FROM THE EDITOR

In this issue of the Newsletter we are pleased to present what promises to be an exciting Division 36 program for the Ninety-Fourth Annual Convention of the American Psychological Association in Washington D.C. This program is particularly special since we are celebrating the tenth anniversary of our Division. Also included in this issue is a description of the Hospitality Suite program. Our thanks and appreciation go to Michael Donahue for his efforts in organizing the Program and to Edward Shafranske and John Tiedale for their work in organizing the Hospitality Suite. Finally, in this Newsletter, we are happy to initiate the first of a series of interviews with prominent contributors to the psychology of religion. Through this more informal format we hope to share some of the thoughts and perspectives of our leading figures about their own work, the current status of the field, and the directions we are heading.

Theologian James Fowler is certainly an appropriate figure for our first interview. His theory of faith development is well known to virtually all those involved in the psychology of religion. He is the author of numerous articles and books, including Stages of Faith: The Psychology of Human Development and the Quest for Meaning, Becoming Adult, Becoming Christian: Adult Development and Christian Faith, To See the Kingdom: The Theological Vision of H. Richard Niebuhr. In addition, a new book, Faith Development and Pastoral Care, will be published in 1987 by Fortress Press. Dr. Fowler holds degrees from Duke, Drew and Harvard Universities. He is presently Professor of Theology and Human Development and Director of the Center for Faith Development at the Candler School of Theology, Emory University. This interview was conducted by Edward Shafranske, a psychologist in clinical counseling services at the University of San Diego, and in private practice.

A CONVERSATION WITH JAMES FOWLER
EDWARD SHAFRANSKE

Q: What would you say are the essential differences between a purely secular, humanistic model of self-actualization and your model of faith development? What distinguishes faith development from other human strivings to bring coherence to human experience?

J.F.: I think you have to make a distinction between faith development theory as a systematic effort to understand certain dimensions of people's responses and behaviors in their lives and faith development theory as a kind of ideology of human purpose and the kind of myth of what we're meant to be. The problem is that people may wish to turn a descriptive system, such as self-actualization theory or faith development theory, into a kind of life philosophy. But insofar as it does serve both those functions, it seems to me that faith development theory has some significant differences from self-actualization theory. And one of the basic differences is faith development theory conceives of human life as covenantally structured from the beginning. By "covenantally structured," I mean we are indelibly social selves who become selves through a process of interaction with some others who are faithful to us. But in their faithfulness to us, and our growing faithfulness to them, we are bound together by shared trusts and loyalties to realities that transcend us in some sense.

A good example of this is how the child begins to construct his or her sense of the family's contract system as discussed by Elkind in his book, The Hurried Child. I would call it a covenant system. The child begins to construct a sense of what loyalty will be given and what loyalty will be expected, what freedom will be given and what responsibility will be expected. I think what Elkind says in somewhat different language is that we become selves in covenantal communities of faith. I call them triadic communities in which the self is related to others and our trust and loyalty in each other is bound, or sustained, by the shared trust and loyalty to ideals or causes or realities that are beyond the dyad.

Now, it seems to me that self-actualization theory, instead of starting with the covenantal model of the self, starts with a kind of individualistic model and understands relationships in a contractual mode. I do relate to other persons, but I relate for purposes of getting them involved in my becoming what I'm destined to be, or what I'm potentiated to be. The logic of self-actualization theory is finally self-contradictory, it seems to me. It says, "make the full realization of yourself your first cause." That's logically contradictory because without intimacy and fidelity with others, and without, in a strange sense, being pulled beyond ourselves, we don't fully actualize ourselves. I think of the case of the New Testament statements about losing ourselves as
the means toward finding ourselves, and of receiving through and because we give of ourselves. That sort of paradoxical thought of the gospel is something we've tried to build into faith development theory. When you study the final stages of faith you don't find an isolated individual who has "fully actualized" him or herself. You get a person who has been drawn beyond the self into a full participation in God and then a quality of love for the neighbor that is really transformed. For me, it's a very different trajectory.

Q: You suggest in Becoming Adult, Becoming Christian that "our most serious modern heresy may be the individualistic assumptions that we have within us, and are totally responsible for generating from within us, all the resources out of which to create a fulfilled life." Do you see psychology as having contributed to this belief?

J.F.: I think that one of the shortcomings of a great deal of popularized psychology, particularly when psychology is adopted as a life philosophy, is that it operates primarily on the self-other, self-world level, but does not encourage us to take seriously a third dimension which I would call the void, or death, or the tragic dimension of life. Only if we take seriously the void or death or tragic in life do we really take transcendence seriously.

