

Chapter 19

**PROMOTING CHANGE THROUGH THE AFRICAN
AMERICAN CHURCH AND SOCIAL ACTIVISM¹**

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The African American church has played a significant role in the struggle and liberation of African American people. This chapter focuses on a community activist who enlists the support of an African American church to confront the local school district's record on educating African American Children. The first section of the chapter defines the values and goals of three contributors to Black social action: Community psychology, John Lee Johnson the community activist, and the church. The second section describes the problem and the third describes actions taken by the church and interventionists. The data comes from the author's participation on the School Board during the time that the action was initiated. In addition an extended interview about religion and social action was conducted with Mr. Johnson. The role of the church in his development is highlighted.

This chapter demonstrates the importance of the African American Church in addressing needs at the community level. It is also directed at challenging the deficient model of service delivery which in particular has had devastating effects on African Americans (Rappaport, 1977; Ryan, 1971; Scott, 1996). Rappaport has suggested that the desired outcomes to improve well-being are a product of processes which include the people who are to benefit from the outcome. Thus, an intervention model should be one with a goal of strength building and empowerment through a process of collaboration and partnership building (Zimmerman, 1995). The African American Church has been a significant voice within the Black community, and a bridge between the Black and White communities. Among the many

programs and resources the church provides it also nurtures individuals who accept community leadership roles to advocate for African Americans. The efforts of the church and a local social activist are described in this chapter. The first section of the chapter defines the values and goals of three contributors to Black social action the second section describes the problem and the third describes actions taken by the church and interventionists. I played a minor role in this process. It is a textbook example of social action in the form of collaboration.

SOCIAL ACTION COLLABORATORS

Church History and Social Action

The African American experience has been one of persistent struggle for respect, dignity, humanity, citizenship, and freedom (*Brown v. Board of Education*, 1954; *Dred Scott v. John F. A. Sandford*, 1856; Marable and Mullins, 2002; *Plessy v. Ferguson*, 1896). U.S. Supreme Court decisions are a reflection of attitudes and behavior of citizens and they serve as the legal foundation for Black and White relations. One of the most chilling formal attitudes about African Americans is found in Chief Justice Taney's majority opinion "that they (African Americans) had no rights which the white man was bound to respect" (*Dred Scott v. Sandford*, p 407; Justice Harlan references this statement in his dissenting opinion in *Plessy v. Ferguson*). Although referencing English law he noted that the new colonies had no reason to question this assumption. This attitude was expressed just four years prior to the Civil War, and it is in this climate of oppression and inhumanity that the African American Church was born.

While Rev. Martin Luther King, Jr. is the person most recognized as a great leader of African American people, he was just one of many. Richard Allen and Absalom Jones, credited with starting the independent African Church, Bethel African Methodist Episcopal Church and Saint Thomas Episcopal Church in Philadelphia in the 1790s (George, 1973; Lammers; 1982; Wesley 1935), began the tradition. Lapsansky (1997) acknowledges them as creating the first polemic in which "Black leaders sought to articulate Black community anger and directly confront an accuser" (p. 74). The informal church referred to as the Invisible Institution (Raboteau, 1978) emerged to minister to the spiritual and material needs of the enslaved African American. Charles Van Dyke, a former slave, described a church jointly attended by slaves and slave owners in this way, "all that preacher talked about was for us slaves to obey our masters and not lie and steal. Nothing about Jesus, was ever said and the overseer stood there to see the preacher talked as he wanted him to talk" (Raboteau, 1978, p. 214). Blacks would organize and sneak off under threat of punishment to Hush Arbors to hold their own worship. Moses Grandy, a former slave said, "they (African Americans) liked their own meetings better" (p. 215). Raboteau (1978) said, "there they could pray and sing as they

the secular world (Lincoln, and Mamiya, 1990). It has been an incubator throughout history producing individuals willing to promote the case of African Americans. This represents the contribution that the church makes to the community at the individual level. When the church as a body combines with individuals they are transformed into a collective force of strength and empowerment.

