

## Essays: Unit 2

5. According to Francis Collins, "God can be found in the cathedral or in the laboratory. By investigating God's majestic and awesome creation, science can actually be a means of worship." In what way could your studies lead you to a sense of awe and worship? Give a specific example of when you have experienced awe and how it led you to a sense of worship. Francis S. Collins believes in the possibility of evolutionary creation as well as the compatibility between science and Christianity. I have personally experienced a sense of awe and worship while studying science. For example, when I was studying the structure and function of the human heart, I was amazed by its intricate complexity and the way it works to keep us alive. This sense of awe and admiration led me to a feeling of worship, as I was reminded of the incredible power and intelligence of God that is reflected in the human body. This experience has allowed me to appreciate the beauty of God's creation and has deepened my faith in Him.

Reread the passages quoted from John Paul's paper encyclical *Fides et ratio*. What do you find in his argument that you appreciate? Are there things that you disagree with or are hesitant about? Why? I appreciate the

way that John Paul's paper encyclical *Fides et ratio* emphasizes the importance of faith and reason working together to create a more meaningful understanding of the world. He makes a convincing argument that faith and reason can be complementary, rather than mutually exclusive, and that by combining the two, we can gain a deeper insight into the truth. I agree with his view that faith and reason are both necessary for a full understanding of the world and that they should be seen as two sides of the same coin. However, I am hesitant about his assertion that faith and reason are the only two paths to knowledge, as I believe there are other ways of gaining knowledge that should also be considered. Additionally, I am also hesitant about his suggestion that faith should take precedence over reason in certain situations, as I feel that both should be given equal consideration.

Evangelicals were once at the forefront of social reform before largely abandoning social concerns and focusing almost exclusively on evangelism and missions. Read Luke 10:25-37. In what way do you see yourself and the church carrying out-- or failing to carry out-- these instructions? Why is the connection between orthodox belief and social actions crucial to the gospel? The passage from Luke 10:25-37 speaks of the

importance of loving one's neighbor and caring for those in need. As an evangelical Christian, I believe it is my responsibility to carry out these instructions, both personally and as part of the church. Unfortunately, I recognize that many evangelicals have failed to prioritize social reform and have instead focused primarily on evangelism and missions. This is a mistake, as the connection between orthodox belief and social actions is crucial to the gospel. The Bible makes it clear that our faith must be demonstrated through our actions, and that we are called to care for the poor, the marginalized, and the oppressed. As evangelicals, we must recommit ourselves to the social reforms that were once at the forefront of our faith, and strive to live out the gospel in all aspects of our lives.

13. Juan Luis Vives (1492-1540) was a Catholic philosopher from Spain and an early proponent of educating women. Vives, encouraging theology to engage philosophical psychology, wrote, "What the soul is, is of no concern for us; what it is like, what its manifestations are, is of great importance." By this, Vives meant that we cannot define the soul in strict terms, but it is important for us to know how it works in its psychological expressions. In what ways does Vives's statement create a dialogue between theology and psychology? Juan Luis Vives was an extraordinary influential Catholic philosopher from Spain who was ahead of his time in advocating for the education of women. His statement, on "What the soul is, is of no concern for us; what it is like, what its manifestations are, is of

great importance," is a powerful example of how he sought to create a dialogue between theology and psychology. By this, Vives was implying that we cannot define the soul in strict terms, but it is important to understand how it works in its psychological expressions. This insight from Vives is a testament to his wisdom and forward thinking, and serves as a reminder of the importance of bridging the gap between theology and

14. As you consider the various reactions of Christians to psychology and psychotherapy, which reactions are foreign to your way of thinking? Are there concerns voiced in some of the reactions that we should take seriously? I find it fascinating to consider the various reactions of Christians to psychology and psychotherapy. While some of these reactions may be foreign to my own way of thinking, I believe that we should take seriously any concerns that are voiced in these reactions. It is important to consider all perspectives in order to gain a better understanding of the topic. I am confident that by doing so, we can come to a better conclusion.

16. How do the reactions of the major traditions (liberal/neo-orthodox, Catholic, fundamentalist, and evangelical) to psychology relate to their reactions to science? Religious traditions to psychology are closely related to their reactions to science. Liberal and neo-orthodox traditions have a generally positive view of psychology, seeing it as an important tool for understanding the human condition and helping people to grow and

develop. The Catholic tradition has a more nuanced view, recognizing the potential benefits of psychology while also cautioning against its potential misuse. Fundamentalists and evangelicals, on the other hand, are often more skeptical of psychology, seeing it as a threat to traditional religious beliefs and practices. Similarly, these traditions are often wary of science in general, seeing it as a rival to faith and a potential source of moral and spiritual harm. Thus, the reactions of the major traditions to psychology are closely linked to their reactions to science.