Popularized psychology tends to flatten our experience of the world and of our life.

I think there have been people like Erik Ericson who have approached the transcendence. Erikson is a philosophical psychologist with very significant theological sensibilities and awarenesses. His psychology opens toward a powerful theological grounding; his notion of identity is not really fully understood until you see the self trying to grasp its awareness of the self in relationship to the ultimate other. Eric Fromm does similar things. And in an interesting way, M. Scott Peck from his psychoanalytic perspective represents for many people their first serious encounter with something that feels very much like theology. His second book (The People of the Lie) is even more consciously trying to work with the problem of evil and the demonic in our experience. Maslow himself on the concept of peak experience was certainly trying to talk about transcendence. But whether he talked about negations at the heart of life with enough fidelity is a real question. One might say of Carl Rogers, there is a religious sensitivity, but because of his reactions to psychoanalysis and to orthodox Protestant theology, I'm not sure that he really adequately took account of the void or death or negation.

In Becoming Adult, Becoming Christian I juxtaposed and compared self-actualization not with faith development theory per se but with an understanding of vocation, one involving a deep going concept of calling, in which calling is more than work and more than occupation. Calling is the response a person makes with his or her total life to the call of God to a relationship or partnership. In that talk about partnership, covenant, and vocation, I'm trying to counter two powerful tendencies in society. One of these is the narcissistic tendency, which I think is a fairly distorted form of self-actualization theory. The second is the severe dysjunction between the different spheres of our lives that most of us experience. Daniel Bell has written well about these dysjunctions between our work in a techno-economic order, our lives as citizens in the polity, and our private lives, meaning our lives of intimacy in the realm of meaning or culture. It seems to me that the concept of covenant speaks about our solidarity with others and with God.

Covenants are the binding of the self with neighbors in the light of our shared commitments to each other and to God. This disjuncture of spheres in our lives can be overcome through vocation. Vocation understood in this way is the image of self in relation to the purposes of God, which orders our other roles and relations and orchestrates the different dimensions of our lives—our work, our citizenship, our private and cultural lives.

Q: You have acknowledged and others have noted concerns regarding the empirical basis or support of the model. What's the present status of your empirical research?

J.F.: Additional interviews have been conducted. We're probably at the level of 600 or so interviews at this point. The results of these interviews supplement and in some ways balance the findings from the original sample of 369 persons. Many of the latter interviews have been done with at least one particular group that was less represented in the original, that would be with Black Americans. There has also been some important cross-cultural work done by Randy Furushima dealing with Hawaiian American citizens who are second generation Buddhists. I think that has given us some interesting perspectives on the limits of the theory as you try to work with an Eastern religious orientation. It's important to note that there is now a manual of faith development research primarily by Romney Morseley and David Jarvis (1986) both of our staff. What's important about this manual is that (1) it can enable a competent person who is willing to work at it to master the skills and understanding of giving and analyzing faith development interviews; (2) it gives rather rigorous criteria for making the judgments and stage assignments by which this work proceeds; and (3) through use of it we're getting very encouraging inter-rater reliability. In response to the critics who have some questions about the empirical basis, we can now say with some certainty that the work we're doing or have done can be replicated by others through the use of this manual.

Q: Have you found in your research that psychotherapy has played a role in the faith transformations of persons?

J.F.: I don't really have the data to answer that question. It leads into an area in which I've been doing some thinking and that is the question of whether or not the stages of faith correlate with stages of selfhood along the lines that Robert Keegan has developed in his book, The Evolving Self. It seems to me, however, that a great deal of counseling and psychotherapy is oriented toward helping people make a transition from the Synthetic-Conventional stage to the Individual-Reflective stage. To move from a point where their sense of selfhood and identity is derived from their roles in relations and where the experience might be called "the tyranny of them," a kind of conventional conforming of the self to a self that claims a kind of awareness, responsibility and autonomy for the self. It seems to me that a great deal of therapeutic work addresses various sorts of impediments or blockages to that development. Sometimes it involves coming to
terms with the internalized voices of powerful superego agents in the past and learning to orchestrate those voices so that persons can have freedom over against them. It seems to me, increasingly we're seeing another kind of transition from the Individual stage to something like the Conjunctive stage. Here the issue is not so much building an ego, or building a self that can take an executive responsibility for the self, but in a sense moving beyond the entrapment of such a self, moving to a more participative self. I see this with a lot of males and a lot of females, but perhaps more with men. And this, I think comes more at midlife in the 40's and maybe in the early 50's. The transition that is trying to be made here is one that involves dimensions of spirituality, dimensions of being able to relinquish the self as a center without fear of loss of the self. It involves one's capacities for making the boundaries of the self more porous and permeable, learning a new quality of intimacy with other persons and with God. The point I want to make is that I think psychotherapy traditionally has not been very helpful in its secular position. I think we're seeing now from a variety of different starting points, the emergence of new understandings of this problem and of methods to work with it. What is interesting is that it is going to represent a new kind of convergence and conversation between traditions of spiritual development and psychotherapy. The work of Gerald May at Shalem Institute for Spiritual Formation in Washington, I think, is an early indication of this, as example, his book, Care of Mind, Care of Soul, Care of Spirit.