Changing Role of Psychology

The growing interest in the relation between psychology and religion as noted by Arglye (2000) is not limited to scholars of religious institutions. Dewey (1934) felt a strong need for psychology to give meaningful attention to the religious, and Jones' (1994) review and critique traces epistemological obstacles experienced by religion as a legitimate area of study in psychology. Various special journal issues (Emmons and McCullough, 1999; Kloos and Moore, 2000; Kloos and Moore, 2001; and McKinney, 1999) reflect psychology's specific interests in spirituality and religion.

Kelly's (1967, 1968) ecological model has ushered in a different conceptualization of human problems and their accompanying interventions. The social settings in which people spend their lives become an important point of intervention. The work of Glidewell, Kelly, Bagby, and Dickerson, (1998), and Tandon, Azelton, Kelly, and Strickland, (1998) specifically describe efforts to understand how and why people become involved in the social issues of their community. It is important to consider the role of the church in this conceptualization. Indigenous people have a keen sense of community problems and interventions, which professional service deliverers frequently overlook. As the role of psychologists has moved away from individual psychological problem solvers to include more social and community issues the intervention strategy of the helper has changed from that of an expert to that of a collaborator (Kelly, 1992). Likewise the goal of a social change agent is likely to be promoting empowerment of the group seeking change. Rappaport (1977) notes that many social problems—especially in low-income minority communities—can be traced to a lack of power and money. Local leaders lacking both money and power have learned to use the influence of constituencies to confront social injustices. This new form of psychology allows for cooperation with the religious community in the pursuit of common goals.

John Lee Johnson

John Lee Johnson is a 60-year-old, life long resident of a medium size Midwestern community. This community is 15% African American. Mr. Johnson, a self-styled community activist, has a long list of social action accomplishments. He created a youth

longevity, commitment, and successes in the community, but the fact that his roots are in the church solidifies the support he receives. He says that he receives direction, motivation, and sustenance for his activities from the teaching of the church and the life of Jesus. Mr. Johnson provides an example of the contribution the church can make to a community at the individual level. It was the church environment that nurtured his talents and abilities. Thus, as he initiates projects designed to impact the life of African Americans, he starts at church.

Below is an example of how Mr. Johnson has interpreted biblical scripture to construct a Christian based rationale for his work. Instead of saving souls his focus is on living with respect and dignity. His interpretation of scripture gives him the philosophical foundation to maintain a spiritual element in his actions. Social action based in scripture should be empowering and strength building. Johnson (personal communication, July 12, 2002) says:

People's physical comfort rest with understanding what Jesus meant when he said "Give Caesar what is Caesar's and to God what is God's." So he never said go hungry, see, to love me. He never said you had to go without shelter, see. He never said you didn't have to have a job, see, and he never said you didn't have to have money in your pockets. See what I'm saying? When Jesus had to get from one place to another he did ride a donkey. See, know what I mean? So when people say we don't need to know what the school policies are, (I) say where is that in the scripture? Cause, I say, Jesus didn't say that (he emphasized "that"), you know what I mean?

Mr. Johnson challenges people whom he represents to more carefully explore the scriptures and to be guided by them.

THE SOCIAL PROBLEM

Within the last 8-10 years, a controversy between the school district and African American citizens has become public. The district with 9,000 children and a sizable Black student body (32%) experiences many of the same problems that multiracial/ethnic school districts across the nation face (Darling-Hammond, 1997; Witness the current No Child Left Behind legislation, which is designed to improve the performance of America's elementary and secondary schools while at the same time ensuring that no child is trapped in failing schools). Black children were overrepresented in behavior oriented programs and underrepresented in academic programs. For over a quarter of a century, Mr. Johnson watched this scenario unfold (Hyland, 2000; Peterkin and Lucey, 1998). He also watched the School Board ignore it. Over the years, he pleaded with the district and the community to correct the school's educational problems, with little success. In 1994, with the help of an African American committee he organized a group of parents to lodge a discrimination complaint against the district with the Department of Education, Office of Civil Rights.

ADDRESSING THE PROBLEM

Mobilization

Although Mr. Johnson generally works alone he is very savvy about the need for community participation, and how much of it is needed. The community group took upon itself the task of studying the problem of education for African American children. A minister made his church building available for meetings. His involvement provided credibility in the eyes of the African American community. The community group was strategically assembled. While it consisted of other local activists, it also included church members and the one well-known and respected minister. This group allowed the focus to be shifted away from Mr. Johnson, who has a reputation as a social activist (trouble maker), to a more sympathetic church-going, parent and community group. Such a group could better repel the expected backlash.

