THE INTEGRATION OF THEOLOGY AND PSYCHOLOGY

by

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of the Requirements for the Degree

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ABSTRACT

The purpose of the study was to describe how therapists integrate theology and psychology into the therapeutic session. The study investigated whether or not Christian therapists use Scripture and prayer in the therapeutic session.

Selected literature was reviewed concerning the history of psychology and theology and the views concerning the integration of the two by those who oppose, those who feel it is needed, and those who have integrated somewhat in the therapeutic session.

A descriptive approach was used to examine the opinions and attitudes of some Christian therapists. Several differences were observed between the those who use Scripture and prayer in the therapeutic session and those who do not.
DEDICATION

This research study is affectionately dedicated to my late husband Charles, who continued to encourage me to finish school even on his deathbed. Without his love and caring attitude I would not have gone so far. I thank him for allowing time away from our home and himself to attend classes.

To my children who patiently waited for me to finish school along with their father and who encouraged me to hang in there and finish. Thank you!

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Pamela and Tom
Chad
Randi Kay

To my grandchildren, for allowing me to be a part time grandma while attending classes. Thank You!

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CHAPTER 1

THE PROBLEM

Introduction to the Study

Every discipline must, at one time or another, formulate its facts and its theories into some framework, organizational outline, or structure. Without this way of ordering facts and theories, we have only separate bits of information that are basically unrelatable to other facts. While the organizational framework each discipline selects is optional, it does provide the structure and cohesiveness needed to seek an orderly study of special phenomena.

Carter and Narramore (1979) believe theology and psychology are no exception. They state that both have been conceptualized according to a variety of outlines, organizations, and diagrams. While the classified names of these diagrams vary somewhat from author to author, the content is basically the same.

Christians respond to modern psychology in many different ways. Some receive it with open arms.
They feel it is a wonderful auxiliary for the Church as it serves its mission in the world. Others reject psychology because they see it as a threat to the Church and to the authority of Scripture (Carter and Narramore, 1979).

Christians (says Carter and Narramore, 1979) are hesitant to accept the findings and the methods of psychology, believing there are real conflicts between Scripture and psychology.

The process of "curing sick souls," is starting to move from the church to the doorsteps of psychologists and other mental health professionals. The data, theories, and methods of psychology impinge so directly on the domain of theology and Christianity that it is impossible for the church to remain neutral in the face of the rising popularity of psychology (Carter & Narramore, 1979 p. 10).

Psychology has already had a greater impact on the church than any other scientific discipline (Carter & Narramore, 1979).

This research will investigate the ways Christian counselors utilize Christian principles and concepts such as Scripture and prayer, along with psychological theories in a therapeutic setting.
Background of the Problem

The Bible describes how David had his own counselor who came from Giloh, his hometown. (2 Samuel 15:12). In 1 Chronicles 26:14 Zechariah was considered a wise counselor (NIV). Again, in Micah, he asks his people why they were crying. He said, "Has your counselor perished that pain seizes you like that of a woman in labor?" (Micah 4:9). It has been recognized since the beginning of time, the benefits of counselors.

Many ministers and Christian leaders are left bewildered by the whirlwind advances in medicine, psychology and related fields. They wonder if much use remains for Scripture in professional counseling. They need to know that no sound technique or valuable discovery of science will ever be contrary to or complete without the revelation of God's Word (Narramore, 1974).

Narramore (1974) says the objective of the Christian counselor is to place emphasis on counseling. He reminds counselors to keep in mind that God is intensely interested in the individual. In Jesus' ministry here on earth, He manifested His interest in individuals. He called His disciples one by one (Matthew 4:18-22). He met Nicodemus alone to talk over the things of God (John 3:1-21). The good
Shepherd left the ninety and nine to help one, poor wandering sheep (Matthew 18:12). Narramore asks the question, "Can we do less than give people our personal attention?" (p. 240). He goes onto suggest it is God's way and it is the effective way to help people with their individual needs (Narramore, 1974).

**Purpose of the study**

The purpose of this study is to provide Christian counselors techniques of integration of their faith with their psychological knowledge in order to be more versatile therapist. When biblical Christianity and psychology are rightly understood, then it will represent a functionally cooperative position without conflict.

**Research Question**

What process is used by Christian counselors to utilize Christian principles and concepts such as Scripture reading and prayer along with psychological theories in a therapeutic setting?

**Significance of the Study**

The significance of this study is to help counselors, Christian counselors, pastoral counselors to find ways of integrating Scripture
reading, prayer and psychological theories in the counseling setting within the Christian community.

**Operational Definition of Terms**

**Convert**-to make a spiritual change.

**Christian counseling**-the formal integration of Scripture and prayer into the counseling process and sessions.

**Ordained Man of God**-someone who is consecrated, qualified, appointed to the priesthood, Christian ministry, etc.

**Paradigm shift**-example serving as a pattern to change a position.

**Pagan**-a heathen, especially one who worshipped the gods of ancient Greece and Rome.

**Preeminent**-superior to others, especially in some specified quality or sphere.

**Pietism**-the stressing in religious devotion of personal feeling rather than dogma and intellectual truth, sometimes involving exaggerated or ostentatious piety.

**Redemption in Christ**-salvation from sin and its consequences through a belief in Christ.

**Religiosity**-morbid or excessive concern with religion in its formal expressions, or the practice of a merely superficial religion.
Shaman—a priest or witch doctor among some Ural-Altaic peoples. He uses magic to propitiate gods and spirits, foretell the future, heal etc.
Shamanism—the religion practiced by a shaman.
Sovereignty of God—the state or quality of being sovereign (having the undisputed right to make decisions and act accordingly).

