The Judeo-Christian Heritage

Many of my friends and colleagues in Division 36 come out of various Christian traditions and, while we have much in common, there are important but subtle differences. This article is a meditation on some of these differences, with a full recognition of the many similarities that exist in our common religious and secular cultures. Since Christianity and Judaism have many diverse forms, I will address central, normative features of both, ignoring many of their diversities but not in ignorance of them.

In a time of increasing ecumenism, as some mainstream denominations are either uniting or moving closer, and many Christian groups are showing increased awareness of, and respect for, their Jewish heritage, it may seem mischievous or mean spirited to sharpen the differences between the two religions that are the foundation of the religious and spiritual life of Western civilization. Difference is often used for derogatory contrast and that may be a risk in my inquiry. Yet I believe that this inquiry, which is absent such intent, may be useful because my exploration is aimed at:

1. elucidating the qualitative differences between Judaism and Christianity;
2. exploring the differential assets of Christianity and Judaism;
3. understanding an early, hidden strength of Christianity that led to its triumph in the ancient world.

Lastly, I hope to briefly suggest what Judaism and Christianity might learn from each other.

Judeo-Christian heritage is a term used in many venues but Jews do not commonly use it except when talking with Christians. While there are undeniably many elements common to Christianity and Judaism, for Jews, the differences are significant and touch on some aspects central to Jewish religious and non-religious culture. In the first part of this article, I will discuss the following areas:

- Relationship with God;
- Love and justice;
- Pleasure, satisfaction, and asceticism;
- The nature of law or path (Torah);
- Sin, redemption, forgiveness, and salvation; and
- Belief, faith, and practice.

The relationship with God

Since this topic intertwines with love and justice, the two areas will be subsumed here. The Jewish view regards humanity as partners, albeit junior ones, with God in the continuing work of creation. Now partners do not always agree and Jews view God as a worthy opponent in argument. One classic example is Abraham sitting in front of his tent at

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Mamre when God and two angels appear, seemingly as ordinary people. Abraham offers elaborate hospitality and they eat. Then there is the byplay of one announcing that Sarah, who is in her tent, is to have a son within a year. She laughs, is accused of laughing, which she denies but the speaker insists she did laugh. Three chapters later, Isaac or 'Yitzhak' is born whose name means, "He laughs". If this story was written today, he might be named "Chuckles". The men set out for Sodom but God turns back to share his plan with Abraham. He has heard of the goings on in these cities and is going to investigate them before destroying these cities. Abraham's startling speech from Genesis 18:23-25 is worth repeating:

Abraham came forward and said, "Will You sweep away the innocent along with the guilty? What if there should be fifty innocent within the city, will You then wipe out the place and not forgive it for the sake of the innocent fifty who are in it? Far be it from You to do such a thing, to bring death upon the innocent as well as the guilty, so that innocent and guilty fare alike. Far be it from You! Shall not the judge of all the earth deal justly?" (Sarna, 1989, p. 132–133).

This powerful confrontation is followed by a bargaining dialogue wherein Abraham negotiates with God over how many innocent people in the city will save it from destruction, with a final agreement that ten innocent souls would be enough to protect it. Thus God, while omnipotent and to be treated with great courtesy, is someone you can argue with.

Another example in Deuteronomy (24:17–18) is worth giving for its radical stance on justice. "You shall not subvert the rights of the stranger or the fatherless; you shall not take a widow’s garment in pawn. Remember that you were a slave in Egypt and that the Lord your God redeemed you from there; therefore do I enjoin you to observe this commandment." (Tigay, 1996, p. 228). God is the God of justice and justice is a mutual demand between humanity and God. Protection for non-citizens is indeed radical (and difficult), while protection of children is important to my thesis about the triumph of Christianity. More of this in the second part of this article.

Another instance of arguing with God is when God calls to Moses out of the Burning Bush and wants to send him back to Egypt to rescue the Israelites. Moses gives every excuse in the book (no pun intended) but God, while patiently supplying rebuttals, is insistent until, at the end, He gives one final answer to Moses' objections and it is the "because I said so" of the exasperated parent.

Among many Christian denominations, and particularly on the conservative end of the spectrum, obedience to authority is a very powerful imperative. This can lead to a very hierarchical set of relationships where control is vested in the father, and above him the pastor, while criticism of the authority person can lead to severe sanctions. Among Jews, deference to rabbinical authority is leveraged by the inherently disputatious nature of scholarly debate among Jews, one of their oldest indoor sports.

Some people have used this powerful impetus toward justice to contrast this Old Testament, Judaic image of a God of justice with the New Testament, Christian image of a God of love. In spite of the pejorative intent, I think that this characterization has merit and has consequences. If God is Love, then everything that God does is for a loving purpose and who can disagree with, or argue against, that. You can confront a God of justice as did Job who demanded answers, even though we may not be satisfied with the answer that Job received from the whirlwind. This stern and demanding aspect of God was appropriate to dealing with the Israelites, a bunch of wily, impetuous, self-centered slaves who once were desert nomads and traders. Appealing to their better nature or providing abstract principles was unlikely to be effective. They needed concrete, detailed prescriptions, backed by the threat of serious force if they failed to keep their end of the bargain.

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2 I am indebted to Howard Pollio for clarifying this point.
During the Holocaust, a group of rabbis in Auschwitz convened a rabbinic court or *bet din* to arraign God and accuse Him of complicity in the abuse of His people. There is no indication that God answered the *subpoena*. As telling as any other event, is this view of mutuality between Jews and God, and the imperative demand for justice. These differences in the Jewish and Christian view of God have implications for the quality of their respective relationships not only with God but the writings regarded as God’s communications, i.e., the Bible. While the Bible could not be changed, its prescriptions needed to be understood in order to be implemented, which opened the door to interpretation of the meaning. As we will see later, the interpretive process could engender considerable intellectual daring and creativity.

One final comment on love in the Old Testament. Men are sometimes described as loving women but almost never the reverse — for some reason. This is the usual meaning of love. More powerfully

is the injunction to love your neighbor as yourself in Leviticus (19:17–18). "You shall not hate your kinsfolk in your heart. Reprove your kinsman but do not grieve because of him. You shall not take vengeance or bear a grudge against your countryman. Love your fellow as yourself, I am the Lord." (Levine, 1989, pp. 129–130.) Love, in the context of relations to others, refers to a form of caring for the moral health of the other, the self, and the community, and to the quality of interpersonal relationships. Again, I will return to this in the second part of this article.

**Pleasure, satisfaction, and asceticism**

The basic covenant or agreement between the Children of Israel and God was transactional; if they would follow all the commandments (613 is the accepted number), they would have the necessities of life and would eat and be satisfied. Since the world created by God was good, it is proper that it be enjoyed in a permissible manner. There is a Talmudic dictum that he who neglects a legitimate pleasure in this world will be punished for his ingratitude to God in the world-to-come. In the creation account, God said it was good every day — except Monday. Apparently, God already knew about Monday.

