Saturday, August 15, 1998

8:00 - 8:50 a.m.

SYMPOSIUM
Scientific Spirituality — Can It Be Scientific? Can It Be Spiritual?
Barrett D. Feingold, Chair
Gary C. Warner, Chair
Louise K. W., Discussant

Measuring Spiritual Matters: The Crisis of Meaning at Midlife
Daniel A. Helminiai

Mind, Brain and Spirit: Toward a Neuroscience of Spiritual Experience
Andrew B. Newberg

The Neuropsychology of Spirit: A Critical Analysis
Stephen S. Jenkins and Gary C. Warner

Awakening Spirits of Difficult Patients: Experience and Analysis
Barrett D. Feingold

11:00 - 12:50 p.m.

PAPER SESSION
Cultural Issues in the Psychology of Religion
David M. Wulff, Chair
Ralph W. Hood, Jr., Discussant

The Cultural-Psychological Approach in Religion: Contemporary Debates on the Object of the Discipline
Jacob A. Belzen

Psychoanalysis and Buddhism: Toward an Integration
Jeffrey B. Rubin

Value and Meaning in Gestalt Psychology and Mahayana Buddhism
Edward S. Ragsdale

The Slovenian Faith Maturity Scale: Internal and External Validity Considerations
Joseph A. Erikson and Marija Svetina

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1:00 - 1:50 p.m.

INVITED ADDRESS
Bier Award Ceremony: "Giving Religion Away: What the study of religion offers psychology.
David M. Wulff, Chair
Peter C. Hill, Recipient and Speaker

3:00 - 3:50 p.m.

SYMPOSIUM:
Development of Religious Identity in Childhood and Adolescence
Donna J. Goetz, Chair
Carole A. Rayburn, Discussant
Images of God in African American Childhood
Rosalyn L. Weaver
Reconciliation of Inherent Spirituality with Religious Denomination in Adolescence
Lisa F. Miller

4:00 - 4:50 p.m.

FEASTER SESSION:
The Psychology of Religion

Age, Sex, Religious Orientation, and Counselor Christianity in Counselor Selection
Dana A. Wicker and Ray W. Johnson
Effects of Pretherapy Disclosure of Personal Values
James C. Thomas, Rodger K. Bufford, W. Brad Johnson, and Kathryn V. Ecklund

The Relationship Between Dimensions of Religiousity, Life Satisfaction and Coping
Gloria G. Horton, Donald L. Boswell, John S. C. Romans and Tadd Skinner

Practical and Theological Concepts of God and Spiritual Maturity
Charles W. Dickens and Ronald Scattar

Faith and Pride: Religious identification and the Self-Serving Bias
Bruce E. Blaine, Stacey Lea, and Jennifer Rodriguez

The Schematic Underpinnings of Religiousness: Concept Familiarity in a Lexical Decision Task
Bruce E. Blaine and Duong D. Nguyen

Development and Preliminary Reliability of a New Measure of Religiousity
Basil A. Fierro and Kathleen A. Ryan

The Healing Power of Religion in a Black Community
Guerda G. Nicolas

Traumatic Exposure and PTSD in International Relief and Development Personnel
Cynthia B. Eriksson, Hendrika Van dekemp, Richard Gorschuk, Stephen Holke and David Foy

An Evaluation of Devotional Meditation and Stretch-Based Relaxation
Patrick J. Schonbachler and Richard E. Butman

Intrinsic Religiousness, Orthodoxy, and Fundamentalism as Predictors of Psychosocial Functioning
David T. Morgan, Lane Fischer and P. Scott Richards

God Control Beliefs and Physical and Psychosocial Outcomes in Chronic Illness
Lisa Flores, Inginn Hansdottir, Vanessa L. Mace and Philip J. Clément and Michael H. Weisman

Men and Relationships: An Exploratory Study of the Promise Keepers
Winston Seegolins and Robert Reyes

Spirituality, Quality of Life, and Psychological Adjustment to Breast Cancer
Sian P. Cotton, Kristin H. Dold, Ellen E. Levine, Cory M. Fitzpatrick and Janelle E. Eckhardt

Belief in An Active Satan and Intolerance Towards Others
Kent M. Wilson and Jennifer L. Huff

An Exploratory Investigation: Relationships Among Knowledge, Religiousity, and Reasonable Accommodations
Wesley Scroggins, Carol F. Shoptaugh and Jeanne A. Phelps

5:00 - 5:30 p.m.