Q: Is there a model of spiritual direction for faith development? If a person were to ask you, "How can I grow in my faith?" how might you respond?

J.F.: Being an inveterate developmentalist I would try to ascertain where they might be in their faith journey at this point, then try to make some assessment of what the likely need for consolidation at that particular stage is or what transition may be the one they are involved in. My advice would have something to do with judgments I would make in that regard. But one thing across the board I think is crucial and that's to find what I call a community of faith sponsorship. I think that, going back to our talk about self-actualization, one of the kind of myths that goes religiously speaking, with the assumption of self-groundedness is the assumption that I can be at church within my own soul. Or that I can and I must compose my own personal faith perspective. This ties in with the pervasive individualism in our society. We have a kind of consumer/constructor approach to religion in which I can consume anything, and I can compose any way I wish. I think that part of the growth in faith in any stage involves a kind of learning to submit, and you have to be careful when you use that word "submit," but to submit to the disciplines of being part of the community of others and of learning to stand with others in a very real sense. But such a community of faith sponsorship is not just other persons. It's also others and their collection of stories and symbols and disciplines and corporate experience that provide a medium for our own growth in faith.

Now, I think finding the right community is a difficult thing. On one hand one has to look for a community of resonance. It's very interesting when we meet someone for the very first time in our interpersonal life, there are some mechanisms that I don't fully understand by which we discern early in a conversation sort of what level of self-exposure and frankness, of candor and intimacy, we can expect to have with this person. And I suspect that something like that happens when we go to a religious community. We are able to discern, not in the first minute, to be sure, but after several weeks, what level of frankness and intimacy and engagement is going to be possible with that group. To find a community where one can grow means where one's currently ready levels or yearning for a depth of intimacy of conversation about issues can be met.

Q: Let me go back to a comment you made earlier regarding a difference in the sexes regarding stage development. Could you clarify this further.

J.F.: I'm glad you came back to that question because I might give the impression that men were, in some sense, more developed than women. I think the truth of the matter is that for women who make it to the Individual stage, and there are growing numbers who do, the movement on to the Conjunctive stage is generally easier than for men. One of the frontier edges of our research is, to see whether or not the Individual stage for women has been described that adequately in our present model. I find that women, once they reach the Individual stage do not build the sort of firm, hard, ego boundaries men often do. They preserve a more relational vulnerability to others and to networks in relation to them. Women do not seem to be led to deprive themselves of the use of their intuitive and imaginative capacities in ways that, at least in regard to religion, men sometimes are. I was really trying to indicate that I believe we are in a period where men in particular are struggling to move beyond ego structures and belief structures of the fourth stage, the Individual stage, to the fifth stage and that's relatively new for large numbers of men.

Q: And so we might posit that within the developmental sequence there are particular juncture points that are more difficult based on gender related differences in men and women?

J.F.: I think so. At least ten years ago, when we began this research, I developed a strong impression that the transition from the Synthetic Conventional to the Individual stage, referring to the fourth stage, was easier for men than for women by virtue of socialization and societal support. The transition from the fourth to the fifth stage, however, the one we were just talking about, has been easier for men than for women.

Q: What major trends do you see in spirituality and religion respective of society?

J.F.: People are finding that the promise of a progressive society that is affluent enough to support a person in their moves from one plateau to another developmentally has largely been proven bankrupt. We are finding life in the mid to late '80's, in many ways, threatening and lonely. There's a way in which the overcoming of inflation in the economy is, in some ways, parallel with the overcoming of inflation in our expectations about self-realization or self-actualization. This is promoting a fresh awareness of the need for connection, and not just in the usual sense of ambition, of moving ahead, but connections in the sense of life sustaining relationships and networks of relations. The combination of a need for community with the need for stories
strong enough to help us live in the presence of nuclear annihilation mean that religion, whether it deserves it or not, in getting another hearing. Some people are coming to it, not with the first naivete, but with a new kind of hunger and with a second, more critical naivete.

Q: Might it be posited then that there is a socio-economic factor in faith development, that in one sense one must go through a hunger after affinity to struggle with these faith issues? Do persons living in economic poverty deal with faith differently?

