Faith-Learning Integration and Interdisciplinary Studies Full name of Course

Susan Flores-Edwards

Omega Graduate School

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Professor

David Ward, Ph.D., Th.M.

Assignment

### *Developmental Readings*

Review Assignment #3, the course essential elements, assigned readings, and recommended readings to identify selections of books and scholarly articles to identify and select developmental reading sources and entries.

* Refer to the “[Student Guide to Developmental Readings](https://drive.google.com/file/d/161V_FaYR2BnNGCSFUlWPjUSIQzcH04Hq/view?usp=share_link)” for updated information on sample comments, rubrics, and key definitions related to developmental readings.

**Susan, great job on your developmental reading log for PHI 815-22! You chose relevant sources that were in line with the course and included both complementary and different readings. In the area of faith-learning integration, psychology is probably the field that has had the most extensive development of literature doing FLI. Your selected readings are from appropriate and current scholarly sources. It was a pleasure to read your analysis of the excerpts you selected. They demonstrated nuanced Christian critical thinking. You contextualized very well to your professional interests in counseling young people with anxiety and depression. I'm looking forward to your worksheet. Your log adequately conforms to APA style, but see corrections for the Works Cited in the attached feedback. -- Prof. David Ward**

**Source One:** Beers, S., & Beers, J. (2008*). Integration of faith and learning. In (S. T. Beers, Ed.). The soul of a Christian university: A field guide for educators*, 51-73. Abilene Christian University Press.

**Comment 1:**

**Quote/Paraphrase:**

The formal training of most university educators, including Christian college students was completed at a secular university. At these institutions, a variety of worldviews (i.e. naturalism, secular humanism atheism and existentialism, etc.) have more often than not replaced Christian theism as the guiding philosophy underlying the study of a particular discipline. (p.52)

**Essential Element:**

This quote tackles the topic of Interdisciplinary Research and Worldview Literacy

**Additive/Variant Analysis:**

This quote is additive and variant. In his 2016 publication, Groothuis discusses the proliferation of New Age concepts and their aim to influence the education system. He supports this argument by citing the Child Abuse in the Classroom materials, featuring accounts from witnesses in seven prominent American cities, highlighting the importance of shielding students from psychological manipulation.

Plantinga (2002) asserts that scholars of opposing ideologies grapple for the minds of their students in academia. Indeed there exists an intention of secularism to overthrow the ontological concepts of a Godly kingdom. In a quest for intellectual growth individuals often embrace diverse ideologies with hidden assumptions (Slife &Williams,1995). For instance, psychology's behaviorism theory asserts that external events shape one’s actions rather than their free will, thus absolving individuals of responsibility. Consequently, adherence to biblical truths is weakened, sometimes masked by Christian ease or outright disregarded.

Faith integration learning is imperative for researchers to engage opposing biblical worldviews, and understand the foundations and purposes of differing philosophies. It's not merely recognizing influential teachings but navigating through them effectively.

Beers (2008) emphasized that becoming proficient scholars requires engaging deeply with both secular disciplines and theology. Neglecting conversation and exploration in these domains can lead to a divided mind, confusing one's identity.

Slife & Williams (1995) highlighted Freud's view on the secularization of human psychology. Freud proposed that the "id," representing the unconscious mind, is solely focused on pleasure without considering the consequences.

**Contextualization:**

I aim to educate young individuals at educational institutions like community colleges about the causes of depression, its symptoms, and alternative methods for managing them. I acknowledge the significant changes in these institutions since my days as an undergraduate student, noting the existing underlying philosophies that I may not have fully grasped back then. Today, institutions appear to be more worldview-diverse and less faith-oriented, providing an opportunity to connect with a broader audience.

Yet, I see these changes as a platform to address a wider demographic, including the LGBTQ community, African Americans, Latinx individuals, and those from various faith backgrounds, regarding a disorder that does not discriminate. As Plantinga (2002) emphasized, there exists a universal desire for justice and truth. I am inclined to adopt a compatibilist approach at this juncture, recognizing that individuals who oppose God still possess inherent qualities of empathy, intelligence, and creativity, even if they stand in contrast to religious beliefs.

