Friday, August 20, 1999

8:00 – 9:50 a.m.

SYMPOSIUM: Clinically Significant Religious Impairment – Diagnostic and Practice Issues
William L. Hathaway, Chair

Religious Issues in Diagnosis: the V-code and Beyond
Stacy Scott

Religious Issues in Diagnosis: the V-code and Beyond
Stacy Garver

Ethical Issues in Considering a "Religious Impairment" in Diagnosis
Mark A. Yaffe

Ethical Issues in Considering a "Religious Impairment" in Diagnosis
Sharon B. Jones

Who are we to judge? Assessing Religious Impairment using Pargament's Process-Evaluation Model
Eric M. Butter

Assessing Religious Impairment in Psychopathology: Applications from Psychology of Religion Measures
Peter C. Hill

11:00 – 11:50 a.m.

INVITED ADDRESS: "New Testament Adjectives: A Lexical Bridge Between Personality Psychology and Religious Studies"
James R. Beck, Presenter
Peter C. Hill, Chair

12:00 – 1:50 p.m.

SYMPOSIUM: Toward Religious and Spiritual Competency for Psychologists and Psychotherapists
P. Scott Richards, Chair

Psychotherapy with Buddhist Clients
Mark Finn

Psychotherapy with Roman Catholic Christian Clients
Edward P. Shafranske

Psychotherapy with Hindu Clients
Anu Sharma

Psychotherapy with Muslim Clients
Zari Hedayat-Diba

Psychotherapy with Jewish Clients
Lisa Miller

2:00 – 3:50 p.m.

PAPER SESSION: Religious Coping and Well-Being
Bruce W. Smith, Chair

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Saturday, August 21, 1999

8:00 – 8:50 a.m.

**SYMPOSIUM:**
Therapy and Religion at a Public University Counseling Center: An Empirical Perspective
Gerald L. Stone, Chair
Michael R. Maples, Chair
Everett L. Worthington, Jr.

Therapy and Religion at a Public University Counseling Center: A Personal Perspective
Kathleen H. Staley

9:00 – 10:50 a.m.

**SYMPOSIUM:**
Images of God and Satan: Etiology and Gender-Related Implications
Ralph L. Pfeidmont, Chair
Carole Rayburn, Discussant

The Etiology of One's Image of God
Ralph L. Pfeidmont

Freud or Feuerbach: Self, parental, and gender issues in Image of God
Joseph W. Ciarrochi

Images of God Among Women Who Are Victims of Domestic Violence
Erin Denek

Images of Satan and Their Relationship to Self-Personality
Joseph E. G. Williams

12:00 – 1:50 p.m.

**SYMPOSIUM:**
Private and Public Expressions of Women’s Religion Across Adulthood
Susan H. McFadden, Chair

Wrapped in Habits of Prayer: Devotional Lives of Elderly Nuns
Susan P. Melia

Loving the Stranger: Women’s Responses to Religious Boundaries
Elizbeth W. Ozorak

Women’s Use of Symbolic Objects in Prayer
Amy R. Amuso

Contextualizing Women’s Religious Lives: The Case of Ministers’ Wives
Susan H. McFadden

2:00 – 2:50 p.m.

**INVITED ADDRESS:**
William C. Bier Award: “Spiritual Influences in Healing and Psychotherapy”
P. Scott Richards, Recipient and Speaker
Siang-Yang Tan, Chair

3:00 – 4:50 p.m.

**POSTER SESSION:**
An Ego-Humility Model of Forgiveness: An Empirical Test of Group Interventions
Steven J. Sandage and Everett L. Worthington

Sex, Age, Religious Maturity and Counselor Christianity in Counselor Selection
Dana A. Wicker and Ray W. Johnson

Construct Validity of the Religious Beliefs Scale
Mary H. Lewis, and Susan L. Hardin

Religious Resources in Long-Term Adjustment to Breast Cancer
Terry L. Gall, Rosa Maria Miguez de Renart and Bonnie Boonstra

Religiousness and Social Desirability
Susan I. Hardin and Mary M. Lewis

Scaling Satan
Keith M. Wilson

Does Religiousness Predict Jewish Attitudes Toward Psychotherapy?
Gabrielle Kamenetzky and George Stroder

Relationships Among Spirituality, Social Support and Healing from Childhood Abuse
Linda J. Weber and Anne L. Cummings

Impediments to Religious Participation by Recipients of Mental Health Services
Marsha L. Cutting, William N. Grosch and Janis Browning