I think it is important to distinguish between pleasure and satisfaction even though they are partly overlapping. Certainly there is pleasure in the satisfaction of desires but this is bounded by what is permissible and what is forbidden. The Jewish view is that what is permissible should, or even must be accepted. There is, however, an ascetic strain in the Old Testament in the practice of the Nazirite. This was typically a temporary condition where a person vowed to refrain from wine or beer, not to have his or her hair cut, and to avoid contact with the dead. The minimum period was 30 days, undertaken in thanks for recovery from disease or the birth of a child, but it could be a lifelong dedication to an enhanced state of holiness. After the destruction of the Second Temple, the practice ended. Fasting, to intensify spiritual focus, or by way of penance, continued to exist and represented an ascetic stream in Judaism. Nevertheless, the spiritual focus was on the person in the world.

As it developed over time, Christianity expanded the ascetic dimension, leading to a variety of religious communities that derived from statements of Jesus and St. Paul that focus on preparations for the Second Coming: the *parousia*, or the imminent end of history. The life of those in monasteries and convents was considered to be dedicated, not only to their own eternal benefit, but to the salvation of those living outside the walls who were too busy or sinful to pray for their own welfare. The belief was that prayer and fasting had real, this-world results as well as life-after-death consequences. When the Second Coming was delayed, various reinterpretations developed that are beyond our scope, but the overall trend was an emphasis on otherworldly concerns, partly to explain the delay, or to help the faithful endure it. Justice in the material world, and social action, not at all absent from Jesus’ concerns in the Gospels were subordinated, similarly, marriage, family, and sexuality were shunted aside as unimportant because of the imminent end of history. This could not have been the only stream.

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within the early Church since sexual morality was maintained and families were cared for. It seems to me that Christianity is currently undergoing considerable modification of these ascetic tendencies, leading to a partial recapture of Old Testament attitudes; a very interesting development.

The nature of law or path (Torah)

English common law has a legal fiction of the prudent man. If someone breaks a lease, the landlord is expected to do what is prudent or sensible to diminish his or her loss. Failure to do so would reduce his or her claim for damages against the person breaking the lease. When I mentioned the 613 commandments previously, this refers to a different conception of law in the Old Testament. Instead of the prudent person, the Torah describes in considerable detail what the individual is required or forbidden to do. If either is indicated, then freedom of choice is assumed. Even this level of detail was insufficient and much of the Talmud is devoted to arguments that expand and specify the already detailed law of the Torah.

For example, what constitutes work? Can you carry anything on the Sabbath? Yes, if it is in the home or on your property but not if it makes a change in the nature of things. So you can carry food to the table but you cannot go out with a can of paint and whitewash the fence. Can you make a fire to cook? No, nor can you put a fire out, but if one is already burning, then the fire can be used. Some two thousand years ago, during the Maccabean rebellion, the Persians discovered that Jews would not fight on the Sabbath, as it was work. This excellent time to attack prompted Jews to reconsider the laws about work. How was it done?

In Deuteronomy, after a long recital of the blessings or benefits and curses or punishments attendant upon adhering to the law, God says “I call heaven and earth to witness against you this day. I have put before you life and death, blessings and curse. Choose life—if you and your offspring would live...” (Tigay, 1996, pp. 287–288). This led to the interpretation that life was very important and all commandments except the three against murder, idolatry, and adultery could be violated to preserve life. The Maccabees fought back successfully.

Thus, interpretation and study of what is required reduces guilt and anxiety, particularly when there are vehicles to expiate sin, as in sacrificial practices. However, people can become fixated on doing what is required but do not act within the spirit of the law and this was repeatedly denounced and attacked by both the prophets in the Hebrew Bible and Jesus in the Gospels. The Christian approach, which emphasized love, faith, and avoidance of sin, was much shorter on specifics, but it seems that many people just need clear and detailed rules and many denominations have filled the gap with varying detailed lists of do's and don'ts.

Judaism and Christianity differ in their approach to Scripture. For Jews, a religion of orthopraxis or correct action dictated that one must study to learn what to do. Add a propensity for argument to the mix and you get the old joke of “what do you get when you put three Jews in a room? Four opinions.” Thus, alternative views were not suppressed but retained. For Christians, a religion of orthodoxy or correct belief dictated that study or argument must focus on the one correct teaching or belief. This makes Christianity much more portable and more easily acquired; however, intellectual daring and diversity of opinion, which certainly flourished, could be more risky. Jewish theology is practically an oxymoron. There are so few Jewish theologians as to qualify them for listing as an endangered species. Christian theology evolved into a demanding, subtle discipline of great range and philosophical sophistication.
Belief, faith, and practice

Although it is tempting to draw too sharp a distinction between Christianity and Judaism—attributing beliefs and practices to Christianity (orthodoxy) and practice (orthopraxia) to Judaism, this dimension is more complex. Under the influence of Greek thought and categories (Eliade, 1982), Christianity systematized the cognitive structures underlying its theology, developed document-based apostolic traditions, limited the extravagant mythologizing common at that time, and established effective political and social institutions. Thus, a belief dimension became central, yet it had to be implemented in concrete actions. Later, I will show how this exemplification of Christian faith contributed to the triumph of Christianity.

How did Judaism differ? It too, had systematized cognitive structures in the Talmud, which educated and formalized the practices laid down in the Torah or Five Books of Moses. Torah and Talmud formed a document-based apostolic tradition whose transmission is detailed in the first chapter of Pirkei Avot or Ethics (lit. Chapters) of the Fathers. The account of creation is sparse, restrained, and lacking in the grotesque mythological elements of that time. Most of the miracles (called signs and wonders) were given a naturalistic context. Magic, witchcraft, idolatry, and such were all commonplace, but off-limits to the Children of Israel, while the narratives in the books of Judges, Samuel, Chronicles, and Kings attest to the social laws and structures that arise from the social, sacrificial, commercial, criminal, and family law described in the Torah. While there are beliefs in Judaism, formalized only about 800 years ago by Maimonides, who declared 13 principles of faith, these were never fully incorporated into Judaism. Even now, the nature of a person's beliefs are not inquired into during the process of conversion to Judaism.

Given the similarities, how do we account for the differences? The origins of Judaism, which began to evolve more than a millennium before Christianity, were not originally influenced by Greek thought. Unlike Greek, Hebrew was a very concrete, earthy language that did not lend itself to abstractions. Instead, intellectual problems such as the nature of evil were dealt with through narratives, as in the Book of Job. Later, when Jews were exposed to Greek modes of thought, no doubt there was an influence, but the basic culture and written corpus was already largely set.