J.F.: That's very interesting and a pointed question. I think one of the distortions of the self-actualization theory with its hierarchy of needs, was the assumption that unless people had their fundamental needs for survival met that they could not go on to higher ranges of search for significance and meaning. But that is not the whole picture. You see people in positions of material poverty and social poverty struggling with issues of meaning and issues of significance in their lives. Insofar as they are pressed into dependence upon God and into solidarity with their neighbors, they are participating in transcendence. I think that we may be seeing a couple of things in our time. We may be seeing a kind of revelation of the final emptiness of affinity as a means of salvation. That is to say, people find that affinity makes life comfortable and opens up options that create possibilities of all sorts of experience. But it does not bring them into relationship to a personal truth that enables them to face the limited conditions of human life and the need for community in human life. We have a host of people who are caught between a powerful embeddedness in myths of individualism and affinity, but who are able with half of themselves, thinking, "No, this isn't the final truth I'm looking for." It's awfully hard to turn loose voluntarily of one's affinity or of the core values that give us idiosyncratic attachments to money. Many of us, therefore, hang in with half a lung and half a heart, and scanning and searching for something more significant.

Moreover, if you have a sensitive conscience at all, there is the feeling of immense guilt as you contemplate the widening gap between the affluent and the poor. In our society, this gap is more and more evident with the souplines and shelters for the homeless people who are sleeping and freezing on the streets, the unemployed, and the farmers losing their land. You would have to be extraordinarily insensitive not to feel this guilt. We are living in this sense, in a time much like the depression of the 1930's. And yet, large segments of the American population are experiencing unprecedented affluence. Thus, there has to be both a sense of the limits of the life-giving meaning of affluence, and of guilt reflected in many of us. And add to that the threat of nuclear annihilation. We live in an extraordinarily insecure time. I may well be that the poor who are reflexive and who are spiritual at all can feel this with more balance and more steadiness of vision than those of us who are caught in the contradictions of affulence. They, like the poor in the day of Jesus, have a lot less to lose with the coming of the Kingdom.

Q: To what extent do you believe this theory of faith development applies within non-Western cultures?

J.F.: I don't know. In the sense of having any kind of scientific note about that other than my reference to the study that was done in Hawaii and the other work that I have done on Eastern traditions, which is very limited. But this work suggests to me that we're dealing with a fundamentally different notion of selfhood or of the ego's course in development in Eastern and Western societies. North American and, perhaps, Western European and English political theory and theory of community have sponsored a kind of individualism which is very distinct from most of the rest of the world and most of the Eastern religions. I suspect that the movement from that kind of experience of family life and social beginnings to a position of individuation, and then having to learn to move beyond that, which faith development theory describes, may be significantly different than the experience of some Eastern religions and, certainly, the experience of non-industIALIZED, nonpluralistic societies. I think faith development theory does reflect a very highly differentiated social and economic structure. I think it reflects and assumes a kind of culture and religious pluralism and a certain kind of mobility, both geographical and economic. So in all of those aspects faith development theory is likely to be most helpful understanding personal and group meaning-making in a post-industialized, fairly advanced capitalist or socialistic society. That does not mean, I think, that the concept of faith, as we're using it, would not fit with other traditions. The work of M. Cantwell Smith, the comparative religionist, would suggest that faith of the sort that I have identified is a linguistically identifiable and phenomenologically describable experience for persons in non-Western cultures and societies. We might find that up through the third stage of faith development our theory holds for those societies as well. Development may be distinct from the third stage on in ways that I have not anticipated.

Q: Are there any words of encouragement, suggestion, or recommendation that you might want to offer to the psychological community?

J.F.: Well, the word of encouragement, I think, would be a kind of celebration that the dominance of positivist understandings in the science of psychology seem to be receding very rapidly. It seems to me that we're in a time when far more rich and inclusive understandings of inquiry and knowledge are being developed by the philosophy of science. Without sacrificing rigor, psychology should feel in all of its theoretical and research orientations a greater liberty, in disciplined ways, to try to approach the really important human problems and patterns without need to reduce that complexity to chunks that positivists might recognize as scientifically viable. I think there is a new kind of freedom for imaginative and responsible extensions of our research apertures and a challenge to develop rigor adequate to dealing with more complex and inclusive formulations of research problems. This enables psychologists to align themselves with a concern for the major issues on the agenda of humankind, to make the indispensable contribution that psychology can make.

