

Notes

INTRODUCTION

1. Frederick Buechner, *The Sacred Journey: A Memoir of Early Days* (New York: HarperCollins, 1982), 6. Formatting mine.
2. Julian Leff, Geoffrey Williams, Mark A. Huckvale, Maurice Arbuthnot, and Alex P. Leff, "Computer-assisted therapy for medication-resistant auditory hallucinations: proof-of-concept study," *The British Journal of Psychiatry* 202, no. 6 (June 2013): 428–33.
3. Tom KJ Craig, Mar Rus-Calafell, Thomas Ward, Julian P. Leff, Mark Huckvale, Elizabeth Howarth, Richard Emsley, Philippa A. Garety, "AVATAR therapy for auditory verbal hallucinations in people with psychosis: a single-blind, randomised controlled trial," *Lancet Psychiatry* 5, no. 1 (January 2018): 31–40.

CHAPTER 1

1. Tim O'Brien, *The Things They Carried* (New York: Houghton Mifflin, 1990, 2009), 9.

CHAPTER 2

1. Raymond Chandler, *The Big Sleep* (New York: Vintage Books, 1939, 1992), 70.
2. C. S. Lewis, *God in the Dock: Essays on Theology and Ethics* (Grand Rapids, MI: Eerdmans, 1970, 2014), 163.
3. Psychologist Jonathan Haidt says this is our "in-house press secretary," which gives post hoc reasoning to support our past actions and advance our agenda. Jonathan Haidt, *The Righteous Mind* (New York: Vintage Books, 2012, 2013), 91–92.
4. Carol Tavris and Elliot Aronson, *Mistakes Were Made (But Not by Me): Why We Justify Foolish Beliefs, Bad Decisions, and Hurtful Acts* (New York: Houghton Mifflin Court, 2007, 2015), 5.
5. Raymond Chandler, *The Little Sister* (New York: Vintage, 1949, 1988), 13.
6. Joseph Luft and Harrington Ingham, "The Johari window, a graphic model of interpersonal awareness," *Proceedings of the Western Training Laboratory in Group Development* (Los Angeles: UCLA, Extension Office, 1955). Joseph Luft, *Group Processes: An Introduction to Group Dynamics* (Palo Alto, CA: Mayfield Publishing Company, 1963, 1970), 60.
7. Emily Dickinson, *Emily Dickinson: Selected Poems* (1890; repr., London: Phoenix, 2003), 81.
8. Justin Kruger and David Dunning, "Unskilled and Unaware of It: How Difficulties in Recognizing One's Own Incompetence Lead to Inflated Self-Assessments," *Journal of Personality and Social Psychology* 77, no. 6 (December 1999): 1121–34a. The study has been reassessed several times. It's been noted that in certain cultures, such as the East, there's a tendency to underestimate one's own skill level.
9. Ryan Holiday, *Ego Is the Enemy* (New York: Portfolio, 2017), 2, 4.
10. The concept of the Einstellung effect was first developed and tested by psychologist Abraham Luchins in 1942. Jessica Ellis and Eyal Reingold, "The Einstellung effect in anagram

- problem solving: evidence from eye movements,” *Frontiers in Psychology* 5, Art. 679 (July 2, 2014).
11. Brené Brown, *Daring Greatly: How the Courage to Be Vulnerable Transforms the Way We Live, Love, Parent, and Lead* (New York: Penguin, 2012, 2015), 21–22.
 12. Harriet Lerner, *The Dance of Connection: How to Talk to Someone When You’re Mad, Hurt, Scared, Frustrated, Insulted, Betrayed, or Desperate* (New York: HarperCollins, 2001, 2002), 197.
 13. Dr. Tasha Eurich talks about this correlation in three places: her book *Insight: The Surprising Truth About How Others See Us, How We See Ourselves, and Why the Answers Matter More Than We Think*, particularly in chapters 3 and 4 (New York: Currency, 2017, 2018); a podcast interview on *Radio Times with Marty Moss-Coane* where she was also interviewed alongside Dr. David Dunning who coined the Dunning-Kruger Effect; and an online interview with *The Cut* on Oct. 3, 2017.
 14. Tim O’Brien, *The Things They Carried* (New York: Houghton Mifflin, 1990, 2009), 82.
 15. Kerry Patterson, Joseph Grenny, Ron McMillan, Al Switzler, *Crucial Conversations: Tools for Talking When Stakes Are High* (New York: McGraw-Hill, 2002, 2012), 55–56.

