In the references below, I have focused on the areas of psychology and religion, as well as, psychology and faith/spirituality. The article abstracts and textbook introductions are also highlighted.


This study was designed to examine the relationship between suicide acceptability and religious well-being, and investigate the differences that may exist between African American suicide attempters and non- attempters on two concepts. Suicide is a serious problem facing many. Although it is difficult to research and demonstrate exact national attempted suicide rates, research has estimated that to every completed suicide, there are 8 – 25 suicide attempts. Two of the recommendations proposed in this report were to advance the science of suicide prevention and researching risk and protective factors related to suicidal behavior, and to address culture-specific issues related to suicidal behavior. The purpose of the study was to further examine the effects of potential risk factors and protective factors.


Recent theoretical and empirical work by Kirkpatrick and others has suggested that relationship with God to be fruitfully described as an attachment bond. The paper presents data from three samples, two college and one community sample, describing the psychometric properties of the Attachment to God Inventory (AGI), as well as, providing tests of the correspondence and compensation hypotheses. In general, the AGI subscales of Avoidance of Intimacy and Anxiety about Abandonment display good factor structure, internal consistency, and construct validity. Comparison of the AGI with adulthood attachment measures appear to support a correspondence between working models of others and God.


“Can psychology escape giving an account of the multiple ways in which religion influences as both a science and a professional practice?” Examining the psychologies of Freud, Rogers, Maslow, Erikson, Kohut, and Skinner, Browning finds religious themes in each, expressed in various narratives and metaphors. He argues, not for a “religious psychology”, but in favor of a religiously informed philosophical anthropology for psychological practice.

In two experiments, they tested the hypothesis derived from cognitive dissonance theory that dissonance reduction attenuates dissonance-related negative affect. Using a belief disconfirmation paradigm, they found that participants given an opportunity to reduce dissonance through transcendence or through maintenance of their threatened beliefs experienced less negative affect than did participants not given an opportunity to reduce dissonance. These results contribute to two relatively neglected areas of research on dissonance theory: the role of affect in the dissonance process and alternative modes of dissonance reduction.


Fromm’s critical analysis of the contemporary world and his far-reaching insights into the restrictive nature of modern living, he raised the uncomfortable issue of whether the social shaping of the human being did justice to the creative potential of human life. With his unsettling analysis of the conditions of Western society, he was a voice for humanity in a world driven by its own destructive and aggressive impulses.


The commentary is on religious psychology and the desire to open its notions and theoretical patterns to wider areas. The ideas in Europe, maybe more than anywhere else, consider incorporating the notion of ‘belief’ into that of social representation or ideology. Otherwise, belief is integrated under the notion of ‘widespread beliefs’. In models of clinical psychology, religion can be referred to as cognitive psychology. Concerning religion, not everything is linked to cognition; however, it is on this point that the comments are made.


This article explores spirituality as a form of intelligence. The evidence for spirituality as a set of capacities and abilities that enable people to solve problems and attain goals in their everyday lives is evaluated. Five components of spiritual intelligence are identified: (a) the capacity for transcendence; (b) the ability to enter into heightened spiritual states of consciousness; (c) the ability to invest everyday activities, events, and relationships with a sense of the sacred; (d) the ability to utilize spiritual resources to solve problems in living; and (e) the capacity to engage in virtuous behavior (to show forgiveness, to express gratitude, to be humble, and to display compassion). Evidence that spirituality meets the criteria
for an intelligence is reviewed. Implications of studying spirituality within an intelligence framework are discussed.


This book addresses and attempts to answer the following questions: “What is integration of disciplines? Is it impossible to be a Christian clinical psychologist? What is modern psychology and modern spirituality? What are the implications for applied psychology, ethics, and everyday life?” Exploring such questions is what this book is about, the definition of integration and the truth of psychology and spirituality, as well as, the combination of both in examining applied clinical and social psychological issues.