Assumptions and Limitations of the Selected Research Design

Some possible disadvantages of selecting this design may include: No predictions can be made or conclusions drawn from this type of research. There is no randomization in selection of the sample population. It cannot be assumed that the resulting information from this study is generalizable to therapists.

Some possible advantages of selecting this design may include: The nature of the questionnaire allows for a high degree of subjectivity and since the purpose of this study is to examine this intensely subjective opinion this may be an advantage to the selection of this design. The questionnaire method of data collection makes data easy to manipulate and
categorize for data analysis and easier to establish generalizability.

Disadvantages of the questionnaire method of data gathering include the dependence on the "goodness" of the initial research question and the quality of the questionnaire questions. The questionnaire is also dependent upon the honesty of those providing the data. It is the assumption of the researcher that the sample chose to participate in this research were honest and open in their responses.

Organization of the Remainder of the Study

The remainder of this study contains four additional chapters. The first, Chapter 2, contains the literature review of information specifically related to integration of theology and psychology. Chapter 3 includes an overview of the chosen methodology, the sample population, and the data collection procedures that were used. Chapter 4 includes the findings of the study and report of the data content from a questionnaire. Chapter 5 is an overview of the study with the researcher's speculations on its impact and implications, and a discussion of the literature reviewed.
CHAPTER 2

LITERATURE REVIEW

Introduction

Fickett (1974) claims, some ministers and Christian leaders are left bewildered by the whirlwind advances in medicine, psychology and related fields. There seems to be a question if much use remains for Scripture in professional counseling. Fickett feels it would be helpful for them to know that no sound technique or valuable discovery of science will ever be contrary to, or complete without, the revelation of God's Word.

The Value of Counseling in the Christian Community

Narramore (1960), states the unique contributions of Scripture in counseling are many. It reaches out to every race in every part of the world. Scripture penetrates the heart and brings help to every person. It matters not what field of counseling it may be: "the Bible's message is the foundation for every human adjustment." (p. 243).
Hyler (1975) says there are millions of people who will have medical and psychiatric needs. He believes Christian psychotherapy is primarily concerned with supplying these needs. Hyler claims that it is a healing ministry of a specialized form provided by God primarily for those of His people who are afflicted with all manner of diseases. He adds that the true church, the Body of Christ, is a spiritual fellowship which can be an additional corrective or healing resource to the troubled and suffering believer (Hyler, 1975).

Hyler (1975) states that Christian psychotherapy, is much more than the use of Bible verses and prayer. He claims it is based on the whole message of God's revelation to man and the philosophical principles of the Gospel of man's redemption in Christ. "Preeminent among these principles is the doctrine of the sovereignty of God. God rules and chastens. God knows and purposes. God loves and forgives" (p. 26).

Narramore (1974) relates a story about a minister who phoned a psychologist friend one morning and asked for a referral suggestion.

This case really shocked me, the pastor said. He is a member of our church, apparently a fine spiritual man. But
yesterday the police picked him up on a serious charge.

After discussing the problem for several minutes the psychologist asked, What does this experience indicate to you? Several things, replied the pastor, but especially this: there is a great need for counseling. If I had allowed time for individual counseling, he might not have committed this crime at all. (p. 206)

Most pastors realize the importance of the pulpit ministry but some have not fully considered the significance of the counseling ministry. It has been said that a minister who does not place a strong emphasis on counseling is only "half a minister." (Narramore, 1974, p. 207).

According to Hyler, (1975) twenty-five million evangelical Protestants and also many devout Roman Catholic believers in the U.S.A. represent a significant sub-group in the potential therapeutic community. This sub-group is antagonistic to atheistic psychoanalyses, and suspicious of newer therapeutic ideas or practices, if they seem to threaten or challenge Scriptural principles.

Christians believe, states Kirwan, (1984) "the Bible has the ultimate answers to our meaning and purpose in life and agree that God is a necessary personal reference point if we are to function in a meaningful way" (p. 29). At the same time, he says,
"the Bible is not a medical textbook" (p. 29).

Kirwan (1984) believes human beings have been endowed by God with the ability to develop and use the science of medicine, but we must go beyond pure spiritual teaching to do so. Certain psychological as well as physical laws are part of our makeup and cannot be ignored as though they have no relevance to our well being.

Narramore (1974) believes one of the greatest mistakes made by counselors is the failure to utilize spiritual forces. Too often things of God are discounted or completely left out, leaving counselors to work on a human level rather than on a spiritual level. It is important to have spiritual help. He contends, "a counselor cannot assume that a counselee is always in a good place spiritually" (p. 35).

According to Narramore (1974) it is a privilege, as Christian counselors, to become God's agents to nurture the souls of men.

The Seduction of Christianity by Psychology

Hunt and McMahon (1985) claim that using the past is another insidious psychological concept, which is amalgamated with Christian doctrine in order to be used on unwitting Christians, and say there is no Biblical basis for it. They go on to
say, even Christians have accepted this theory, in spite of the fact that the Bible teaches that present moral choices rather than past traumas determine our current condition and actions.

Crabb (1977) refers to some who insist that counseling is the scientific enterprise of applying experimentally proven laboratory truths to modify troublesome behavior. But when we consider that man is a personal creature made in God's image and is intended for fellowship with God, one recognizes that counseling which de-emphasizes the interpersonal dimensions of trust, care, and acceptance cannot be truly effective.

Hunt and McMahon (1985) states "in the name of the latest psychology counselors are being led back into primitive paganism/shamanism, which then enters the church because psychology is embraced as scientific and neutral" (p. 174). They believe this is often done by sincere Christian leaders who imagine that they are bringing revival to the church. Unaware that they are actually adopting psychologized shamanism in their concern to restore God's power in the experience of physical and emotional healing, these men are creating a powerful New Age "paradigm shift" that is changing the way thousands of pastors and future pastors
view Christianity and the Bible (Hunt and McMahon, 1985 p. 174).