CHAPTER 3

1. Raymond Chandler, *Trouble Is My Business* (New York: Vintage Books, 1934, 1992), 130.
2. Haruki Murakami, *Blind Willow, Sleeping Woman* (New York: Vintage Books, 2006), 235.
3. Karen Horney’s theories on personality, developed over her lifetime as a practicing psychoanalyst, were later tested in a personality survey of 1,079 total participants in 2001. Surveys were done again with various sample sizes in 2004, 2011, 2014, and 2015. Karen Horney’s theories were found to be highly reliable descriptors and predictors not only for “neurotics,” but personality types in general.
Frederick L. Coolidge, Candace J. Moor, Tomoko G. Yamazaki, Sharon E. Stewart, Daniel L. Segal, “On the relationship between Karen Horney’s tripartite neurotic type theory and personality disorder features,” *Personality and Individual Difference* 30, no. 8 (June 2001): 1387–1400.
4. Karen Horney, *Neurosis and Human Growth* (New York: Norton & Company, 1950), 18–19.
5. *Ibid.*, 13.
6. *Ibid.*, 111. Emphasis mine.
7. Thomas Curran, Andrew P. Hill, “Perfectionism Is Increasing Over Time: A Meta-Analysis of Birth Cohort Differences From 1989 to 2016,” *Psychological Bulletin* 145, no. 4 (December 2017): 410–429.
Excerpt: “We speculate [perfectionism has increased over the last 27 years] because, generally, American, Canadian, and British cultures have become more individualistic, materialistic, and socially antagonistic over this period, with young people now facing more competitive environments, more unrealistic expectations, and more anxious and controlling parents than generations before.”
8. Liu yi Lin, Jaime E. Sidani, Ariel Shensa, Ana Radovic, Elizabeth Miller, Jason B. Colditz, Beth L. Hoffman, Leila M. Giles, and Brian A. Primack, “Association between Social Media Use and Depression among U.S. Young Adults,” *Depression and Anxiety* 33, no. 4 (April 2016): 323–31. This study suggests that those already with underlying depression might find comfort in social media. But the study also suggests that “exposure to highly idealized representations of peers on social media elicits feelings of envy and the

- distorted belief that others lead happier and/or more successful lives. Consequently, these envious feelings may lead to a sense of self-inferiority and depression over time.”
9. Charlene Y. Chen Nanyang, Maya Rossignac-Milon, and E. Tory Higgins, “Feeling Distressed From Making Decisions: Assessors’ Need to Be Right,” *Journal of Personality and Social Psychology* 115, no. 4 (February 2018): 743–61.
 10. William Butler Yeats, *Responsibilities and Other Poems* (New York: The Macmillan Company, 1916).
 11. It could also be depression. For that, and really in general, I will always recommend therapy, medicine, and every other resource for mental health available to you.
 12. Karen Horney, *The Neurotic Personality of Our Time* (New York: Norton & Company, 1937), 51.
 13. Increasing self-esteem is not a bad thing, but the methods themselves were discovered to be self-sabotaging and counter-productive.
 Roy F. Baumeister, Jennifer D. Campbell, Joachim I. Krueger, and Kathleen D. Vohs, “Does High Self-Esteem Cause Better Performance, Interpersonal Success, Happiness, or Healthier Lifestyles?,” *Psychological Science in the Public Interest* 4, no. 1 (May 2003): 1–44.
 14. Karen Horney, *Neurosis and Human Growth* (New York: Norton & Company, 1950), 111. Emphasis mine.
 15. *Creed*, directed by Ryan Coogler, screenplay by Ryan Coogler and Aaron Covington (Burbank, CA: Warner Bros., 2015).
 16. Joan C. Harvey and Cynthia Katz, “If I’m So Successful, Why Do I Feel like a Fake? The Impostor Phenomenon” (New York: St. Martin’s Press, 1985), 3.
 John Gravois, “You’re Not Fooling Anyone,” *The Chronicle of Higher Education* 54, no. 11 (2007): 1.
 Pauline Rose Clance, who first coined Impostor Syndrome in 1978, has also developed a quiz: <http://paulinroseclance.com/pdf/IPTestandscoring.pdf>.
 17. Personal interview with Eugene Cho, Quest Church, Seattle, WA, October 17, 2017.
 18. Ibid.
 19. Richard Gardner, Jeffrey Bednar, Bryan Stewart, James Oldroyd, Joseph Moore, “I Must Have Slipped through the Cracks Somehow’: An Examination of Coping with Perceived Impostorism and the Role of Social Support,” *Journal of Vocational Behavior* 115 (December 2019).
 20. *Star Trek: The Next Generation*, “Peak Performance,” season 2, episode 21, directed by Robert Scheerer, written by David Kemper, aired July 10, 1989.
 21. Tobias Tempel and Roland Neumann, “Taming Test Anxiety: The Activation of Failure-Related Concepts Enhances Cognitive Test Performance of Test-Anxious Students,” *The Journal of Experimental Education* 84, no. 4 (February 2016): 702–22. See also the research of Kristalyn Salters-Pedneault, Matthew Tull, and Elizabeth Roemer on the dangers of emotional avoidance.
 The science of priming is hotly debated. But the main idea here is that by facing failure, it can become easier to manage.
 22. John Steinbeck, *East of Eden* (New York: The Viking Press, New York: Penguin Classics, 1952, 2016), 583.
 23. Second Corinthians 10:10; 11:6; 25; 12:7; Galatians 4:13–15; Acts 14:19.
 24. Second Corinthians 12:10.
 25. First Corinthians 15:10 KJV. Formatting mine.
 26. Second Corinthians 12:9a. Formatting mine.

