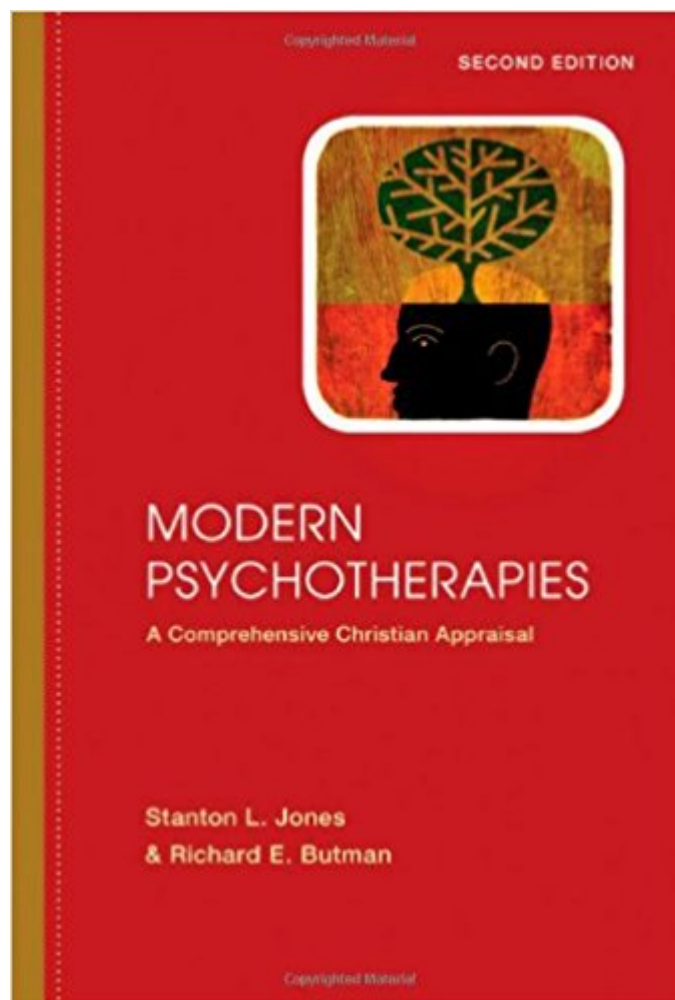




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# **Modern Psychotherapies: A Comprehensive Christian Appraisal (Christian Association For Psychological Studies Partnership)**



## Synopsis

The wide variety of psychotherapies that psychologists and students of psychology face can make for a confusing picture. The level of complexity is multiplied for Christians since they must ask how a particular psychotherapy fits (or doesn't fit) with a Christian understanding of persons and their suffering. In this expanded and thoroughly update edition, Stanton Jones and Richard Butman continue to offer a careful analysis and penetrating critiques of the myriad of psychotherapies now current in the field of psychology including: Classical PsychoanalysisContemporary Psychodynamic PsychotherapiesBehavior TherapyCognitive TherapyPerson-Centered TherapyExperiential TherapiesFamily Systems Theory and Therapy Two valuable new chapters have been added: "Community Psychology and Preventative Intervention Strategies" and "Christian Psychotherapy and the Person of the Christian Psychotherapist." Opening and closing chapters discuss foundational concerns on the integration of psychology and theology and present the authors' call for a "responsible eclecticism." Modern Psychotherapies remains an indispensable resource.

## Book Information

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## Customer Reviews

"Jones and Butman have offered a significant contribution to the Christian integration movement." (Keri L. Barnett, Journal of Psychology and Christianity, 2012, Vol. 31, No. 4)

Stanton L. Jones is provost and professor of psychology at Wheaton College in Wheaton, Illinois.