Sin, redemption, forgiveness, and salvation

In the Hebrew Bible, there are three words that refer to sin: chet, pesha, and aton but chet is the most commonly used term and derives from archery, meaning to miss the mark, i.e., an error. Thus, one can err without being aware of it and the proper response is repentation (atonement through sacrifice, analogous to a civil fine). Thus, most sins do not necessarily indicate a deliberate action, although this is a common usage among both Jews and Christians. Pesha (transgression) implies rebellion against God and aton (iniquity) implies an evil disposition. In the New Testament hamartia is translated as sin or error while parapente is rendered as trespass or offense. Judaism and Christianity appear to have relatively parallel usages. Related to sin are topics of choice and the nature of humanity. While the doctrine of Original Sin is absent from Judaism, Carl Rogers' view of people as inherently good is also absent.

In the Noah story, prior to the Flood, God says (I use a literal translation here): "And the Lord said that [it was] great the wickedness of man on the earth and every purpose (or imagination) of the thoughts of his heart [was] only evil the whole day (or continually)." (Gen 6:5, p. 15). After the Flood is over, God says: "I will not continue to curse again the ground for the sake of man, because the purpose of the heart of man [is] evil from his youth," (Gen 8:21). These literal translations recognize a propensity for evil in.

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humans but also contain some ambiguity in exact meaning. For Jews however, evil/sin is a choice and people have to struggle between the good impulse and the evil impulse.

Broadly, in Christian theology, Original Sin justifies or explains the sacrificial, atoning death of Jesus, which provides redemption and salvation for those who accept and believe in Jesus and are baptized. This view is very condensed, and although it has different consequences and theological implications, it is not very different from the Jewish perspective on human nature. Humans have the power to choose to do good and resist evil, although in some Christian denominations, such as Pentecostals, sin is more extremly defined as “An invisible power, emanating from the person of Satan (italics in original). It has the power to stimulate the brain to think in terms of urges, fantasies, and ideas that deviate from and destroy one’s divine potential” (Dobbins, 2000, p. 175). For Jews, Satan is largely irrelevant because of their strict conception of monotheism that does not allow for any other supernatural powers.

Redemption, for Jews, is accomplished through repentance (lit. turning or changing one’s behavior). In a practical sense, this is embedded in Christianity too although the presence of faith is theologically essential. Modern Christian thought is divided on whether acceptance of Jesus as Christ (Messiah or Savior) is necessary for redemption and salvation for non-Christians. For Jews however, being Jewish is not required for salvation; conversion is discouraged but not forbidden.

In Jewish practice, forgiveness is tied to the person injured. Forgiveness for an offense against God’s laws can only come from God who does not forgive injury to other humans until that person has been appeased. Nor can one person forgive for an offense against another person. Murder, then, cannot be forgiven, as the injured party is no longer there. This is extensively discussed in Weisenthal’s book The Sunflower: On the possibilities and limits of forgiveness (1997).

 Forgiveness in Christian thought and practice is much more available. In Catholic theology the forgiveness of God and the forgiveness of the community are not separated. In the Sacrament of Reconciliation, the priest represents the community when he brings to the penitent the word of God’s forgiveness along with the community’s. The teachings of Jesus assumes the necessity and willingness of Christians to forgive one another for the kingdom of God to be realized. Although overzealous or premature urging of forgiveness can have negative consequences, as Thurston (2000) has noted, genuinely processing out one’s feelings of injury or harm at the hands of another can provide considerable relief and room for emotional growth.

Summing Up

While there are other topics that deserve consideration, the above is a reasonable selection. Jews and Christians share a good deal in common in spite of a long and often painful history. The differences are also important and they cast a long shadow backwards, contributing to a central nexus in the history of Western civilization, the transition of the early Christian church from an outlaw cult to a tolerated religion to the official, and then the dominant religion of the Roman Empire. Judaism also attracted many Roman citizens because it possessed many of the appealing qualities of Christianity, but nevertheless carried certain handicaps. It was much harder to adopt, requiring as did a near-total change in lifestyle. It also made high intellectual demands on the convert because of the cognitive load of acquiring the learning necessary to assume a role in Jewish communal life and the synagogue. Finally, for many men the requirement of circumcision, physically and psychologically uncomfortable even today, was more daunting because of the Greek and Roman value of an unmarked body; circumcision was viewed as a disfigurement.

Christianity was easier to enter as a beginner, through learning the Apostle’s Creed and later the Nicene Creed. In the early period, the process was more prolonged, involved study and testing, and the person did not receive Communion until it was successfully completed. Baptism was considered the only time of forgiveness for serious sin. The Sacrament of
Reconciliation with its forgiveness of sin committed after baptism was a controversial innovation and was originally offered only once in a lifetime. Later on, Baptism was sometimes enough for entrance. Christianity also required a considerable change in lifestyle but the promised rewards were greater, and the vehicle for salvation in the person of Jesus was more certain and more accessible. Circumcision was not required for men not already circumcised. Finally, there was, I believe, an essential psychological aspect to the Christian message that tipped the balance in favor of Christianity and it is to this that I turn.

The Triumph of Christianity

The above discussion has been largely centered in the present. Having reviewed some of the noteworthy differences between Judaism and Christianity, I want to begin by noting some important similarities between them early in their common history, that is up to the adoption (or cooption) of Christianity by Constantine in 325 C.E.

Although the early Christian Church struggled with a number of divergent views that were eventually labeled heresies, it founded itself on the Hebrew Bible and a corpus of the Gospels, St. Paul's letters, and other writings. In contrast to the surrounding religions of that time, Christianity and Judaism shared a largely common text, were monotheistic, exclusive (no other deities need apply), deficient in tricks, magic, and mystery, and restrained, compassionate, and dignified. Other religions seemed more satisfying. Ritual sex approved by the gods, magical practices and human sacrifices to ensure fertility in the fields, easily recognized deities in the form of insects, animals, humans, and natural features of the world, and you had gods who behaved like family. Zeus seemed just like that hell-raising old uncle you would never leave alone with your wife. And yet, both Judaism and Christianity attracted adherents.

