The Psychology of Prayer Part 2
By Dr. Betsy Barber

Dr. Betsy Barber:

Okay. I had John suggested that I just give you a couple examples of what it's like what prayer looks like in the first two apparently I thought I did that but you know I have bifocals. I mean I, my contacts. One of them's a bifocals contact and it's kinda hard for me to read my notes so I'm not totally sticking to them here.

So I may have missed that for folks who are securely attached their prayer life is pretty congruent because they're fairly integrated internally. They have a more united heart. And so they read something in Scripture and they can believe it. They believe God loves them. They believe God forgives them. They believe that Jesus has their good you know plans for good and not for evil for them and they expect to grow and they expect him to be trustworthy because that's been their experience with the big people in their life. And so for them the prayer life is pretty much what we hear in our churches on Sunday you know “pray like this. Try this. Keep growing.” And, and, and… so even I gave the example of the prodigal son. He did fall away but he knew how to reconnect. He knew how to get back to the father. And he knew that somewhere in the Father's house there would be a place for him. And if you notice he rehearsed what he was going to say and his dad was out looking for him. You know think about the patriarchs the the guys you the Middle Eastern patriarchs and their flowing robes and their regal with their entourage. That's the kind of man in this story that Jesus is telling. And he was running with his robes flying down he was out looking for his son and he was attached and the son was attached
and the son didn't even get his spiel out and say let me be a servant before the dad was like "Here, my son!" you know.

So that's what per life and secure attachment looks like. Justin Nguyen, tell your story, you gave me permission. I'll tell you what's what prayer life looks like in someone who can look preoccupied. Jessica my eldest daughter, first one out for me and so she picked up all my stuff. And somewhere in my marriage to Steve and years of therapy I've gained earned security but I started life with a preoccupied attachment style. And so Jessica had a heavy flavor of that. And when we've been talking about this she told me a story of something that happened to her when she was in high school and she was anxiously praying, she was a very diligent good girl, and anxiously praying to the Lord. You know how it is: “Have I done enough. Am I pleasing you? Is it okay,” you know, that that “come on reassure me with the emotion,” kind of out of control unable to be soothed and at the time she had taken an economics class in high school and apparently the first rule of economics, you correct me if I get this wrong, the first rule of economics is something is worth what people will pay for it and so she said she heard the Lord say to her, “Jessica, I paid for you, I gave my life for you, it's enough. You don't have to do it anymore, you know.” And she had the internal self to receive that, but that's what preoccupied prayer sounds like. It's like: “Are you there? Have I done it? Have I pleased you? Is it okay? Are we good?” You know, anxious, very anxious. So that's what those, that's just a flavor of what those two prayer lives feel like.

The disorganized is far more, far more difficult to predict because, as I said, folks who are chaotic or disorganized really are all over the map. And so they may not pray at all, because it's terrifying. And I've met people who will say this: “I believe Jesus saved me because you know the pastor said do this, and I did that, but I sure don't want to catch His attention because I
know that God is wild and powerful, and I don't know what He'll do to me, and I know I'm bad. And so I just you know I'm just hoping to make it to heaven.” So those folks need not only the ministry of the church, but they also need healing, and deliverance, sometimes just too, just a variety of care that they need.