"TENTH ANNIVERSARY"
PSYCHOLOGISTS INTERESTED IN RELIGIOUS ISSUES PROGRAM
NINETY-FOURTH ANNUAL CONVENTION AMERICAN PSYCHOLOGICAL ASSOCIATION
WASHINGTON, D.C. — AUGUST 22-26, 1986

Friday, August 22, 1986
7:00-8:00 p.m., Washington Hilton (Jackson)
Outgoing Executive Committee Meeting
Bernard Spilka, University of Denver, Chair

Saturday, August 23, 1986
5:00-10:00 a.m., Washington Hilton (State)
Paper Session: Research on Religious Orientation
Margaret Gormley, Department of Theology, Boston College, Chair
Brian A. Kozeluk and Mark Snyder, University of Minnesota. The Self-Monitoring of Religiosity.
C. Lincoln Johnson and Edwin Hernandez, Department of Sociology, University of Notre Dame. Batson’s Quest Orientation: Some Empirical Correlates.

11:00-11:30 a.m., Washington Hilton (Caucus)
Symposium: Assessment and Psychotherapy with Conservative Protestant Seminarians
David J. McKay, Trinity College and Seminary, Chair
David J. McKay. Assessment and Psychotherapy with Conservative Seminarians.
C. Michael Iderian, Center for Life Skills, Chicago, IL. Psychotherapy with Conservative Seminarians: A “Liberal” Therapist’s Perspective.
John Baldwin, Baldwin Center for Psychological Services, Bannockburn, IL. Discussant.

1:00-1:30 p.m., Washington Hilton (Map)
Paper Session: Religious Issues in Counseling and Psychotherapy
Richard A. Rust, Fuller Theological Seminary, Chair
Michael G. Weiss and Tamela Woodman, California State University, San Bernadino. The Practical Use of Forgiveness in Counseling.
Joseph K. Neumann, V.A. Medical Center, Mountain Home, TN, William Thompson, East Tennessee State University, and Thomas W. Woodley, Quillen-Dishner College of Medicine, East Tennessee State University. Values and Professional Decision Making.
John F. Curry, Department of Psychiatry, Duke University Medical Center. Beyond Bergin’s Thelem: Christian Humanism and Psychotherapy.
Bruce V. Hillove, Institute of Advanced Psychological Studies, Adelphi University. Effects of Religiousity of Therapist and Patient on Clinical Judgment.

2:00-2:15 p.m., Washington Hilton (Lincoln Nest)
Symposium: Organizational Behavior and Social Responsibility: Studies in Corporate Ethics
Justin P. Carey, College of Business Administration, St. John’s University, Chair
Virginia Staadt Sexton, St. John’s University. The Ethics of Scholarly Publishing.
Leonard D. Goodstein, Executive Officer, American Psychological Association. The Ethics of Administrative Management.
Michael J. Donahue, Search Institute, Minneapolis, MN. The Ethics of Organizational Research.
Justin P. Carey, The Ethics of Executive Entrepreneurship.

3:00-3:30 p.m., Washington Hilton (Monroe East)
Invited Address
Samuel Naita, Hagan School of Business, Iona College, Chair
Dean R. Hoge, Department of Sociology, The Catholic University of America. Morale and Identity in the Catholic Priesthood.

Sunday, August 24, 1986
11:30-12:00 p.m., Washington Hilton (Military)
Symposium: The Allport Tradition: Critical Review and Recommendations for Future Research
Ralph W. Hood, Jr., University of Tennessee at Chattanooga, Chair
Richard L. Gorseuch, Fuller Theological Seminary. Psychometric Considerations of Intrinsic and Extrinsic Religiosity.
Lee A. Kirkpatrick, University of Denver. The Multidimensionality of Extrinsic Religiosity.
Michael J. Donahue, Search Institute, Minneapolis, MN. Conceptual and Empirical Evaluation of Allport’s Four-Fold Typology.
Richard D. Kahoe, Christian Haven Homes, Wheatfield, IN. Intrinsic and Extrinsic as Dependent Variables.
Ralph W. Hood, Jr. Neglected Issues Within the Allport Tradition.

1:30-5:00 p.m., Washington Hilton (Cabinet)
Symposium: Role-Related Psychological Characteristics and Expectations of Rabbis
Aryeh Davidson, Jewish Theological Seminary of America, Chair
Elaine R.S. Cohen, Jewish Theological Seminary of America. Rabbi’s Role and Occupational Goals.
Leslie F. Freedman, City University of New York. Psychological Hardiness and Demoralization Among American Rabbis.
Aryeh Davidson, Discussant.

2:00-2:50 p.m., Washington Hilton (Cabinet)
Invited Address: William James Award
Bernard Spilka, University of Denver, Chair
Richard L. Gorseuch, Fuller Theological Seminary. BAV: A Belief-Based Model for Psychology of Religion.