In his latest book *Signs and Wonders* John Wimber (1985) writes:

At the time of the preparation of this manual, Dr. C. Peter Wagner and I have been teaching MC510 for three years. It has been one of the most invigorating and exciting adventures of our lives.

We have had in excess of 700 students take the course at Fuller Seminary School of World Missions. The results have been astounding. Better than 90 percent of the students have indicated a paradigm shift in which they are now ministering in a altered worldview. (p. 18)

Wimber's seminars are being attended by thousands of pastors and Christian leaders declare Hunt and McMahon (1985). They claim that John Wimber is very sincere in his desire to bring biblical teaching and that it is the extra-biblical sources he and others draw upon and recommend that creates the major problem. Under the influence of writers such as Sanford Kelsey, (1985) more and more Christian leaders interpret Scripture through a grid of mysticism blended with Jungian psychology (Hunt & McMahon 1985).

Roberts (1994) believes the danger is that these psychologies may, to one degree or another, replace Christianity without most people even
noticing that any substitution has taken place. In some instances, the influence of the therapies—even from within the church—may be so strong that our character and relationships are no longer Christian but are now family-systemic or Jungian. Our love may be Rogerian empathy, our courage the updated Stoicism of Ellis's Rational-Emotive Therapy, our forgiveness motivated by our therapeutic "right to be free from hate" (p. 21). In short, the language we assimilate and the disciplines to which we submit may make our souls therapeutic rather than Christian (Roberts, 1994).

Roberts (1994) claims we are "self-interpreting animals" (p. 20). As selves, we do not live by bread alone but by the "words" in terms of which we interpret ourselves, whether these proceed from the mouth of God or the mouth of our Jungian analyst or our Marxian political science professor or Carl Sagan or the pop Darwinians who write for Time, states Roberts (1994). All these thoughts, these words, these understandings are out there floating around in our social environment, inside and outside the church, and they constitute, in significant part, a kind of spiritual junk food (Roberts, 1994). Roberts (1994) says they tell us what it is to be a person, what it is to be
fulfilled, what kind of world we live in, what truth is, and how we are to think if we are to be rational...those who interpret themselves in Christian terms will tend to have Christian selves; those who seriously interpret themselves in Rogerian or Jungian terms will tend to have Rogerian or Jungian selves.

Roberts (1994) feels the various psychotherapies and personality theories that are influential today are not just neutral medical technologies or scientific theories; they are philosophies of life that support particular virtues, character traits, or features of personality. These says Roberts (1994), are the traits a person would have if their therapist succeeded in making them into a fully functioning and mature person--mature, that is by that therapist's reckoning. And they are traits the therapy is designed to foster. These therapeutic virtues are often similar to the Christian virtues, and this is perhaps one reason Christians are attracted to the psychologies and feel comfortable with them.

But, says Roberts (1994), "the therapeutic virtues are not only similar to the Christian ones; they are also, in important ways, quite different
from them—even incompatible with them" (pp. 22, 23).

Hunt and McMahon (1985) call the New Age movement Holistic and under this influence, science, medicine, psychology, sociology, and education have all taken a sharp turn to the "spiritual", but not in a biblical sense...the turn to a new "religious science" has been apparent for some years in the field of psychology, but is now accelerating. Both humanistic and transpersonal psychologies are heavily involved in what they call "spiritual therapies" and concerns which are simply a revival of occultism under psychological labels (Hunt and McMahon 1985, pp. 52-53).

Noebel (1991) believes the only authority in counseling is pastoral. "There is need for divine authority in counseling. Only biblical counseling possesses such authority. The counselor, as an ordained man of God, exercises the full authority for counseling that Christ gave to the organized church" (p. 401).

Noebel (1991) also holds to the belief that where Christianity teaches man to be a fallen creation, Humanist psychology consistent with Humanism itself, emphatically declares the innate goodness of man. This he says is a fundamental
level on which Christianity and Humanism clash, as Fromm (1964) points out:

The position taken by humanistic ethics that man is able to know what is good and to act accordingly on the strength of his natural potentialities and of his reason would be untenable if the dogma of man's innate evilness were true. (p. 118)

Hunt and McMahon (1994) state, "It is absolutely necessary to allow the Bible to judge every experience. If there is not a clear teaching in the Bible to support a practice, it should not be adopted by the church today, regardless of how beautiful and seemingly miraculous the experiences are that it produces" (p. 22).

Hunt and McMahon (1985) believe, unfortunately, that to an alarming degree the Scriptures are no longer looked upon as the full and sufficient guide given by the Holy Spirit for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work (2 Timothy 3:16,17).

The dominant tone of many therapies is that the client is a victim of his society, proclaims Roberts (1994), his unjust upbringing, his early
self objects, poor training, or ignorance. Some therapies give the impression that the very idea that a person is responsible for his dysfunction is antitherapeutic.

Hunt and McMahon (1985) feel that there are two major attitudes that have opened the door to error in the church and are becoming widespread in the church:

1) Experience is taken as self-authenticating, so that the need for biblical authentication is considered to be marginal at best.