Okay. Let's talk about in light of all this. What do we do? How do we use this attachment understanding to open our heart to grow an intimacy with the Lord in prayer? Wherever you're at these, these will apply. When I was thinking about this and prayed about where the Lord wanted me to land here, what came to mind for me was Paul's pattern in both Ephesians and Colossians. So, you pick your book, whichever one you want to go. Ephesians 4:22-24 says “put off your old self. Put on your new self.” In Colossians 3:1-17 Paul says “since you've been raised in Christ, in your life is hidden with Christ in God put to death therefore whatever belongs to your earthly nature. Put on the new self,” and then he goes on with some real specifics, “bear with each other, forgive whatever grievance you have. Forgive as the Lord forgave you, put on Love, let the peace of Christ rule your heart.” So this is the process them of developmental sanctification that answers the wounds of sin in our hidden heart. So, again, I would caution you: search your heart and make sure your lack of hearing from God isn't because of some practice of sin. And Ephesians and Colossians are really good they, they lay out what sin is in the last half of both of those books. But just say “Holy Spirit here, is there something you want to convict me of?” Because that's one of His jobs. And remember that if He brings something to mind, He's not bringing it to mind to condemn you, but so that you can offload it; so you can bring it to the cross, so you can get rid of it, so you can be cleansed. Okay. So when you pray, that prayer don't cower. Say “I'm a child of God, I want to be right.” It's this kindness that leads us to repentance. So repent and then do the things you can do build holy habits.
But there's way more than that. Okay, so confession of repentance, being a part of the life of the church, living life with your brothers and sisters, taking communion, meditating on the work of Christ on the cross--these are all putting ways off, putting off asking for the Spirit's instruction here, obedience growing, and righteousness--all of Dallas Willard's wind stuff fits in here. And then putting on. Putting on involves joyfully knowing the word and doing it, participating in loving, trustworthy relationship. Remember: earned security is possible. And so are spiritual directors, spiritual friendships. Research shows that when there’s a therapy relationship with a good therapist that lasts longer than six months, it can move you from--even disorganized folks--to earned secure attachment. Also a loving committed spouse, intimate friendships in small groups. I'm blessed by the fact that that science can chart this kind of redemption and healing. That happens. A lot of what I've had people say to me, so I want to address this because there's probably at least one person here that's sitting there saying this to themselves, especially if they have a dismissing attachment style, “I wanted to just be me and Jesus, Jesus is enough.” Well, Jesus is totally sufficient for our salvation. That is true, but stop and think about it. Pre-fall, Adam's in the garden, daily communion with God, and that wasn't enough for Adam. Adam needed another person, God said. So that's why he made Eve. So if God alone, before sin, was not enough for Adam and his well-being in the garden, then guess what? After the fall we need the body of Christ and all those, one another, persons, and the care that we offer one another.

So if you're sitting there saying well I don't want to talk to anybody else I don't want to get close to anybody else. That's that wounded. This from one of these attachment styles that's talking and you trust the trustworthy ones don't just go out and you know say okay I'm supposed to relate so I'm going to relate. Pick somebody trustworthy be thoughtful. Ask the Lord to bring
someone to you, to bring somebody to your mind. But we do need other people in relationships for healing of these types of wounds what will happen here as the islands of trauma in us that were caused by however we were hurt as we were we were grown up we'll begin to heal in these relationships that are truth telling that are loving that are powerful, that pray for our healing, that pray for our deliverance, that pray for our growth, that mirror who we are.

So putting on, then, also involves forgiveness. And I do want to talk about forgiveness a little bit tonight. This is another thing when I was preparing for this talk. This is another place the Lord led me. And I think it's a part of the putting on here. We need to forgive the folks that hurt us and I want to be clear that forgiveness doesn't necessarily mean reconciliation. Hopefully it does but it doesn't always. And so I want to talk about what forgiveness is. Forgiveness unhooks us from these past relationships. It frees the other person but it also frees us both spiritually and psychologically. It helps build the self-reflective narrative that we were talking about earlier. And it definitely protects our children both our physical children and our spiritual children - those that we're caring for in the Lord. And this is a part of normal friendship. This is a part of a normal relationship.

So the realities about forgiveness first of all it's rooted in Jesus's teaching and commanded to us. Matthew 6, known as the Lord's Prayer. We pray "forgive us our debts as we forgive our debtors". So the Lord Jesus has made this clear to us: forgiveness isn't an option. It's kind of a scary thought. But because I know what it means to need forgiveness, I can have empathy with somebody else who also needs forgiveness with a parent, with a grandparent, with somebody who abused. Forgiving them frees me spiritually from those hurts. Some of those hurtful ways, those old wounds of Psalm 139, and if I refuse to forgive I'm putting myself in peril. Think of the parable that Jesus told in Matthew 18 about the unforgiving servant who was
forgiven much and then went out and didn't forgive the other. And Jesus said we put ourselves in peril torturers at our door. If we don't forgive others He said, “This is how my Heavenly Father will treat each of you unless you forgive your brother from the heart.” So since it's clear we have to forgive and part of what we have to forgive or these old wounds.

