

PSY253: Integration
Entwistle Questions

Chapter 1: The Question of Necessity: Athens and Jerusalem

1. a. How might you explain the experiences of the worshippers at Spirit Filled Church of Our Lord Jesus from a psychological perspective? b. How might the theology of the church they attended help us understand their beliefs and behaviors? c. Do these factors explain away faith, or do they just help us understand its complexities? d. How might people interpret the experiences of the worshippers at spirit filled church of Our Lord Jesus differently based on their own religious, nonreligious, or denominational affiliations?
2. a. From a theological point of view, how might someone explain phenomena such as religious conversions and experiences to which people attach spiritual significance? b. What spiritual and psychological factors are involved in such experiences?
3. Recall Tertullian's statement: "What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church?" a. Have your own experiences stressed Athens or Jerusalem? Explain. b. What is your view on the relationship of the academy (human philosophy or knowledge) and the church (Christian/Biblical theology)? c. What factors in your own personal and religious background have led you to this view?
4. The author wrote that the crucial integrative question is, "What tangible difference does it make in one's life and practice to be a psychologist who is a devoted follower of Christ?" a. In what ways should being a follower of Christ make a tangible difference in how one approaches psychology?

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Chapter 2: Allies or Enemies? Historical Views on Faith and Science

1. Imagine that you are Galileo. You have been asked to recant your belief in a heliocentric universe and to promise not to spread this teaching anymore or you will be excommunicated. a. What might you do? Explain. b. Why do you think that Galileo recanted? c. Why do you think the Church was so threatened by Galileo's views?
2. In medieval Scholasticism, faith was typically seen as superior to other methods of attaining knowledge, since its source is divine revelation. Does this viewpoint still exist today? What are your thoughts on why or why not? What presuppositions is this view based on? Are these suppositions warranted? Explain your perspective.
3. Give at least one comparison and one contrast between Draper's view of the relationship of faith and science to the view espoused by Whitehead and others. Explain. Which view comes closer to your own view? Explain. Are faith and science allies or enemies? Explain your answer. Do you think the argument that Christianity laid the groundwork for science has merit? Why or why not?
4. The author noted that a recent dividing line in the relationship between science and Christian faith was the publication of Darwin's ideas. How have you seen the issue of evolution and faith dealt with in church and academic circles. Explain. The author noted trends in liberal versus fundamental reactions to Darwin. Can you see any of these trends in your own church background and experience? Explain. Is there a relationship between that issue and the way particular churches deal with other controversial matters in science and psychology? Explain.

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Chapter 3: The Soul of Psychology and the Psyche of the Soul

1. Think about your own background and your experience with people from various Christian denominations. Were there obvious or subtle ways that revealed the views of psychology held by these groups of people? Explain. Do your observations fit the patterns discussed in the book regarding liberal openness and fundamental opposition? Explain. Give at least one historical and logical reason for the pattern in which some denominations embrace psychology and others oppose psychology. Explain.
2. The author noted that there were Christians who were suspicious of and opposed to the emergence of experimental psychology. The early experimentalists, like Wundt, dealt primarily with psychophysics and did not deal with metaphysical questions. List and explain at least one way that their approach seemed to threaten traditional theological formulations. List and explain at least one explanation as to why Christians of many denominations see the emergence of clinical psychology as a serious threat to the church.
3. As you consider the various reactions of Christians to psychotherapy, list and explain at least one reaction that is most similar to your own. List and explain one reaction that is foreign to your way of thinking? List and explain at least one of the voiced concerns that we should take seriously.
4. The author claims that compared to other Christian groups, evangelicals are more divided about the relationship between theology and psychology. List and explain at least one reason why evangelicals might be more divided on this issue. List and explain one factor in evangelical history and belief that compel an interest in psychology. List and explain one factor in evangelical history and belief that have fostered opposition to psychology?

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Chapter 4: Windows on the World: Assumptions and Worldviews