2) Psychological theories are accepted that provide the authentication of experiences and practices which cannot be justified from the Bible. (p. 179)

Hunt and McMahon (1985) go on to say that the seduction of Christianity is definitely not confined to fringe elements. They claim that the Freudian/Jungian myths of psychic determinism and the unconscious have been so universally accepted that these unfounded assumptions now exert a major influence upon Christian thinking throughout the Church. The practice of shamanic visualization according to Hunt and McMahon (1985), runs the spectrum from inner healing to self-improvement techniques, and the latter involves various forms
of self-hypnosis, from positive affirmations and positive confession to subliminal-persuasion tapes. This seduction says Hunt and McMahon (1985), now touches every aspect of Christian life, and infects the church from charismatics to anticharismatics, from liberals to evangelicals, from Catholics to Protestants, from clergy to laymen. As a major vehicle of the seduction that unites most of its elements, "psychology is a Trojan Horse par excellence that has slipped past every barrier" (Hunt & McMahon, 1985, p. 189).

The Process of Integration

Ellis (1983) in his writings makes it clear that religion, in its usual definition, is not irrational nor disturbance creating, but what he calls "devout religiosity" which tends to be emotionally harmful (p. 428). He defines devout religiosity as pietistic, rigid, dogmatic belief in and reliance upon some kind of supernatural, divine, or "higher" power and a strict obedience to a fanatical worship of this hypothesized power. This is what turns conservative Christianity against psychology. Ellis (1983) goes on to say:

religiosity as the view that there absolutely must be a spiritual reality, that there has
to be a God or divine intelligence, and that the agency, and life-style of humans must follow the unalterable and un-contradictable rule of this God or spirit, or else human life and happiness are meaningless and untenable. (p. 428)

Minuchin (1993) realized that the process of joining occurs on many different levels. He tends to adopt the language of the families he works with. He states:

I become polysyllabic with intellectuals, romantic with Hispanics, idealistic with adolescents, concrete with the obsessive, spiritual with the religious...And with behavior, I observe myself mimicking. I can be ethnic-Hispanic, Jewish, or Italian. I become a rabbi or a minister when the family needs it. (p. 41)

Joining has nothing to do with pretending to be what you are not says Minuchin (1993). "It means tuning into people and responding to the way they move" (p. 42).

Narramore (1960) quoted Martin Luther concerning the use of Scripture in counseling, he talks about how Luther was so exercised concerning the place the Bible should have in the counseling of lives that he declared,

I am much afraid that the universities and schools will prove to be the gates of hell,
unless they diligently labor in explaining the Holy Scriptures and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. (p. 238)

According to Rollins (1983) in his book, *Jung and the Bible*, Jung believed the primary function of Scripture, is not to provide historical data for scholars, nor texts for preachers, nor proof-text for theologians, nor programs for tyrants. The Bible has a higher calling—to awaken the soul to an awareness of the holy. It is to invite and excite the reader to look with their own eyes and listen with their own ears to the one to whom the Bible with all its images, stories, and metaphors unerringly points.

Against Freud's warning, Jung maintained that religion is "uncontestably one of the earliest and most universal expressions of the human mind," and that any psychology which touches upon the psychological structure of human personality cannot avoid taking note of the fact that religion isn't only a sociological and historical occurrence, but also something of significant personal concern to a great number of individuals (p. 22).

Rollins (1983) believes Jung was not trying to say he was a theologian. He says Jung just took
pains to identify the theologians task from that of the psychologist. The role of the theologian is to talk about God, but the task of the psychologist is to talk about religious experiences and the God-images used to express it. God images are uncontrollable and they are common.

Carter and Narramore (1979) believe both the Bible and psychology have a great deal of subject matter in common. Both study the attitudes and behavior of the human race. In this sense, they are both anthropologies. And while God has not chosen to reveal truths of auto mechanics or dentistry through Scripture, He certainly has revealed a vast amount of truth about the nature and functioning of the human personality. Carter & Narramore (1979) go on to say that if issues such as personal adjustment, motivation, determinism, and the handling of negative emotions are not common to both psychology and theology, then we have in view either a "truncated gospel or a very narrow psychology" (p. 89).

Fickett (1974) claims Christians need one another for they can't stand alone. Since this is true, they must recognize the fact that they can't have everything in the church according to their own desires. There are parts of the program that
may not please everyone and may not do anything for all, but God uses them to reach others for the Lord Jesus Christ. Their realization of this will motivate them to pray for the total church program, including counseling.

Narramore (1960) claims that among the men who are pushing back the frontiers of human knowledge, there are devoted men of God who know and honor God's Word. There are those in psychology, psychiatry and other professions who consistently use the Bible in their counseling. They declare that the Bible advances itself ahead of every generation and continues to be the most effective tool and solution in the hands of any counselor.

Crabb (1977), claims that, "Counseling and the Christian life can not be separated" (p. 14). The task before Christian counselors is to acquire a model of Biblical counseling which can be integrated gracefully into the local church.

Counseling is centrally and critically a relationship between people who care. There are technical understandings of Psychological dynamics and therapeutic procedures which add greatly to counseling effectiveness (Crabb, 1977).
According to Crabb (1977) the function of Christian professionals are twofold:

(1) train gifted Christians in the local church to counsel,
(2) offer backup resources where needed.
(p.16)

Crabb (1977) does not agree with the opinion of some that psychologists close their doors and refer people to their ministers. Although the Scriptures provide the only authoritative information on counseling, psychology and its specialized discipline of psychotherapy offer some valid insights about human behavior which in no way contradict Scripture. Crabb (1977) believes if we combine these insights with the healing resources of a local body of caring, committed Christians by training people in the church to handle a good deal of the counseling load, we might witness a tremendous increase in spiritual and emotional maturity in our churches.