SYMPOSIUM:
Burden and Depression Among Catholic Secular, Religious, and Monastic Clergy
Stephen G. Virginia

The Empirical Relationship Between Religious Orientation and Attitude Components
Kristoffer B. Kristensen, Darh M. Pederson and Richard N. Williams

Psychology and Catholicism: How Antagonists Became Allies
C. Kevin Gallespie

Examining Theology as a Psychology: Integration vs. Critical Collaboration
Erik Mansager

An Assessment of Student Spirituality: A Correlational Analysis
Edward E. Decker, Jr.

Sunday, August 16, 1998

8:00 - 9:50 a.m.

SYMPOSIUM:
Women and the Psychology of Religion
- Healing Through Change
Carole Ann Rayburn, Chair
Eileen A. Gavin, Discussant

Heroines of the Bible: The Message for Today
Marcella B. Wagner

A Gentile's Community? The Challenge of a New Ministry
Mary Anne Siderits

Spirituality and the Career Counseling of Women
Lee J. Richmond

Gender and the Inventory on Religiousness and Inventory on Spirituality
Donna J. Goetz

Relationship of Women's Leadership to Spirituality, Religiousness, Body Image, and Sports
Carole A. Rayburn and Suzanne Osman
10:00 - 11:50 a.m.
PAPER SESSION
Religion and Coping

Functions of Religious and Nonreligious Coping
Terese A. Hall

Images of God, Parents, and Self in Substance Abuse Recovery
John F. Robison

The Relations Among Prayer Types, Coping, and Psychological Health
Sean A. Lauderdale and Stephen W. Cook

The Phenomenon of Continued Attachment
Cheryl M. Hogue, Ethan R. Benore, Kristin B. Clark, Leah B. Porter, and Crystal L. Park

Catholics versus Protestants: Differential Patterns of Religiousness, Coping and Adjustment
Crystal L. Park

Moderator Effects of Religion in the Adaptation to Trauma
Karen B. Nicholas and Steve T. Barney

Life Satisfaction: The Impact of Religious Maturity and Social Support
Karen J. Miller and L. Newton Maloney

12:00 - 12:50 p.m.

SYMPOSIUM
Spiritual and Religious Values in Psychotherapy - Theoretical and Ethical Implications
Kristin M. Lang, Chair
P. Scott Richards, Discussant

Integrating Religious Issues in a Self Psychology Perspective
Eleonora Bartoli

A Proposed Model of Spirituality Oriented Cognitive Behavioral Therapy
Paul E. Priester

Psychotherapy from Within a Religious/Spiritual Framework: Ethical Issues
Kristin M. Lang

1:00 - 1:50 p.m.
PRESIDENTIAL ADDRESS
"Does the psychology of religion have a future?"
David M. Wulf, President
President of Division 36
Jacob A. Belzen, Chair

2:00 - 2:50 p.m.
Division 36 Business Meeting
David M. Wulf, Chair

5:00 - 5:50 p.m.
Division 36 Social Hour

Monday, August 17, 1998

8:00 - 9:50 a.m.

SYMPOSIUM
Assessing Religiosity - A Review of Research Results, Methodologies, and Instrumentation
John McDargh, Chair

Experiencing God, Self, and Others: Comparisons of Jews, Muslims, and Protestants
Theresa C. Tisdale

Impact of Contemplative Prayer on Psychological, Relational, and Spiritual Well-Being
George Stavros

The Relationship Between Vicarious Trauma and Image of God
Joan L. Brady

What is the Object in Object Relations and Religion Research?
James W. Jones

"Do You See What I See?" Faculty Influence on Students' Faith
Randall L. Sorenson

9:00 - 9:50 a.m.