In the redemptive plan of God, Christians understand that justice and liberation stem from divine grace. Just as Jesus ministered to all, even to non-believers, the Holy Spirit moves where he chooses (Plantinga, 2002 ). To reaffirm biblical truths which consist of creation, the fall, and redemption, we must engage and minister to those who challenge these principles, starting within the academic sphere.

**Comment 2:**

**Quote/Paraphrase**

As implied by its name the *compatibilist* strategy for integration seeks to emphasize areas of harmony or compatibility between knowledge from special revelation and academic inquiry” (63).

**Essential Element:**

This quote covers aspects of Interdisciplinary Research and Faith LearningIntegration.

**Additive/Variant Analysis:**

This quote is additive. Religious scholars use "special revelation" to describe how God reveals his intentions beyond general revelation (Dockery & Wax, 2019). The purpose of connecting scripture and research is for scholars to establish a shared understanding of an ontological problem. For instance, the root cause of every societal ill, scripture attributes to the Fall. (Gen:3) The biblical concept of sin encompasses various aspects of human suffrage, including hardships, lack of support, illnesses, discrimination, marginalization, and gender dysphoria.

Lack of wisdom contributes to human suffering, but sin, defined as defiance of God's will, is seen as the primary cause according to the Bible (Dockery & Wax, 2019). It is crucial for researchers to acknowledge humanity's deviations from divine standards.

 Humanity shifting its focus from blame to personal accountability, empathy towards the vulnerable, and embracing humility positively influences individuals and their communities. Special revelation emphasizes the idea of responsibility towards others and compares it to bearing the image of God, whereas secularism interprets it as philanthropy.

 Further, to grasp the intricate essence of depression comprehensively, one may crystalize the concept of the *Fruit of the Spirit* empirical knowledge to engage a wider, nonreligious audience (Gal 5:22-23). By exploring the interplay between the Fruit of the Spirit, researchers can understand depression and its impact on individuals and societies and examine the interplay between the Fruit of the Spirit, secular perspectives, and narratives of diverse disadvantaged communities*.*

I've delved into a realm of psychology where individuals with mental health disorders were historically ostracized, chained, and subjected to mistreatment due to their conditions. During the early 19th century, a defining moment occurred when a woman of Godly faith advocated for the establishment of hospitals to cater to the mentally vulnerable (Dix, 2018). This moment marked the beginning of a crucial shift in the provision of mental healthcare services, particularly for the most vulnerable members of society.

This journey has shed light on the synergy between Christian values and scholarly endeavors, showcasing how faith can complement initiatives aimed at tackling insurmountable societal challenges.
My research into treating depression and anxiety through cognitive behavioral therapy suggests leveraging natural foods and mindfulness practices influenced by special revelation. This holistic approach often takes a back seat to secular ideologies like pantheism or secular humanism.

I find it inspiring that we can incorporate both traditional medicine and natural remedies, while also embracing a biblical understanding of creation by adopting a transformational methodology (Beers & Beers, 2008). This perspective allows for a corrective approach to the flawed analysis of the origins and value of plants, herbs, and meditative practices, using a biblical orientation.

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**Comment 3:**

**Quote/Paraphrase:**

One of the biggest challenges for Christian Scholars in the process of faith-learning integration is in the determination of how to integrate biblical truth into disciplines” (p67).

**Essential Element:**

This quote covers Interdisciplinary research and Faith Learning Integration.

**Additive/Variant Analysis:**

This quote is additive. Research indicates that a subset of young individuals dealing with depression resorted to using cannabis as a coping mechanism (Bravo et al.,2019). This behavior highlights the need for further exploration into the intersection of mental health challenges and substance use among youth. It is important to acknowledge that negative thoughts can become persistent and fuel pessimistic outlooks, which neuro-psychologists refer to as *fortune-telling automatic negative thoughts* (Amen, 2008).

**Contextualization:**

As a Christian, I believe that renewing our minds with the word of God is essential, and our main goal as advocates is to pursue the kingdom of God. In today's postmodern culture, some scholars fear challenging modernism. However, according to Beers and Beers (2008), we can incorporate biblical truth by understanding where people's perceptions of reality exist, and the origin of mental health issues. Understanding the biblical epistemology, available to everyone is the first step to helping young people afflicted by depression find hope in God.