Let's talk about what forgiveness is. Forgiveness begins by telling the truth. We tell the truth about the wrong that is done for us and in Philippians, where we're told what we're supposed to think about, the first thing on the list is truth. Yes we think about noble and beautiful things but we start with truth. And so in forgiveness also we start with truth, and that's why forgiveness is sturdy: so we don't pretend the wrong wasn't done and we don't say it was nothing. We say “this is what happened to me and this is what it meant to me. This is how I was hurt. This is how I was abandoned,” and this is part of building your story. It's telling your story and saying what it means. So tell your story; list what you have to forgive. List where you have really legitimately been wronged, and pray through it slowly. This will free you to heal. And it will free your children as well. Doing your work here will give you the power and ability not to pass along the pathological family patterns. In knowing and understanding our story, then, we're attaching to God we're building faith we are learning to say you knew me in my mother's womb matter of fact you put me in her womb. You were there. You ordained my days you kept me to birth. You held my soul in life. You've laid your hands on me and despite the circumstances of my life that are caused out there have been carved out by the fall and the wounds that have been forced upon me. You called me. You call me by name. You redeemed me and you have a plan for me. You can turn these wounds into honors the cracks and meal let your glory show through. I'm going to trust you so walking by faith then isn't walking by sight.
So sometimes some of us, as we go through this process, this is where we'll experience the dark nights of spirituality that we talk about in your fear interested more of that. John Keogh has articles and tapes right. You have seeds on that, as well that you can contact the ISF. That's beyond my ken tonight. But just to say the dark nights are a spiritual experience that that helps clear out some of these wounds.

Okay, back to forgiveness. Forgiveness then first of all it's based on truth. Forgiveness has a beginning and then it's a process. It's like sanctification it's punctilious. And then it's a process. And so we decide to forgive. We begin to forgive. We forgive, over and over again as our heart gets bumped and the hurt comes out and the pain of the relationship is there and forgiveness of these deep heart wounds takes time so be patient be gracious with yourself here. This isn't just something you can talk yourself into. This stuff takes a while.

One of my husband taught me this years and years ago. The litmus test for knowing if we've forgiven or not is Do we want to take revenge? So if we can say this really happened it really happened to me. It was very painful. I'm deciding to forgive the way we're going to know it is if we don't hope they get theirs. If we say I am going to hand this person and what they did over to God and I'm going to step out of the way and no longer am I going to be judge, jury, and executioner of this person. I'm going to say now you don't answer to me now you answer to Him and I won't take revenge. But you have to answer to Him. And, and we pray for them and one of the ways I've found one I have to forgive somebody that's helpful is for me to bless them instead of curse them because week we have evocative speech we can we can pronounce speech that causes an action to happen we can curse somebody and we can bless somebody. And those are opposite things and it's not a feeling it's an act of the will and a decision I am going to say "God
bless that person", "God deal with that person", "God reveal truth to that person" instead of saying "God damn that person". Okay, so bless instead of curse.