CHAPTER 4

1. Raymond Chandler, *The Big Sleep* (New York: Vintage Books, 1939, 1992), 5.
2. Brené Brown, *Rising Strong: How the Ability to Reset Transforms the Way We Live, Love, Parent, and Lead* (New York: Spiegel & Grau, 2015), 129.
3. Mitch Hedberg, "Comedy Central Presents," directed by Paul Miller (Comedy Central, Rickmill Productions, aired January 5, 1999).
4. Henry Cloud and John Townsend, *Boundaries: When To Say Yes, How to Say No* (Grand Rapids, MI: Zondervan, 1992, 2017), 52–53. Emphasis and formatting mine.
5. Solomon Eliot Asch, "Effects of Group Pressure upon the Modification and Distortion of Judgment," in H. Guetzkow (ed.) *Groups, Leadership and Men* (Pittsburgh: Carnegie Press, 1951), 177–90.
6. Julie Exline, Anne Zell, Ellen Bratslavsky, Michelle Hamilton, Anne Swenson, "People-Pleasing Through Eating: Sociotropy Predicts Greater Eating in Response to Perceived Social Pressure," *Journal of Social and Clinical Psychology* 31, no. 2 (February 2012): 169–93.
7. Youjae Yi, Jacob Lee, and Saetbyeol Kim, "Altruistic Indulgence: People Voluntarily Consume High-calorie Foods to Make Other People Feel Comfortable and Pleasant," *Social Influence* 13, no. 4 (November 2018): 223–39.
8. John Powell, *Why Am I Afraid to Tell You Who I Am?* (Great Britain: Fount Paperbacks, 1969, 1999), 4. Formatting mine.
9. Mark Leary, "Sociometer Theory and the Pursuit of Relational Value: Getting to the Root of Self-Esteem," *European Review of Social Psychology* 16 (January 2005): 75–111.
10. Deborah A. O'Helio and Margaret M. Hopkins, "The Impact of Gendered Organizational Systems on Women's Career Advancement," *Frontiers in Psychology* 6, no. 905 (June 2015).
11. Robert W. Livingston and Nicholas A. Pearce, "The Teddy-Bear Effect: Does Having a Baby Face Benefit Black Chief Executive Officers?" *Psychological Science* 20, no. 10 (October 2009): 1229–36.
12. See Alice Miller's *Banished Knowledge* and *For Your Own Good*. Her views are extreme, but her insight is undeniable. She writes, "The only possible recourse a baby has when his screams are ignored is to repress his distress, which is tantamount to mutilating his soul, for the result is an interference with his ability to feel, to be aware, and to remember." *Banished Knowledge: Facing Childhood Injuries* (New York: Anchor Books, 1988, 1991), 2.
13. There are conflicting studies about how to properly "vent" your emotions. Some studies conclude that venting can be physically unhealthy and tends to increase resentment. Others conclude that *expressive journaling*, such as writing about emotions in narrative form, is helpful in regulating emotional distress, especially coupled with self-awareness and self-compassion. Most literature appears to agree that suppressing anger is not a helpful option.
14. "Anger tells us that our boundaries have been violated . . . This is why individuals with injured boundaries often are shocked by the rage they feel inside when they begin setting limits. This is generally not 'new anger'—it's 'old anger.' It's often years of nos that were never voiced, never respected, and never listened to. The protests against all the evil and violation of our souls sit inside us, waiting to tell their truths." Henry Cloud and John Townsend, *Boundaries: When To Say Yes, How to Say No*, 116–117.
15. Psalm 118:6b–7a.
16. Ethan Kross, Emma Bruehlman-Senecal, Jiyoung Park, Aleah Burson, Adrienne Dougherty, Holly Shablack, Ryan Bremner, Jason Moser, Ozlem Ayduk, "Self-Talk as a Regulatory Mechanism: How You Do It Matters," *Journal of Personality and Social Psychology* 106, no. 2 (February 2014): 304–24.