I am a follower of the faith and I intend to encourage young people to focus on God's goodness and hope, rather than on the temporal world. To achieve this goal, I plan to implement a reconstructive approach that will be deeply embedded in the minds of young people.

Furthermore, considering the influence of peer culture and social media, I will also incorporate the compatibility strategy, which aims to make them understand that while we need compassion, love, and acceptance from our peers, we must find groups that care for us on a long-term basis and help us make better decisions about our wellbeing.

In addition, it is essential to establish a connection with groups that support young people and their families, to connect with people who can offer help and point to hope. This can be achieved through established community groups in church that support youth and young adults with mental health (Clinton, 2019 ).

**Source Two:** Lehmann, C. S., Whitney, W. B., Un, J., Payne, J. S., Simanjuntak, M., Hamilton, S., ... & Fernandez, N. A. (2022). Hospitality towards people with mental illness in the church: A cross-cultural qualitative study. *Pastoral psychology*, 1-27

**Comment 4:**

**Quote/Paraphrase**

“Yet, the typical experience of people with mental illness who attend church has been found to be positive suggesting that there are considerable resources within the church for supporting those who experience mental health problems”(p.1)

**Essential Element:**

This quote encompasses Learning to Change the World required to create a positive impactand Faith Learning Integration.

**Additive/Variant Analysis:**

This quote is additive. Local churches that prioritize the mental wellness of their members have seen positive outcomes for those dealing with mental health issues. Clinton (2019) suggests that churches offering mental health coaching can further assist their members by identifying mental health issues and connecting those in need with external resources. Training a youth pastor or specific members as coaches allows them to provide additional support to the afflicted and their families (Clinton, 2019). Cook et al., (2020) emphasize the need for spiritual and pastoral leadership in treating the complete individual.

The church family is the spiritual foundation that emphasizes the cornerstone of the faith, (Matt 21:42). According to Guinness, (2003) the church body represents a place where everyone accepts their secondary calling in bearing each other's burdens. Together, the family, local community, and congregation form a village that focuses on supporting those who suffer internally in silence. The church is a place where people understand the fall of humanity and the origin of humanity, created in the image of God, as well as the restorative work of Christ through the Holy Spirit. Indeed, those suffering from mental health issues can find solace if the church does its part to support them.

**Contextualization:**

I plan to establish a dedicated ministry within the church to support those who are suffering from mental health issues. I am undergoing a coaching program to learn how to provide accessible mental health support in and outside of church (Clinton, 2019). As part of the church, we have a responsibility to take care of our own. Our ultimate goal is to help equip non-churchgoers spiritually and provide them with access to mental health services.

This type of spiritual psychosocial healing cannot take place in a vacuum; it requires reaching out to others who can benefit from God's work through our interest in helping those in need. As I noted, the church takes a compatibilist approach and looks to help all those who are afflicted, regardless of their sexual orientation, gender identity, or feelings of marginalization due to ethnicity or culture.

We must all acknowledge that we are burdened by illness. Hence, we begin by acknowledging our shared identity before God. who is always willing and able to heal and carry our burdens (Luke 4:18–19; Matt 11:28). God created me for a purpose and I am to seek a position that fits his purpose through his calling (Guinness,2003). Plantinga (2002) argued that when intelligent individuals use their knowledge and skills to fulfill God's calling, even unknowingly, remarkable things can happen.

**Comment 5:**

**Quote/Paraphrase**

“If left unaddressed, churches miss a much-needed opportunity to speak to the issue of suffering since many who suffer from mental health issues may never receive professional mental health care if the church does not provide guidance”(p.2)

**Essential Element:**

This quote includes learning to Change the World and Faith Learning Integration.

**Additive/Variant Analysis:**

**This quote is additive.** Research indicates that individuals with mental illnesses including depression and anxiety turn to suicide (Daly, 2022) The church is responsible for caring for its members and congregation, as well as engaging in outreach ministry to prevent suicides by acting as a liaison for professional spiritual and mental health advocacy. According to Clinton (2019), the church is often the first contact individuals turn to for assistance, presenting an opportunity for them to provide help. God placed believers in specific locations to assist, leading to the formation of ministries (Guinness, 2003)

**Contextualization:**

In his book "The Joseph Calling," Hillman (2017) explores how facing challenges can lead to gaining public recognition, as seen in Joseph's rise to power in Egypt. Joseph reconciles with his family and emerges as a symbol of provision during the Egyptian famine in the unfolding narrative.