Meaning, Purpose, and Religiousness in At-Risk Youth
Timothy L. Davis, Barbara A. Kerr and Sharon E. Robinson Küppers

The Relationships Among Empathy, Affect, and Forgiveness
Frenzy Garcia, Shona N. Vas and Jeanne S. Zechmeister

Measuring the Experience of Chance and Meaningful Coincidence
Steve Hladkyj and Marianne Johnson
Psychology, Religion, and Scales 5 (Religious Traditionalism) of the “BEI”
Craig N. Shealy and Jason D. Hayes

Acceptance of Homosexuals: The Influence of Religious and Demographic Characteristics
James G. Murphy, Peyton Kinnard and Patricia Sellers

Continuing Bonds with the Deceased: Religious Beliefs and Bereavement
Ethan R. Bentore, Crystal L. Park and Katie Neal

Religious/Spirituality and the Practice of Psychology in College Counseling Centers
Stephen G. Virginia, Karen M. Taylor and Robert W. Nelson

Ethnic Identity and Religious Orientation: Asian Hindus and Muslims
V. Suthakaran and Gargi R. Sodowsky

Forgiveness Narratives: Forgiving Self and Other Following Interpersonal Transgressions
Jeanne S. Zechmeister

Differential Diagnosis of “Religious or Spiritual Problem”: An Empirical Study
Glen Milstein and Elizabeth Midlarsky

Effects of Religious Belief on Marital Satisfaction and Longevity
Shelley D. Kilpatrick

The Continuation of a Relationship Following Death
Kristen B. Clark and Crystal L. Park

Religiousness and Childhood Attachment: Profiling Socialized Correspondence and Emotional Compensation
Pehr Granqvist and Berit Hagekull

The Influence of Religion on Paranormal, Religious, and Scientific Beliefs
Kristoffer B. Kristensen

Religious Identification and Self-Serving Bias in Interpreting Scripture
Bruce E. Blaine

Religiosity and Spirituality in College Students: Integrated or Distinct?
Chris J. Boyatzis, Denise Jankichi and Heather Low

Evaluation of the Psychometric Properties of Two Forgiveness Scales
Mark S. Rye, Dawn Loiacono and Carla Kinett

God Images of Somali and European-American 9–12 Year Old
Amy C. Bluhm, Gretchen K. Irvine and Joseph A. Erikson

Change in Religiosity Among Child Survivors of the Nazi Holocaust
Norm O’Rourke, Cameron A. Wenas and Peter Suedfeld

Spirituality, Religiosity, and the Quality of Life of Oncology Patients
Patricia L. Bullard and Crystal L. Park

Emotional Expressive Style as a Mediator Between Religion and Health
Patricia L. Bullard and Crystal L. Park

Response Latency Comparison of Mother and Father God Images
Mark J. Krejci, Kezia E. Lund, Sara E. Bogestad, T. Pisk T. Langdahl, and R. Fuder

A Qualitative Study of Occupational Stress Among Nigerian Priests
Augustine T. Ukpong and John E. Queener

Christian Prayer Styles and Anxiety Control
Sean W. Schoneman and J. Irene Harris

The Effect of God Image and Religious Coping on Adjustment and Distress
Eileen M. McElroy and Mary E. Procidano

Sunday, August 22, 1999

8:00 – 9:50 a.m.

SYMPOSIUM:
Applied Psychology of Religion: Empirical, Cross-Cultural and Interdisciplinary Perspectives
Randall Lehmann Sonesson, Chair
John McDargh, Discussant

How Being “Religious” Was Treated in Psychoanalytic Journals 1920-1994
Christine Hebert

Liberation Psychology: Cross-Cultural Dialogue with Latin American Liberation Theologues
Carles Pozzi, Rebecca Crisafulli-Prussler and Javier Sierra

The Function of Mourning Illusion: An Interdisciplinary Dialogue
Michael W. Mangis

8:00 – 9:50 a.m.

PAPER SESSION:
Religious Beliefs and Mental Health

Religious Legalism and Mental Health
Paul Wong, Ronald P. Philipchalk and Trevor Brewer

Relating Jewish Students’ World Views to Their Messianic Beliefs
Israel Silberman (Loeb), Tory E. Higgins, and Rashi Rohtagi

Prescriptions for Living: A Comparison of Members in Three Denominations
Larry C. Jensen

Profile of the Green River Killer: Religious Signature. Apocalyptic Rage
Edward J. Schau

5:00 – 7:50 p.m.