1. Reread the introduction to the chapter. List and explain at least one time that you can identify a clash of worldviews in the author's story. List and explain one point where your own worldview was challenged or exposed. List and explain one way that you might (or have) react to being exposed to a culture where the prevailing worldview is fundamentally different from your own.
2. Walsh and Middleton define a worldview as something that answers four basic questions: What does it mean to be a person? What is the nature of the world? What's wrong with the world and why do things go wrong? How can what is wrong with the world, and what is wrong with my life, be fixed. Answer each of these four questions from your own perspective. Include the evidence that you used to support your views.
3. James Sire points out that our presuppositions are not always correct, that we are not always aware of them, and that we do not always hold them consistently. Look back at your answers to the previous question. Where do you see elements that support Sire's contention why you reflect on your own worldview assumptions?
4. The author claims that "worldviews are less chosen than inherited." Explain why you think his assertion is correct or incorrect. List and explain at least one example of how this is true of your own worldview. What interferes in our ability to be objective in evaluating our own worldviews? Explain.
5. Both creation accounts in Genesis 1 and 2 highlight that humans are solidly part of creation and stewards over it. List and explain at least one reason why it is important for us to affirm both our dependence on and similarity to all of the rest of the created realm. List and explain one way that it means to exercise stewardship over creation as the Image of God.
6. The author noted that the Fall has both individual and corporate implications. List and explain at least one way that you can see individual sin as a source of suffering that might be relevant to psychology. List and explain at least one way that you can see corporate sin as a source of suffering that might be relevant to psychology.

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Chapter 5: The Pursuit of Truth: Epistemology---Ways of Knowing

1. List and explain at least two assumptions that you have acquired from your culture and subculture that shape the way that you view the world. List and explain at least one way in which we can become aware of these assumptions. List and explain at least one difficulty to expose and challenge these deeply imbedded assumptions in a culture. If you had been born into an overtly racist family in a culture permeated by racism, do you think that you would have been more likely to accept or reject the racist values of your culture? Why or why not?
2. The author stated his belief that “at best, we can humbly try to evaluate our beliefs carefully enough to arrive at a contingent certainty” and that “to hope for (or worse, to claim) more than that is claiming a god-like quality which frail and finite human beings cannot attain.” Do you agree or disagree? Why?
3. Give 1-2 sentence definitions for each of the following intellectual virtues: studiositas, intellectual humility, intellectual caution, intellectual courage, intellectual integrity, and intellectual perseverance. Which of these intellectual virtues are the most difficult for you? Explain. List and explain one thing you can do to develop and strengthen this?
4. Give 1-2 sentence definitions for each of the following: human finitude, human frailty, and human fallenness (the individual and corporate effects of sin). Explain how each of these affect and limits the quest for knowledge.
5. List and explain at least one example in which you discovered that you had come to an incorrect conclusion. In retrospect, give a brief explanation of the role that each of the following played in you arriving at an incorrect conclusion: culturally based assumptions, intellectual virtues, self-deception, lack of information, and methodological errors play in each situation.

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Chapter 6: The Nature of the World: Metaphysics

1. The cosmology (the study of the physical universe) of Genesis points to the creation of humankind as the crowning achievement in which the creation is completed and it is declared to be “very good.” Modern cosmology demonstrates that our planet is relatively insignificant and peripheral on a cosmic scale. Consider Psalm 8. What does this Psalm contribute to the following question: Can human life be both eternally and existentially significant, and yet at the physical periphery of the universe? Explain.
2. List and explain two differences between naturalism and supernaturalism regarding the ultimate nature of the world and the purpose of human life.
3. Can one be scientific and still believe in the supernatural (the existence of God)? Why or why not?
4. In discussing miracles, the author suggested that a difficulty exists in that it is too easy to dismiss miraculous claims by explaining their effects on a purely naturalistic basis, or alternatively, too easy to claim as miraculous things which are statistically uncommon but readily explicable in natural terms. Give an example of which of these extremes is most evident in your own thinking. Explain. Do you too readily accept or too readily reject claims of the miraculous? Explain.

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Chapter 7: The Nature of Humanity: Philosophical Anthropology

1. The Old Man in Clemens's story compares a man to a steam locomotive, his behavior solely attributable to his heredities (genetics), habitat (environmental reinforcement), and associations (cultural and socialization). List and explain at least one factor that determine or influence behavior. How determinative is this factor? Explain. How much freedom do human beings have in regulating their own behavior? Explain.
2. List and explain one assumption of psychology that can be an obstacle to integrating psychology and Biblical theology. List and explain one assumption of theology that can be an obstacle to integrating psychology and Biblical theology.
3. The author pointed out that every psychologist and every theologian grounds their psychology or theology in a philosophical system, whether or not it is explicitly articulated or carefully considered. Every psychology and every theology is done from an antecedent (a thing or event that existed before or logically precedes another) worldview perspective. Do you consciously attend to the way that your philosophical assumptions and worldview shapes your psychological and theological positions? Explain. List and explain at least one way you can become more aware of these assumptions. (Refer to the Ruggiero text.)
4. List and explain at least two ways that reading this chapter has helped you to identify or change your philosophical anthropology?