3:00-3:50 p.m., Washington Hilton (Monroe East)
Presidential Address
SHERMAN P. McCabe, University of Notre Dame, Chair
Bernard Spilka, University of Denver. Religion and Science in Early American Psychology.

4:00-4:50 p.m., Washington Hilton (Monroe East)
Business Meeting
Bernard Spilka, University of Denver, Chair
Monday, August 25, 1986
9:00-10:50 a.m., Washington Hilton (Monroe West)
Paper Session: Religion in Adolescence
Vonnee White, Boston University, Chair
Merton P. Strommen, Minneapolis, MN, Relation of Religion to Behavior of Adopted Adolescents.
Peter L. Benson, Search Institute, Minneapolis, MN, Religion and Sex Role Orientations Among Young Adolescents.
Elizabeth R. Weiss, Earlham College, The Development of Religious Beliefs and Commitment in Adolescence.
Gary A. Luft and Gwendolyn T. Sorell, Department of Human Development and Family Studies, Texas Tech University, Parenting Style and Value Consensus Between Adolescents and Their Parents.
Cynthia A. Clark, Everett F. Worthington, Jr., and Donald B. Danzer, Virginia Commonwealth University, Transmission of Christian Values From Parents to Early Adolescent Sons.
Donald B. Danzer, William Beaumont Army Medical Center, El Paso, TX, Everett F. Worthington, Jr., and Cynthia A. Clark, Virginia Commonwealth University, Effects of Christian Beliefs and Church Attendance on Parenting Styles.
11:00-11:50 a.m., Washington Hilton (Hemisphere)
Symposium: The Catholic Faith Inventory: A Tool for Fostering Spiritual Growth
Paul D. Huesing, University Catholic Center, Austin, TX, Chair
Anthony J. DeVito, Counseling Center, Fordham University, Discussant.
12:00-12:50 p.m., Washington Hilton (Hemisphere)
Invited Address
Jerome A. Tsays, Private Practice, Summit, NJ, Chair
E. Mark Stern, Graduate Division of Pastoral Counseling, Iona College, Spiritual and Religious Development: A Psychotherapeutic View.
1:00-1:50 p.m., Washington Hilton (Hemisphere)
Invited Address: Peer Award
Henriika Vande Kemp, Fuller Theological Seminary, Chair
Paul W. Przybylo, Menninger Foundation, Topeka, KS, Where to Go From Here in the Psychology of Religion.
7:00-7:50 p.m., Washington Hilton (Hamilton)
Incoming Executive Committee Meeting
Richard D. Kahoe, Christian Haven Homes, Westfield, IN, Chair
Tuesday, August 26, 1986
9:00-10:50 a.m., Washington Hilton (Exhibit Hall)
Poster Session: Psychological Research on the Religious Dimension
F. Clark Power, Program in Liberal Studies, University of Notre Dame and John Snyear, Human Development and Social Policy, Northwestern University, Faith Development Among the Aged: Structural and Functional Perspectives.
Vonnee White, Department of Psychology and Counseling, Boston University, Longitudinal Study of Catholic College Undergraduates' Affiliation and Faith Development.
Chans Ullman, Wellesley College, Psychological Well-Being Among Converts in Four Religious Groups.
Tommy H. Poling, University of Arkansas at Little Rock, Conversion to ISKCON: Familial Antecedents.
Lau Sing, School of Education, Chinese University of Hong Kong, Value Orientation and Religious Belief of Chinese College Students.
Lois E. Brito and Robert E. Lerner, Rosemead School of Psychology, Biola University, Development of Scales Measuring Spirit and Word Orientations in Christians.
Peter C. Hill, Grove City College and Rodney L. Bassett, Robert S. Wesleyan College, Attitudinal Characteristics and Outcome Direction in Blaming or Crediting God.
Robert A. Embree, Westminster College, Pre-Recreational Sex Morality, Religiosity, and Causal Attribution of Homosexual Attitudes.
Richard N. Williams, Brigham Young University, Michael J. Donahue, Search Institute, Minneapolis, MN, and Carl B. Taylor, Brigham Young University, Religious Belief Compared to Belief in Science and the Paranormal.
John D. Carter and Rens Jan Filius, Rosmead School of Psychology, Biola University, A Computer Drug Base of Psychology of Religion Research.
Donna C. Donovan and Judith Devong, Center for Human Development, Washington, D.C., Age, Experience of God, Concerns and Satisfactions of Priests.
Suzanne C. Oselette Cobas, Graduate School, City University of New York, The Choice of Priesthood at Mid-Life.
Daima R. Unger, University of Colorado Health Sciences Center, The Concept of Femininity: Contributions from Traditional Judaism.
F. Scott Richards, University of Minnesota, Healthy and Unhealthy Forms of Religiousness Manifested by Psychotherapy Clients.
Charles E. Kennedy, Department of Psychological Services, Burke County Schools, Waynesboro, GA and Janice H. Kennedy, Georgia Southern College, Depression: Religious Orientation, and Perceived Family Environment.
Martin Bull and David Vermeulen, Calvin College, Religious Orientation and Social Compassion.
10:00-11:50 a.m., Washington Hilton (Military)
Symposium: Religious Leaders and the Religion and Stress Questionnaire
Carole A. Rayburn, Private Practice, Silver Spring, MD, Chair
Lee J. Richmond, The John Hopkins University, Female and Male Seminarians and the Religion and Stress Questionnaire.
Lynn Rogers, The John Hopkins University, Ministers, Seminarians, and the Religion and Stress Questionnaire.
Lee J. Richmond, Priests and Brothers and the Religion and Stress Questionnaire.
Carole A. Rayburn, Female Rabbis, Ministers, Priests, and the Religion and Stress Questionnaire.
Samuel M. Natalie, Hagan School of Business, Iona College, Discussant.
12:00-12:50 p.m., Washington Hilton (Georgetown West)
Symposium: The Effect of a God Concept on Female Psychological Development
Mary Lou Randour, Center for Research on Women, Wellesley College, Chair
Mary Lou Randour, God, Psychoanalysis, and Female Development.
Julie Bondan, District of Columbia Institute for Mental Health and Women's Health, The Effect of a God Concept on Female Psychological Development.
John McFarland, Department of Theology, Boston College, Finding the Self to Lose the Self.
Mary Lou Randour, Discussant.
1986 HOSPITALITY SUITE PROGRAM