Hyder's (1975) task for writing The People You Live With, is to help reverse the image that many devout Christians have of psychiatrists and psychologists, "that they are of the devil" (p. 20). Hyder (1975) states he is a trained and experienced psychotherapist who totally submits to
the authority of the Holy Scriptures. Furthermore, he attempts to combine Biblical teachings, whenever beneficial, with all the different forms of therapy, whether they be directive, supportive, behavioral, nondirective or analytic. Hyder (1975) makes no attempts whatever to hide or deny his prejudices. He admits his beliefs and attempts to integrate them in his therapy when appropriate and helpful to clients. He goes on to say "he is more free to be directive than most therapists because it is not his authority but that of the word of God that he uses as a guide and foundation" (p. 20).

Kirwan (1984) presents four basic counseling positions:

(1) **Un-Christian view**- This view is held by a majority of mental health professions and insists that religion or biblical Christianity has nothing to offer individuals, and perhaps contributes to some problems.

(2) **Spiritualized view**- It is looked at that all emotional disturbances are spiritual problems. It is considered that repentance and confession of conscious sin is the key to healing.

(3) **Parallel view**- Knows Christ in a real way and understands the Bible well, but does not over lap Christianity and psychology. Each function independently of the other, and counselors who stress data from both the Bible and science, but do not integrate them, are closer than the first two.
(4) Integrated view-Putting together the truth of psychology and the Bible in a harmonious way. (pp.29,30)

Narramore (1960) gives three reasons why some counselors do not use Scripture in their counseling.

1. It is possible to be professionally trained in many arts and sciences while remaining unconverted. This results in spiritual ignorance regarding the person and work of Christ and of Scripture. As for solving lives basic spiritual problems, it is a case of the "blind leading the blind" with both falling into the ditch.

2. A counselor may actually know the Lord as his Saviour, but have little experience in the use of Scripture in growth and practical living.

3. Another reason counselors do not use Scripture is that they attempt to do a superhuman task in their own strength. (p. 240)

Hyler (1975) states that Christian psychotherapy is not magical. He says it is a blending of common sense, good professionally taught principles of psychological treatment, and the inspiration of the wisdom of the Holy Spirit. Hyler (1975) believes this is mediated through passages of Scripture or by the unexpected spontaneous development of an idea in the mind of either the patient or therapist which he says is
then elaborated and clarified by their shared dialogue. Hyler (1975) goes on to say that in the case of the nonbelieving patient, his responsibility is to relate to him primarily as a physician, without any evangelistic preaching, but nevertheless to let him know where he stands and what his beliefs are. Hyler (1975) believes that it is ethical to tell a patient that he believes that there is a spiritual dimension, and therefore an additional source of help to him, through a relationship with God in Christ...and follow up his interest within the ethical boundaries of his professional obligation to him.

Any Christian psychology that is developed with the concepts from the secular psychologies will have to remain faithful to this premise: "we are made to love God and will find complete 'mental health' only when we do so," says Roberts, (1988, p. 23).

Crabb (1977), believes that anyone who wants to work toward a truly evangelical integration of Christianity and psychology should meet the following qualifications.

1. He will agree that psychology must come under the authority of Scripture. McQuilkin defines this concept as follows: "By 'under
the authority' I mean that when the teaching of Scripture conflicts with any other idea, the teaching of Scripture will be accepted as truth and the other idea will not be accepted as truth." I might add that the other idea, regardless of its support from empirical research, will not be accepted as truth.

2. He must fervently insist that the Bible is God's infallible, inspired, inerrant revelation in propositional form. No one who argues with this doctrine should, in my mind, call himself evangelical.

3. He must agree that Scripture is to have "functional control" over his thinking. The functional control of Scripture will be less apparent in field like architecture and engineering, and obvious in the discipline of psychology, because its subject matter overlaps greatly with biblical content.

4. In order to achieve such functional control of Scripture over an approach to psychology, integrationists must evidence serious interest in the content of Scripture by: (a) At least as much time spent in the study of the Bible as in the study of psychology. (b) Bible study shall be regular and systematic resulting in (c) a general grasp of the structure and overall content of Scripture and a (d) working knowledge of basic Bible doctrine. (e) Opportunity to profit from the Spirit's gifts by regular fellowship in a Bible-believing local church. (p. 49,50)

Summary

With the increasing body of knowledge in psychology, graduate programs are becoming longer. Theological training is equally as rigorous. With the requirements of both, it is little wonder that
few people have the time and energy to undertake a serious integration of psychology and theology. On top of this, most of our educational institutions are not designed to promote interdisciplinary study. Majors are offered in narrow academic specializations with relatively few electives, and this also works against the possibility of integrating one's Christian view of life with a secular academic discipline.
CHAPTER 3
METHODOLOGY

Introduction

There is a belief that one of the outstanding weaknesses of contemporary Christianity is the separation of faith from daily living and theology from ethics. The best approach to utilizing professional skills to integrate theology and psychology would be to begin by getting theologians to participate in the task of integration.

Research Methodology

The methodology permitted the researcher to survey a small group of therapists to explore the causes for the differences and similarities in the integration of psychology and theology based on the variation in disciplines.

Design of the Study

The objective of this paper is to describe the ways in which Christian counselors utilize Scripture and prayer with psychological theories in
a therapeutic setting. The design of the study was a survey of Christian Counselors using a questionnaire to collect information on how and when Scripture and prayer are integrated into the counseling sessions.

Sample and Population

The sample population includes ten Christian counselors who are authored in the field of psychology, and who engage in a Christian counseling practice.

Because of their reputations and for authoring book(s) they were chosen to fill out the questionnaire.

Instrumentation

The instrument used to collect data for this study was a questionnaire devised by the researcher presented as Appendix A. The questions were developed by the researcher to elicit information from the participants sample concerning integration theology with psychology in the therapeutic setting. The researcher provided assurances of confidentiality to the respondents.

