

ABSTRACT

Helping people is an issue dealt with by various fields of knowledge. Practical action for the well-being of one person often requires the creation of entire teams of specialists. Also, cooperation with new areas is increasingly needed regarding pastoral care. Theology and psychology have had numerous disputes in their history, but they are united by concern for man. This work asks about existing threads of cooperation between theology and psychology. It also asks about the history of the coexistence of fields, from biblical times, through the writings of saints, to modern times, when the popes of the 20th and 21st centuries speak. Additionally, the work asks the shape of cooperation between the fields - whether one person can provide pastoral and psychological help or whether separate activities of a psychologist and a theologian are necessary. The opinions of psychologists and psychiatrists regarding the differences in working with a believing patient are also important. To answer the questions posed, the author examines the content of publications by popular theological authors who use psychology. Throughout the work, she also quotes numerous opinions of psychological authors. She proves that elements of psychology can be found in the most important theological sources. She notes that spiritual illnesses change how we think about health as only relating to the body and psyche. The review of opinions on combining and disconnecting fields shows that in Poland, the processes of pastoral care and therapy are currently most often treated as separate. An examination of pastoral studies indicates theologians' wide use of psychology, with the most common inspiration coming from the concepts of Freud and his successors. References to humanistic psychology are also frequent. What's new are the numerous topics of prevention, lifestyle, work-rest balance, and the meaning of life. There is a lack of cognitive and systemic psychology studies, so the object relations trend seems particularly interesting. Additionally, elements of the therapist's view of a believing patient are valuable - the ethos of the profession, as well as religious topics that can be discussed during meetings. The work shows that both fields can cooperate, and what is more, they need each other in many respects. The work aims to inspire priests, lay theologians working with people and mental health specialists.

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