Judaism was recognized by the Roman Empire as a standard religion while early Christianity was persecuted as an unapproved, upstart cult. There were two major Jewish revolts that threatened the Roman Empire, and at those times Jews were not popular, but once the revolt was suppressed, Jews went back to living more or less peacefully throughout the Empire. What Judaism did not have was easy portability. To become Jewish meant a psychological emigration to a new way of life. You could not eat the same foods as did non-Jews, drink the same wine, intermarry, or worship other gods. And besides circumcision, there was that ridiculous practice of not working one day in seven. Roman owners of Jewish slaves were infuriated. Still, Jews had dignity; they cared for, supported, and protected their family, and most strangely, they did not 'dispose' of unwanted (i.e., weak or female) children. "The Roman historian (Tacitus) deemed it a contemptible prejudice of the Jews that it is a crime among them to kill any child!" (Hertz, 1979, p. 34). Christians certainly shared with Jews this 'contemptible prejudice' and since this is the key point of my thesis on the triumph of Christianity, I will return to it but first I want to note that Christian behavior bore witness to qualities that could only be experienced as admirable. Blade (1982) has noted:

The causes of the final triumph of Christian preaching are many and various. First of all were the unshakable faith and moral strength of Christians, their courage in the face of torture and death - a courage admired even by their greatest enemies, Lucian of Samosata, Marcus Aurelius, Galienus, Celsus. Furthermore, the solidarity of the Christians was unequaled. The community took care of widows, orphans, and the aged and ransomed those captured by pirates. During epidemics and sieges, only Christians tended the wounded and buried the dead. For all the rootless multitudes of the Empire, for the many who suffered from loneliness, for the victims of cultural and social alienation, the Church was the only

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hope of obtaining an identity, of finding, or recovering, a meaning for life. Since there were no barriers, either social, racial, or intellectual, anyone could become a member of this optimistic and paradoxical society in which a powerful citizen, the emperor's chamberlain, bowed before a bishop who had been his slave. In all probability, neither before nor afterward has any historical society experienced the equivalent of this equality, of the charity and brotherly love that were the life of the Christian communities of the first four centuries. (p. 113)

Certainly this would have been very attractive, and probably sufficient to win converts, but I think that Christianity had another factor working for it, and this is the radical departure among Christians in their treatment of children. In the ancient world, killing unwanted infants by leaving them to die of exposure was a common practice, as was child sacrifice. Sacrificing your kid is so much more meaningful to a god than sacrificing your goat's kid. Nevertheless, if a child lived, how was it treated?

deMause (1974) and his associates have surveyed the historical data on children and childhood from late Roman times through Nineteenth Century Europe and while the data they educe from the earliest years surveyed suffers from problems in sufficiency and range (little or nothing about the 'common folk') the picture that develops is one of appalling mistreatment as a matter of common practice. This is consistent with societies that regularly practice infanticide.

To understand the nature of Christian attitudes toward children, it is necessary to consider their Jewish roots. The Jewish horror of human sacrifice, and particularly of child sacrifice, is in stark contrast to the surrounding cultures. But what else can we draw out of ancient Jewish sources? Statements in the Wisdom literature that have been summarized as “spare the rod and spoil the child” are often understood as advocating severe child punishment and, in the present day, have been so used, as Capps (1992)

has demonstrated. But is that what it meant then? What was the context?

Legal codes convey what a society deems to be important, and to be problematic. For example, the Hebrew Bible forbids male homosexuality twice, and prohibits the mistreatment of strangers 56 times. Which was more of a problem? When strictures on discipline of children are examined in context, a different picture can emerge. In Proverbs 23:13–14, we find:

Withhold not correction from the child;
For though thou beat him with the rod, he will not die.
Thou beatest him with the rod,
And wilt deliver his soul from the nether-world. (Cohen, 1973, p. 154)

This hardly sounds loving unless one asks why it needs to be said at all. A Roman father, as head of the family, had the power of life and death over his children. A Jewish father with a problem child had to bring the child before the city's judges. Earlier in Proverbs (6:1–5) we read:

Hear ye children, the instruction of a father,
And attend to know understanding.
For I give you good doctrine;
Forsake ye not my teaching,
For I was a son unto my father, Tender and an only one in the sight of my mother. (Cohen, 1973, p. 21)

This has a quite different tone, and a society that labeled itself as the Children of Israel might regard childhood rather differently than a society whose founding legends saw themselves as descended from brothers suckled by wolves.

Cultures are highly conservative and change slowly. Modern Jewish attitudes toward children probably reflect the conservation of attitudes and behaviors that extend long into the past. The earliest Christians were, of course, Jewish. As they extended their message to the surrounding peoples, they very likely brought with them similar attitudes toward children but, as Lyman (1974)
demonstrates, the first legislation prohibiting infanticide occurs some 50 years after the establishment of Christianity as the state religion by Constantine. This legislation had to be repeated many times thereafter, indicating that Christian values were only slowly being inculcated into the societies that were gradually being Christianized.

Subtext of the Christian Message

We know that abuse in childhood has predictable consequences for the adult personality, typically leading to anger, difficulty with intimacy, problems with self-esteem, feelings of low worth, and increased likelihood of repetition of the treatment received as a child. Abuse, when severe or prolonged, is traumatic and thus, I think, was the common state of very large numbers of people in the Roman Empire.

Crucifixion is a brutal Roman torture that Jesus suffered, apparently abandoned by his Father. The Christian message is that he was not abandoned but saved. His agonizing, humiliating death, which unconsciously paralleled the routine experience of childhood abuse, served a world-shaking purpose for a now loving, protective father that completely reversed his status. The substitutionary, atoning death of Jesus offered new life, dignity, and status to those people re-born by their belief in Him. The routine damage to the psychological makeup of people of that time could be reversed, possibly even erased by the Christian message. In a society as routinely brutal and class-structured as Rome, the psychological impact of this message had to be profound. St. Paul’s leveling of all differences in gender, status (slave or free), or ethnic origin (1 Cor. 12:13), combined with his ringing pronouncement on the central value of love (1 Cor. 13:1-13), made for an immensely powerful message of hope and reparation for past and present injuries.

Thus, I agree with Eliade (1982) that the triumph of Christian preaching is based on many factors:

1. their hope, confidence and optimism,
2. their moral strength and courage,
3. their dignity (gravitas) and chastity,
4. their capacity for caring and loving behavior, and finally I would add
5. the reparative subtext of the Christian message that helped to heal the severely wounded selves of those who heard and heeded this message.

Conclusion

Perhaps without intent, the use of the phrase Judeo-Christian heritage has tended to subsume certain features unique to Jewish cognitive and religious culture and practice, leading to a subtle, self-inflicted impoverishment of Christian culture. The enriching consequences of a dialogue, disputatious relationship with God, the greater intellectual freedom to contend with, and interpret Scripture, a fuller acceptance of legitimate satisfaction, the liberating possibilities of alternative paths to redemption, and the expanded dimensions of belief and praxis have been described here. Conversely, Jews have been closed off from the reparative possibilities of divine love in freer, fuller dimensions by their stricter conceptions of a God of justice. The Jewish emphasis on detailed law has sometimes obscured the need to recognize and act in the spirit behind the law. Jewish proselytizing was largely abandoned some two millennia ago. Whatever the historical basis for this, it may be time to reconsider this stance. Forgiveness, meaning to let go of anger, bitterness, and hatred but without foregoing a demand for justice or relinquishing the imperative of God’s command to remember may be a development worth considering by Jews.

