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Theological and psychological profile of Christian pilgrim

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Abstract. Pilgrimage has always been an important element of spiritual and religious life for many people around the world, and this is certainly the case in Christianity. Pilgrimage in the Christian world represents a profound experience of seeking the meaning of life, religious identity, and faith. In this context, the theological and psychological profile of the Christian pilgrim are subjects of great interest. In addition to the literature review provided earlier, there is a growing body of research that focuses on the theological and psychological profiles of Christian pilgrims. Christian pilgrimage is a practice that has a long and rich history in Christianity, and is still a significant aspect of many Christian communities today.

Keywords. Christian pilgrim, psychological profile, theological profile

Introduction

Pilgrimage has always been an important element of spiritual and religious life for many people around the world, and this is certainly the case in Christianity. Pilgrimage in the Christian world represents a profound experience of seeking the meaning of life, religious identity, and faith. In this context, the theological and psychological profile of the Christian pilgrim are subjects of great interest. In addition to the literature review provided earlier, there is a growing body of research that focuses on the theological and psychological profiles of Christian pilgrims. Christian pilgrimage is a practice that has a long and rich history in Christianity, and is still a significant aspect of many Christian communities today.

Literature review

In "Sacred Pilgrimage and Tourism as Secular Pilgrimage," V. Ambrósio (2015) explores the relationship between sacred pilgrimage and secular tourism. Ambrósio argues that secular tourism can be seen as a form of secular pilgrimage, with similar features and characteristics. He suggests that both sacred and secular pilgrimage involve a search for authenticity and meaning, and that both can be understood as attempts to escape from the stresses and pressures of modern life. Ambrósio provides a detailed analysis of the similarities between sacred and secular pilgrimage and argues that both have important implications for contemporary culture and society.

Taken together, these two articles provide important insights into the nature and significance of Christian pilgrimage. Belhassen's article highlights the political and cultural

dimensions of Christian pilgrimage, while Ambrósio's article explores the relationship between sacred and secular pilgrimage. Both articles suggest that pilgrimage is a complex and multifaceted phenomenon that has important implications for contemporary culture and society. They also suggest that pilgrimage can be understood as a form of spiritual practice that provides opportunities for personal growth and development.

In "Pilgrimage: Global Patterns and the Pilgrimage to the Holy Land," Noga Collins-Kreiner, Nurit Kliot, Yoel Mansfeld, and Keren Sag (2017) provide a comprehensive overview of the phenomenon of pilgrimage and its relevance to the Holy Land. The article begins by defining pilgrimage as a "journey to a site or place that is considered holy, and undertaken with the intention of gaining spiritual or religious benefits."

The authors note that pilgrimage is a global phenomenon, with millions of people from different cultures and religions making pilgrimages every year. They identify a number of factors that contribute to the popularity of pilgrimage, including the search for spiritual fulfillment, the desire to connect with a particular community or tradition, and the attraction of the physical and cultural landscape of the pilgrimage site.

The article then focuses on the specific case of the pilgrimage to the Holy Land, which is one of the most important and popular pilgrimage destinations in the world. The authors note that the Holy Land has a unique status as a pilgrimage destination, as it is associated with the birthplace of Christianity and the life of Jesus Christ.

The authors provide a detailed analysis of the historical, social, and political dimensions of the pilgrimage to the Holy Land, noting that it has undergone significant changes over time. They argue that the pilgrimage to the Holy Land has been shaped by a complex interplay of factors, including religious beliefs, geopolitical conflicts, and economic interests.

The article also discusses the impact of pilgrimage on the local communities and economies of the Holy Land. The authors note that while pilgrimage can provide an important source of income for local businesses and communities, it can also lead to a number of negative consequences, including environmental degradation, overcrowding, and cultural homogenization.

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Overall, "Pilgrimage: Global Patterns and the Pilgrimage to the Holy Land" provides an insightful and comprehensive analysis of the phenomenon of pilgrimage and its relevance to the Holy Land.

It highlights the spiritual, social, and political dimensions of pilgrimage and emphasizes the importance of understanding the complex interplay of factors that shape the pilgrimage experience.

The present literature review explores articles that focus on different aspects of the relationship between Christianity and psychology. The first article by Francis, Robbins, and Powell (2015) investigates the psychological type profile of Christians who participate in fellowship groups or small study groups in Australia. The second article by McLaughlin (n.d.) explores the possibility of a progressive Christian critique of public education. The third article by Tiliopoulos (2005) maps the relationship between Christian religiosity and personality factors and its impact on psychological well-being.