Identifying the Situation

Using district produced data and the annual results of the state generated student achievement report card, Mr. Johnson and the committee discovered that African American children were not achieving at grade level in math, science, social studies, reading, and writing. In addition to not achieving at grade level, after third grade they fell further and further behind their White classmates. African American students were overrepresented in special education classes, out of school suspensions, and expulsions. They were underrepresented in gifted education (out of 400 students from 2nd to 8th grades 11 were African Americans), upper level high school classes, advanced placement courses, and other academic programs.

From the group's investigation, two conclusions were made: first, the district was not using its Title 1 funds received from the federal government to supplement the education of disadvantaged children; and second, the bussing of children outside of the neighborhood school boundary to achieve integration disproportionately fell on African American children. Most importantly, the question was why this condition existed. This question grabbed people's attention.

Actions

Mr. Johnson's goal was to force the district to provide quality and equal education for what he termed as "at-risk children." His objective was to take legal action against the district, claiming it was violating children's constitutional rights to equal treatment.

I had served on the local School Board for 7 years when Mr. Johnson intensified his

The group of church members, parents and other school activists decided that it must continue efforts to make the district aware of the problem and to offer recommendations for correcting it. From the identification of the problem, the group then developed a list of 29 points to present to the Board to correct the problem. The Board, unbeknownst to itself, behaved as Mr. Johnson had expected; it voted to accept the 29 points, and then failed to implement even one item. In the meantime Mr. Johnson located a wealthy white man who was upset with the Board's policies, and the district's practices and procedures, and was willing to support a law suit.

Outcomes

After a year the Board failed to act in any way that addressed Mr. Johnson's concerns. He and the benefactor hired a law firm who filed a complaint against the district with the U.S. Department of Education, Office of Civil Rights (OCR). The Office of Civil Rights took the complaint seriously and initiated an investigation of the district. OCR subsequently negotiated a set of agreements between the district and the Plaintiffs (the community group). These agreements required the two parties to develop mutually agreed upon corrective actions.

Mr. Johnson realized several of his many goals. He succeeded in raising the awareness of the problem among the people affected by it. The general public's awareness of the problem was also raised—not always in the way that was supportive, but there was new awareness. Symbolically the district acted as though its awareness had been raised, but it did not exhibit the will to initiate corrective actions. Through the 29 points, Mr. Johnson provided the district with an opportunity to save face and address the problem. Because the district failed to act, he realized another goal: he arranged to bring in a third party (OCR and eventually the Federal court) with authority to make the district act by filing a complaint with Department of Education.

For the African American community this has been an unprecedented set of events. There was a well-planned coordinated action on behalf of the community. What will happen to the children is still unanswered at this point. But an authoritative body has sanctioned a process that will be monitored and evaluated. One thing for certain is that African American families have been empowered because their voice has been heard, and their presence is required to be a part of the solution.

SUMMARY

Efforts to improve the quality of education for African American children are never ending. There is a history around educational issues that can be traced back at least to 1787

a social system aware of a social problem, and force a change in the status of the problem. Certainly the outcome is of utmost importance, but given the nature of the problem the process of mobilizing community people to work on their own behalf is equally significant. The congregation that Mr. Johnson approached provided physical and social support. They made the church available for meetings. Members of the church attended School Board meetings for a show of support. The minister gave his blessing to the effort. The minister also provided moral leadership by placing the problem in a spiritual context. The church had already allowed Mr. Johnson—as a young man—to develop leadership skills in confronting social systems and making demands on them for change. Finally, this is an ideal situation for a social change agent to be involved: working *alongside* people within their values (rather than working *for* them) to achieve their goals.

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Chapter 20

GOD IS ACTIVE IN HUMAN AFFAIRS: A RESPONSE TO THOM MOORE¹

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The church has been the central social service agency within the African American community. Moreover, the church has been a significant source of psychological support and social activism. Responding to Thom Moore's essay, this composition focuses on the spiritual nature of the church's social mission and its ethos of social activism. Developing a stronger collaborative relationship between psychology and the African American Church requires us to gain a deeper understanding of its ethos and mission. The author suggests that two broad purposes, the therapeutic and the prophetic, characterize the church's objectives as it extends itself into the community. However, unique to this church, these two purposes have become a singular mission to address black suffering. Any long-term collaboration must recognize the significance of the interaction between spiritual and social advocacy. Three suggestions are given to strengthen the potential partnership between psychology and the African American Church.

