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Integration of Psychology and Theology: A Survey

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Essays: Unit 1

#1

From a psychological standpoint, the experiences of worshipers at Spirit Filled Church of Our Lord Jesus could be explained as having extreme values and beliefs. Even though they were sick, the group stayed and prayed in that church. They must have been aware that something was wrong, but they must have believed that prayer would save them. Their beliefs and values led them to believe that they needed to stay and pray to overcome whatever emotions they were experiencing. The theology of the church they attended may have helped people understand their beliefs and behaviors because it revealed exactly what was going on in the minds of the worshipers. Knowing their theology and what their followers believed would reveal what they most valued. Their values would guide their thinking and behavior in all situations, including potentially dangerous ones. Learning about these values would help outsiders understand what the worshipers were thinking and why they stayed at the church. Because faith has so many layers, these factors help people understand its complexities. Those worshippers were so devoted to their faith that they remained in the poisonous church. Their values and faith in those values drove them to make the decisions they did. These elements demonstrate how complex people's faith is. Different churches and followers have different levels of faith and values that they must accept and implement in their daily lives. People who have no faith in their lives will never understand the actions of the worshipers.

This complicates faith because it differs from person to person. Based on their personal beliefs, each person reading this story will have a different reaction and interpretation to the worshipers' choices. People's beliefs would lead them to either judge or understand the worshipers. A person with strong religious beliefs, for example, would understand the worshipers' choices and may believe it was the devil attempting to harm them. A nonreligious person, on the other hand, would think the worshipers' behavior was silly and illogical. A person of a different religion may understand, to some extent, what the worshipers fully believed in because their religion may also have strong values. Because everyone has different values and beliefs, everyone will have a different perspective on the situation. Those values and beliefs would assist them in relating to or judging the people in the church that night.

#6

The idea that psychology is "sinful human beings sinfully thinking about sinful human beings" intrigues me. My first thought was that it was entirely incorrect; psychology exists to help individuals and learn more about the human brain. No counselor is flawless, but that doesn't mean they aren't there to assist and guide individuals in their efforts to heal and improve themselves. My next thought was that there could be some truth to this. Every individual is sinful in Christianity, and people need Jesus and God to help them. That indicates that the counselor is just as immoral as the client. A therapy session would simply consist of two wicked persons conversing and attempting to help one of them. While I believe that all individuals are wicked, I do not believe that this statement is entirely correct or that it invalidates psychology. Psychology is intended to utilize research to determine what is wrong with certain people's brains and how to best assist them. Religion or faith, in my opinion, cannot fix every problem. Sometimes the issues are more serious, and people require professional assistance. The pastor's comment virtually implies that individuals should deal with difficulties on their own and utilize religion to aid them, which is not always possible. I don't believe the phrase limits psychology in any way, save perhaps for Christian counselors. Psychology exists to look at research and strategies that best assist a person recover and cope with things in their brain, thus the phrase is not limited to that. Christian counselors, on the other hand, would need to consider their faith and what this remark means for their work. They would be aware that everyone is sinful, including themselves, and hence would be restricted by it. Counselors might respond to this criticism by stating that psychology can sometimes assist in ways that faith cannot. Talking to someone who is knowledgeable in problem-solving approaches may be valuable. Other than believing in God's work and praying, a pastor cannot supply tactics or reliable ways to mental issues. Psychology also

knows the scientific aspect of the brain and may be able to develop medicine that particularly addresses that issue. Religion alone cannot provide that for individuals.

#8

It is critical to use integration as both a noun and a verb when attempting to merge psychology and religion. Psychology and Christianity are currently separated. Thinking on what integration is might help individuals actively strive to reintegrate them. In this situation, integration as a word might imply that psychology and theology are already present and merged as a notion. People claim they are not, but as a concept, they are already integrated and operating together. They've always worked together; people simply haven't noticed it. People only need to discover the "basic unity that God constructed" between psychology and Christianity (McMinn, pg. 18). As a verb, integration might imply that individuals must actively attempt to join them both. People must take concepts from both and demonstrate how they operate together to convince others that they should be combined. Christian counselors must provide thoughts and views on how psychology and religion might work together to demonstrate the psychological world. People must design the integration and demonstrate how it will benefit people throughout the world. Using integration as both a noun and a verb emphasizes that, while the integration exists as an idea, individuals must work hard and creatively to integrate it into the actual world.

#9

Each person may interpret the phrase Christian psychology differently. People may become perplexed by the term's many potential definitions. People seeking for a certain Christian counselor will have their own assumptions about what that means to them, which are not necessarily correct. Personally, I believe that the phrase Christian psychology might be beneficial to anyone seeking therapy, both clinicians and clients. The statement might assist counselors in informing potential clients about their ideas and the strategies they would employ. It would also assist customers in locating a psychologist who would incorporate religion into the therapeutic process and with whom they would be most comfortable. When I say Christian psychology, I mean that it employs both psychology and Christianity to assist clients with their issues. It employs the science of psychology and tried-and-true ways to assist the individual while also incorporating the Bible and religion. I also interpret it to indicate that the counselor listens to their client and how they feel about religion before deciding on the best way to help them. I believe that this word might be interpreted in a variety of ways. Someone can mistake a Christian psychologist for a pastor or someone who looks like a pastor. They could believe that the psychologist works for or is affiliated with a certain church. I also believe that people may interpret the phrase as someone who just uses the Bible and prays with them. They would regard the psychologist as someone who might provide them with Bible readings or prayers to assist them in healing by drawing closer to God. Another meaning of this phrase is someone who believes in Jesus and God but also uses the science of psychology to aid people. There are several definitions that individuals might use, but I believe that using the phrase Christian psychology is not a terrible thing.