Francis, Robbins, and Powell's (2015) study explores the psychological type profile of Christians who participate in fellowship groups or small study groups in Australia. The authors used data from the Australian National Church Life Survey to examine the relationship between psychological type and Christian religious practice. The findings indicate that Christians who participate in fellowship groups are more likely to have a feeling and judging preference, while those who participate in small study groups are more likely to have a thinking preference. The authors suggest that these findings may have implications for church leadership and pastoral care.

McLaughlin's (n.d.) article discusses the possibility of a progressive Christian critique of public education. The author argues that the current model of public education in the United States is based on a secular and materialistic worldview, which is incompatible with the Christian faith. McLaughlin suggests that progressive Christians should advocate for an alternative model of education that is based on Christian values and principles. The author also explores the potential challenges and opportunities of such an approach.

Tiliopoulos's (2005) study maps the relationship between Christian religiosity and personality factors and its impact on psychological well-being. The author used data from a sample of Australian adults to examine the relationship between Christian religiosity and personality factors such as neuroticism, extraversion, openness, agreeableness, and conscientiousness. The findings indicate that Christian religiosity is positively associated with psychological well-being, particularly for individuals who score high on agreeableness and conscientiousness. The author suggests that these findings may have implications for the integration of religion and spirituality into psychological practice.

In conclusion, the three articles reviewed in this paper explore different aspects of the relationship between Christianity and psychology. Francis, Robbins, and Powell's study focuses on the psychological type profile of Christians who participate in fellowship groups or small study groups in Australia, while McLaughlin's article discusses the possibility of a progressive Christian critique of public education. Tiliopoulos's study maps the relationship between Christian religiosity and personality factors and its impact on psychological well-being. These studies provide important insights into the complex relationship between Christianity and psychology, and may have implications for pastoral care, education, and psychological practice.

The theological profiles of Christian Pilgrimage

Christian pilgrimage is, first and foremost, an act of faith. It is a spiritual journey to a sacred destination, which has a specific and well-defined purpose. In Christianity, this destination is generally a place where an important event in the history of the Church or the life of Christ occurred. For example, the holy places of Christianity include Jerusalem, Nazareth, Bethlehem, Rome, or Santiago de Compostela.

Pilgrimage in Christianity is rooted in the idea that the journey to a sacred place is a way to deepen one's faith and develop a deeper relationship with God. The Christian pilgrim embarks on a journey that is more than just a physical movement from one place to another. It is an act of devotion and a way to connect with the divine. The act of pilgrimage is, therefore, an expression of the Christian faith, and it has been an essential part of Christian spirituality for centuries.

The theological dimension of Christian pilgrimage is closely linked to the religious beliefs and practices of Christianity. Many Christian pilgrims view their pilgrimage as an opportunity to connect with God, to deepen their faith, and to experience a sense of spiritual renewal. For these pilgrims, the pilgrimage journey is seen as a form of worship, a way of expressing devotion and gratitude to God, and a means of seeking forgiveness and redemption.

Christian pilgrimage is a journey undertaken by believers to holy places, such as the birthplace of Jesus Christ in Bethlehem, the site of his crucifixion in Jerusalem, or the shrine of St. Peter in Rome. The practice of pilgrimage has a long history in Christianity, dating back to the early centuries of the church, and has played an important role in the spiritual lives of countless Christians throughout the centuries.

From a theological perspective, Christian pilgrimage is rooted in the belief that physical travel to sacred sites can deepen a believer's faith and enhance their relationship with God. In this sense, pilgrimage is seen as a form of spiritual discipline, a means of drawing closer to God by stepping outside of one's everyday routine and immersing oneself in the sacred.

One of the central theological themes of Christian pilgrimage is the idea of encounter. Pilgrims journey to holy places to encounter God in a new way, often by engaging in acts of prayer, contemplation, and meditation. By leaving behind the comforts of home and entering into unfamiliar terrain, pilgrims are often forced to confront their own limitations and vulnerabilities, leading to a deeper sense of humility and dependence on God.

Another key theological theme of Christian pilgrimage is transformation. Through the experience of pilgrimage, believers are often transformed in profound ways, both spiritually and psychologically. They may gain new insights into their own lives and the lives of others, or develop a greater sense of compassion and empathy for those who are suffering. Ultimately, this transformation is seen as a gift from God, a sign of his grace and mercy working in the lives of those who seek him.