So initially forgiveness is an act of the will is not emotion we decide to do it. We step out of the way we put them into God's hands. Eventually it may result in feelings of love and affection towards the person. Or it may not, but remember the importance in Lord's Prayer. Forgive us our debts as we forgive her debtors because we want to be forgiven, forgiven. We choose to forgive this person. Forgiveness allows for the possibility of reconciliation and repair it doesn't guarantee it. Hebrews 12:14 says in as much as it lies within YOU live peaceably with everybody else can you. I've been in Hebrews in my devotions the last few months. I'm sorry you get a lot of Hebrews tonight as much as it lies within you live peaceably with each other. Okay, so peace isn't a guaranteed, guaranteed thing but it is. So it is possible to forgive the person to free them from the demands of having to answer to you for their sin against you and to still not have a close relationship with them. Some people it's not wise or safe to have a close relationship with them especially if they've abused you. No it's just it's not that's not something that God is going to require of you. But you do have to honor them if they're your parents and ask the Holy Spirit that means and always of course pray for them. Bless them. Much depends on their repentance in this matter upon their maturity in this matter upon their relationship with God. You know we hope for an outcome of repentance like the prodigal son in Luke 15. And we also know though with the 70 times seven passages that Jesus tells us that we have to forgive the folks even if they do it again. You know that just because we forgive somebody doesn't mean the person will do exactly the same thing again.

So we forgive because we want to be forgiven as sinners, but we also forgive because we want to be like Jesus and stop and think about Jesus and our identity with Him our life that is
hidden in Christ now and think about Jesus hanging on the cross. And while he was hanging on
the cross he prayed. Father forgive them. They don't know what they're doing. He prayed for the
men that had nailed him on the cross causing the agony that he was in in the moment. And so
when we forgive especially when we forgive people who wounded us when we were helpless
when we didn't deserve it and we couldn't defend ourselves we're identifying with the Lord Jesus
we're being like Christ especially if they haven't repented because we have no thought that the
people who nailed him on the cross had repented and he said “Father forgive them.” So as Christ
is increasingly formed in us he'll give us the power and we'll become more adept at doing this
will become like our Master in this.

How does Jesus respond to us when we sin? What if we do it again and again? He
forgives us. He knew about us. He knew I think about this you know the sin habits that we battle
when some of the sin habits I battle. This helps me not to sin when I think if I do this sin and I
have a choice here of some sort. Then this will be yet another sin that Jesus had to bear on the
cross for me. I don't want to do this sin. I love Him. So think about Jesus on the cross. Think and
remember that He knew about our sin and others’ sin before He chose us. And that this is a battle
that He's won. He made fools out of His enemies and the evil power there on the cross.

Psychologically speaking, forgiveness is based on empathy. It's based on the truth that I
too am a sinner and I need forgiveness. Therefore I can't point myself a point my finger at the
other person and say you're all bad because they aren't. They may have been all bad to us but we
too have done wrong and we've been forgiven by God at least. And so we're one sinner
empathizing with another sinner and offering forgiveness. And we sit in the paradox of our own
fallen-ness. And yet how beloved we ourselves are by the Lord Jesus and we forgive.
Psychologically speaking, we forgive. By refusing to split and we say this person is not all bad.
In their lifetime this person has done good and may be good to you even. Forgiveness is an integrative emotional function for us. It helps our heart unite. And so as we forgive we say, “this person is a mix of badness and goodness. I know them imperfectly. I'm going to let go of the control of this situation and I'm going to have faith in God's ability to take care of me here, and to heal me here and I'm going to let go of the young narcissism that says it's not fair, it shouldn't happen, and it shouldn't have happened to me,” you know, and say, “I'm a sinner I'm in this fallen world. Jesus can save me.”

Psychologically speaking we forgive by letting go of old anger when we hold onto old anger it freezes in the bitterness and continues to cause damage inside of us and old anger projects on to new relationships it projects the damage of the old relationships onto the new relationships. That's what those patterns do are hidden heart. And then this unforgiveness and wounded non-understanding continues to trap us in these old patterns of pain and we replay them over and over again and it leaves us cut off from our heavenly Father and from the love that He offers us and the goodness that's now in our present life. We have survived whatever these wounds of our past were we have lived through this and the Lord has brought a new life in our hearts and can bring more so forgiveness is the practice; practice of the virtue of humility and in forgiving we ourselves are set free.