SYMPOSIUM
Marriage Preparation Program - Collaboration Between Psychology and Theology
Louis H. Primavera, Chair

A Theologian's Role in an Interdisciplinary Marriage Program
JoAnn Heaney-Hunter

A Psychologist's Role in an Interdisciplinary Marriage Preparation Program
Louis H. Primavera

10:00 - 10:50 a.m.

SYMPOSIUM
Psychodynamic Considerations of Religious Representation - The Symbolic and the Real
Edward P. Shiffrinske, Chair

The Real and Symbolic in Lacan, Zen and Kabbala
Raul Monroyo

Representation in Psychoanalysis and Religion
Edward P. Shiffrinske

An Examination of Christian Spiritual Direction Relationships Using Winnicott
Douglas S. Hardy

1:00 - 2:50 p.m.

SYMPOSIUM
The Critical Study of Religiosity and Spirituality - Methodological Approaches and Considerations
Jacqueline S. Mattis, Chair
Steve Barreto, Chair
George C. Rosenwald, Discussant

Multiple Case Research: Exploring Individuals' Everyday Experience of Spirituality
Carrie A. Hatcher

Quiet Moments: Images of the Childhood Religious Self in Adult Religious Contemplation
Steve Barreto
3:00 – 3:50 p.m.

SYMPOSIUM:
Religious Diversity and Professional Training: The Null Environment
Albert A. Agresti, Luis G. Manzo,
Ron DeLos Santos, Suzana Flores,
Laura Bauhof and Michael
Alexander, Jr.

SYMPOSIUM:
Spiritual Directors and Psychologists: Comparing Mental Health and
Spiritual Values
Nicholas R. Howard, Leslie D. Bissell,
Sally R. Faries, Jeffrey B. VanMeter,
and Mark R. McMinn

Tuesday, August 18th, 1998

8:00 – 8:50 a.m.

SYMPOSIUM:
Spiritual Identity—Understanding, Ourselves, Our Professions, Our
Communities
Debra Nouraier, Chair

Understanding Spirituality: A Phenomenological Perspective
Eric L. Lewis

Spirituality in Counseling Psychology
Debra Sanchez

9:00 – 10:50 a.m.

PAPER SESSION:
Methods and Measurement in the Psychology of Religion
Kenneth L. Pargament, Chair

Contextual Variables in Christian Narratives of Forgiveness
Mark R. McMinn, Kathryn R. Meek
and Amy W. Dominguez

The Spiritual Assessment Inventory: Relational Maturity and Impression
Management Correlates
Todd W. Hall, Keith J. Edwards
and Scott E. Thelander

Reliability and Validity Information for the Prayer Functions Scale
Stephen W. Cook and
Mary K. Bade

The RCOPE: A Comprehensive Measure of Religious Coping
Kenneth L. Pargament,
Harold G. Koening and
Lisa M. Perez

The Spiritual Experience Index—Revised: Measure of Spirituality or Personality?
Richard J. Csanyi,
Ralph L. Piodomonte,
William J. Sneck
and Sharon E. Cheston

Intrinsic/Extrinsic Religiosity and Rogerian Personality Variables
Jeffrey S. Ashby and
Judy Huffman

The Spiritual Injury Scale: Validity and Reliability
Ronald Lawson,
Charles E. Dresing,
Gary Berg, Scott Jones
and Walter Penk

11:00 – 12:50 a.m.

PAPER SESSION:
Religion and Personality
Robert A. Emmons, Chair

Is Spirituality an Intelligence?
Robert A. Emmons

Exploring the Relationship Between Psychopathology and Religious Leadership:
James C. Jackson and
William F. Murray

Faith Maturity and Psychological Well-Being in Undergraduate Students
Laura Huser and
Bruce W. Smith

The Role of Religion in Surrogate Mothers' Motivations
H. Newton Maloney and
Denise Derouen