Below is the tentative schedule for the Hospitality Suite program. Generally the suite will be open from 9:00 a.m. to 6:00 p.m. Friday through Monday, and 9:00 a.m. to 12:00 p.m. Tuesday. Members and other interested people are cordially invited to participate in the Hospitality Suite program as well as make use of the suite for informal conversation along with coffee and tea. The programs are scheduled for 50 minutes. The Hospitality Suite will be closed during Division Business and Social affairs and Invited Addresses. Check either the APA information booth or the lobby of the Washington Hilton for the location of the suite.

Friday, August 22
10:00 a.m. Dr. Hendrika Vande Kemp
The Oral History Project
11:00 a.m. Dr. Carroll William Tagesson
Contact Points Between Humanistic Psychology and Religion
12:00 noon Dr. Edward Shafranske
Spirituality and Psychotherapy
1:00 p.m. Dr. Kathleen Y. Ritter and Rev. Dr. Craig O'Neil
Catholic Stayers, Leavers and Rejoiners
2:00 p.m. Dr. Carol A. Rayburn
Psychotherapy with Religious Women
3:00 p.m. Dr. Fred Patrial
Review and Discussion of Jung's Concept of Synchro-

Saturday, August 23
11:00 a.m. Dr. E. Mark Stern
What is Pastoral in Psychotherapy and What is Therapeutic in Pastoral Counseling?
12:00 noon Dr. Kenneth Pargament
Future Direction of Division 36 Newsletter
1:00 p.m. Dr. Jerone Travers
The Shakers: A Psychotherapy
2:00 p.m. Drs. Lise and Michael Wallach
Does Psychological Counseling and Psychotherapy Promote Selfishness?

Sunday, August 24
10:00 a.m. Dr. Gary Collins
Critics of Religious Counseling: Responding to Attacks from the Theological Right and Psychological Left
11:00 a.m. Dr. Romney Mosley
Research on the Faith Development of Children
1:00 p.m. Dr. Ralph Hood
Conversation on the Allport Tradition

Monday, August 25
9:00 a.m. Dr. Mary Jo Meadow and Rev. Kevin Cullen, O.CD
Similarities Between Carmelite Spirituality and Buddhist Meditation: A Psychological Analysis
10:00 a.m. Dr. James Ewing
Pastoral Counseling in the 1990's
11:00 a.m. Dr. Robert Largelere
Family Violence in Religious vs. Non-Religious Families
2:00 p.m. Dr. Samuel Natale
Issues in Pastoral Psychology
3:00 p.m. Dr. Richard D. Kahoe
Conversation with the Incoming President

Tuesday, August 26
10:00 a.m. Dr. Steven E. Salmony
Religious Awareness and Thomas More
11:00 a.m. Dr. Purnell H. Benson
Biblical Notes on a Typology of Conversion

SOCIAL HOUR AND TENTH ANNIVERSARY CELEBRATION

Be sure to attend the Division 36 Social Hour on Sunday August 24th at 5:00 p.m. in the State Room of the Washington Hilton. We will be celebrating the Tenth Anniversary of PIH. Everyone is welcome!