CHAPTER 5

1. Raymond Chandler, *The Long Goodbye* (New York: Vintage Books, 1953, 1992), 3–4.
2. Martin Buber, *I and Thou* (New York: Scribner, 1923, 1970), 110–112.
3. This is similar to Karpman's drama triangle, a social model depicting the Rescuer, the Victim, and the Persecutor. It was popularized in 1968 by Dr. Stephen Karpman. "Fairy Tales and Script Drama Analysis," *Transactional Analysis Bulletin* 7, no. 26, 39–43.
4. Brené Brown, *Rising Strong: How the Ability to Reset Transforms the Way We Live, Love, Parent, and Lead* (New York: Spiegel & Grau, 2015), 78ff.
5. Raymond Chandler, *The Long Goodbye* (New York: Vintage Books, 1953, 1992), 45.
6. Some research shows that hate groups are motivated by complex mythologies, the need to belong, "mission" language, and "defending" against perceived threats.
Jack Levin, Ashley Reichelmann, "From Thrill to Defensive Motivation: The Role of Group Threat in the Changing Nature of Hate-Motivated Assaults," *American Behavioral Scientist* 59, no. 12 (June 2015): 1546–1561.
7. Guy Raz, "Megan Phelps-Roper: If You're Raised to Hate, Can You Reverse It?" Interview with Megan Phelps-Roper, TED Radio Hour, NPR, Oct. 27, 2017.
8. Leah Remini, *Troublemaker: Surviving Hollywood and Scientology* (New York: Ballantine Books, 2015), 16.
9. Josh Bloch, "Uncover: Escaping NXIVM," Interview with Sarah Edmonson, CBC Podcasts, first aired Sep. 4, 2018.
10. Interview with Josh Riebock by telephone on March 18, 2018.
11. Brené Brown, *Daring Greatly: How the Courage to Be Vulnerable Transforms the Way We Live, Love, Parent, and Lead* (New York: Penguin, 2012, 2015), 99.
12. Sandra L. Murray, John G. Holmes, Dan Dolderman, and Dale W. Griffin, "What the Motivated Mind Sees: Comparing Friends' Perspectives to Married Partners' Views of Each Other," *Journal of Experimental Social Psychology* 36, no. 6 (November 2000): 600–620.
A study with 105 couples who had been together an average of 10.9 years "revealed that intimates in satisfying marriages perceive more virtue in their partners than their friends or their partners themselves perceive. They also possess partners who see them in this benevolently distorted light. In contrast, intimates in less satisfying marriages perceive less virtue in their partners than their friends or their partners themselves perceive."
I also recommend the work of John Gottman and Nan Silver. They predicted when marriages would end in divorce with 91% accuracy. Their "four horsemen" of doomed marriages were noted to be criticism, contempt, defensiveness, and stonewalling.
The Seven Principles for Making Marriage Work: A Practical Guide from the Country's Foremost Relationship Expert (New York: Harmony Books, 1999, 2015), 2, 32–39.
13. John Koenig, *The Dictionary of Obscure Sorrows*, from YouTube channel and blog, <http://www.dictionaryofobscuresorrows.com/post/23536922667/sonder>.
14. John R. Chambers and Mark H. Davis, "The Role of the Self in Perspective-Taking and Empathy: Ease of Self-Simulation as a Heuristic for Inferring Empathic Feelings," *Social Cognition* 30, no. 2 (April 2012): 153–180.
15. This letter has appeared in many places, the earliest of which appears to be in *Slaying the Giants in Your Life* by David Jeremiah (Nashville: Thomas Nelson, 2001), 68.
16. Matthew 7:1–5, Luke 6:41–42.

CHAPTER 6

1. Donna Tartt, *The Goldfinch* (New York: Little, Brown, and Company, 2013), 8.

2. For research on walking the tightrope between our shortcomings and self-acceptance, see the work of Kristin Neff, Sheila Heen, and Tasha Eurich.
3. The term *malheur* was used this way by French philosopher and activist Simone Weil in her essay “The Love of God and Affliction,” from *Waiting for God* (New York: HarperPerennial, 1951, 2009), 67–82.
4. C. S. Lewis, *The Weight of Glory* (1949; repr., New York: HarperCollins, 2001), 170.
5. Charles Haddon Spurgeon, *The Metropolitan Tabernacle Pulpit: Sermons Preached and Revised by C.H. Spurgeon During the Year 1870. Vol. XVI* (London: Passmore and Alabaster, 1871), 448. Sermon “Ripe Fruit” delivered on August 14, 1870.
6. Ephesians 1:4, 7–8a.