The questionnaire addresses the issues of how they differed from other counselors. Where or how
they obtained their clients. If they use Scripture and prayer in their sessions and if so what methods they used to introduce it. It also asks if they ever assigned Scripture as homework, and if so under what circumstances. The issue of psychological testing was addressed to determine whether or not it was compatible with biblical principles. The questionnaire asks if any clients viewed psychology as conflicting with Scripture and how they regarded the conflict.

The researcher assumed the questionnaires reliability in that the instrument was designed for a sample population with specialized knowledge of the subject of integration of psychology and theology.

Data Collection Procedures

Data were collected by the researcher from Christian counselors who responded to the questionnaire. During the month of February, 1995, the researcher mailed out questionnaires to the Christian counselors who are authored in the field of psychology and provided a self-addressed stamped envelope for ease of return. Seven responses were returned by the end of February.
Presentation of the Data

The data are presented in Chapter Four. The responses were recorded by the researcher as they were returned in the order of receiving them. Participants were called in advance to better acquaint them with the author and the study.

Data Analysis

The responses were evaluated to identify various ways the participants utilize Scripture and prayer in counseling; their attitudes toward Christian counseling.
CHAPTER 4

PRESENTATION AND ANALYSIS OF THE DATA

Introduction

For the purpose of the research, this researcher defines Christian counseling as the formal integration of scripture and prayer into the counseling process and within most sessions. A questionnaire was sent to Christian counselors and Pastoral counselors to gather information on how Scripture and prayer are used in their counseling practice. The results are presented in this chapter.

Findings

Seven out of ten counselors responded to the questionnaire. The three who did not respond were contacted by phone. They stated they did not have time to fill out paperwork.

The results of the returned questionnaires follow.
Respondent One

The first respondent who has worked in the counseling field for 26 years, in Chicago as a social worker in a Christian family service agency and now here in Arizona as a M.C. professional therapist. She stated that all her clients sought her help because she is a Christian. Most of her referrals come from local pastors because of the seminars she has given at their church. She also stated that her clients often expressed to her that they purposely had chosen a professional counselor who is a Christian because their expectations of her were that she counsel within the framework of the Judeo-Christian value system even if they may differ on certain beliefs.

She said that most are open to a re-evaluation of their beliefs which are causing dysfunction, but insisted that this re-evaluation be based on a broader understanding of Scripture and not simply on opinion. This counselor introduces Scripture into a session as a natural, conversational part of the normal discussion that occurs during the hour. She sometimes uses it didactically, and sometimes as an encouragement and support, and other times to illustrate a psychological or therapeutic principle.
She states that she normally closes the session with prayer, using this time of summarizing, for entrusting the person to the healing power of God, and for reinforcing the person's commitment to assigned homework for the following week's session.

This counselor prefers not to use specific Scripture as assigned homework at this point in her practice. She found that with many people in crisis, their ability to distort Scripture to fit their dysfunctional mindset (i.e. turning even innocuous verses into tremendous self-condemnation or self-justification for hurtful behavior toward others) is enough for her to prefer to deal with the distortions within the therapeutic hour.

She clearly supports their personal Bible study and prayer, but does not direct their weekly spiritual input. She then goes on to say that her perspective may change over time, but at this point with the people she has worked with, she hesitates to assign this type of homework.

This counselor wholeheartedly endorses the use of legitimate, valid, reliable psychological testing. There are a few questions on the MMPI which people who have had genuine encounters with God through prayer may answer affirmatively, and
which often result in an inflated schizophrenia score. She states that she does not consider test results on an equal footing with ultimate truth, but values their input as indications of areas to be explored and, if corroborated through personal interviews, useful for diagnosis and treatment goals.

She also stated that with people who expect strictly Scripture and prayer to be used, she recognizes that their negative views of psychology may be a result of church teaching or parental injunctions, or this mind set may indicate their own rigidity from unresolved past issues and abuse, which are therapeutic issues. She says she is very flexible in her language usage with these people, explaining psychological concepts in spiritual terms.

She feels that scientists (including psychologists) often discover God's truth, and that together she and the client will deal with psychological principles which are consistent with Scriptural principles. However, it has been her experience that these objections are usually not intellectual nor philosophical, but at the root are because of unresolved trauma which has led them to
rigidity of belief, thoughts, emotions, and lifestyle.

**Respondent Two**

The second counselor who responded to the questionnaire has worked in the field for over 16 years and authored one book. This counselor answered the questions quite briefly, but nonetheless has answered them completely. A summary of his responses follows.

The ninety-five percent of his clients that seek him out because he is a Christian counselor. His practice differs in the way that he introduces Scripture and prayer into the sessions. He states the he usually starts with prayer and sometimes a Scripture reading when appropriate. He stated that most of his clients expect him to refer to God's Word. He says he likes to use Scripture with clients when they are looking for answers that they feel are Biblical.

This counselor said he did not like to assign Scripture reading as homework but did suggest they pray and ask God for guidance.

As far as testing is concerned he likes to use the Taylor/Johnson Temperament Analysis, and the Minnesota Multiphasic Personality Inventory (MMPI) with his clients.
This counselor works with clients who mainly agree with his methods of counseling which is very eclectic and integrated with Scripture and prayer.

Respondent Three

The third respondent is a Pastoral counselor, who states that since all of his clients know him as a pastor/counselor, it is safe to assume that 100 per cent of them understand he will bring a Christian perspective to the counseling setting. Also, since Scripture and prayer are normal subjects of a pastor's work, these will be used as methods of therapy and as areas for spiritual learning and communication development.