DIVISION 36 SOCIAL HOUR
(co-sponsored with Division 8)
Boston Marriot Hotel Copley Place
Regis Suite

10:00 – 10:50 a.m.

SYMPOSIUM:
Theoretical and Empirical Perspectives on Spiritual Maturity
Keith J. Edwards, Chair
Monday, August 23, 1999

8:00 – 9:50 a.m.
SYMPOSIUM: Religions Development Beyond the Modern Paradigm
Heinz U. Streib, Chair
David M. Wulff, Chair
Loyalty and Devotion in the Traditionalist-Modernist Transformation of Faith
Robert Kegan

New Perspectives on Faith Development: On Emotion, Shame, and Postmodern Challenges
James W. Fowler
Stages or Styles – The Future of the Piagetian Paradigm
Gil Noam

The Psychodynamic — Integrating a Lost Dimension in Faith Development Theory
John McDargh

Faith Development Theory Revisited: The Religious Styles Perspective
Heinz Streib

11:00 – 11:50 a.m.
PAPER SESSION: Intergenerational Transmission of Religion
Chair, Chris J. Boyatzis
Parent-Child Communication about Religious Issues: Transmission or Cultivation?
Chris J. Boyatzis and Denise Janicki

Relationship with Parents, God Concept, Self Esteem and Relationship Intimacy

2:00 – 3:50 p.m.
SYMPOSIUM: Spirituality in Indigenous and African Traditions in the Americas
Maria Cecilia Zena, Chair and Discussant

Healing Community: Roles and Organization in African American Folk Healing
Fayth M. Parks

Exploring the Therapeutic Effects of Consulta in Afro-Cuban Santeria
Michael A. Mason

African and Indigenous World Views in Umbanda's Consultation
Maria Aparecida de Souza

Native American World View and Mental Health
Arthur McDonald

1:00 – 1:50 p.m.
PAPER SESSION: Religion and Clinical Practice
Albert A. Agresti, Chair

Availability of Religious Diversity Training Among APFIC Internship Sites
Albert A. Agresti and Luis G. Manzo

The Impact of Therapists' Religious and Spiritual Values on Psychotherapy
Sharon C. Benoff

Training Psychotherapists Utilizing the Spiritual Disciplines of Solitude and Silence
Jeffrey B. Van Meter, Leslie D. Bissell and Mahinder Kaur

Chasing Conceptions of Religion Within Psychoanalytic Theory
Samuel J. Liebman and Steven C. Abell

1:00 – 1:50 p.m.
PRESIDENTIAL ADDRESS: "Religion in Psychological Therapy"
Siang-Yang Tan, Presenter
President of Division 36
Hendrika Vandekemp, Chair
Boston Marriott Hotel Copley Place, Wellesley Room

DEFINING AND MEASURING SPIRITUAL MATURITY
William Slatter

A Multidimensional Approach to Assessing Spiritual Maturity
Todd W. Hall

8:00 – 9:50 a.m.
SYMPOSIUM: Religion in the Psychology of Personality
Robert A. Emmons, Chair
Robert R. McCrae, Discussant

Does Spirituality Represent the Sixth Factor of Personality?
Ralph L. Piedmont

Ultimate Concerns: Personality, Spirituality, and Intelligence
Robert A. Emmons

Towards a Theory of Religious Origins: Evolutionary and Genetic Consideration
Bernard Spilka

Affect, Religion, and Unconscious Processes
Peter C. Hill

11:00 – 12:50 p.m.
PAPER SESSION: "Religion in Psychological Therapy"
Siang-Yang Tan, Presenter
President of Division 36
Hendrika Vandekemp, Chair
Boston Marriott Hotel Copley Place, Wellesley Room

5:00 – 5:50 p.m.
INVITED ADDRESS: Margaret Gorman Early Career
Division 36 Hospitality Suite Program

- Anyone wishing to request use of the Hospitality Suite for meetings or to suggest other program ideas, contact Doug Hardy, Hospitality Chair at <hardydl@enc.edu> or (617) 745-3560.

- A final Hospitality Suite program will be included in Registrant's packets upon arrival at the Convention in Boston, giving the location of the suite (probably the Marriott Hotel).

- The Suite will be open and available for informal conversation and refreshment throughout the Convention. Division 36 members are encouraged to include a visit to the suite in each day's plans.

