

Alyson Palacios

Jan 25

PSY

Maret

My interaction with church members resembles what Pam and Ian went through. My experience is similar to Pam's because my church encourages me to pursue the career I want and believes I am on the right path. After all, it is what God wants me to do. They appreciate my desire to improve people's lives. Many people, in the opinion of my church, require emotional and mental support. People from the church have always told me that my studies or profession shouldn't have any bearing on my religious convictions. I am always told that what I learn from school or others about my career should not accept in my life as a Christian.

The fact that Ian encountered individuals who believed there to be only one type of psychology—counseling—makes my experience comparable to Ian's. My encounter is similar to his because I frequently hear from family members that psychologists are all about mental health, which is not valid. They hear from me frequently that there is more than that. I keep trying to explain to them that psychology has many subfields. They learn about teaching, consulting, and research in psychology from me. I inform them that psychologists can concentrate solely on working with young people or children or on marriage, therapy, etc. While psychological research on mental health is undoubted of great interest, psychologists also assist in designing safe and valuable products, assisting in improving the motivation and mental focus of athletes, celebrities, and many more.

The author claims that compared to other Christian groups. Evangelicals are more divided about the relationship between theology and psychology because Evangelicalism is a diverse mixture of Christian traditions, and the fundamentalist-modernist debate greatly influenced the majority of these traditions. They criticized Christians who did not express their mistrust of psychology. In other words, they thought Darwin was wrong and against intellectualism, social action, and ecumenism.

Factors in the evangelical history and belief compel interest in psychology that Evangelicals contributed significantly to reformation, the human rights-based treatment of mentally ill people, better workplace conditions, etc., before the 1920s. Christians frequently led the charge in the effort to establish mental health hospitals. Inquiries into clinical psychology were the central objective of evangelical psychology studies, which started to reach out to the larger Christian community through radio shows and best-selling books. Evangelical Christian psychologists' books and radio shows quickly increased in response to these initiatives. Based on Christian doctrine and contemporary psychology, evangelicals also offered helpful suggestions and feedback regarding depression, marital problems, and other challenges.

However, evangelicals' reactions to the rising popularity of psychology were mixed. Some perceived the strategies as sensible advice and a balm for those who had suffered emotional wounds. Others believed this movement "had traded the evangelical birthright for a bowl of pottage from the secular world" ( Entwistle, 53).

Most Roman Catholics overcame their innate mistrust of psychology and began to engage in psychotherapy while placing restrictions on it. Fundamentalist factions tended to view the emerging field of psychotherapy as something that needed to be protected against, whereas liberal and Neo-orthodox factions sought to encourage it. Before Vatican II, when Catholic theology and modernist philosophy were in direct conflict, psychology arose as a science and mediation method. According to Vatican II, Catholics generally had an adversarial attitude toward clinical and experimental psychology, with a few specific differences. While most Catholics were against the use of biological discoveries in psychotherapy—to the point that it was regarded as a severe sin, few did not reject it. Given their desire to alleviate human suffering, liberal and Neo-orthodox Christian theologians recognized new psychotherapies as a powerful resource. They attempted to replicate its helpful resources and discoveries. They found that it made it possible to identify how closely connected spirituality is to "biological, behavioral, and psychodynamic facets of the human experience" (Entwistle). It was realized that environmental and social elements influenced people's religious experiences. However, according to James Wine, many pastoral care providers reportedly discreetly changed their focus from salvation to self-realization. To protect the treasures of the Christian faith and to call while participating in the realities of a more incredible culture, it costs people to be more cautious.