 Regrettably, the church has had instances of a youth pastor committing suicide due to depression (Austin, 2021). Clinton (2019) advises that coaches and mentors in mental health are educated to recognize mental health issues and reach out for outside support within the community, ranging from lower-level professional help to psychologists.

Untreated depression is a leading cause of suicide. Between 2007 and 2018,  a 57.4% increase in suicide rates occurred among teenagers and young adults in the U.S. due to the rising prevalence of anxiety and depression. (Daly, 2022)

 Due to stigmatization, individuals who are suffering do not receive the necessary assistance to alleviate their silent pain. I recently preordered the book "*By the time you read this*" by Simpkins and Kryst (2024). The author, who served as Miss America, a correspondent, and attorney, committed suicide. According to the DSM, this type of depression is referred to as functional depression. I am interested in learning more about this type of depression because it manifests in a seemingly lively individual, joyful and full of life, masking their depression with a facade of relationships.

**Source Three:** Braam, A. W., & Koenig, H. G. (2019). Religion, spirituality and depression in prospective studies: A systematic review. *Journal of affective disorders*, *257*, 428-438.<https://doi.org/10.1016/j.jad.2019.06.063>

**Comment 6:**

**Quote/Paraphrase**

Over the past several decades a substantial body of research with origins in very different disciplines, ranging from the social sciences to psychiatry to clinical epidemiology, has emerged on the association between R/S and the course of depression over time”(p.10).

**Essential Element:**

This quote includes Interdisciplinary research and Worldview Literacy Research

**Additive/Variant Analysis:**

This quote is additive and variant. Research in social science and psychology indicates that religious and spiritual beliefs influence the mind, emotions, and the utilization of therapies such as cognitive therapy in addressing depression (Lloyd, 2023). Studies suggest that LGBTQ individuals experience heightened levels of sadness compared to heterosexual individuals, underscoring the importance of fostering acceptance and support to prevent depression stemming from mistreatment (Argyriou et al., 2021). However, the LGBTQ community and their advocates express concerns about feeling pressured to abandon their contented way of life, leading to stress and emotional distress (Argyriou et al., 2021). Issues of gender identity, as noted by (Noebel, 2006), conflict with traditional Biblical perspectives. Religious communities' societal norms can lead to psychological distress for all individuals due to ambiguous interpretations of biblical teachings and perceived judgment.

**Contextualization:**

In my research endeavors, from the past to the present, I delved into the secular aspects of theories and applications within social science and psychology. This exploration often seeks to exclude the divine. As a Christian, I aim to express my faith through the publication of a biblical faith-based meditation book, which serves as part of cognitive therapy for depression and anxiety. Additionally, I aspire to examine the plants referenced in the Bible, highlighting their potential medicinal properties as evidence of divine revelation.
Further, in the book of Genesis, God created humanity in His image of goodness, (Gen 1). The Christian belief offers redemption, rooted in faith and sincerity through God’s grace. Christ's redemptive work provides a beacon of hope in the minds of the despair of depression. We as change agents for mental health challenge the misconception that prevails in the arena of scholarship, society, and in turn young minds. We aspire to a purpose beyond ourselves, which ignites us to soar to toward the greater good. My goal is to guide young people in uncovering their divine-directed calling. By adopting a compassionate perspective, we can address the radical shifts needed to alter misconceptions and dispel the fallacy of excluding God from research.

**Source Four:**

, D S; Wax, T. (2019). *Christian Worldview Handbook*. B&H Publishing Group.

**Comment 7:**

**Quote/Paraphrase:**

“Unlike other living creatures, human beings can comprehend what is true or false through the ability to reason, judge what is right or wrong through our moral nature, and recognize what is beautiful or ugly through our imaginative and creative faculties” (p.762-763)

**Essential Element:**

The quote includes learning to change the world and faith learning integration

**Additive/Variant Analysis:**

God endowed humanity with a sophisticated brain capable of discerning beauty, goodness, and truth in our thoughts and the world around us. The limbic system in the brain appreciates and recognizes, truth, beauty, and goodness (Amen, 2008). Anything beyond these norms is often labeled as a brain dysfunction by the DSM and SPECT scan imaging- is categorized as a mental/brain health dysfunction (Amen, 2008). However, Amen reminds us that from a neurological and theological perspective, these conditions can be treated and healed. ( Phil 4: 6-7)

The creativity of humanity is evident in our ability to portray beauty through art, inspired by the natural wonders of flowers, trees, the human form, the sky, and the ocean - all elements of universal creation that evoke admiration for beauty and goodness.