- A table will be available for display of books and brochures by Division 36 members, so bring yours with you.

Friday, August 20

9:00 - 12:00 a.m. Open for informal conversation
12:00 - 1:00 p.m. Conversation Hour with James Beck, Invited Speaker
1:00 - 4:00 p.m. Open for informal conversation
4:00 - 5:00 p.m. Conversation Hour with Helmut Reich, editor of Being Human: The case of Religion, Vol. 2: Psychological studies on Spiritual and Religious Development (new release)
7:00 -10:00 p.m. Open for informal conversation

Saturday, August 21

7:00 - 9:00 a.m. Divisional Executive Committee Meeting (outgoing and incoming)
10:00 -11:00 a.m. International Journal for the Psychology of Religion Interest Session, with editors Ray Paloutzian, Jozef Corveleyn, and Kathleen O'Connor
11:00 - 2:00 p.m. Open for informal conversation
2:00 - 3:00 p.m. Closed for William C. Bier Award Address by P. Scott Richards
3:00 - 4:00 p.m. Conversation Hour with P. Scott Richards, Recipient of William C. Bier Award
5:00 - 7:00 p.m. Closed for Joint Division 36 and Division 8 Social Hour at location to be announced
7:00 -10:00 p.m. Open for informal conversation

Sunday, August 22

9:00 - 10:00 a.m. Discussion Hour on "Sexual Functioning Among Evangelical Christians: Historical & Contemporary Perspectives", with Gary Strauss
10:00 - 1:00 p.m. Open for informal conversation
1:00 - 3:00 p.m. Closed for Presidential Address by Siang-Yang Tan and Division 36 Business Meeting
3:00 - 4:00 p.m. Conversation Hour with Siang-Yang Tan (outgoing president) and Robert Lovinger (incoming president)
4:00 - 5:00 p.m. Conversation Hour with Crystal Park, Recipient of Margaret Gorman Early Career Award
7:00 -10:00 p.m. Open for informal conversation

Monday, August 23

9:00 - 10:00 a.m. Roundtable Discussion with Boston-area psychologists of religion*
10:00 - 1:00 p.m. Open for informal conversation

*to be confirmed.
Religion and the Clinical Practice of Psychology: A Continuing Discussion (Part II)

Edward P. Shafranske, Ph.D.
Pepperdine University
Southern California Psychoanalytic Institute

Toward the Development of a Model for Considering Explicit and Implicit Integration

I wish to conclude this presentation with a brief introduction to a model in development for the consideration of the integration of religion and spiritual issues in psychological treatment. Tan (1996) described two major models for integrating religion and psychotherapy: an implicit, more covert integration and an explicit, more overt integration.

Implicit integration of religion in clinical practice refers to a more covert approach that does not initiate the discussion of religious or spiritual issues and does not openly, directly, or systematically use spiritual resources like prayer and Scripture or other sacred texts, in therapy. The therapist practicing from an implicit integration model or perspective can still be a religious person who shows respect and caring for the client, while maintaining values, including religious values, that are consistent with the therapist's own religious convictions and beliefs. Such a therapist may even pray quietly for the blessing and healing of his or her clients, but the therapist will not pray explicitly or out loud with clients. Respect for clients' religious values and issues is consistent with an implicit integration model. That is not to say that religious issues are not dealt with in implicit integration. Religious and spiritual issues may be dealt with or interpreted when they are brought up for discussion by the client. However, if clients want to pursue their religious or spiritual issues more explicitly, including the use of their spiritual resources like prayer and sacred texts, the implicit integration therapist will probably not be comfortable doing so, and therefore will usually refer such clients to other competent therapists who practice from an explicit integration model or perspective.

Explicit integration of religion in clinical practice or psychotherapy refers to a more overt approach that directly and systematically deals with spiritual or religious issues in therapy, and uses spiritual resources like prayer, Scripture or sacred texts, referrals to church or other religious groups and/or lay counselors, and other religious practices. It emphasizes the spirituality of both the therapist and client as a foundation to effective therapy and human growth and healing. It integrates psychological therapy with some degree of spiritual guidance or direction in the therapeutic context (Tan, 1988, 1994). The therapist practicing from an explicit integration model or perspective is usually a religious person himself or herself, and is comfortable with not just praying for clients but praying with clients aloud and systematically in therapy sessions where appropriate (Tan, 1996, p. 368).