This article discusses Evolutionary Psychology (EP), which has developed a high profile within the cognitive sciences called ‘computational theories’; a functional description of what information processing devices, including brains, are designed to do. EP is characterized by primary commitments to modularity of the use of evolutionary biology’ adaptationist program to generate hypotheses regarding mental modules, and use of cognitive science’s methods for testing such hypotheses. It is also characterized by a number of second commitments and positions on important issues that are not within the evolutionary approach. These are within the broader fields of human behavior and cognition. EP has much to offer, by combining the conceptual methods of evolutionary biology and the empirical methods of the cognitive sciences. The primary commitments are not antithetical to an orthodox Christian faith, but the anti-theistic and anti-religious tendencies of some vocal protagonists represent a challenge.


Christian therapists are sometimes challenged in their work with appropriately religious clients to develop treatment components that incorporate the Bible. Utilizing a case study format, this article describes various intervention strategies available for the clinician to consider. Psychodynamic, psychoeducational, theoeducational, cognitive behavioral, and affective experiential therapeutic examples are presented.


This article addresses the associations between personality pathology according to DSM-IV symptomatology and God image, which were examined among a group of 46 psychiatric patients. Features of personality disorders were assessed using the ‘Questionnaire to Assess Personality Pathology’, a self-report screener. God image was measured by means of the ‘Questionnaire God Image’. Symptomatology was assessed by means of the SCL-90. The more personality pathology present, the more negative the image of God. The negative image of God appeared to be associated with personality pathology, in particular with pathology from the DSM-IV A and C cluster, even after controlling for the influence of symptomatology, suggesting that the association between symptomatology and the God image is mediated by personality pathology. When symptoms of the A cluster are present God is experienced as detached and passive. When C cluster symptoms prevail, God is experienced as a harsh judge. Results are discussed both from a psychodynamic object-relational, as well as, from a cognitive schema focused perspective.

The integration of psychology and Christianity involves at least two horizons of understanding. Numerous attempts have been made to produce an expanded horizon that is faithfully and integrally both Christian and psychological. This article explores the role of the concept of “faithful comprehension” as a regulatory ideal for integration. This idea is unpacked both in light of externalist epistemology and hermeneutical realism. Some implications for psychological and Christian knowing are considered. The paper concludes by calling Christian psychologists, and Christian psychology training programs, to develop expanded epistemologies that complement what is truth-productive in psychological science with other methods that allow a more complete range of the person to be investigated. Such call are not unique in the integration literature. Externalism’s emphasis on real-truth production clarifies what must be accomplished by any such expanded psychological science, Christian or otherwise.


This article explains the author’s guiding theory of counseling based on her understanding and adaptation of Integral psychology (IT). She discusses, from an IT perspective, how the psyche develops and changes and the role of counseling in change. She explains her particular resonance to IT, which she considers inherently developmental, multicultural, systemic, and spiritual metatheory that rings order to the multiplicity of other counseling theories. The author hopes that readers will find in this article both a useful contribution to the counseling perspectives and practices, as well as, a stimulus for further discourse regarding the infusion of spirituality counseling.


The authors of this book represent and map the parameters of distinct approaches and dialogues four domain which designates the intersection between religion and psychological studies. They address and attempt to respond to the following questions: What is the relation of psychology to religion? Does psychology attach, critique, and challenge religion? Or does psychology collaborate with religion in promoting mental and spiritual wholeness? Do psychological models contain implicit cultural assumptions and vision of personhood and relationality that interfere with the ability to study and interpret religion objectively? Has a modern or even postmodern psychological worldview replaced a pre-modern religious worldview? How can we describe the terrain where psychology and religion interest? The authors each map a portion of this terrain and they both describe how and where psychology has encountered religion earlier in this century and in recent decades. At the same time, they look forward; a major aim of the contributions is to provoke sustained debate over future direction for the field.


This article describes the development and initial validation of a brief index of mature faith development. The first study reports on the construction of a content valid 8-item scale, as well as, presenting initial convergent validity evidence. A second study explored the validity of the new faith development scale.
through its associations with theoretically important religious and personality characteristics. Finally, other studies used a variety of methodological approaches to establishing construct validity (peer-ratings in Study 2; known-group differences in Study 3). The results are generally supportive of the validity of the new scale. For example, the scale was related in predicted ways to measures of religious and personality openness, as well as, peer ratings of faith development, while remaining uncontaminated by socially desirable response set tendencies. Suggestions for future research with the scale are presented.