Theological Functioning and Personality
H. Newton Maloney and
Corin Klotzbach
2:00 - 2:50 p.m.
SYMPOSIUM:
Chemical Dependency Treatment of Catholic Clergy
Duane G. Ollandick, Chair
The Psychological Evaluation and Treatment of Catholic Clergy Within the Chemical Dependency Setting
Duane G. Ollandick
Administrative Overview and Chemical Dependency Treatment Needs of Catholic Clergy
William C. Morgan
Core Treatment Issues and Spiritual Health
Robert B. Martin
Working with Family of Origin and Sexuality Issues of Catholic Clergy
Nickey Larson

3:00 - 4:50 p.m.
SYMPOSIUM:
Forgiveness, Self-Disclosure, and Prevention in Psychotherapy
John M. Berecz, Chair
Carole Ann Rayburn, Chair
Eileen A. Gavin, Discussant
Carole A. Rayburn, Discussant
Forgiveness in Psychotherapy: Psychobabble, Panacea, or Prophylactic?
John M. Berecz
Concepts of Buddhist Philosophy and Psychotherapy
Renate Wewerka
To Forgive? Or Not to Forgive?
Irwin M. Blank
Forgiveness in Marital Therapy: Explored and Implicit Integration of Religion
Mark J. Krejci

Book Review
Reviewed by Patricia M. Berliner

Unmasking the Illusions of Fundamentalism and Authoritarian Catholicism,
Kathleen Ritter and Craig O'Neill

A pre-Halloween article in the NY Sunday Times (Verhovek, 1996) highlighted the latest outreach project of fundamentalist churches: "the Hell House Kit." In this experience, overflow crowds are led by a "demon tour-guide" into "Hell." Here, they witness the wake of a homosexual death of AIDS, a screaming young woman undergoing an abortion, and rooms filled with drunk drivers and teenage suicides. After coming face to face with these "sinners," participants are led, by an angel, to the heavenly kingdom, where, nightly, hundreds of them sign cards turning their life over to Jesus. It is this dogmatic, fear-inducing, and (hopefully unintentionally) cruel approach to God's relationship with humanity that this book sets out to understand and challenge.

Noting parallels between authoritarian (read dysfunctional) Church bodies and authoritarian (read dysfunctional) family systems, Ritter and O'Neill approach the "illusions of religion as the good parent" by exploring the impact of both systems on the lives of their followers or "children." They suggest that, within these institutions, any member who challenges or is different from the "norm" is negated or rendered invisible. They also tacitly propose that little, if anything, of value can be found within or come from these environments. They then offer a therapeutic corrective process through which such "children" become able to claim their own voices and develop the ability to express the deepest of connections with others and with God. The authors' intentions are noble; unfortunately, the authors seem to fall into the very traps from which they are trying to extricate others.

(Continued on page 6)
I was very hopeful when I started this book. In the Forward, the authors introduce eight persons at worship in a typical church congregation. Although rather broad stereotypes, the eight represent the cross section of the people and issues which might be rendered invisible within many of our religious institutions. I had hoped to be invited into each of their stories and to find their struggles to grow in self validation developed in ensuing chapters. Unfortunately, as soon as they were introduced, these interesting people were rendered voiceless, never being referred to again. That is too bad; a description of their processes would have provided a firm foundation for the development of a theory of change and growth, and certainly would have made for more interesting reading.

The authors intend this book for professional psychotherapists and spiritual directors. However, their thesis is developed in a simplistic, unscientific, loosely organized fashion. Throughout, latter and O'Neill incidently cite supposed experts and insert assorted vignettes of persons, disconnected from any ongoing context. This technique was perhaps intended to bolster the authors' claims, but it does not provide a scientific means through which to build theory, test hypotheses, or effectively move forward their arguments. Rather, the authors seem to have created a vehicle through which to express their own personal biases. The result is a work as dogmatic as the structures being criticized. I felt as if Ritter and O'Neill were working out on paper their own anger and frustration at the religious institutions which shaped their lives. They seem stuck in the development phase they identify as "grieving illusions," having not yet reached a place giving them sufficient personal or professional distance and objectivity.