While I would not want to hear the distinctiveness of these two cultural religious streams, is it possible for both to learn from each other? Without attempting to bridge the chasm between Judaism and Christianity opened by the doctrine of the divinity of Jesus, can each community be enriched by an awareness of their mutual strengths and limitations and can their historical experiences point to safer passages to an unknown future?

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References


Annual Business Meeting

Division 36
(Psychology of Religion)
Sunday, August 6, 2000
Washington, D.C.

1. President's Report

*Robert Lovinger*

Bob reviewed his goals as president. One was to increase membership and develop a brochure to advertise the division to graduate students. Both of these elements are progressing. The second dealt with the Task Force on Religious Issues in Graduate Education. Bob reported that Ed Shufankskie and Ken Pargament are co-chairs and are working towards developing guidelines and curriculum on graduate education related to religious issues. Bob also reported that he recommends that future Division 36 presidents be given a two-year term so that they may pursue initiatives that have a longer “horizon” than a one-year term allows.

2. Treasurer's Report

*Donna Goetz*

Donna reported a positive fund balance to the budget. She stated her appreciation that people are attempting to keep expenses down. She recommended a budget for next year that is similar to this year’s budget but increases the Hospitality Budget by $1000. She also reported that the APA will be used to assist in division accounts. They will be of great assistance for tax documentation.

Mary Reeder raised a question from the floor concerning the financial support of caucuses. It is helpful to form coalitions between small divisions and other groups, and this is one way to form these coalitions. She suggested that we subsidize the Academic-Scientific, Scientist-Practitioner, Minority, and Women’s Caucuses with a cost of approximately $150. It was moved and seconded that money be taken from the Council Representatives’ line item and used for affiliation with the above mentioned caucuses. Vote carried.

It was suggested from the floor that we add an additional $1000 to next year’s
hospitability suite budget for the San Francisco convention. It was stated that we had one less day of hospitality suite activities this year and that the budget was still strained. Motion failed for lack of a second.

A question was raised from the floor concerning the "Research Seed Grant" award which was not included in the proposed budget. Donna stated that this was not part of the budget when she became Treasurer. Peter Hill, Awards Chair, suggested that the money was actually in the line item for the early career award. However, Mary Reuler commented that the "Seed Grant" was only awarded one time. Donna said that she would check the history of the grant and consult the Awards Committee.

It was moved and seconded that the proposed budget be approved. Motion carried. It was moved and seconded from the floor that a vote of thanks be taken for the Treasurer. Motion carried.

3. APA Council Representative's Report
Mary Reuler & Stanton Jones

Stan presented the report. He commented on budget discussions and the creation of a linked organization that would participate in greater lobbying on behalf of psychology. He reported that, due to APA's efforts, psychology will be included in the General Medical Education program which could help underwrite internships in psychology. APA is also upgrading its efforts to have scientific findings be distributed to media and to increase funding for scientific efforts. He also reported that an End of Life Care and Assisted Suicide report was accepted by the council which will take a vote to accept the report. The task force was formed to look at why psychologists are not involved in the provision of services to the population of those making such decisions in areas where this is legal. The report recommended that APA take a stand on assisted suicide per se but also suggested APA move toward establishing training standards on assessment of individuals seeking assisted suicide. A related item was the allocation of $26,000 to implement the recommendations of the task force. Concern was expressed that this could start a process which would result in standards being created but not brought back to council for action.

4. Membership Chair's Report
Ralph Piedmont

Division 36 has 1982 members, an increase of 110 over the last year. There were 213 new applicants with 152 accepted.

5. Awards and Certificates of Appreciation

Awards and certificates will be given to the following:
- William James Award: Antoine Vergote
- William C. Bier Award: Carole A. Rayburn
- Margaret Gorman Early Career Award: Michael E. McCullough
- Distinguished Service Award: Ralph Hood
- Virginia Sexton Mentoring Award: Ken Pargament

6. New Business

Robert Lovinger handed the Presidential gavel to Peter Hill as the new Division 36 President.

The meeting was adjourned at 2:56.

Respectfully submitted by
Mark J. Kieci
Acting Secretary
President Robert J. Lovinger opened the meeting at 7:00 a.m. Present were Robert Lovinger, Peter Hill, Siang-Yang Tan, Stanton Jones, Mary Reuder, Donna Goetz, Crystal Park, William Hathaway, Ralph Piedmont, Ed Shafranske, and Mark Krejci.

1. Approval of minutes
Last year's minutes were approved.

2. Announcement of election results
Election results were announced by Siang-Yang Tan.
- President Elect: Edward Shafranske
- Secretary: P. Scott Richards
- Member at Large: David Wilfif

Next year's election will fill the open positions for President Elect, Member at Large (Crystal Park's position), and Council Representative (Stanton Jones' position). The election process was discussed with the Past-president responsible for gathering nominations. The committee discussed how to bring more people forward for nomination and it was suggested that the Newsletter could list the nominations (which it does) and also other Division 36 committees.

Before the formal agenda began, Randy Phelps from the APA practice directorate spoke to the committee. He discussed initiatives and advocacy efforts pursued by the practice directorate. Legislation that would include psychology as part of the Graduate Medical Training Program would support internships in psychology if approved. He invited Division 26 to keep him informed about division activities and suggested that a member be appointed to attend CAP meetings.

3. President's Report
A. Bob said that Ken Pargament and Ed Shafranske were co-chairing the task force on graduate education on religion issues soon to capitalize on APA's publication of a number of books relating religion/spirituality to therapy issues.

B. Bob reported that Ralph Piedmont is organizing a brochure on Division 36 for new members. This is part of Bob's initiatives to increase membership.

C. Bob presented an idea that the office of Division 36 President held for a two year term. He said that more time is needed by the president to complete more long-term initiatives. Members discussed the implications of such a move in terms of APA governance, Division 36 governance, and the role of past president.

D. The committee discussed changes to the Division 36 mission statement. It was moved that the following phrase be added to the mission statement: "...without regard to personal faith..." It was moved and seconded that this phrase be added. Motion carried.

E. It was suggested that the Awards committee send the names of our award winners to the APA monitor for inclusion in the "People Column".

4. Past President's Report
Siang-Yang Tan earlier reported the election results.

5. Council Representatives' Report
Mary Reuder and Stanton Jones reported on a number of issues before APA. Ray Fowler has reported that membership has leveled and that this will impact APA's revenue. New sources of revenue continue to be publications although there has been a decrease in journal subscriptions.

Council actions include attempts to increase member's participation on boards and committees and the issue of internship availability to clinical and counseling graduate students.
Mary and Stan reported on the findings of the APA task force on end-of-life issues. The APA council was to vote to accept the report which may imply a de facto stand on the issue. The report contained language on assisted suicide and psychologists role in determining eligibility. The Division 36 Executive Committee stated that Division 36 should have a representative on this task force to represent our concerns. It was suggested that an amendment be made that any further action on this issue be taken with input from interested divisions.

