

Bunnie Smith

Dr. Stephan Maret

Integration of Psychology and Theology PSY253

Chapter 8/ 3 Essays

Question #8

Under the *telos* of each of the six models shape the way they understand and approach the relationship of psychology and Christianity is that each of them has different goals. *Telos* a Greek term for an end fulfillment, completion, goal or aim to provides the moral justification for society and a source of modern word teleology. Each model can bring different aspects in aiding the human to be in a different zone that's fitting to their beliefs and what is necessary outside of a religious setting as opposed to psychological setting. The six models are *Spies*, *Colonialists*, *Rebuilders*, *Neutral Parties*, *Allies*, and *Secular/Christian Combatants*.

Telos under the *Spies* model will take what is best for the well-being of aiding humans outside of their religious belief and what is necessary to ensure that it's fitting to the situation. *Telos* under the *Colonialists* model they're not committed to, or engaged in, the broader discipline of psychology, they prefer to segregate themselves in enclaves with like-minded people. *Telos* under the *Rebuilders* model they usually want to rebuild psychology on the foundation of Christian assumptions about human beings referencing our fallen nature, our creation, and the purpose of change. *Telos* under the *Neutral Parties* model are the approach to seek knowledge and protect disciplinary sovereignty. They're influenced through worldviews, however, are always obligated to follow sovereignty. *Telos* under the *Allies* model are to strive towards faithfulness of what God has given them. That includes studying the word, serving, and praising God, and loving thy neighbors as God intended. *Telos* under the *Secular Combatants* and *Christian Combatants* models are similar then they are different. *Secular Combatants* tend to reflect their commitment to modernism, reject authority in general and religious. Their aim is to have freedom to govern and control their own affairs in human reasoning. *Christian Combatants* aim to protect religious authority and pronouncements against corruption by human reason.

Chapter 8 continued

Question#7

The advantages I can see of adopting a *Neutral Parties* approach is between Psychology and theology they are completely independent disciplines with their own methodologies and findings. They can align certain psychological and spiritual concepts of isolated correlationalism. The model has a finding that people tend to have superior memory for odd or unusual information of psychology and the uniqueness of theology in identifying the similarities of the contents and functions is an advantage under Neutral Parties model that follows the tactics. As for the Christians they do have telos which are built on knowledge and protection of disciplinary sovereignty. They do, however, acknowledge worldviews on the trail of knowledge, but they also tend to accept the modernists division of knowledge based on scientific method into disciplines that are self-governing.

The disadvantages I can see of adopting a *Neutral Parties* approach is that they are independent and do not allow the integrations of both psychology and theology as one model. They would also have to be carefully segregated to keep either from infecting the other through disciplinary isolationism.

Chapter 8 continued

Question #5

Rebuilders are different from Colonialists by their ability to look at psychology as something that belongs to God. However, this model has been occupied by people that don't acknowledge God or serve Him. They also believe we must rebuild psychology all the while they're interacting with mainstream psychology. They have a great respect for modern psychology in its effort to be scientific but have often neglected its own philosophical roots. Rebuilders' telos are Their views are based on Christian scripture and tradition, especially in terms of wise counsel for living.

The holder of the Colonialist model borrows selective findings from psychology, but they do so as outsiders and pilfers. The primary allegiance of the colonialist is to his or her theological system. Colonialists' telos primary allegiance to a religious system that accepts the importance of Christian doctrine and behavior. Appropriation of psychological methods or findings that can illustrate or buttress the claims of their theological proclamations. There is no commitment to or engagement in the broader discipline of psychology, and they often prefer to segregate themselves in enclaves with like-minded people.

In conclusion each model is different from one another and can be beneficial in different circumstances.

Bunnie Smith

Dr. Stephan Maret

Integration of Psychology and Theology PSY253

Chapter 9/ 3 Essays

Question #16

As I reflect on the Nally case, what concerns I have about its potential implications for freedom of religion are that I believe the Bible is equip to counsel people who are biblically influence and have clear understanding of God's word. My concern in this case was when the pastor that Mr. Nally was living with prior to his last attempt of suicide in telling him he can go to heaven if he commits suicide could have been what may be pushed over the ledge. I find this to be misleading because the bible says a murdering spirit cannot inherit the kingdom (Galatians 5:21) unless there's a repentance and if you're deceased there is no way you can ask for forgiveness.

The fault I can say I have seen in reading this case was that when Pastor MacArthur went on vacation to Scotland maybe he should have had someone else to stayed with Kenneth Nally while he was gone because he was still suicidal. However, the bottom line is when someone is determined to end their life, they will continue to make attempts until it's done.

I do believe the church did everything possible within their mean to help this young man to prevent his suicide. He was advised to follow up with his doctors, it doesn't say whether he did or not. I don't know how relevant to the case of the mother being told she must be born again; however, this is what the bible states in John 3:3-5. I believe the church was within their rights to help anyone that is lost to the ways and will of God.

Chapter #9 continued

Question #18

The identity of at least three things that I can appreciate or can learn from those who adopt the Secular Combatants version of the Enemies model are first, that we must be careful to what a child is exposed to when we allow others to accompany them to certain events such as church. I can understand the confusion of beliefs that was brought about to Sigmund Freud as a child who was Jewish and attending a Catholic Church with the nanny employed by his family. He was also exposed to anti-Semitism while living in a largely Catholic area.

The second identity I can appreciate or can learn from those who adopt the Secular Combatants are antireligious sentiments could lead psychotherapists to discount or disparage client religious beliefs.

The third is that people raised under the influence of rigid authoritarian religious practices disproportionately come to the attention of medical and mental health professionals.

In conclusion, this entire chapter was based on the experiences of Sigmund Freud and what he was exposed to as a child and through his life. I don't agree with what he was exposed to, however the main thing is that it brought him confusion and in terms of how he became an atheist which to me is considered a lost soul.

Chapter 9 continued

Question #14

Given what I know about Abraham Maslow's theories my reaction to his views toward religion are not what he projects it to be. Especially whereas he mentions as his own experience suggests that people raised under the influence or rigidly authoritarian religious practices disproportionately come to the attention of medical and mental health professionals. He's only basing that on his own experience and does not mention any caseloads that would be relevant to his experience.

He also mentioned some people, including several psychological theorists, reject religion because of bad personal experiences with religiously committed individuals. Once again, he's basing on his own experience with "Christian" anti-Semitism in the area he lived but not through other cases with clients emphasizing this a problem through therapy or studies. I do agree with any religious system can be hijacked by people who endorse errant doctrine that causes physical, psychological, and spiritual problems that can be harmful to an individual.

In conclusion, I'm questioning a lot of his theories because they are based on other studies but based solely on what he experienced throughout his life. They don't mention him evaluating other people on these theories; however it does mention his private journals which indicates to me he was writing about himself.