He goes on to say that prayer is introduced and used almost immediately as he uses it to ask God's guidance for the therapy or pre-marriage counseling, and as an aid to focus the attention on the counseling process. After a few minutes of casual conversation, He will typically say, "Let's begin our session with prayer and ask the Lord to help us." This approach is usually received as non-threatening and as a familiar point of contact with the counselees since most of them pray already.
He uses Scripture in two ways. First, it is used to support the feelings and struggles of the counselees. For example, when a person is feeling anxious, he may mention that in John 14, Jesus said he was anxious! Or if the person is feeling guilty about anger, he may mention that some types of anger are the same today as when Jesus cleared the temple of money changers.

A second way he uses Scripture is to teach the counselees new ways of relating to each other. For example, if the husband is into power and control he may refer to the model of marriage taught in Ephesians 3, which says that the husband and wife must be mutually submissive to each other rather than a one-up-one-down relationship. He says, that while he always gives homework assignments, they are not usually Scripture or prayer assignments. Most of the counseling he does has the recurring problem of communication between husbands and wives. Their typical homework is learning a skill in communication and of reading the next chapter in a book.

Testing is routinely found in biblical stories. When the devil tempted Jesus for 40 days, Jesus was tested in the extreme to reveal what weaknesses might surface in him. Scripture even
uses multiple choice questions. For example, when God asked Solomon what gift he would choose (power, wealth or wisdom), Solomon answered wisdom.

He does admit that he has encountered two clients who resisted any psychological testing in the counseling setting. It turns out that those same clients were diagnosed by psychologists as having personality disorders. It is unfair to conclude that only personality disordered people will resist the use of psychological therapies. He did try to respect and circumvent their resistance by a greater use of Scripture and prayer, but in the end the whole process became a contest that resulted in a therapeutic failure.

Respondent Four

The fourth respondent is also a pastoral counselor who also states that 100 per cent of his clients do come to him because of his position as a Christian Pastor/Counselor. He states that his counseling differs from other counselors in two ways: 1) he counsels from the perspective of Christian and Biblical teaching, which would probably not be the case with a non-Christian counselor, and 2) his counseling tends to be more directive that most other counselors.
He says most, if not all, of his clients expect him to use the Bible in his counseling. Many would also expect him to use prayer. He goes on to say he always uses Scripture and usually uses prayer in his counseling sessions. Therefore, he can easily and naturally bring those factors in whenever it seems appropriate. Since most of his clients are professed Christians, he shows them what the Scripture teaches on the subject of their need or problem. He sometimes assigns Scripture readings and prayer as homework for clients. If the client is unduly nervous or anxious, I may ask them to read certain Psalms and promise verses, and to pray for God's comfort and peace. If the client is struggling with guilt, I may have them read certain verses that promise forgiveness and suggest that they ask God to help them accept forgiveness.

This counselor also uses the Taylor-Johnson Temperament Analysis. Explaining that this test is designed to help clients understand or see more clearly what they really think and feel with respect to themselves and other people. He explains that the Bible teaches the importance of discovering the "The truth will set you free".

He states that he has known of people who believe that psychology and Scripture are in
conflict, but he has never had a client express that opinion. If he had, he would point out that while certain schools of psychological thought and therapy are contradictory to Scripture, there is nothing in the field of psychology, as such, that is in conflict with Scripture. The word "psychology" means "study of the soul," and this would actually be in harmony with some aspects of Biblical study.

Respondent Five

This counselor, stated that 80 per cent of his clients seek out his services because he is a Christian, and the methods used to introduce Scripture and prayer are done in the same manner as other therapeutic tools, as the issues are presented. This counselor usually quotes a verse or passage of Scripture with explanations where needed. Scripture and prayer are assigned as homework only on rare occasions, e.g. read and think through I Cor 13.

As for testing he says, "Testing is a tool. The testing should be congruent with what you hear and sense with the client."

This counselor claims that maybe one out of every 200 clients expect strictly Scripture and
prayer to be used and view psychology as conflicting with Scripture. Normally, individuals with a negative bias do not search out professional Christian Counselors. They will choose pastoral counseling over professional counseling.

Respondent Six

The sixth person to respond has worked in the field for over 30 years. He operates a Christian counseling clinic in Tempe, Arizona. Most of his clients, about eighty-five percent, seek out his clinic because it is Christian based. This counselor feels his methods are not much different than other Christian counselors, but they do have a great deal of difference from secular counseling. He believes that the majority of his clients expect Scripture or at least a reference to Christianity. He feels that Scripture, if used appropriately can add tremendously to the therapeutic session. He states that if used to the extreme, Scripture could be very damaging to those in crisis because of the danger of turning Scripture against themselves in self-condemnation, or giving them the feeling of not meeting the high Christian standards set by the churches today. He recommends the MMPI because of the validity and reliability of the test. About
the conflict between psychology and theology he feels that when individuals have a negative mind set they usually will not come to a Christian clinic. He has had those who feel negatively about psychology make comments in settings other than therapeutic sessions.

**Respondent Seven**

The last respondent to the questionnaire differed somewhat from the others in that the percentage of clients who seek her services and expect Scripture and prayer to be used are only about thirty percent. This authored counselor usually begins counseling by paraphrasing a Scriptural concept, along with an example; "You know, the Bible says 'The truth will set you free.' Do you believe that?" It is rare that the Bible is read during a counseling session, unless a client is very familiar with and comfortable with the Bible. This counselor often refers to the way Jesus related to people--his acceptance and unconditional love as a prototype for functional behavior. Prayer, is simply included by telling a client at close of a session, "I'll pray for you." As for using Scripture and prayer, it is often used informally; "Why don't you ask God about that?"
or "this week, think about why God may have allowed this circumstance in your life at this time." or
"what do you suppose Jesus meant by 'Blessed are they that mourn'?" or, "Have you ever told God the difficult things you've told me today? Why don't you try talking to Him about that?" These are used as session-ending questions.