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Chapter 8: Understanding and Making Models

1. Summarize the relationship of psychology and theology as understood by each of the following models: Enemies, Spies, Colonialists, Rebuilders, Neutral Parties, and Allies.
2. How are Rebuilders different from, and similar to, Colonialists? Explain.
3. How is the Spy different from and similar to, the Colonialist? Explain.
4. The author claimed that “God gave birth to the subject of psychology (human behavior) when He created human beings. God granted us the foundations of Christian theology when He gave us His Word. Psychology and theology are His subjects, both in the sense that He is sovereign over them and that they should serve His ends. Psychology and theology, rightly understood, are thus seen as allies, both of which are subjects on One Sovereign God.” List and explain at least one way in which this model is different from the other five models.
5. List and explain at least one implication of the claim that “our allegiance is neither to psychology nor to theology, but to God who reigns over all spheres of which we are subject.

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Chapter 9: Antagonistic Models of Disciplinary Relationship: Enemies

1. List and explain at least one way that the presuppositions of Albert Ellis and Jay Adams lead them to ask different questions. List and explain one way that the questions they each ask end up promoting antagonistic answers.
2. List and explain at least two factors that might encourage a secular psychologist to be opposed to religion?
3. Given what you know about Abraham Maslow's theories (the hierarchy of needs), how did you react to his views toward religion? Does his deception in intentionally hiding his views make you wary of anything else in his views and theory of personality?
4. In your education and your personal experiences (academics, church, pastors), how have you encountered the different versions of the Enemies model? Explain.
5. After reading this chapter, list and explain at least one concern you have about the influence of secular assumptions on the field of psychology. List and explain at least one concern you have about the claims and counsel of the Biblical counseling movement.

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Chapter 10: Intermediate Models of Disciplinary Relationship: Spies, Colonialists, Rebuilders, and Neutral Parties

1. List and explain at least one factor that might encourage a secular psychologist to adopt the Spies model. List and explain one reason why clinical pragmatism might spur interest in religious beliefs and practices.
2. List and explain one difference between psychological espionage and religious espionage. Which one is more dangerous to religious belief? Explain.
3. Abraham Maslow kept his disdain for religious beliefs sequestered for religious beliefs sequestered in his private journals while publicly working with pastors to help them cultivate “the godlike within human nature” through preaching and teaching. Maslow’s influence on these religious leaders suggests that we cannot always take someone’s claims at face value. List and explain one way that we might exercise discernment about the hidden assumptions and values embedded within a psychological theory.
4. List and explain at least two things that you appreciate or can learn from the following models: Spies, Colonialists, and Neutral Parties.

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Chapter 11: Integrative Models of Disciplinary Relationship: Allies

1. The author framed the chapter around three questions: “Where am I?” “Where am I trying to go?” and “How can I get there?” Answer these three questions for yourself. How do your answers to these questions frame the way you approach your intended profession? Explain.
2. List and describe at least two nonnegotiable core convictions that guide your understanding of the world.
3. Spong and Webber take diametrically opposed approaches to faith in the modern world. Spong asserted that faith must be purged of its mythic elements to make it acceptable to the modern world. Webber claimed that we must interpret reality from within the Christian narrative. Which approach do you identify with? Explain.
4. The author noted that “theological reflection typically focuses more on God’s workings in the world, while psychological reflection typically focuses more on the workings of God’s world. List and explain two implications that this statement has for integration?

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Chapter 12: Integration in Research and Practice

1. Maslow and Rogers both rejected Christianity. From what you read in the text, or what you know from other sources, what might be the source of their animosity towards Christianity? Explain. Does their rejection of Christianity necessarily mean that all of their theories are so flawed that they should be completely rejected? Why or why not?
2. In his critique of Maslow and Rogers, the author used Scripture as a touchstone to analyze their views, but he also used other psychological findings in his discussion. List and explain one reason why it is important to use both theological and psychological critique rather than relying only on one of the other? Explain.
3. Larry Crabb stated that “No psychology can claim to be Christian which directly or indirectly denies to the Scripture the role of final arbiter.” Do you agree or disagree with his assertion? Why or why not?
4. List and explain at least one reason why it is important to distinguish between the authority of Scripture and the authority of theological interpretation?

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Chapter 13: Discerning Your Place in the Integration Story

1. The author said that the personal or “embodied” level of integration is humbling because it brings us into contact with our own failures and need for grace, forgiveness, and transformation. List and explain at least two areas of your life in which you are aware of needing grace, forgiveness, and transformation. How might this impact your ability to truthfully integrate psychology and Biblical theology? Explain using things you’ve learned about yourself from the Ruggiero text.
2. List and explain at least two ways that your personal and religious background affect how you think about integration.
3. List and explain at least three ways that your understanding of integration has changed over the course of reading this book.