During his tenure as chair of the psychology department (1984-1996), he led the development of Wheaton's Doctor of Psychology program in clinical psychology. He received his B.S. in psychology from Texas A & M University in 1976, and his M.A. (1978) and Ph.D. (1981) degrees in clinical psychology from Arizona State University. He is a member of the American Psychological Association and served on the Council of Representatives, the central governing body of the APA, representing the Psychology of Religion division from 1999 to 2001. In 1994 he was named a Research Fellow of the Evangelical Scholars Program of the Pew Foundation. He was a Visiting Scholar at the Divinity School of the University of Cambridge and a Visiting Fellow at Clare Hall, University of Cambridge, for the 1995-1996 academic year. Jones authored the lead article, "Religion and Psychology," for the Encyclopedia of Psychology, jointly published in 2000 by the American Psychological Association and Oxford University Press. His article in the March 1994 American Psychologist, titled "A Constructive Relationship for Religion with the Science and Profession of Psychology: Perhaps the Best Model Yet," was a call for greater respect for and cooperation with religion by secular psychologists. Jones has also written, with his wife, Brenna, a five-book series on sex education in the Christian family called God's Design for Sex. He is also the coauthor of Modern Psychotherapies (with Richard E. Butman) and Homosexuality: The Use of Scientific Research in the Church's Moral Debate (with Mark A. Yarhouse) and editor of Psychology and Christianity: Four Views. He has published many other professional and popular articles and chapters. Richard E. Butman (Ph.D., Fuller Graduate School of Psychology) is a licensed clinical psychologist and professor of psychology at Wheaton College. He also maintains a part-time private practice in Wheaton, Illinois. He has contributed articles to various reference works, including The Baker Encyclopedia of Psychology (Baker), Dictionary of Pastoral Care and Counseling (Abingdon) and Christian Counseling Ethics (IVP). He has also published articles in many professional journals, including Journal of Psychology and Christianity, Christian Counseling Today, Journal of Behavioral Counseling.

As a part of my PhD studies, I waded through this book. While it was filled with many models and a great deal of helpful information, it was quite the burden to read. There was too much \*unnecessary\* detail, and a considerable number of each of the chapters could've been summarized in a far more concise manner, with a concise example that pertain to the model. From a "help me understand a given model & its implications" standpoint - there is absolutely better, more concise resources available to give you the information that you desire to know. Further, and slightly off topic, but still rang true as I read this, it seemed like this would've been better served as a part of

a masters degree as opposed to PhD study. This book could've been the sole course curriculum for an entire study on various systems. Overall, I agree with the authors conclusion about both Christian counseling and secular psychology. There needs to be a greater conversation about how we treat both body and soul. Christians need to remember that God simply didn't create bodies as meat suits for our souls to inhabit, but they are all part of a holistic worldview that God built as a part of what it means to be human. And God Himself inhabited one of these. But the arduous road the authors took to bring us to that end-point / conclusion was far too unnecessarily labor-intensive for the pay off they delivered (which was fairly common sense as the established the base of the points in chapter 2 of 12).

Modern Psychotherapies equips the reader with much-needed salve for those who dare to effectively engage an increasingly distressed modern society languishing in the public square with a relevant, but distinctively Christian product. The challenge for those commonly referred to as "physicians of the soul" is selecting from what leading experts in the field have identified as 260 distinct schools of psychotherapy. Many of which have drifted into obscurity, while others have been replaced by other unique approaches. I recently had an accomplished critic compare the pursuit of a Doctorate in Ministry (D.Min.), to that of a "real" doctor of medicine. I suspect that his careless and condescending appraisal was in respect to earned income and involuntarily exposed a materialistic value system. At the risk of responding defensively, since I too am pursuing such a degree, I quickly replied that a medical doctor offers temporary health at best; whereas "physicians of the soul" offer both temporary and the potential for eternal healing as lives are reconciled to their Creator, the ultimate cure-giver. Like so many others who claim the faith, in practice (orthopraxy) our day-to-day behavior is based more upon a value system fixed upon material things and human achievement. In essence, materialism denies the existence of the spiritual realm and posits that matter is all that matters. In other words, it's all about the stuff. In contrast, transformed biblical Christians, are challenged to "look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal" (2 Corinthians 4:18). In the great hall of faith, even Moses, the son of a Pharaoh, "...regarded humiliation for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward (Heb. 11). I digress, but you sense my passion in the matter and my concern for so many "cultural Christians" who wonder why our beloved country is slipping from our very hands. This defective cultural perspective is simply the product of centuries and the ongoing conflict between the material and immaterial and their counterparts, faith and knowledge (or science). Interestingly