6. Treasurer’s Report

Donna Goetzke reported that we have a positive balance. She suggested that the APA accounting office be asked to help with Division bookkeeping because their help would be very valuable for IRS documentation. It was agreed that APA would assist with the Division’s accounting on a one-year trial basis.

7. Secretary’s Report

No report was presented.

8. Reports from Chairs:

A. Program Chair: William Hathaway distributed a written report on this year’s program. There were 75 submissions this year but fewer hours to schedule. Todd Hall will serve as Program Chair for next year’s convention.

B. Hospitality Suite Chair: Jennifer Ripley reported that the social hour and cost of the suite, the budget for hospitality is strained. This could be due to higher costs in D.C. However it was pointed out that next year’s convention is also in an expensive city.

C. Awards Chair: Peter Hill reported on the 2001 Award winners.

- Bier: W.W. Meisner
- Distinguished Service: Hendrika Vande Kemp
- Margaret Gorman Award for Early Career Research: Paul Williamson
- Virginia Sexton Mentoring Award: Allen Bergin

There were no nominations for the research award.

D. Fellows Chair: Mark Krejci reported for George Howard in his absence. Susan McFadden will be a new Division 36 fellow.

E. Membership Chair: Ralph Piedmont reported that our membership continues to increase. He is working on a 3-fold brochure that would provide information about the division to prospective members. It was mentioned that some European affiliates are not receiving the newsletter. This could be due to delays in processing or incomplete mailing addresses.

F. Newsletter Editor’s Report: Mark Krejci reported that he expects that there will be four editions of the newsletter between now and the next convention. He hopes the newsletters will contain the convention President’s address, the Bier, James, and Gorman addresses.

9. Other Old Business

Ed Shafirnarske reported on the task force for spiritual issues in graduate education and training. In order for the project to be completed in the next year, a working group needs to meet for a two or three day meeting. He is pursuing funds for this but wonders if members knows of other possible sources of funding. The purpose of the task force is to develop a curricular guide and components of graduate education on religious issues.

10. President Elect’s Report and Discussion

Peter Hill is interested in increasing our international affiliates. He is also interested in creating links with other professionals (e.g. research links or relationships with graduate students). The committee discussed the idea of a mid-year conference that could be more easily accessed by graduate students and would allow for more networking than the vastness of the APA Annual Convention allows. This conference may require some funding from the division. The goal of the conference would be the mentoring of graduate students and bringing together psychologists interested in the area as well as those from other research areas. The idea was met with generally positive approval.

Respectfully submitted by

Mark J. Krejci
Acting Secretary
President's Column

Avoiding the Self-Handicapping Trap

Peter C. Hill

I am honored to serve as President of Division 36 for the year 2000-2001. It seems to me that this is a critical time in the division's history. I know that stressing the importance of the moment is a frequent claim, whether discussing a nation's direction (as presidential candidates are prone to do), the history of a beloved institution, or the changing religious orientation of a given culture. But this truly is an unusually important time for psychologists of religion, religion and spirituality have pivoted the interests of psychologists and other social scientists, perhaps reflecting a broader cultural interest in these phenomena. Our work is no longer confined to relative obscurity. Like the minor league baseball player called up to minors and now stepping to the plate for the first time, what a wonderful and exciting opportunity this is.

However, the first time at the plate in the "big-time" majors is also tinged with fear as the rookie becomes aware of what may be ruthless scrutiny of many curious and skeptical eyes. Like the ballplayer, we psychologists of religion too may feel a bit uneasy as we step to the plate. Given the complexity of our subject matter and what seems to be still a skeptical public, psychologists of religion must convince our professional colleagues that indeed religion and spirituality is a legitimate topic for scientific study. Our scientific performance is what will count.

As a social psychologist, I am interested in the phenomena of self-handicapping. For those not familiar with this line of research, you can guess what it involves: a self-presentation strategy that arranges, in advance, impediments that will hinder performance. However, motivation to engage in self-handicapping is more subtle than the behavior itself; by arranging failure (either consciously or unconsciously) through the established impediments, the individual is protecting an already fragile view of the self on a dimension of far greater importance. Self-handicapping is a fascinating social-psychological phenomenon with empirical studies ranging on such diverse tendencies as procrastination, partying before an exam, using alcohol or drugs as one is about to engage in a crucial activity, or excessive worry. For example, by procrastinating, so goes the theory, the individual can attribute poor exam performance to not studying until the last minute rather than inability, thus preserving one's view of the self as capable.

I hope that psychologists of religion avoid the tendency to self-handicap. I am especially concerned about two attitudes that are frequently expressed by researchers studying religious and spiritual phenomena. First, it is easy to excuse the lack of solid theory-based empirical research (and there is a lack of such research) on the difficulty to conceptualize and operationalize such a complex multidimensional construct as religion and spirituality. We are dealing with a rich yet difficult subject matter and one that is difficult (and sometimes impossible) to study experimentally. But many topics of interest to psychologists are extremely perplexing and multifaceted and yet these topics are held to high scientific standards. Religion and spirituality may not be that much more difficult to study than many other psychological phenomena.

Second, it is easy to bemoan a lack of respect from our professional colleagues and claim that such disrespect is the real cause for why the study of religious and spiritual experience is no further advanced than it is. Like many others I believe that there is a continued bias by our professional colleagues that is not friendly to religion. I (Hill, 1999) have reviewed a literature that empirically documents much of this bias: religion as a research variable is underrepresented in mainstream psychological journals, a bias against religion exists in moral development research, clinical psychology doctoral programs exhibit an antireligious prejudice in admission practices, and so forth. Many of these documented biases can provide a ready-made explanation for why our field is not well-published or recognized beyond certain boundaries. However, we cannot allow such bias, if indeed it does exist, to be our primary excuse for not publishing in mainstream psychological journals. Quite frankly, if our research does not meet scientific standards, then it should not be published.

I wish not to portray research in the psychology of religion as down-trodden or some sort of second-class failure. Far from it. This is a field that has made substantial strides during the past two decades and shows great potential in the years ahead. But it is also a field that faces tremendous conceptual and empirical hurdles. We have no choice but to face these hurdles head-on and produce a psychology of religion that meets the scientific standards of the broader discipline. Anything less will not suffice.

Reference

Governance

A significant number of the items that were considered by the Council of Representatives (COR) at its August meetings concurrent with the convention in Washington, D.C., had to do with internal governance issues. A number of these items dealt, for instance, with ways to encourage relatively new elected members of the COR to be more involved in core governance issues. We considered proposals of how to get more involvement from state associations without increasing the size of the COR. The COR voted to combine the Finance Investment Committees as a way of streamlining budgetary and financial oversight of the business of the APA.