These two approaches may be conceptualized as forming a continuum of integration. I suggest that the determination of the location on this continuum is negotiated by both parties, therapist and client, within the therapeutic relationship. This negotiation may be formalized in an explicit informed consent for treatment or emerges within the evolving therapeutic process. A core principle in this model is that any form of integration is co-constructed and mutually determined. That is not to suggest that the course of treatment is either equally or unilaterally determined however I wish to place emphasis on the collaborative nature of the therapeutic process. I believe that this is particularly the case in instances in which some form of integration occurs. There are a number of features that I suggest contribute to the form of integration. I wish to briefly discuss three aspects of the treatment relationship which inform decision-making in offering explicit or implicit integration. These are the therapeutic relationship, the therapeutic treatment model, and religious and spiritual orientation fit.

The therapeutic relationship.

Every course of treatment is reliant upon the establishment of a therapeutic relationship and working alliance. A "good enough" therapeutic alliance may be sufficient to support a wide range of treatments. It is my belief however that the strength of the therapeutic relationship which is established in part by experiences of trust, reliability, empathic attun-
ment, and interpersonal fit, determines the limits or depth of the therapeutic work. I speculate that this influences the emergence of spiritual and religious material. In my clinical experience in conducting both psychotherapy and psychoanalysis the appearance of deeply held religious beliefs, convictions, fantasies, and doxas emerged only after the development of a robust therapeutic relationship (the only exceptions have been found in the treatment of patients with severe character disorders in which the fractures of self structure may find early expression through religious idiom). I propose that integration is reliant upon the nature of the therapeutic relationship. It is true that religious issues might be discussed superficially and intellectually within settings of insufficient alliance, however, I still maintain the belief that mutative exploration requires the establishment of a secure treatment relationship.

The therapeutic treatment model.

The nature of the treatment model equally determines placement on the explicit/implicit continuum. Treatments which aim at marshaling adaptive resources and focus primarily on immediate symptom relief and addressing present functioning may be best suited for an active, interventionist therapeutic stance which lends itself well to explicit integration. An explorative, expressive, psychoanalytic treatment aiming at the identification and working through of core pathogenic beliefs and modes of relating is best suited for an implicit approach to integration. The creation of the analytic space and transitional realms of experience preclude an explicit integration approach. It is my view, however, that implicit integration may equally impact the religious and spiritual realm in comparison to its explicit "cousin".

Religious and spiritual orientation fit.

The religious and spiritual orientations of the therapist and the client must be sufficiently congruent in my view for an explicit approach to integration to be effective. This proposition is offered tentatively in accordance with my personal bias that the process of integration must be authentic and is not a matter of performing a series of clinical techniques. By congruence I do not intend "sameness" but rather a suitability or common ground between therapist and client. I offer this with some hesitation in light of Propst's study in which religious cognitive therapy was found to be most effective when offered by non-religious counselors (Propst, Ostrum, Watkins, Dean, and Marshburn, 1992). The issue of therapist-client values match is an important area of present study; findings from this literature will shed light on this proposition.

This model is in the early stage of development and I hope these preliminary remarks will contribute to the ongoing discussion and clinical research regarding the nature and efficacy of integration. In conclusion, I wish to reiterate the relevance of religion in the clinical practice of psychology; to affirm the ethical mandate to consider religiosity as a feature of diversity; to challenge the universality and universism communities to address religiosity in clinical training and to support empirical research and theoretical scholarship in this area, and to my colleagues to persevere in their scholarship and clinical work in the psychology of religion.

REFERENCES


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Submissions Requested for Lessons From the Other Side of the Couch
Joni E. Johnston, Psy.D., is compiling an edited volume for which she has been, "...collecting stories written by mental
health professionals about a lesson they have learned from a client". She requests that you consult her website at
www.Lessons.k22.com for submission information. The proceeds from the book, set to be published next year by
Haworth Press, will go to the National Mental Health Association and the National Alliance for the Mentally Ill.

PSYCHOLOGY OF RELIGION NEWSLETTER

EDITOR: Mark J. Krejci, Ph.D., Concordia College—Moorhead • BOOK REVIEW EDITOR: John R. Tisdale, Ph.D.
The Newsletter is the official publication of the American Psychological Association Division 36, Psychology of Religion. The Newsletter invites articles,
interviews, book reviews and announcements relevant to the interdisciplinary focus of psychology and religion. Individual and institutional subscrip-
tions within North America are $5.00/yearly; outside of North America: $10.00/yearly. Editorial and subscription inquiries should be addressed to:
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