Unfortunately, societal influences and cultural biases distort the perception of beauty, truth, and goodness. Beers (2008) acknowledges that the success of educational institutions hinges on their commitment to embodying the values of truth, goodness, and beauty.

**Contextualization:**

During my time at Regent University, I gained a profound understanding of the essence of truth,

goodness, and beauty. This profound concept, which reflects the nature of God, remained ingrained in me since. To aid those battling depression, I aspire to introduce them to the practice of meditation. My goal is to present a serene form of meditation rooted in the teachings of God. By incorporating God's teachings into meditation, individuals can find solace in the certainty of His word. Furthermore, I aim to utilize general revelation as a visual guide for meditation, helping individuals envision the beauty of His creations while focusing on their breathing patterns as a reminder of His life-giving breath (Genesis)

**Source Five:** Ward, D. C. (2014). Interdisciplinary faith – learning integration for social change.*Journal of Interdisciplinary Studies, 26*(1), 29-56

**Comment 8:**

**Quote/Paraphrase:**

A Christian interdisciplinary synthesis of criteria for truth should always include consistency, correspondence, coherence, conscience, and capability (p.42)

**Essential Element:**

This quote covers the topic of Faith Learning Integration

**Additive/Variant Analysis:**

Ward (2014) five truth tests play a pivotal role in integrating faith into academic research. These tests serve as a powerful tool, showcasing the harmonious blend between acquired knowledge and the moral compass of divine authority. By adhering to these tests, researchers navigate the intricate path toward rediscovering fundamental truths that enrich their scholarly pursuits and deepen their understanding of the world. These five tests of truth help Christian scholars consider research context and evaluate knowledge claims across all disciplines.

*Consistency* ensures that there are no logical contradictions. Hence, the data is structured practically. *Capability* aids in issue resolution or idea generation. Research tackles real-world problems.

*Conscience* requires morally sound viewpoints; the research and findings respect others. *Cohesiveness* organizes knowledge effectively. While *Correspondence* validates assumptions with concrete historical evidence.

**Contextualization:**

Applying a theological viewpoint aids scholars in comprehending the ontological nature of humans and the intricacies of human existence. Holmes (1989) cautioned that Christian academia must address a lost knowledge of the meaning of life and the purpose of human existence.
Christian concepts incorporating the five tests of truth helped me gain a thorough grasp of discovering my calling to mental health advocacy guided by scripture. A religious perspective allows me to examine truth claims in psychology on mental health, wellness, and hope in Christ.
As I delve into important real-world subjects like gender and minority issues, and sexual and racial discrimination in my advocacy for mental wellness, I agree with Holmes that we must avoid being led astray into a loss of moral principles Our uniqueness as devout Christians should be the priority.

Ward (2014) states that demonstrating our acknowledgment of Conscience is done through aligning with the historical Bible. Studying the origin of mental illness requires examining an in-depth manual written over 1600 years with consistent authorship guided by supreme authority. Thus, we shall discover justice, equality, and human rights, where government policies are systematically aligned with God's truth, ensuring consistency in addressing real-world difficult issues. (McDowell, 2017).

**Source Six:** Golightley, S. (2023). ‘I’m Gay! I’m Gay! I’m Gay! I’ma Homosexual!’: Overt and Covert Conversion Therapy Practices in Therapeutic Boarding Schools. *The British Journal of Social Work*, *53*(3), 1426-1444.

**Comment 9:**

**Quote/Paraphrase:**

The ideology constructs being cisgender and heterosexual as the only healthy and ‘natural’ way to be. Same-gender attraction and gender non-conformity are perceived as a product of developmental or spiritual disturbance(p.5).