CHAPTER 7

1. *The Big Heat*, directed by Fritz Lang, screenplay by Sydney Boehm and William P. McGivern (Culver City, CA: Columbia Pictures, 1953).
2. *Key Largo*, directed by John Huston, screenplay by Richard Brooks and John Huston (Burbank, CA: Warner Bros., 1948). Formatting mine.
3. The original study on ACE Scores was conducted in two parts at Kaiser Permanente with 17,337 participants and published in 1998. Multiple studies have been conducted since. Vincent Felitti, Robert Anda, Dale Nordenberg, David Williamson, Alison Spitz, Valerie Edwards, Mary Koss, James Marks, “Relationship of Childhood Abuse and Household Dysfunction to Many of the Leading Causes of Death in Adults: The Adverse Childhood Experiences (ACE) Study,” *American Journal of Preventive Medicine* 14, no. 4, (May 1998): 245–58. Also visit: Adverse Childhood Experiences (ACEs), Center for Disease and Control Prevention, <https://www.cdc.gov/violenceprevention/acestudy>.
4. The original questionnaire can be found in the ACE study published in 1998.
A version of the ACE test can be found in the appendix of *The Deepest Well*, by Dr. Nadine Harris. Updated tests are still under development. Nadine Burke Harris, *The Deepest Well: Healing the Long-Term Effects of Childhood Adversity* (New York: Houghton Mifflin Harcourt, 2018), 228.
5. Shaoyong Su, Marcia P. Jimenez, Cole T. F. Roberts, and Eric B. Loucks, “The Role of Adverse Childhood Experiences in Cardiovascular Disease Risk: A Review with Emphasis on Plausible Mechanisms,” *Current Cardiology Reports* 17, no. 10, art. 88 (October 2015).
6. “[Trauma] can trigger chronic inflammation and hormonal changes that can last a lifetime . . . and it can dramatically increase the risk for heart disease, stroke, cancer, diabetes—even Alzheimer’s . . . [A] person with four or more ACEs was *twice* as likely to develop heart disease and cancer and *three and a half* times as likely to develop chronic obstructive pulmonary disease (COPD) as a person with zero ACEs . . . regardless of income or race or access to care . . . A person with four or more ACEs is two and a half times as likely to smoke, five and a half times as likely to be dependent on alcohol, and ten times as likely to use intravenous drugs as a person with zero ACEs.” Nadine Burke Harris, *The Deepest Well: Healing the Long-Term Effects of Childhood Adversity* (New York: Houghton Mifflin Harcourt, 2018), xvii, 38–39, 70.
7. “More than half of those with ACE scores of four or higher reported having learning or behavioral problems . . . [The] impact of trauma pervaded these patients’ adult lives. For example, high ACE scores turned out to correlate with higher workplace absenteeism, financial problems, and lower lifetime income.” Bessel van der Kolk, *The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma* (New York: Penguin Books, 2014), 145–47.
8. *Ibid.*, 96.

9. Yuichi Shoda, Walter Mischel, Philip K. Peake, "Predicting Adolescent Cognitive and Self-Regulatory Competencies from Preschool Delay of Gratification: Identifying Diagnostic Conditions," *Developmental Psychology* 26, no. 6 (May 1990): 978–86.
10. Tyler W. Watts, Greg J. Duncan, Haonan Quan, "Revisiting the Marshmallow Test: A Conceptual Replication Investigating Links Between Early Delay of Gratification and Later Outcomes," *Psychological Science* 29, no. 7 (May 2018): 1159–77.
11. C. S. Lewis, *Mere Christianity* (New York: HarperCollins 1952, 2001), 91–92.
12. I recognize I have now broken Godwin's Law. I hope you will forgive me this one instance.
13. Rachel Yehuda, Amy Lehrner, "Intergenerational Transmission of Trauma Effects: Putative Role of Epigenetic Mechanisms," *World Psychiatry* 17, no. 3 (October 2018): 243–57.
14. "Can trauma be passed to next generation through DNA?" *PBS News Hour Extra*, Daily Video. Aug. 13, 2015 <https://www.pbs.org/newshour/extra/daily-videos/can-trauma-be-passed-to-next-generation-through-dna>.
15. Bessel van der Kolk, *The Body Keeps the Score* (New York: Penguin Books, 2014), 68.
16. This phrase was most likely coined by psychiatrist and trauma specialist Dr. Sandra Bloom as early as 1995, who attributed it to social worker and colleague Joseph Foderaro as early as 1991.
17. A clear note here that I can't prescribe anything, but only make suggestions. See the following footnotes for some of the research behind these suggestions. Please also note that it's not enough to "make healthier choices." A study suggests that the discussion around trauma needs to include understanding and changing wider social factors such as intergenerational cycles of poverty. Marilyn Metzler, Melissa T. Merrick, Joanne Klevens, Katie A. Ports, Derek C. Ford, "Adverse Childhood Experiences and Life Opportunities: Shifting the Narrative," *Children and Youth Services Review* 72 (January 2017): 141–49.
18. Mark S. Burton, Andrew A. Cooper, Norah C. Feeny, and Lori A. Zoellner, "The Enhancement of Natural Resilience in Trauma Interventions," *Journal of Contemporary Psychotherapy* 45, no. 4 (December 2015): 193–204.
19. If disclosure isn't the right fit for you, there are alternative therapies that do not require talking such as ART (Accelerated Resolution Therapy) and EMDR (Eye Movement Desensitization and Reprocessing). There are also benefits from "expressive writing." Scott R. Vrana, Rose S. Bono, Andrea Konig, Gabriella C. Scalzo, "Assessing the Coherence of Narratives of Traumatic Events with Latent Semantic Analysis," *Psychological Trauma: Theory, Research, Practice, and Policy* 11, no. 5 (July 2019): 521–24.
20. Mark A. Bellis, Katie Hardcastle, Kat Ford, Karen Hughes, Kathryn Ashton, Zara Quigg, and Nadia Butler, "Does Continuous Trusted Adult Support in Childhood Impart Life-Course Resilience Against Adverse Childhood Experiences - a Retrospective Study on Adult Health-Harming Behaviours and Mental Well-Being," *BMC Psychiatry* 17, no. 1 (March 2017): 110.
21. Christina Bethell, Jennifer Jones, Narangerel Gombojav, Jeff Linkenbach, Robert Sege, "Positive Childhood Experiences and Adult Mental and Relational Health in a Statewide Sample: Associations Across Adverse Childhood Experiences Levels," *JAMA Pediatrics* (September 2019).
22. Bessel van der Kolk, *The Body Keeps the Score*, 330.
23. Nicole J. Hegberg, Jasmeet P. Hayes, and Scott M. Hayes, "Exercise Intervention in PTSD: A Narrative Review and Rationale for Implementation," *Frontiers in Psychiatry* 10, art. 133 (March 2019).
24. Cynthia J. Price and Carole Hooven, "Interoceptive Awareness Skills for Emotion Regulation: Theory and Approach of Mindful Awareness in Body-Oriented Therapy (MABT)," *Frontiers in Psychology* 9, art. 798 (May 2018).

