Assistance Coordinator, Assessor in the Tribunal, and as the Director of Training in Catholic Charities. He is licensed as a clinical psychologist in Virginia and Washington, D.C. Frank received his Ph.D. in Clinical-Community Psychology from the University of South Carolina in 1992, following which he spent several years on faculty of the Medical College of Georgia. In 2000 he began to teach at the Institute for the Psychological Sciences, before

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Harvey Payne, Psy.D., is Dean of the School of Counseling, Associate Professor, and co-director of the Clinical Mental Health Counseling program at Divine Mercy University, where he has worked since 2014. He received his Psy.D. from the Massachusetts School of Professional Psychology and is a licensed clinical psychologist. His areas of expertise include the use of narrative to bridge Christian faith and psychology, the overlap of attachment theory and the Christian model of covenant relationships, professional ethics, and neurodevelopmental disorders. Dr. Payne has worked in the mental health field for over 30 years, primarily in organizations serving children and adolescents with a variety of life issues and disabilities. In addition to his work as a mental health provider, he has also functioned as an administrator, educator, and overseas consultant. Prior to joining Divine Mercy University, he served as Dean of the College of Counseling at Columbia International University.

G. Alexander Ross, Ph.D., was Professor of Social Psychology at the Institute for the Psychological Sciences, Divine Mercy University, where he was also Dean of Students. He has served for many years as a member of the Board of Directors of DMU (IPS). He received his Ph.D. in sociology from the Ohio State University in 1976. His areas of scholarly interest have included the social response to natural disasters and other emergencies, historical demography, the integration of the social sciences with a Catholic anthropology, social change in the family and religion, and the social psychology of happiness. Dr. Ross has taught at institutions of higher learning in Michigan, Ohio, and Florida. His research has been published in several scholarly journals, including *Human Relations, Journal of Family History, Michigan Historical Review, Edification: Journal of the Society of Christian Psychology, Catholic Social Science Review, and Interdisciplinary Journal of Research on Religion.*

Philip Scrofani, Ph.D., ABPP, is professor of psychology and clinical supervisor at the Institute for the Psychological Sciences at Divine Mercy University, where he has worked since 2004. He received his Ph.D. from The Catholic University of America and is licensed as a clinical psychologist. He has been Board Certified by the American Board of Professional Psychology since 1990. His areas of expertise include clinical psychology, cognitive-behavioral therapy, group therapy, and research review. Dr. Scrofani worked at the Commission on Mental Health Services as the Director of Psychology for 12 years, where he had oversight responsibility for approximately 100 clinical psychologists and administrative responsibility for an APA-accredited psychology internship. He also served as the Director of Family Psychotherapy Training for five years. He continues to have a faculty appointment with the Psychiatry Residency Training Program for the Department of Mental Health.

DIVINE MERCY UNIVERSITY

Divine Mercy University (DMU) is a Catholic graduate school of psychology and counseling, founded in 1999 as the Institute for the Psychological Sciences. The University is dedicated to the scientific study of psychology with a Catholic understanding of the person, marriage and the family. The University offers Master of Science (M.S.) and Doctoral (Psy.D.) degrees in Clinical Psychology (APA Accredited), a Master of Science (M.S.) degree in Psychology and a Master of Science (M.S.) in Counseling.

Psy.D. in Clinical Psychology (APA accredited)

Graduates of DMU's Institute for the Psychological Sciences (IPS) program are trained to address today's mental health challenges by utilizing advanced psychotherapy skills, psychological testing, and a focus on specific pathologies and concepts within the field of psychology. This program adopts as its training model a modified version of the Practitioner-Scholar model, which is based upon guidelines developed by the National Council of Schools and Programs of Professional Psychology (NCSSP).

M.S. in Psychology (ONLINE)

This online masters in psychology program seeks to exhibit advanced professional skills such as communication, interpersonal, leadership skills, budgeting, program evaluation, and cultural awareness in order to enable growth as a transformational leader in a service-delivery setting. Through Divine Mercy University's unique curriculum, you will become a transformational leader, strengthened by Catholic-Christian teachings on human dignity and informed by foundations in modern psychology.

M.S. in Counseling (ONLINE)

The online Master's in Counseling helps students acquire the necessary counseling knowledge and skills needed to educate and practice in the core counseling dispositions established by industry standards. State of the art technology is used for both asynchronous (traditional online learning) with significant use of video taping of various clinical and professional skills to be reviewed by peers and faculty. This program has been designed for working professionals that would like to work and still earn a master's in counseling at the same time.

The University seeks to provide students an effective academic and educational environment that supports the integration of the psychological sciences and a Catholic-Christian understanding of the person through teaching and learning both knowledge and critical skills. It assists students intellectually and professionally as they prepare themselves to respond to their vocation as mental health professionals or as men and women in helping professions. The University's mission also involves dialogue about its integrative approach with practitioners and scholars, nationally and internationally.

For more information please call 703- 416-1441 or visit www.divinemercy.edu.