This counselor believes psychological testing is very compatible with Biblical principles and their judicious use can be very helpful. The Bible acknowledges that humans are complex, or why would David have needed to say "Search my heart, oh God"? This counselor sees nothing in the professional use of testing that would contradict Biblical teachings.

The question dealing with clients who expect strictly Scripture and prayer to be used, are told by this counselor, "If as the Bible says God is truth, then there can be no truth without Him. We must always evaluate man's wisdom in light of God's word, but human beings who seek to understand human nature have come to understand some of God's truth in discovering the ways that human behavior develops and changes in response to problems. We can use what fits into our understanding of God,
and always ask God for greater understanding and discernment."
Summary

The purpose of the study was to describe how therapists in a Christian counseling setting integrate psychology and theology when treating clients. Descriptive research was selected to explore the opinions and attitudes of Christian counselors in a clinical setting. A questionnaire was used to survey a small group of authored Christian counselors, to explore how they integrate psychology and theology in their counseling. The data collected through the survey instrument were presented in Chapter 4 along with a description of the participant's responses about integrating psychology and theology when treating clients.

Conclusion

From the findings presented in Chapter 4, it is apparent that participating Christian counselors use Scripture and prayer in their sessions, but that it is usually not assigned as homework for the clients. On the other hand the pastor/counselor is
more likely to assign homework which deals with Scripture.

Scripture and prayer are a natural part of the normal discussion during sessions with those who are seeking help with a Christian viewpoint.

The Taylor-Johnson Temperament Analysis (TJTA), Minnesota Multiphasic Personality Inventory (MMPI), and Myers Briggs Temperment Indicator (MBTI) are the only tests mentioned by the counselors, who agree that counselors should not put their trust on test results alone. Most stated that the tests did help in understanding the clients better, and gave direction to the counseling.

Those who have encountered clients who view psychology as conflicting with Scripture feel those clients are usually suffering from some form of trauma themselves which leads them to a rigid belief system. Others who resist psychological testing in counseling are believed to be clients who were diagnosed by psychologists as having personality disorders. Some clients may feel that there is a conflict with regard to psychology and Scripture but usually do not seek help from a counselor, Christian or not. One counselor pointed out that "psychology" means "study of the soul"
which he stated was in harmony with some of the aspects of Biblical study.

It is this researcher's conclusion that psychology and theology are very much in harmony and can compliment each other in many ways. Some of the tools of counseling such as accepting, listening, encouraging, being with, etc., can be useful in all the issues of life. They can be effective even with those who hold psychology as evil. There are those who feel the Bible holds all the answers, but fail to look to the Bible when they are hurting or when things are not going well. In cases such as these, a Christian counselor can best be utilized and will be able to share with the person not only Scripture and prayer but with psychological life skills as well.

There is definitely an overlapping between a number of theological concerns and their counterparts in psychology. All truth is God's truth. Consequently, the truths of psychology are not contradictory to the truths of divine revelation; in fact, they have the ability of being integrated into a harmonious whole.

Theology represents the heart of God's revelation of Himself to humanity in a linguistic, conceptual, and cultural form, that the average
person can understand. This revelation focuses basically on human nature and human destiny in God's plan.

Psychology is essentially concerned with the mechanisms by which people function and the methods which can be used to estimate and influence that functioning. The content of psychology provides a statement on the nature and functioning of humanity. By integrating theology and psychology, Christian counselors can combine the science of behavior with the wisdom of the Creator to treat the whole person.

Recommendations

Theologians need to more clearly identify God's truth as found in psychology. Psychology needs to attend to treating the whole person, especially the spiritual side. Churches need to validate applicable and compatible part of psychology and be cautious about judgmental approaches to people.

Psychological healing is to be found in the intimate relationship with God and in the restoration of the identity which God gave to the human race at the time of creation. Theologians can help heal the emotional problems of their clients
by reviewing with them the steps of salvation concentrating on those doctrines appropriate to the particular situation, and integrating those doctrines with psychological theory.

General recommendations are addressed to theologians to become involved in the task of integration of psychology and theology along with theorists. Future study might reveal that more emphasis be placed on integration and educating the Christian community to reject the narrow views, and affirm a broader biblical perspective that makes room for both scientific methodology and Scriptural revelation. Rather than limiting or distorting understanding, this commitment would place academic and professional careers in their broadest and truest perspective.
REFERENCE LIST


APPENDIX A
THE INTEGRATION OF PSYCHOLOGY AND THEOLOGY

The following questionnaire is designed to determine how you integrate theology into your counseling sessions. The answers you provide will be strictly confidential.

Please answer the following question to the best of your knowledge and return it in the enclosed self-addressed stamped envelope. Thank you for your cooperation.

QUESTIONNAIRE

1. What percent of your clients seek your services because you are a Christian?

2. How does your practice of Christian counseling differ from that of other counselors?

3. Do clients expect Scripture and prayer to be used in their therapy experience?

4. Do you use Scripture and prayer in your therapy with clients? If so, what are your methods of introducing it into the session? In what ways do you most often use Scripture in therapy?
5. Are Scripture readings and prayer of ever assigned as homework for your clients by you as their therapist? If so, please give an example of a typical homework assignment. Under what circumstances would you assign these activities?

6. Do you use psychological testing in your practices? If so, how would you explain its compatibility with Biblical principles?

7. Because of being known as a Christian therapist, have you ever encountered clients who view psychology as conflicting with Scripture? If so, what do you say to them regarding this conflict?