Budget

Many of the other items that the COR dealt with had to do with budgetary matters affecting the operations of the Association. The APA annual budget is now over $80,000,000, and we are facing times when revenues appear to be plateauing. The largest single revenue center for APA is its Publications Division, and journal subscriptions, for instance, are declining slightly as a revenue source. Even with aggressive book sales, we cannot expect publications to produce increasing revenues. The COR spent a significant amount of time considering long-term fiscal strategies for the institution, and made several key decisions in this area. First, COR made a decision not to consider significant changes in our real estate portfolio (i.e., various forms of divestiture), but rather to continue to build the long term net worth of the organization through our investments. Secondly, we made a decision to attempt to increase the value of our net worth (excluding real estate equity) to approximately that of a one-year operating budget figure. Of immediate relevance to all APA members, the COR voted to commit itself to a pattern of annual dues increases at a level tied to the Consumer Price Index. This would mean a relatively small dues increase assessed annually (approximately $4 for 2001) rather than the substantial increase every three to five years as in the past. The change is in the pattern of the increase. The COR would still have to approve any specific dues increase each year. APA also is considering several other possibilities for revenue enhancement.

Companion Organization

The APA has now officially established a “companion organization” which will take a much more active role in political lobbying than APA itself is legally allowed. The APA as a 501(c)(3) organization is limited to lobbying expenditures of no more than one million dollars annually, while a 501(c)(6) organization can engage in an unlimited amount of lobbying and political activity. The 501(c)(6) organization, which has been named the “APA Practice Organization,” is going to receive the “special assessment” which all licensed health care providers in APA pay along with their dues. CAPP will be the day-to-day overseer of the companion organization and will report back on the functioning of the APA Practice Organization to the APA Board of Directors, which is the executive committee of the COR. The mission of this companion organization will be to promote the professional interests of all practicing psychologists through a wide range of advocacy activities focusing on policy makers, consumers, and the overall health care market place. This structural change will free up APA’s allotted lobbying funds to be used for issues more directly related to science, education, and public interest.

Science at APA

The COR approved a number of actions of relevance to science in APA. First, it allocated $100,000 of contingency funds to provide an expansion of the number of press releases featuring psychological science that has been published in APA journals. It is hoped that this will bring greater public attention to the scientific work of APA members and enhance the visibility of psychological science to the general public.

The COR also approved adding $150,000 to the 2001 budget and $350,000 for each year thereafter as an “Academic Enhancement Initiative.” Among the proposed “incentives” would be advanced training institutes, early career awards for ethnic minority faculty, summer science institutes, future faculty preparation programs, a research development conference.

Report to the Division 36 Membership on the Council of Representatives Meetings

American Psychological Association
August 3 & 6, 2000
Division 36 Council Representatives:
Stanton Jones
and Mary Reuder
Council Report

—Continued from page 15

academic career workshops, and a staff director for outreach. It is hoped that this initiative will encourage psychological scientists and academicians to remain and/or retain in the APA. This money will be allocated to provide better service through the Education, Public Interest, and Science Directorates for scientists or members of the APA.

Public Education Campaign

The COR voted to continue the funding of the major APA Public Education Campaign in the amount of one million dollars per year. It is the general judgement of the COR that this public education campaign (more information about which can be obtained from APA central offices) has returned substantial benefits far beyond its fiscal impact upon the organization itself. The incorporation of procedures to assess the effectiveness of the campaign will be developed.

Other Matters

COR also endorsed a set of standardized guidelines for assessment and diagnosis of childhood autism, and approved “a set of criteria for Evaluating Treatment Guidelines” which will serve as a general template for the development of “empirically validated treatment” guidelines.

End-of-Life Issues and Assisted Suicide

Finally, in a move which may be of significant interest and/or concern for some division 36 members, the COR voted to accept with thanks the report of the Working Group on Assisted Suicide and End-of-Life Decisions, and further voted to allocate $20,000 to create a “cross-constituency five-person Ad Hoc Committee on End-of-Life Issues.” This ad hoc committee “is directed to provide oversight and leadership in implementing the recommendations of the Working Group” which were included in the report to COR. This report recommended that APA take no official stand on the matter of Assisted Suicide, urging that APA “neither endorses nor opposes Assisted Suicide at this time.” The report, however, goes on to recommend that APA “take an active role in monitoring legal, policy, and research developments, support research concerning the effects of assisted suicide on individuals with terminal illnesses, survivors, healthcare providers, and society in general; and support education and training for psychologists in areas that are critical to assisted suicide” (quoted from the concluding page of the report). The COR voted to fund the beginning implementation of the recommendations embodied in this report, and it would appear that this course of action, despite the ostensible neutrality of APA on this contentious issue, effectively commits APA to the development of professional protocols and so forth to prepare psychologists to participate in patient movement towards assisted suicide as a viable end-of-life option. This action passed without significant floor debate on the major moral concerns reflected in this action by the COR.

Courses covering the entire human life span—sometimes nicknamed "womb to tomb"—appear in most undergraduate psychology programs. Textbooks published for these courses usually begin with prenatal genetic and environmental influences on development and end with dying and death. I recently borrowed eight of these textbooks (all published between 1995 and 2000) from a colleague and examined their indexes to determine whether they addressed religious and spiritual development. I was not encouraged by what I learned from this unscientific survey.

Three of the eight listed no terms related to spirituality or religion. Of the remaining five books, four offered a few paragraphs on religion's association with health and well-being in late life. Two also discussed religion in adolescence and its relation to emerging values and attitudes. One included a "boxed" discussion of Fowler's faith development theory in the chapter on young adulthood while another presented a "box" with advice to parents on taking children to religious services (suggesting religious education programs as a better alternative). Only the text written by John Santrock (1997) showed any depth in discussing religious development in childhood, adolescence, early, middle, and late adulthood. We may have Ray Palouzian to thank for this, for he provided a chapter on the psychology of religion for an Introductory Psychology text by Santrock.

The papers collected by Helmut Reich, Fritz Oser, and George Scarlett clearly demonstrate that any discussion of development that omits religiousness and spirituality is incomplete. In their introduction to this book, the editors state that religious and spiritual development is "an important, perhaps even crucial concept for describing, evaluating and explaining human development" (p. 8). Taken together, these papers show how development of thoughts and feelings about the ultimate shape emergent theories of mind, comprehension of moral behavior, the ability to work creatively with paradox, and coping responses to the human condition which inevitably produces suffering and loss.

In addition to providing provocative ideas about life span development, several chapters also contribute to the contemporary discussion of the nature of spirituality and its relation to religious faith and practice. For example, the editors differentiate natural from religious spirituality, while another author, Pavel Socha, writes about spirituality as a purely psychological phenomenon that emerges from recognition of existential boundaries and is shaped by individuals' "cognitive abilities, personality, and perhaps even ... temperament or biology" (p. 53).