Finally, forgiveness is a major act of spiritual warfare. Forgiveness is one of the ways that we fight the devil. 2 Corinthians 2:11 says not forgiving is a scheme of the devil. Forgiving our debtors out with him. Ephesians 4:26 and following says when we forgive we're actually removing a foothold for the devil and there's some in the in the Greek. I'm not a Greek scholar but I've been told by great scholars that that's actually like some sort of literal physical, landing strip that the devil can have when we refuse to forgive and when we don't hold onto our anger we
remove that landing strip for the devil in our lives. So forgiveness is always an act of spiritual 
warfare. Remember that the Lord Jesus Romans 8:38 says he is praying for us and that the Holy 
Spirit is interceding for us to the father and this is one of the things He intercedes for us. I put a 
bunch of scriptures on forgiveness there on your handout. Any healing. 

Actually I think any healing that takes place in these hidden heart wounded areas of attachment is a form of spiritual warfare because the devil is always lying and accusing us here. To the secure person, he says "the world is so bad. God can't save you. Jesus isn't real." Think of John the Baptist in prison. John the Baptist was filled with the Holy Spirit in his mother's womb. Like before he was born even he was filled with the Holy Spirit. The last - he was Jesus' cousin - the last of the Old Testament prophets. He definitely knew the Lord Jesus in his work and yet he doubted when he was in prison and he sent his followers to say "Are you really the one. Have I wasted my life? I'm going to get killed here." And Jesus reassured him and reminded him. Yes John remember I'm the Messiah. Fulfilled all these Old Testament prophecies about what the Messiah was gonna do. But the devil clearly was tempting John, John to doubt and to doubt his attachment and who he knew Jesus to be. So to the secure person the devil says "God can't save you, Jesus isn't real". To the preoccupied person he says "your sins are so bad. God can't see you and find you." Maybe like the woman at the well perhaps, that's how the devil lies to the preoccupied person. To this dismissive person the devil says "who would want you anyway. This is too good to be real." Like he did to Thomas the doubter, or Zacchaeus up the tree.

Okay, closing thoughts here. Let's go back to the other garden rather than the Garden of the passion to where we started. Back to the Garden of Eden and the first humans with God walking and talking to Adam and Eve in the garden and the passage tells us that when God came to talk to our first parents after they sinned they hid from him just like they'd started hiding from
each other making clothes because they were naked and ashamed having sinned. This Genesis three passages the story of the fall of humans how sin came into God's good creation and noticed that that also started this pattern of having a split off heart and of hiding from our lovers. But our God wants to confide in us and invites us to confide in him. He did say pour out your hearts you people because God is our refuge and strength and when we talk to him our hearts are united and we know him and we know ourselves.

I want to take us at the end here tonight to Psalm 139. Psalm 139 talks more about the way in which God knows us and keeps us and what keeps us from confiding in him. This Psalm talks about - it's just gorgeous to kind of unpack the psalm and say How are all the ways that God knows about me. Verses 1-6 says He knows as thoroughly in our present in our actions our thoughts and our words. Verses 8-10 says he knows us through space up and down east to west. Versus eleven and thirteen says he knows us through light and dark darkness is as light to you night is as bright as the day. Versus thirteen to sixteen says he knows us through time both in our deep past when we were in our mother's womb and in the depths of the Earth as well as all the days right to the present and even extending on to the future it says you know all the days ordained for me before one of them came to be. Verse seventeen says he knows me right now in present thought. Verse eighteen says he knows me right now in present consciousness and versus nineteen and 20s to say he knows us right now even in our conflict. Wow we're really known by God. But note that the Psalmist first response to this knowing is to say, verse 7, "where can I hide from your presence?" And that's what we do we hide we flee we ask that question even in the middle of being known so fully seen so well intimately loved.

So this is part of the fallen being sinners we have trouble opening our hearts to God because we want to hide because we think we'll be rejected or hurt so we work to keep out of
those relationships where we'll be known we don't want to reveal ourselves fully to each other to
God or even often to ourselves but God knows us. He sees in the dark. When we were still
sinning He came and died for us and our bad selves and our wounded selves don't surprise our
Lord Jesus and our sin and weakness don’t chase him away. So there's no more condemnation
here for those of us who belong to him our path is getting lighter and lighter.