Finally, the theology of Christian pilgrimage emphasizes the communal nature of faith. Pilgrims often travel in groups, and the experience of pilgrimage is seen as an opportunity to build relationships with others who share the same spiritual journey. Through this sense of community, pilgrims are strengthened and encouraged in their faith, and are reminded of the importance of living out their faith in the world.

In summary, the theology of Christian pilgrimage highlights the importance of encounter, transformation, and community in the spiritual lives of believers. By embarking on a journey to a holy site, Christians are invited to deepen their relationship with God, to be transformed in profound ways, and to build relationships with others who share their faith.

The psychological profile of the Christian Pilgrim

The psychological profile of the Christian pilgrim is shaped by various factors, including personal motivation, culture, and social context. The experience of pilgrimage can have a profound impact on the mental health and wellbeing of the pilgrim. For many, the journey is a way to escape the stresses of daily life and to find meaning and purpose. The journey can be a transformative experience that provides a sense of renewal and a fresh perspective on life.

One of the significant psychological benefits of pilgrimage is the sense of community and connection it provides. The journey is often undertaken in the company of other pilgrims, and this sense of belonging can be a powerful experience. The shared experiences and common goals of the pilgrims create a sense of solidarity that can be a source of strength and support.

In addition, the journey itself can be a way to develop resilience and a sense of self-efficacy. The challenges and difficulties of the journey can provide opportunities for personal growth and development. Pilgrims often report feeling a sense of accomplishment and pride in their ability to complete the journey, which can be an important boost to their self-esteem.

The psychological dimension of Christian pilgrimage is equally important, and has been the subject of considerable research in recent years. Christian pilgrimage has been found

to have a number of psychological benefits, including increased feelings of well-being, reduced stress and anxiety, and improved social connections. For some pilgrims, the pilgrimage journey can also be a form of personal growth and transformation, helping them to overcome personal challenges and obstacles, and to develop a greater sense of self-awareness and empathy.

The psychological profile of the Christian pilgrim is shaped by a combination of individual factors, such as personality traits and life experiences, as well as the unique challenges and opportunities presented by the pilgrimage itself. Here are some common psychological traits and experiences that are often associated with Christian pilgrims:

Openness to new experiences: Christian pilgrims are often characterized by a sense of openness to new experiences, as well as a willingness to step outside of their comfort zones. This is essential for the pilgrimage experience, as it requires a certain degree of flexibility and adaptability to cope with the challenges and changes that come with travel.

Spiritual seeking: Many Christian pilgrims are motivated by a deep desire to connect with God or to deepen their spiritual lives. This may be driven by a sense of personal crisis or a desire for greater meaning or purpose in life.

Social support: The pilgrimage experience can be intense and emotionally challenging, and so having a strong social support system can be beneficial. Christian pilgrims may travel in groups, which can provide a sense of camaraderie and shared purpose, as well as opportunities for social connection and emotional support.

Self-reflection: Christian pilgrimage often involves periods of quiet reflection and contemplation, which can help pilgrims gain new insights into their lives and spiritual journeys. This can be a transformative experience, as it allows pilgrims to explore and confront their innermost thoughts and feelings.

Resilience: Christian pilgrims may face a range of challenges during their journey, including physical discomfort, cultural differences, and unexpected setbacks. Resilience, or the ability to bounce back from adversity, is a key psychological trait that can help pilgrims navigate these challenges and emerge from the experience with a greater sense of strength and self-awareness.

In summary, the psychological profile of the Christian pilgrim is shaped by a combination of individual traits and experiences, as well as the unique challenges and opportunities presented by the pilgrimage itself. Openness to new experiences, spiritual seeking, social support, self-reflection, and resilience are just a few of the psychological factors that can influence the pilgrimage experience. Ultimately, the psychological profile of the Christian pilgrim reflects the complex interplay between individual psychology, spiritual beliefs, and the power of shared human experience.

Conclusion

The theological and psychological profile of the Christian pilgrim is a subject of great interest, and it provides insights into the motivations and experiences of those who undertake this journey. For many, the act of pilgrimage is a way to deepen their faith and connect with the divine, and it can have a significant impact on their mental health and wellbeing. The journey is not just a physical movement but a spiritual one, and it has been an essential part of Christian spirituality for centuries. Understanding the theological and psychological dimensions of pilgrimage can help us to appreciate its significance and value as a form of spiritual practice.

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