In the final section, the authors propose a process through which growing "children" come to claim their own voices. It is more tightly constructed, less dogmatic and less angry-sounding than the rest of the work. However, it ends abruptly, without capturing the depth or magnitude of the spiritual struggle necessary to personal growth. I was surprised and concerned that the authors never offered a historical perspective on the role and impact of patriarchal structures on American culture. I was also struck by the absence of citations of works by some of the more significant spokespersons of the "liberation movements" within our churches and society. Had some of these works been cited, it might have become evident that there are institutions within which the eight people sketched in the vignettes (and perhaps even the authors themselves) could find a place of acceptance and express themselves truly. To have given recognition to the growing number of voices clamoring for change within even our most authoritarian churches would have brought greater balance and validity to this volume. Unfortunately, just as the eight persons in the pews never took on flesh and blood, so, too, this book never quite came to life.

This most welcomed book is concerned with the crisis moments in life when people feel challenged to exceed their capabilities or accept their limitations. Those moments may be dramatic rare occurrences (such as plane crashes) or more common events (like interpersonal conflicts, illnesses, losses, and deaths). They may also involve larger social issues (like poverty, racism, or the threat of war). In all such cases people feel as if they are being put to a test and are forced to deal with the painful nature of the human condition. These are moments which reveal people's understanding of their capabilities and their limitations.

The major religions of the world have long been concerned with these moments, but so have other professionals: philosophers, anthropologists, sociologists, and psychologists. The problem is that people in these fields often live in different worlds. They lack a common vocabulary, and thus do not share their wisdom with each other.

This book is based on the belief that learning about the psychology of religion and coping can teach us a lot about how people come to terms with their most difficult moments; it also teaches us how religion functions in people's lives. Some of the data in the volume comes from the Project on Religion and Coping, a study of several hundred Protestants and Catholics who had experienced a major stressful life event in the previous year. The intended audience includes mental health professionals, human service providers, social scientists, leaders of religious communities, and educated lay persons.

A major contribution of this book is that its approach to the subject of religion is different from the traditional approach, which often considers only one's general beliefs, practices, and orientations (and may have little to do with specific dilemma situations). The author makes a legitimate point that it is not enough to know someone's religious orientation; one must go a step further and ask when, why and how religion is significant in the coping process.

This book is divided into four parts. Parts I and II provide a clarification of the terms "religion" and "coping." What both have in common is that they are processes in a person's search for significance. While religion is concerned with how the search is related to the sacred, coping is concerned with the kind of search that occurs in times of stress. It is a search that may or may not necessarily involve religious thoughts, feelings, practices, or objects of significance.

Part III is concerned with something that is common to both religion and coping. Both are concerned with a person's orienting system (or frame of reference for dealing with life's events). Crisis moments do not suddenly make a person more religious. However, if religion has been a large part of a person's orienting system prior to the crisis event, it is more likely to play a significant role in the coping process. This connection between religion and coping is a complicated one that is determined by the person, the situation, and the context.

Part IV focuses on when and why religion becomes a part of the coping process. It deals with specific questions such as: Why is it that some types of religious coping are helpful and others are harmful? Is religious coping more helpful to some people than to others? Is religion more helpful in some situations than in others? This section also includes a very interesting chapter on assessing religion in the coping process.

This book's strengths are: 1) its ability to clarify the multiple meanings of two common words (religion and coping); 2) its respect for the interplay of many factors that determine whether religion is a healthy or unhealthy part of the coping process; 3) the wealth of empirical data; and 4) the emphasis on the mutual benefit that results when the...
Book Review

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world of religion and the world of psychology communicate with each other.

In the ongoing attempt to bridge the gap between the world of religion and

the world of psychology, some books focus on whether or not a bridge is

needed; some suggest what the bridge should look like. This is a book that

helps build the bridge.

Raymond F. Paloutzian, Ph.D. is the new editor for

The International Journal for the Psychology of Religion.

Manuscripts should be sent to the editor at:
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Proposals for special issues are welcomed.

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PSYCHOLOGY OF RELIGION NEWSLETTER

Editor: Mark J. Krejci, Ph.D., Concordia College-Moorhead
Book Review Editor: John R. Tisdale, Ph.D.

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