This is an astonishing truth that we're known that deeply and loved that well saved that
thoroughly. So we can dare to pray versus 23 and 24 of someone thirty nine which are on your
handout out back where I listed some of those scripture verses and that's where I'd like us to stop
this part of the evening before we go to questions ask yourself what keeps me from pouring out
my heart to God? "Lord I want you to show me the hurtful ways the ways in me that are
wounded the ways in me that are anxious I look for your confidences to me your plans your
desires. Here are my questions for my life for the lives of those I love the things that concern me
I believe concern you. Help me in my unbelief. I speak to you now Lord in the light of all that
we've talked about this evening" so let's just stop here for a couple of minutes before Question
Time and pray through those verses listed on your handout [Pause][Praying] "Dear God, we
open our hearts to you as best we're able. We trust in your holy spirit to hear where our words
run out and where we don't know what to ask, to hear the questions that we're afraid to say. We
trust in your mercy we trust Lord Jesus that you will seek and save all the lost parts of us that
your love is bigger than anything we've experienced or anything we fear and that nothing can
separate us from your love. Lord we believe help our unbelief. We ask for your healing. We want
to be like you Dear Jesus. We do love you and we pray in Your Name, Amen."

Okay questions now. Hi!
Speaker 2:

Hello. Thank you for coming and speaking to us tonight.

Dr. Betsy Barber:

That light is really bright!

Speaker 2:

Your insights have the potential of being such a blessing especially when we apply them to ourselves introspectively and such. And obviously we all need to do that to some degree or another. But my question is how can one bring these wonderful insights to someone else's attention without kind of being offensive because everybody wants to think of themselves as like that secure child but we're not. Especially when people don't want to associate with that aspect of their life. How can we bring these things besides giving them you know the seedy and say hey this is really good you should listen to it? How can we draw it to their attention without hurting them?

Dr. Betsy Barber:

You sound like you have somebody specific in mind

Speaker 2:

Perhaps.

[Audience laughter]
Dr. Betsy Barber:

Okay I'll stop digging. I just want to observe that. One of the most winsome ways of giving information like that to somebody is by your own testimony is to say this is what it meant to me. One of the more non-conflictual ways is to give them stuff to read that they can read in privacy and not have to answer to you for and then of course pray for them.

Speaker 2:

Well, all right thank you very much

Dr. Betsy Barber:

Any other questions? [Silence] Okay, I'll wait.

Speaker 3:

As I was looking over your list for list of four I saw myself in the insecure anxious ambivalent you know feeling but not dealing. And I have two sons. One's four one's three and I'm starting to see because I because of my unpredictability sometimes I'm starting to see that like my older son is kind of similar to me. He like his behavior and my younger son is more of the dealing with not feeling. I mean I'm starting to see some of it you know. I mean so of course as a parent I recognize that and I want to change that you know so my question is you know I'm in therapy for different things and sometimes I think in therapy I'm just dealing with symptoms and not so much the deeper issues that causes all these different behaviors.

Dr. Betsy Barber:

Right.
Speaker 3:

So my question is that you were sharing a little bit about how you know you were there when you first started out and, and how in therapy you were able to add to the earned attachment or something. Well you're probably more in my relationship with my husband occasionally first but therapy definitely was helpful because I know I have a I have a you know I have a really great husband and I'm just kind of wondering like because for example right now I'm in therapy and we're working through the 12 steps because I have this issue with like kind of overspending and it's again a problem a symptom of some deeper issues so I don't want to be spending time right we're wasting time I kind of want to really get to the core issues so my question my overall question is do you have a suggestion as to what approach taken therapy what, what can I mean outside of what you've already shared but maybe specifically like in therapy or Yeah my husband you're talking about okay.

