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Theology for Psychology and Counseling: An Invitation to Holistic Christian Practice

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does here, and reflecting on what they tell us theologically, will enrich the reader's views on theology and counseling.

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Theology for Psychology and Counseling: An Invitation to Holistic Christian Practice By Kutter Callaway and William Whitney. Grand Rapids, MI: Baker Academic, 2022. 224 pp.

Kutter Callaway earned two PhDs, one in theology and one in psychology, both from Fuller Theological Seminary. William Whitney earned a PhD in theology and a master's in marriage and family therapy, both from Fuller, with a second PhD underway at the time of this book's writing. Callaway now teaches theology and culture at Fuller; Whitney teaches psychology at Azusa Pacific University and is a practicing therapist. These two authors are thus extremely qualified to speak to the integration of theology and counseling. The integration literature, per se, had not yet seen a volume written by professional theologians (p. 5), and Callaway and Whitney have addressed this gap.

Primary questions for these integrationists are: What is God up to in the world, and how can we join him? Exploring these leads to further questions: Can we join him specifically through counseling, and if so, how? What is counseling, what role does science play, how do theology and science interrelate, and how is God at work through all of these processes? These questions are addressed with depth, yet at an introductory level accessible to undergraduate students.

As a starting point, the authors offer a definition of theology. "Theology is something you do; it involves seeing the world with wisdom and discernment" (p. 21). To do this, one will need resources, and they identify five: Bible, church, tradition, experience, and culture (p. 21). These resources serve as lenses, like the eye doctor's phoropter, to help bring clarity and focus for the one doing theology.

Callaway and Whitney note that, with their five resources, they have slightly modified a theological framework, dubbed relatively recently the Wesleyan Quadrilateral, which has been used for a couple of centuries by evangelicals (p. 37). The quadrilateral is so-named due to its four resources: scripture (this is seen as primary, with the other three aiding its understanding); tradition (i.e., church fathers, the creeds [Apostles', Nicene, and Athanasian], and saints through the ages); reason; and experience (i.e., the inner witness of the Holy Spirit, in Wesley's original). In their modification, Callaway and Whitney have added one and slightly changed the original four: reason is not mentioned, possibly elided into experience; tradition is split between church (described as one's local congregation) and

tradition (described alternately as one's denomination and as the church fathers); and experience does not necessarily relate to the witness of the Holy Spirit. They describe the Bible as authoritative and at the same time functionally equal to the other lenses (p. 38), whereas the quadrilateral gives scripture primacy.

The culture of the theologian, Callaway and Whitney's fifth hermeneutic, is a lens through which the theologian views all things, which may result in the theologian joining into the subject matter of the theology, at times. In the traditional position, God is the subject, the theologian is the indirect object (to whom God reveals himself), and one's culture is more like a canvas than a lens. Here, culture and theologian play a more passive, though enlivened, role. These modifications may cause pause for some, and it could be debated whether they are slight or significant. In both views, the relational dynamic between God and theologian is central. How the hermeneutical lenses (whether the traditional four or their expanded five) play out in counseling may differ, such as relates to cultural advocacy and, possibly, authority structures, as two examples.

After providing their definition of theology, the authors explore central themes of Christianity and how these apply to counseling. Included are creation, the Trinity, general and special revelation, providence, grace, pneumatology, and Christ's incarnation, death, and resurrection. Though the likely audience of the book may be Christian undergraduate students familiar with these terms, the authors explore them beyond preceding experience. They also link each theme with its implications for psychology. This part of the book reads like an enticing invitation. The reader may sense excitement even, as details of God's goodness, presence, lifting people out of darkness, and providing hope emerge in present day counseling applications.

One especially strong section of the book discusses the interplay of science and religion in history and philosophy, where the authors bring important parts of the story to light, from Galileo to Nietzsche. For example, though Christians did famously decry Galileo's discovery of heliocentricity in our solar system, Christians also ardently supported him in this discovery. That is to say, historically, conflict existed between people, but not between science and religion; this conflict is a modern invention (p. 131). Likewise, the authors show that, although Nietzsche famously said, "God is dead," this was not a triumphant declaration but a tragic prediction of what occurs when science is elevated beyond the role it can bear, from descriptive to prescriptive (p. 138). Indeed, for a moral imperative to exist, God must exist. If God is dead ("killed" by science), then civilizations and individuals are not far behind; this was the cry of Nietzsche's madman (p. 138). The relationship between science and faith became complicated in the past century. The authors have untangled the thought-roots of that conflict, which frees current researchers, theologians, and counselors to move forward with improved freedom and outcomes.

A weakness of the book for this reviewer was voice that shifted, at times. For example, the section on science and faith took a humble, educational voice, leading the reader to potent discovery. The section on theologies from marginalized groups took a declaratory voice, by contrast, while presenting somewhat simplistic definitions of these theologies (perhaps in an effort to compress great swaths of material into small space). Leaps of application followed, with the implied assumption that the reader would leap likewise, creating potential awkwardness or confusion for readers who may have a different type or pace of discerning. Throughout, the voice waivered periodically between leading the reader to discovery and telling the reader what to think. The preference would be for the former throughout.

Callaway and Whitney have written an important contribution to the integration literature. Counseling faculty in graduate and undergraduate programs will enjoy using selected portions or the entire book to help educate their students and to spur further discussion.

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Embodying Integration: A Fresh Look at Christianity in the Therapy Room. By Megan Anna Neff and Mark R. McMinn. Grand Rapids, MI: IVP Academic, 2020. 271 pp.

Freud stated, “When a man is free of religion, he has a better chance to live a normal and wholesome life.” The authors of *Embodying Integration* state that “psychology can be beneficial to the church and that spirituality has something to say about well-being” (p. 2). In *Embodying Integration*, Mark McMinn and Megan Anna Neff make a case for a counseling approach informed by a Christian perspective.

Since Freud first associated his antipathy toward Christianity, people of faith have attempted to bridge the perceived divide between psychology and theology. Those making these attempts may be called integrationists. *Embodying Integration* draws from the rich history of integration models while making new contributions to how psychology and theology inform each other.

One appealing aspect of the book is that a father and daughter wrote it: Mark McMinn, a seasoned integrator, and his daughter Megan Anna Neff, a counselor with additional training in theology at Princeton Theological Seminary. The tone of *Embodying Integration* is tender given the relationship between the authors.