Although several authors refer to structural approaches to religious development—particularly Oser and Gruninger's theory of religious judgment—nevertheless they do not hesitate to criticize stage theories in general as being insensitive to contextual issues and giving too much emphasis to cognitive development. For example, Scarlett's fascinating study of Abraham Lincoln's spiritual development argues for the importance of culture and context, but at the same time avoids falling into relativism by noting how the study of Lincoln's character reveals "essentially human" (p. 47) attributes that transcend time and place. Emotional and motivational phenomena receive attention in the chapters authored by Socha, Beske, and Rollett and Kager who all point out the reciprocity among development in the ways people think about the ultimate, relate emotionally to God, and act in response to their faith commitments.

Another important theme asserts that relationships are central to religious development. In her interviews with children 6 to 10 years old, Rebecca Nyc inquired about their thoughts and feelings about alterity—life and death, good and evil, and meaning in life. She concluded that the core category of children's spirituality is their "relational consciousness" (p. 66) that enables them to experience a connection...
between divine mystery and their own daily lives. This observation was confirmed in Wendy Smolak's study of stories told about God by children and young adolescents. Although spiritual and religious development is multifaceted, the papers in this book strongly support the notion that the God-person relationship lies at the heart of maturing humans' sensibilities, feelings, and understandings of transcendence.

The papers that most directly address religious and spiritual development in adulthood note the significance of discovering that logical processes do not always provide satisfying answers to life's perplexing challenges. An intriguing paper by Josephs and Vala, who suggests how people talk about miracles and argues that the "dialogical meaning-making mechanisms of the mind" (p. 112) produce strategies for dealing with some of the deepest feelings humans have about the sacred. They call this the "creative inconsistency of the mind" (p. 112) that can believe at the same time that miracles—the mysterious outcomes of encounters between immanence and transcendence—are both real and unreal. Similarly, in an important contribution to contemporary thinking about wisdom, Oser, Schenk, and Spychiger present a view of wisdom as grounded not in personality or expertise as many gerontologists argue, but rather in action that "reflects something beyond ordinary logic" (p. 157).

In recent years, there has been a concerted effort by some researchers in gerontology to encourage textbook authors to pay attention to the significance of religious beliefs and spiritual experiences among older persons. Supported by solid research on religion, spirituality, and aging, awareness of these issues has been growing. Similarly, persons who study religious and spiritual development in childhood and adolescence need to strategize about how to get their work before a wider audience. As the papers in this book so richly reveal, this development is not a mere footnote to Piagetian theory, but rather it involves issues that lie at the heart of growth through the entire human life span.

Questions about meaning and mystery in life, values and virtuous behavior, and emotional relatedness to something beyond the material world are not reserved for old age alone nor should they be relegated to the "boxes" in textbooks that students rarely read.

Although this book has its flaws in terms of a few overly abbreviated discussions of important concepts and some omission of details about data analysis, nevertheless Reich, Oser, and Scarlett are to be commended for assembling a work that has the potential to move the psychology of life span development forward in exciting ways. The book can be easily ordered by sending a check for $15 to Pabst Science Publishers, 1115 E. 70th St., Menasha, WI 54952.

Reference

Call for Nominations

Please submit nominations for the following awards for the year 2002 (selected in 2001) to:
Peter C. Hill, Div. 36 Awards Chair, Dept. of Psychology, Grove City College, Grove City, PA 16127.

Below are descriptions for each award:

1. William C. Bier Award

   This award is offered annually to an individual who has made an outstanding contribution through publication and professional activity to the dissemination of findings on religious and allied issues or who has made a notable contribution to the integration of these findings with those of other disciplines, notably philosophy, sociology, and anthropology.

   The recipient is presented with a plaque at the Division's annual meeting.

   Deadline for nominations: January 15

2. Distinguished Service Award

   This award is offered to individuals who have made an outstanding contribution to Division 36 through service and leadership.

   Recipients are presented with a plaque at the Division's annual meeting.

   Deadline for nominations: January 15

3. Margaret Gorman Early Career Award

   This award is offered to an individual whose innovative research in the psychology of religion is marked by scholarly excellence and has implications for theory, practice, or further research. The recipient of the award must have completed the master's or doctoral degree within five years of the submission deadline and must be the sole or first author of the paper. Entries must either come from or be sponsored by a member, associate or affiliate of Division 36. Both unpublished and published papers are eligible.

   The winner will be presented with $100.00 and a plaque at the Division's annual meeting and will be

   invited to present his or her research as part of the Division 36 program at the next APA convention.

   Deadline for nominations: January 15

4. Virginia Sexton Mentoring Award

   This award is offered to individuals who have contributed to the psychology of religion by mentoring individuals who themselves have become active in the field.

   Recipients are presented with a plaque at the Division's annual meeting.

   Deadline for nominations: January 15

5. Research Seed Grant

   This grant is awarded to provide recognition and assistance to scholars in the psychology of religion who are in the early stages of their careers. Applicants should be engaged in graduate study or have completed the doctoral degree or terminal master's degree within the past five years. The proposed research should address a significant issue in the psychology of religion, show sophistication in research methods and design, and promise to make a contribution to theory, further research, or practice. Proposals must be no longer than 10 double-spaced typed pages and should indicate the purpose of the proposed study and its significance for the psychology of religion. They should also describe the research design and indicate how the grant, if awarded, will be used.

   Awards up to $250 will be granted and winning proposals will be described in the Division 36 Newsletter.

   Deadlines for application: September 15 and January 15
Nominations Invited for Division Offices

Nominations are now open for:

- Division 36 President
- Member at Large
- Council Representative

Nominations should be sent in a sealed envelope that is signed on the back.

Please send nominations by January 1, 2001 to:

Robert J. Lovinger
Past President
4 South Field Circle
Charleston, SC 29412
1lovinger@earthlink.net
843-702-6136

Mission Statement

DIVISION 36, PSYCHOLOGY OF RELIGION, promotes the application of psychological research methods and interpretive frameworks to diverse forms of religion and spirituality; encourages the incorporation of the results of such work into clinical and other applied settings; and fosters constructive dialogue and interchange between psychological study and practice, on the one hand, and religious perspectives and institutions on the other. The division is strictly nonsectarian and welcomes the participation of all persons without regard to personal faith who view religion as a significant factor in human functioning. The division's quarterly Newsletter contains original articles, book reviews, announcements, and news of interest to division members.

PSYCHOLOGY OF RELIGION NEWSLETTER

EDITOR: Mark J. Kroff, Ph.D., Concordia College—Moorhead  •  BOOK REVIEW EDITOR: Todd W. Hall, 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 subscriptions within North America are $5.00/issue; outside of North America: $10.00/issue. Editorial and subscription inquiries should be addressed to: Mark J. Kroff, Ph.D., Department of Psychology, Concordia College, 901 8th St. S., Moorhead, MN 56562.

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