enough, the original mentality in the great universities of the world once held that theology was the "queen of the sciences," today; religion has been driven from, or to the periphery of most universities (cf. Marsden, 1994). Pastoral counseling and integrated psychotherapy deal with the unseen eternal souls of men with the end goal of restoring the created to the Creator. This is attained exclusively through forgiveness offered through the redemptive death of Jesus Christ. In the First Testament book of Isaiah, the long-awaited Jesus is referred to as a "Wonderful Counselor," who would later in His adult years ask the religious Pharisees, which is easier to say, "arise and walk, or your sins are forgiven?" The contrast was to distinguish the significance of the Divine Healer's authority to "really" address the deepest need of humanity - sin. The careful integration of Psychology and Christianity continues to be a critical nexus of tension in religious circles. Since Psychology finds its origin in man-made models or systems of thought, many conservative Christians describe the field as "satanic," "secular," or "unredeemable." Others align behind Aquinas who once argued in agreement with his famous predecessor, Augustine, that "all truth is God's truth," and that essentially all truth meets at the top. As pointed out by the authors, "What thoughtful pastor or counselor would not want to use all available knowledge and techniques to make his or her people-helping as effective as possible?" Consequently, a primary thesis throughout Modern Psychotherapies is thinking Christianly about contemporary approaches to psychotherapy and counseling. Greidanus (1982) argues that the task of the Christian scholar is "...to study reality in the light of biblical revelation." The authors further clarify that, "...the task of integration is that of being distinctively Christian in an appropriate and responsible fashion in one's scholarly pursuits." It is recognized that although the Bible contains God-inspired revelation, infallible, and authoritative, it is nevertheless limited in scope. For instance, Scripture doesn't address the labyrinth of bioethical dilemmas facing society today. The authors rightly argue that, "Christians are seduced into lowering their guard and being lulled into a secular mindset where faith is neither good nor bad, true nor false, but simply irrelevant." In previous theological studies involving cultural trends within the Southern Baptist Church (SBC) nationwide, survey results of over 300 pastors suggested that the personal interaction with society has led to cultural adaptation. (cf. Kelly 2007). In other words, the church has taken on the characteristics of the secular world at the expense of maintaining "distinctively Christian" values. The relentless pursuit of culture in what many believe is necessary to be relevant. The various stages of relationship between the church and culture, or society can be categorized as a result of this dilemma. According to sociologist, Peter Berger, the church must take one of three stances in response to this challenge: 1) Cognitive and cultural resistance (e.g., monasticism, Amish, Mennonites); 2) Cognitive and cultural

negotiations consistent with, "... not conformed ... but transformed by the renewing of mind.

This is a great book. Unlike many Christian focused books out there, this one does not try to force-feed you theology and prove that Christianity is right by showing how theories do not match up to certain principles. It instead gives very well rounded overviews of various psychological theories, and then compares each theory's strengths and weaknesses in terms of a Christian world view. You do not have to accept or reject it. It is just the way it is, and it is an important thing to know if you ever counsel someone with a Christian world-view

This book does a marvelous job of laying out each of the major Psychotherapeutic systems influential in Western Culture today. It overviews intelligently, not dumbing things down/ watering them down to save ink. They give surprisingly detailed, yet concise overviews of many aspects of each, as well as, provide a background for the basic premises under which they were individually developed. After presenting the many facets of a system, this text examines it from a Biblical perspective (comparing and contrasting to Biblical truths about humanity). It does NOT bash other systems. It finds that with which Christians can agree in each system as well as that which Christians could modify to fit the Biblical world view. Should be required reading for all Christian Mental Health workers! Recommended reading for any seeking to understand different psychotherapeutic systems OR the Christian world view.

Great survey of history and basic categories of psychotherapies out there. Chapter 2, a Christian description of human personality is particularly useful for faith-based counselors. The second edition has been reviewed and updated, yet the bulk of the text seems to retain a very large number of dated references, citing research done in the 1980's or older. That's more than 20 years old, and somewhat concerning. Chapters are consistently structured with descriptions of philosophical assumptions, model of personality, health, abnormality, and therapy, followed by thoughtful Christian critique in response to each of these aspects of a particular theoretical orientation. Good value for price.

Had to get it for class.

I've heard this is a great balanced resource of theories for the modern Christian psychologist/counselor. I bought for Christmas gift for a Psychology student who is a Christian.

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