25. Aleksandra Luszczynska, Charles C. Benight, Roman Cieslak, "Self-Efficacy and Health-Related Outcomes of Collective Trauma: A Systematic Review," *European Psychologist* 14, no. 1 (February 2009): 51–62.
26. Adriana Feder, Samoon Ahmad, Elisa J. Lee, Julia E. Morgan, Ritika Singh, Bruce W. Smith, Steven M. Southwick, Dennis S. Charney, "Coping and PTSD Symptoms in Pakistani Earthquake Survivors: Purpose in Life, Religious Coping and Social Support," *Journal of Affective Disorders* 147, no. 1–3 (May 2013): 156–63.

Tanya N. Alim, Adriana Feder, Ruth Elaine Graves, Yanping Wang, James Weaver, Maren Westphal, Angelique Alonso, Ntalelomwan U. Aigbogun, Bruce W. Smith, John T. Doucette, Thomas A. Mellman, William B. Lawson, Dennis S. Charney, "Trauma, Resilience, and Recovery in a High-Risk African-American Population," *The American Journal of Psychiatry* 165, no. 12 (December 2008): 1566–75.
27. Kelli Nicole Triplett, Richard Glenn Tedeschi, Arnie Cann, Lawrence G. Calhoun, and Charlie L. Reeve, "Posttraumatic Growth, Meaning in Life, and Life Satisfaction in Response to Trauma," *Psychological Trauma: Theory, Research, Practice, and Policy* 4, no. 4 (June 2012): 400–410.
28. Second Corinthians 5:17. Formatting mine.

CHAPTER 8

1. *Interstellar*, directed by Christopher Nolan, screenplay by Jonathan and Christopher Nolan (Los Angeles: Paramount Pictures; Burbank, CA: Warner Bros., 2014).
2. See the work of psychologist Murray Bowen and his Eight Concepts of Family Systems Theory. <https://thebowencenter.org/theory/eight-concepts>.
3. The overfunctioner/underfunctioner paradigm was first coined by Murray Bowen circa 1978 and later popularized in Harriet Lerner's *The Dance of Anger: A Woman's Guide to Changing the Patterns of Intimate Relationships* (New York: HarperCollins, 1985, 2014), 21 and chapter 7, 121–53.
4. Murray Bowen, *Family Therapy in Clinical Practice* (Lanham, MD: Rowman & Littlefield Publishers, 1985, 2004), 472–75.
5. *Ibid.*, 473.

CHAPTER 9

1. Tim O'Brien, *The Things They Carried* (New York: Houghton Mifflin, 1990, 2009), 226.
2. Kate Bowler, *Everything Happens for a Reason: And Other Lies I've Loved* (New York: Random House, 2018), 70. Formatting mine.
3. In Mexico, there are shrines with rows of pictures and candles and heirlooms, on set days and sites, to commemorate generations of ancestors. Scripture has entire pages of celebrated names. In the Hindu tradition, ashes of the deceased are often spread over the sacred waters of the Ganges. The Toraja, an indigenous group in Indonesia, have a funeral ceremony that is weeks or even years long; the family members chat with the body, continue to have dinner together, and every August the body is exhumed, cleaned, and put in new clothes. And to be fair, in the 1800s, the invention of photography began a trend in America and Europe in which families posed for photos with their deceased loved ones. The trend ceased in the 1930s when death became more medicalized. For more, check out *From Here to Eternity: Traveling the World to Find the Good Death* (New York: W. W. Norton & Company, 2018) by Caitlin Doughty.
4. J. D. Salinger, *The Catcher in the Rye* (Boston: Little, Brown and Company, 1945, 2001), 158.