Dr. Betsy Barber:

I do. 12 steps are great. And if you have some addictive behavior you want to work on it's nothing better. They're great but they aren't necessarily the kind of depth therapy that are going to address these issues. They are necessary and will bless your kids but they're not necessarily going to do this kind of work. And so I would encourage you to get in to like that. What I can just tell you what the research says research says close truth telling relationship friendship or spouse over time and sometimes it's easier for it to be a friendship than a spouse that depends on you know what kind of truth telling and hardiness the two of you have between you or a spiritual director or a long term and that's longitudinal piece is really important it needs to be a long term loving truth telling relationship that's going to go deep. So and it may be that you're in therapy
now for this addiction for this 12 step and then at some point can get into psychodynamic, object relations, attachment. Those are the types of modalities and therapy that are going to get at this.

Speaker 3:

Let's say my therapist is not familiar with those is there something I can give her to say hey I would like to work through something like this?

Dr. Betsy Barber:

To be able to do therapy like this there's quite a bit of training

Speaker 3:

Let me know. Yeah.

Dr. Betsy Barber:

Remember that your children are gonna be so blessed just by you like working at knowing your story. Good. Okay cool. Yeah. Whoops sorry.

Speaker 4:

Thanks for sharing with us. Two questions unrelated. The first question is it. You could have parents like I feel like I had parents who with my mom there was a safe attachment. But with my dad there isn't. Absolutely so do you think it's possible to be just, just a real blend and have characteristics of both.
Dr. Betsy Barber:

Yeah there's a lot I didn't say tonight and that's one thing I didn't say. Yes we all have a predominant style and it's measurable but even within that predominant style there are different kinds of subsets. And so you probably actually have internalized if you were in custodial care of both of your parents you probably have actually internalized both of them. One of them's predominant but in certain situations the other one's going to come marching out. Yeah.

Speaker 4:

My parents are married and were married all growing up but I just think Yeah I was wondering too is there any connection between if you're say you're a son or a daughter is there some significance between mother and son, and father son, daughter and son--or daughter-father, daughter-mother, like.

[Audience laughter].

That seems that seems like it would be is it is it just the person that you attach with most or spend the most time with?

Dr. Betsy Barber:

The firm answer is sometimes. Sometimes gender really is important, does seem to be important but really it's in some time and there are kids in the same family that will have different attachment styles. Okay. And so there's not at this point at least we don't have that predictive ability to say it's this.
Speaker 4:

Right. And my second question real quick and I'll frame it as a hypothetical but it's really about me.

Dr. Betsy Barber:

[Laughter] this was about me too.

Speaker 4:

if, and this isn't when you're talking on forgiveness and you're speaking of primarily in regards to parents let's say in let's say let's say in a dating relationship you end a dating relationship with someone and you feel wronged or mistreated through subsequent interactions with that person after breaking up. Do you think it would be wise in forgiving them you were talking about telling the truth and starting by telling the truth to actually tell the truth when you're no longer pursuing a relationship like would it be wise to write that person a letter and say here's how you hurt me but I forgave you or what, Is it best just not anything it all? Depends. Right? In general what would your...

Dr. Betsy Barber:

Are you still friends with this person?

Speaker 4:

Yeah. I mean
Dr. Betsy Barber:

Are, you have a relationship? Like you--she got a letter from you would she be shocked and scared about to open it.

Speaker 4:

No. No.

Dr. Betsy Barber:

Okay then it's probably fine once you've worked it through. Like not tonight because that would be really fast.

Speaker 4:

Right. Right.

[Laughter]

Give me some credit. No, I'm just kidding.

Dr. Betsy Barber:

Well I mean we have this knee jerk reaction. That's the right thing I'm going to do it right. So that's why I said it.

Speaker 4:

Yeah. Definitely inclined to action. Yeah. Should be fine
Dr. Betsy Barber:

But over time and it would probably be really good if you could find someone or some ones who are trustworthy who could tell you when they think you're ready to write the letter.

Speaker 4:

Right.

Dr. Betsy Barber:

Okay.