**Essential Element:**

This quote encompasses Worldview Literacy in Research and Faith learning Integration

**Additive/Variant Analysis:**

This quote is additive and variant. The concept of considering cisgender and heterosexuality as spiritual disturbances is backed by the scriptures that Christians hold sacred as the word of God. The biblical doctrine emphasizes the role of man and woman as procreators tasked with nurturing creation. No (2002) recommended that Christians should receive training to develop discernment to distinguish what to focus on and what to disregard.

Golightley (2023) asserts that the validation of cisgender and heterosexuality discriminates against homosexuals and other sexual minorities. By focusing on ideologies about sexuality, the author overlooks the ontological view of humanity. Further, biblical teachings do not endorse a superior sexual orientation, but rather one that is deemed normal and natural due to the inherent nature of created beings (Gen 1; 27-28). Dockery and Wax (2019) remind believers that thinking as a Christian is a fundamental aspect of being a follower of Christ.

**Contextualization:**

The exploration of gender dysphoria and homosexuality has become increasingly intertwined with mental health discussions, raising complex issues. Through my research, I've observed attempts to challenge traditional Biblical teachings and Christianity. The LGBTQ community aligns with postmodernist philosophies, seeking to engage those with differing beliefs to transform their perspectives. Moreover, they oppose conversion therapy, as an infringement of their identities.

This philosophical shift poses challenges, as it casts Christians as the cause of mental health issues, particularly those who advocate for conversion therapy (Miller, 2019).

It is essential to engage in respectful dialogue and critical thinking to navigate these complex societal issues without the indoctrination of ideologies and identities. According to Dockery and Wax (2019) to change our actions, we need to shift our thoughts as actions are guided by thoughts.

**Source Seven:** Argyriou, A., Goldsmith, K.A. & Rimes, K.A. (2021). Mediators of the disparities in depression between sexual minority and heterosexual individuals: A systematic review. *Arch Sex Behav* 50, 925–959. <https://doi.org/10.1007/s10508-020-01862-0>

**Comment 10:**

**Quote/Paraphrase:**

“Community, school, or university interventions that aim to target victimization, increase social support and benevolent experiences, and enhance positive identity development and a sense of belonging are likely to be protective” (p.20)

**Essential Element:**

This quote includes interdisciplinary research and worldview literacy research.

**Additive/Variant Analysis:**

This quote is additive and variant. Secularism and Christian faith often clash in their approaches to compassion and inclusion towards humanity. The truth lies in recognizing the challenges faced by sexual minorities, who often struggle with depressive symptoms, as research indicates. With reference to (Matthew 7:1-2), Jesus instructs his followers not to judge others, emphasizing empathy and understanding as a guiding principle. Christians are called to view each individual as a reflection of God's image, acknowledging the inherent dignity of every human being. While humanity shares the divine image, the presence of sin from the fall is also acknowledged. Understanding the universal nature of sin underscores the fundamental distinction between truth and falsehood. The call for social support and connection for all individuals, including sexual minorities, is met with a moral dilemma for Christians who are guided by biblical teachings that caution against condoning behaviors conflicting with their beliefs. This dilemma highlights the ethical complexities of postmodernism, whereby cultural relativism challenges traditional moral standards. Dockery and Wax (2019) discuss the variety of -*isms* in our world, each offering unique perspectives on society and behavior.

**Contextualization:**

To aid others in nurturing a positive self-image, leaders must prioritize fostering their self-awareness. I recently completed a course on transforming self-concept for leader development, which convinced me, as a Christian leader aspiring to build a community in Christ, to prioritize becoming a devoted follower.

During a sermon last summer, our pastor referenced (Luke 4:14), where Jesus, aligning himself with Isaiah, proclaims his mission to redeem the oppressed and grant freedom. By leading a community of believers as catalysts for positive change, we, as followers of Christ, can nurture a strong sense of identity within ourselves and those in our ministry. This, in turn, fosters a deep connection, creating a compassionate and supportive environment. Dockery and Wax (2019) reminds us of the importance of connecting what we hear on Sunday with what we do on Monday. By putting our faith into action, we can make a positive impact on our lives and the world around us.

**Comment 11:**

**Quote/Paraphrase:**

This review found evidence consistent with suggestions that stressors such as victimization, harassment, abuse, life stress, and reduced social and familial support contribute to the increased depression rates found in sexual minority individuals compared to heterosexuals’ p.946

**Essential Element:**

The quote includes learning to change the world and Worldview Literacy Research.