5. Martha W. Hickman, *Healing After Loss: Daily Meditations for Working Through Grief* (New York: HarperCollins, 1994), 170.
6. C. S. Lewis, *Till We Have Faces: A Myth Retold* (New York: HarperOne, 1956, 2017), 345.
7. Revelation 21:4 kjv. Formatting mine.
8. Tim O'Brien, *The Things They Carried*, 213.

CHAPTER 10

1. Simon Tugwell, *Ways of Imperfection: An Explanation of Christian Spirituality* (Springfield, IL: Templegate, 1985), 87. The phrase “Pay attention to yourself” was said frequently in early Christian ascetic circles. It’s perhaps first recorded in the fourth century writings of Father Isaiah, in the 27th of his 29 letters called the Ascetic Discourses. It was also said in a letter from John the Prophet to Barsanuphius the Great in the sixth century, as translated by John Chryssavgis in *The Fathers of the Church* (Washington, D.C.: The Catholic University of America Press, 2007) 19, 88, and various pages.
2. Raymond Chandler, *Farewell, My Lovely* (New York: Vintage Books, 1940, 1992), 25.
3. This is, in fact, the title of Timothy Wilson’s book *Strangers to Ourselves: Discovering the Adaptive Unconscious* (Boston: Harvard University Press, 2002).
4. The view I’m presenting here is simplified. The automatic self is partially what psychologist Carl Jung refers to as the “shadow.” It can be summed up by Jonathan Miller: “Human beings owe a surprisingly large proportion of their cognitive and behavioral capacities to the existence of an ‘automatic self’ of which they have no conscious knowledge and over which they have little voluntary control.” Jonathan Miller, “Going Unconscious,” *New York Review of Books*, April 20, 1995, 65. Also reprinted in *Hidden Histories of Science* (New York: New York Review Books, 1995), 27–28. Psychologist Jonathan Haidt offered a helpful analogy called “the elephant rider,” in which the rider is our “conscious reasoning—the stream of words and images of which we are fully aware,” but the elephant “is the other 99 percent of mental processes—the ones that occur outside of awareness but that actually govern most of our behavior.” Jonathan Haidt, *The Righteous Mind: Why Good People Are Divided by Politics and Religion* (New York: Vintage Books, 2012, 2013), xxi, 52–60. Functionally speaking, the conscious self is often discussed as an “operating attention” to the task at hand, while the automatic self is the “autopilot” that turns the task into a habit. The first time you drive to a new place, the conscious self is attentive to all the surroundings, but the more you drive to that place, the more the automatic self will take over until you can drive with little thought. In functional cases, like driving, the conscious and automatic selves are neutral and cooperative. In philosophical and social cases, like stereotyping and group dynamics, the two selves are often in conflict.
5. Of course, you need an automatic self. Your brain needs to take shortcuts in order to make fast decisions. That’s how humans survived so long; our brains and bodies found ways to use the least amount of calories for the most amount of response. The problem is that we’re still using very little cognitive resources for some of our deepest, most underlying beliefs.

Hans Rosling, *Factfulness: Ten Reasons We’re Wrong About the World—and Why Things Are Better Than You Think* (New York: Flatiron Books, 2018), 15. Psychologist Daniel Kahneman also popularized the idea of two types of thinking: System 1, which is faster but often leads to wrong judgments, and System 2, which is slower but yields more accurate conclusions. For clear decision-making, we need both systems: “Constantly questioning our own thinking would be impossibly tedious, and System 2 is much too slow and inefficient to serve as a substitute for System 1 in making routine decisions. The best we can do is a compromise: learn to recognize situations in which mistakes are likely