A NOTE TO DIVISION AUTHORS

Members of the division who have authored books are invited to display these in the Hospitality Suite. For further information please contact Dr. Shafranske at the above address.

UPCOMING CONFERENCES

An APA Pre Conference Seminar on "Object Relations Theory and the Image of God" is scheduled for Thursday, August 21 in the afternoon in Washington D.C. Researchers and practitioners interested in psychoanalytic object relations theory and the study of the God Image in religious development and/or psychotherapy are invited. For information, contact Marilyn Saur, Ph.D., The Courtyard, Suite 23, Chapel Hill, NC 27514. Phone (919) 929-9885.

The Second International Conference of Theoretical Psychology will be held April 20 to 25, 1987 in Banff Centre, Banff, Alberta, Canada. For information about the conference, write to Dr. Wm. J. Baker, Center for Advanced Study in Theoretical Psychology, University of Alberta, Edmonton, Alberta, Canada, T6G 2E9.

The Graduate School of Psychology of Fuller Theological Seminary is pleased to announce the 17th Annual John G. Finch symposium on Christian Theology and Human Sciences, to be held January 21-23, 1987. The speaker will be Dr. Donald McKay from the Department of Communication and Neurosciences at the University of Keele in England. Professor McKay is widely known for his expertise in neuropsychology, and is the author of several books including Brain, Machines and Person. For further information, contact Dr. J. Newton Maloney, School of Psychology, Fuller Theological Seminary, (818) 584-5528, outside California (800) 239-2222.

SUMMER 1986
PIRI MEMBERS IN THE NEWS

Gary L. Harbaugh received the Academy of Parish Clergy 1985 "Book of the Year" Award for his work Pastor as Person: Maintaining Personal Integrity in the Choices and Challenges of Ministry (Augsburg Press, $8.95). It was selected out of over 75 books as the most helpful book written for a parish pastor in 1984. The author was recognized at the Academy's Convocation in Erlanger, Kentucky, on May 8. Harbaugh also spoke at the Convocation Banquet during which time he described his experience writing this book... Hirsch Lazar Silverman recently received fellow status in the American Association of Family Counselors and Mediators... Virginia Staudt Sexton, professor of psychology at St. John's University, has been appointed recently to the Women in Science, and Science and Society Committees of the New York Academy of Sciences. Her chapter "Psychology in the Future: A Communication Challenge" was published in J. L. McLaugh's Contemporary Psychology: Biological Processes and Theoretical Issues, Elsevier Science Publishers, 1985.

Don't Be Shy. If you have news about honors or noteworthy events involving other PIRI members or yourself please forward them to the Editor.

CONTINUING EDUCATION CREDIT NOW AVAILABLE

Continuing Education (CE) credit is now available for attendance at the sessions of the Division 36 program as well as other Division programs at APA. In the past, CE credit was only available through participation in workshops directed to specific objectives which provided the individual with explicit evaluation and feedback. A second category of CE credit has been developed based on attendance at professional meetings in which new information, ideas and techniques of a psychological nature are discussed. One hour of CE credit can be obtained for each hour of attendance at an APA program. Check with your state licensing board to see whether this credit will satisfy your state's criteria for licensing.

The Division 36 APA program committee particularly recommends the following program activities as good educational experiences:

1. Five (5) hours of CE credit for attendance at all of the Division 36 Invited Addresses;
2. Four (4) hours of CE credit for attendance at both symposia on religious orientation (Research on Religious Orientation, Saturday 9:00 - 10:50 a.m. in the State Room; and The Allport Tradition, Sunday 11:00 - 12:50 p.m. in the Military Room of the Washington Hilton);
3. Three (3) hours of CE credit for attendance at the symposia on women and religion (The Effect of a God Concept on Female Psychological Development, Tuesday 12:00 - 12:50 p.m. in Georgetown West; and Religious Leaders and the Religion and Stress Questionnaire, Tuesday 10:00 - 11:50 a.m. in the Military Room of the Washington Hilton).

Information on procedures for obtaining CE credit will be available at the Conference.

IN PRESS


Remember, if you have a publication in press, please send the title of the article, the journal in which it will appear, address and information about how readers can obtain a preprint, as well as any costs, to the Editor.