**Additive/Variant Analysis:**

**This quote is additive and variant.** Individuals, whether from sexual minorities or the heterosexual majority, face an increased risk of depression when subjected to violation, assault, abuse, and marginalization due to their minority status. Sexual minorities often encounter discrimination and violence, making them more susceptible to depression. Therefore, the Christian worldview aims to address discrimination against sexual minorities leading to depression by utilizing the compatibility method.

The Christian ideology of compatibility asserts that everyone, regardless of sexual orientation or mainstream heterosexuality, is vulnerable to abuse and neglect. However, it fails to acknowledge that from a Christian perspective, the Christian community perceives the presence of non-heterosexual orientations as something that needs to be dismantled, hence promoting the dismantling method due to its contradiction with the teachings in scripture. The proposed approach involves guiding the affected sexual minorities to know God and comprehend that He is the ultimate judge of all sins.

The Christian worldview advocates neither violence nor discrimination against sexual minorities but rather encourages inclusion for individuals to discover the truth about God's wisdom. Presently, they are being misled by false doctrines that normalize same-sex preferences and insist on societal acceptance. In reality, some sexual minorities who hold contrary views are targeted with legal action through conversion therapy, should counselors attempt to advocate for God-ordained heterosexual orientation for humanity.

**Contextualization:**

 As a champion for young individuals grappling with mental health challenges like depression and anxiety, I am dedicated to establishing a supportive service that welcomes all youths. This initiative, akin to programs in Australia and Ireland, aims to assist young people dealing with mental and sexual health issues by addressing their social well-being. As per Malla et al (2018), the community-based support group should allow youths to participate without a referral, offering them access on an as-needed basis. Malla et al further suggest that considering young people's preferences and technology access is crucial while ensuring the availability of counseling, psychotherapy, and mediation services at the proposed support center. My unique addition is the inclusion of biblical counseling to ensure the center reflects Christian faith values and incorporates the word of God, fostering an inclusive environment.

**Source Eight:** Amen, G. D. (2015). *Change your brain, change your life.* Harmony/Rodale.

**Comment 12:**

**Quote/Paraphrase:**

Give it. Give it away. Keep it forever. Change the world. Who you spend time with matters. Both healthy and unhealthy habits are contagious”

**Essential Element:**

The quote includes elements of learning to change the world and Faith learning integration

**Additive/Variant Analysis:**

This quote is additive. Amen (2008) explains that negative habits often stem from unhealthy thought patterns. Cognitive behavioral therapy helps one to identify and challenge negative and untrue thoughts, leading to a better understanding of their impact. This approach is vital in addressing mental health issues like depression and anxiety, especially in individuals who may not have a strong faith foundation. By recognizing the difference between true and untrue thoughts, one can shift towards a more positive outlook on life. Embracing eternal truths over temporary perceptions can bring a sense of hope and purpose. The transformative power of aligning beliefs with enduring values can offer solace and resilience, drawing from the wisdom found in sacred scriptures.

**Contextualization:**

 I am training to be a catalyst for positive change, driven by my strong desire to impact the lives of those silently battling with depression and anxiety. Studies show that anxiety and depression are closely linked about 75% of the time (Amen, 2018).

Last Sunday, our pastor shared a profound insight that resonated deeply with me, especially concerning individuals grappling with anxiety and depression. Pastor Monty emphasized the importance of relying on God to maintain unwavering faith during life's trials. Turning to God in times of testing not only fortifies our faith but also prepares us for future challenges, contrasting with how Satan lures us into temptation.

Therefore, it is imperative to nurture a relationship with God and foster a spiritual mindset. Moreover, we are urged to extend our influence beyond the church community, demonstrating through our actions that we are agents of spiritual social change impacting otherness (Guinness, 2003).

In contrast to biblical principles, postmodern philosophy often absolves individuals of responsibility for their choices, attributing their suffering to factors like discrimination, sexual orientation, race, gender, economic status, or mental health. The church must avoid falling into the trap of discriminating against anyone, recognizing that we are all imperfect beings saved by grace through Christ- our one audience (Guinness, 2003 )

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