- and try harder to avoid significant mistakes when the stakes are high.” Daniel Kahneman, *Thinking, Fast and Slow* (New York: Farrar, Straus and Giroux, 2011), 28.
6. Lauren A. Leotti, Sheena S. Iyengar, and Kevin N. Ochsner, “Born to Choose: The Origins and Value of the Need for Control,” *Trends in Cognitive Sciences* 14, no. 10 (October 2010): 457–63.
 7. Joachim C. Brunstein, “Implicit Motives and Explicit Goals: The Role of Motivational Congruence in Emotional Well-Being,” in *Implicit Motives*, ed. Oliver C. Schultheiss and Joachim C. Brunstein (New York: Oxford University Press, 2010), 358–59.
 Excerpt: “across Western and nonWestern cultures, Hofer and colleagues consistently found that the alignment of implicit motives on the one hand and explicit values and life goals on the other hand was associated with enhanced well-being whereas discrepancies between implicit motives and explicit goals were negatively related to well-being.”
 8. Yuval Noah Harari, *Sapiens: A Brief History of Humankind* (New York: HarperCollins, 2015), 114.
 9. Ibid.
 10. Anaïs Nin, *Seduction of the Minotaur* (Athens, OH: Swallow Press, 1961, 1969), 124. Formatting mine.
 11. For in-group and out-group dynamics, see the Robbers Cave experiment conducted in 1954 or the Stanford Prison experiment conducted in 1971.
 12. Some studies suggest that “extreme partisanship,” or heightened loyalty to an in-group, is addictive.
 13. One of the pioneering explorations into confirmation bias is from this study: Raymond Nickerson, “Confirmation Bias: A Ubiquitous Phenomenon in Many Guises,” *Review of General Psychology* 2, no. 2 (June 1998): 175–220.
 14. Attributed to Lowell L. Bennion, *Religion and the Pursuit of Truth* (Salt Lake City: Deseret Book Co., 1959), 52.
 15. In more spiritual circles, discernment can also mean finding our path, knowing “God’s will,” or figuring out our next step or how to make a decision.
 16. I’m paraphrasing a lot, but this was essentially the entire crux of the sermon preached by Jake English, circa 2008.
 17. First Thessalonians 5:20–22.
 18. Acts 17:11 KJV.
 19. Psalm 13:3.
 20. There’s an online training exercise that has been able to successfully “vaccinate” participants from misinformation.
 Jon Roozenbeek and Sander van der Linden, “Fake News Game Confers Psychological Resistance Against Online Misinformation,” *Palgrave Communications* 65, no. 1 (June 2019).
 21. C. S. Lewis, *The Abolition of Man* (New York: HarperCollins, 1944, 1974), 82. To “see through things for ever” is called infinite regress. It’s like a kid continually asking, “Why?”

CHAPTER 11

1. Brenda Ueland, *If You Want to Write: A Book about Art, Independence, and Spirit* (Minneapolis: G. P. Putnam’s Sons, Graywolf Press, 1938, 1987, 2007), 4. Formatting mine.
2. Howard Thurman, “The Sound of the Genuine,” Baccalaureate Address at Spelman College, May 4, 1980. From *The Spelman Messenger*, vol. 96, no. 4, Summer 1980, 14–15, as edited by Jo Moore Stewart.
3. Ibid.

4. Sascha Topolinski, Sandy Lindner, Anna Freudenberg, "Popcorn in the cinema: Oral interference sabotages advertising effects," *Journal of Consumer Psychology* 24, no. 2 (April 2014): 169–76.
5. Frederick Buechner, *Wishful Thinking: A Theological ABC* (New York: Harper & Row, 1973), 95.
6. C.S. Lewis, *Mere Christianity* (New York: HarperCollins 1952, 2001), 198.
7. For a helpful list of values to examine, see Brené Brown's *Dare to Lead: Brave Work. Tough Conversations. Whole Hearts.* (New York: Random House, 2018), 188. She writes: "We Can't Live into Values That We Can't Name" (187).
8. *Ibid.*, 185.
9. Kathy Khang, *Raise Your Voice: Why We Stay Silent and How to Speak Up* (Downers Grove, IL: InterVarsity Press, 2018), 3.
10. Jeremiah 1:6 KJV.
11. Jeremiah 16:1, 8.
12. Jeremiah 19:9.
13. Jeremiah 20:2; 37:15; 38:6.
14. Jeremiah 25:11; Ezra 1:1.

CHAPTER 12

1. J. D. Salinger, *The Catcher in the Rye* (Boston: Little, Brown and Company, 1945, 2001), 224.
2. From a speech given by Carl Rogers in 1964 called "Experiences in Communication," transcribed in his book *A Way of Being* (New York: Houghton Mifflin, 1980, 1995), 12.
3. Scott Alexander, "The Categories Were Made for Man, Not Man for the Categories," *Slate Star Codex* (blog), November 21, 2014, <http://slatestarcodex.com/2014/11/21/the-categories-were-made-for-man-not-man-for-the-categories>.
4. Zora Neale Hurston, *Dust Tracks on a Road* (New York: HarperPerennial, 1942, 1996), 176.
5. Barry Lopez, *Crow and Weasel* (New York: North Point Press, 1990), 60.
6. Kerry Egan, *On Living* (New York: Riverhead Books, 2016), 65.
7. Matthew 27:11–26; Mark 15:1–15; John 18:28–40.
8. Luke 23:34.
9. Mark 16:7.

CONCLUSION

1. Revelation 7:9.
2. First John 4:12.