Speaker 5:

Thanks guys, a similar questions as I was gonna piggyback on that. What if you're looking at this and you were talking about this being something that could be circumstantial. Depending on what circumstance you're under you could fluctuate between the differences whether it's secure or preoccupied. What if you look at this and you're thinking I display a piece of every single thing. I hate taking a psych test because I've if I took it ten times I think I'd change my answers ten times. Maybe I'm bipolar but

Dr. Betsy Barber:

That's diagnostic, you know we can talk about that okay later

Speaker 5:

But yeah seriously.
Dr. Betsy Barber:

Sorry, yanking your chain here.

Speaker 5:

But you know it's fine. But honestly I look at this and I feel secure at times. Yeah. And then there's other times where I'm definitely- or I'm most the time I think I'm preoccupied but--

Dr. Betsy Barber:

Well the fact is we really are predominantly one all of us really are. But as I said and I and I didn't unpack this real totally thoroughly. But we also at times under stress for example or in the context of - Have you ever noticed. I mean maybe you haven't done this but you know you're in college you've spent four years away you've spent six years away you've grown you've got to earned security, you really have matured. And then you go home for Thanksgiving and it's like Good Lord I'm 16 again you know.

Speaker 5:

Right.

Dr. Betsy Barber:

So sometimes in certain contexts behavior dependent upon that context - old loop tapes - start coming up and we're there. So that's part of the answer. And then the other thing is none of us is purely one probably. So we all we do have strands in here thinking.
Speaker 5:

Thank you

Speaker 6:

Good evening. I'm fascinated by the attachment theories and I have a question particularly about the last one disorganized and chaotic one you alluded to the fact that poverty and other circumstances sometimes play a role in that right. And it seems to me that there are communities of poverty. And these kind of systems perpetuate on themselves and lead to things like alcohol abuse and drug and unwanted pregnancies. What can I as an individual do, or we as a church, do to kind of like

Dr. Betsy Barber:

That is an important question because this is an area of where our culture corporately allows sin to be perpetuated. And this whole area of social justice you know there are people within 15 miles from us who are very hungry who are very scared who are in danger. And you know we're gonna get in the parking lot and nice cars and drive home. And if and these are and these are our neighbors and, And you're absolutely right it's part of the sin of our culture and in America that those of us who are rich - And if you're in this room tonight you're rich you have options you may not have a lot of money but you have friends who could buy you and would buy you a meal as long as you have a choice you're rich. Now even in this economy. And so but there are people who are close to us that don't have options and therefore get stuck in. And there are little kids who are having this built into them right now because their mom has to leave them
alone because she has to go work. And so their primary attachment is another two year old. So you know that's a right on question.

Speaker 6:

Keep praying and working?

Dr. Betsy Barber:

Uh, the give money to the Los Angeles Mission support what's it called Lydia. What's that organization, they work against human trafficking in Orange County.

[Inaudible comment from crowd].

Thank you. Thank you. There's stuff we can do yeah. Vincent right?

Vincent:

Yes. Hi, your comments about Thanksgiving reminded me of a joke by Johnny Carson [laughter] when he said sometimes you owe him during the holidays you see people you only see once a year and you spend time had dinner and go through all the ins and outs and then after it's all over you're sitting down and you think about it and you say you know once a year is just way too often. Anyway I was hoping you could.

Dr. Betsy Barber:

Thank you Johnny.
Vincent:

    Anytime. I was hoping you could comment on this. I was reading this and part of me is really just crying out to experience this. Surely I have composed and quieted my soul like a winged child at rest against his mother. My soul is like a winged child within me. It sounds like you're touching on that way.

Dr. Betsy Barber:

    Yes. I actually reference someone earlier as the exact one of the best description of what secure attachment is like. Because here's the child that's able to rest in Mom's presence but they're weaned. That means they're satisfied they've been nourished they have enough they're full and now they can be at peace and, and be with mom. Yeah no that's a great example of secure attachment and scripture for us that's great picture.

Vincent:

    With God as well?

Dr. Betsy Barber:

    Pardon me?

Vincent:

    With God as well
Dr. Betsy Barber:

Yes, yes.

Vincent

Thank you.

Dr. Betsy Barber:

Thanks thank you guys.