This book addresses the religious dogma and oppressive creeds and politics that too often require adults to behave intellectually and emotionally as though they were children. We are becoming bored and more than a little frightened by the widely held belief in the moral code that the world is real and the world’s goods are really worth acquiring. Intense enthusiasm for everything from a credit card to a new baby, a foreign vacation to a museum membership has replaced what, in another period of time, might have been a curiosity or even a sense of awe about existence itself and our purpose within it. Most institutionalized religions have demanded that we fill certain roles that reward us, if they do at all, on with social experiences of community and family traditions, not with spiritual meaning. Many Americans and Europeans no longer engage in formal religious practices within the confines of traditional Western religious institutions, with the exception of some forms of fundamentalism, especially Christian fundamentalism. Most educated people are loath to define themselves by religious dogma that does not reflect their authentic experience of life.


This is an exciting time to be a psychologist of religion. For many years, the field was tremendously attractive to those who enjoyed working in relative obscurity. Now, however, religious study is receiving a burst of international attention by the public, the sciences, and psychology. Is this just a passing fad? Maybe. But maybe not. This article considers the question of whether the field should relabel itself the psychology of religion and spirituality. The meanings of religion and spirituality appear to be evolving. Religion is moving from a broadband construct, one that includes both the institutional and the individual, and the good and the bad, to a narrowband institutional construct that restricts and inhibits human potential. Spirituality, on the other hand, is becoming differentiated from religion as an individual expression that speaks to the greatest of human capacities. Several dangers in these trends are considered, including the danger of losing the sacred core of the field. An alternate approach to defining religion and spirituality is presented that preserves the heart of the discipline while encouraging the study of new pathways to the sacred and new meanings of the sacred itself.


Caught up in the day-to-day life of academia or psychological practice, it is not too often that one has the chance to step back and examine the field as a whole. The author of this article reflects on the field that grew out of his presidential address to Division 36 (psychology of religion) of the American Psychological Association. He used his talk as an opportunity to comment on the excitement and ferment in the discipline and to suggest that they are in the midst of a potential transformation. The burst of interest in spirituality raises important questions about the identity of the field. He focuses his article on one concrete and
admittedly provocative question: Should we relabel the field, psychology of religion and spirituality? He initially responded with a yes or no, depending on how religion and spirituality were defined. After commenting on some potential dangers in current approaches to these constructs, he suggested an alternative, albeit controversial, set of definitions. His intention was not to propose the final word on the matter but to encourage further debate and dialogue about the definition and direction of the field.


The author of this book is a clinical psychologist, lecturer at Harvard Medical School and senior psychologist at the Massachusetts General Hospital. He has previously written on William James and consciousness, as well as, spiritual healing, and has been involved in a variety of oriental cult groups. He brings a wealth of knowledge and experience to his task, which is a historical survey of marginal religious and paranormal groups and movements that in one way or another have found their way onto the American religious scene. He believes that America is witnessing a third Great Awakening, an explosion of interest in mystical religious experience. Often referred to as New Age or pop psychology, which he believes is psychologically stressing the alteration of consciousness, the integration of mind and body, and connection between physical and mental health.


This article looks at the increased interest in the relationship between creativity and depression, which has led to popular and professional discussions of the experiences of highly creative persons who suffer from depression or mania. There has also been parallel interest in religion, spirituality, and religious coping in American culture and in professional mental health organizations, such as the American Psychological Association. It is surprising, then, that there has been relatively little attention paid to religious artists who suffer from depression. The purposes of the present study were to gather pilot data on (a) the experiences of religious artists who report symptoms of depression and mania, (b) whether depression and mania contribute in any positive ways to the work of artists, and (c) ways in which religion helps and/or hurts artists’ abilities to cope with depression and mania.


This article addresses the old debate in the history of ideas concerning the relation between religion and science. The relationship between religion and science is a problem significant for a psychology based on the notion that individuals construct their own worlds. The issue is equally pertinent to any of the constructive perspectives but is most clearly seen in one particular psychology, personal construct psychology. In this perspective, there is an apparent tension that arises between psychology’s model of the person as ‘scientist’ and religion, which traditionally stands opposed to science. Through a reconstruction of religion, the author identifies a way out of the impasse.