I am grateful to Thom Moore for introducing us to the work of John Lee Johnson. As I read about Mr. Johnson's advocacy and networking, I found myself smiling with a sense of recognition and pride. He is quite obviously a talented man, but he is also a very familiar figure of social activism within the African American community. In sharing Mr. Johnson's story, Dr. Moore provides us with an interesting opportunity to view the ideology and ethos of the African American Church from a slightly different perspective. Dr. Moore emphasized the importance of the church to the effectiveness of Mr. Johnson's community advocacy, but I would like to use Mr. Johnson's story to further highlight the collective ideas of the African

foreground. In this sense, I see my task as less critique and more contextualization. I believe my task is to add a bit more "meat to the bones" so that as psychologists and mental health providers, we might better understand the psychological resources within the African American Church and reconsider the collaborative possibilities.

Mr. Johnson's story provides the reader with a good example of the effectiveness of a number of change strategies that grew out of the Civil Rights era. It also offers a view of the advocacy that extends from the African American Church to its community. However, I believe Mr. Johnson's work reveals only one facet of what has been called the genius of the soul of the Black Church (Billingsley, 1992). Dr. Moore looks at the African American Church from the viewpoint of community psychology and social empowerment, and while this may serve his task, it also underestimates the spiritual centrality of the church's social mission. African American historian, Andrew Billingsley (1992), quoting Benjamin Mays and Joseph Nicholson, stated that "despite its problems and failures there was (is) a certain 'genius of the soul' of the Black Church that gives it life and vitality: something that makes it a unique institution" (p. 354). I believe this genius is evidenced in its resilience and responsiveness to the spiritual needs of its people in an antagonistic social environment. As the church emerged in a context of political and social hostility, it was necessary to develop religio-cultural tools to sustain its members and address the burden of black suffering (Hoyt, 1991). The tools included a trust in spiritual dynamism and its impact on the material world, the ability to juxtapose suffering with celebration, and the centering of Christ as the compassionate mythic heroic figure. Hence, the African American Church developed a therapeutic theology within its cultural ethos and spiritual expression that could speak to the dispirited heart while at the same time address the persistent threat of structural injustice.

The African American Church is not monolithic, but black suffering has been a common factor influencing African Americans ideology, and shaping the mission of this church (Hoyt, 1991). While the white evangelical church has traditionally emphasized personal piety and theological correctness (at times over ethical demands), the broader African American Church has chosen to address issues of spiritual, psychological and social liberation (Emerson and Smith, 2000). Even when black evangelicals offered an "other-worldly vision and encouraged forbearance in the face of suffering and oppression" (Emerson and Smith, 2000, p. 45), they still had to provide a strategy and message that responded to the chronic suffering and mistreatment they had to endure.

It is not difficult to see why, from its beginnings, community service has been a core element of African American religious ideals (Billingsley, 1992). I would argue that without such a social extension the church would not have survived, or certainly not thrived as a spiritual institution. As the only institution owned and controlled by the African American community, it has been the principal guardian of the cultural legacy of this people. Moreover, along with its purely religious functions, the church remains entrusted with the survival of African American cultural life (Billingsley, 1992). Without question, the church has been the

worship merge. This is a core essence of African American spirituality that I would argue is evident in Christ's ministry:

The Spirit of the Lord is upon me, for he has appointed me to preach Good News to the poor. He has sent me to proclaim that captives will be released, that the blind will see, that the downtrodden will be freed from their oppressors, and that the time of the Lord's favor has come (Luke 4:18).

Fifteen years ago I was in Oakland California, with my family and friends driving around in a van, looking for a church in the middle of the week. As a seminary student, I had the opportunity during a chapel service to hear an African American pastor, Dr. J. Alfred Smith, talk about his church, Allen Temple, and its community outreach program that included a counseling component. My family and I were visiting our friends in the Oakland area and I wanted to see if I could visit the church because I was so impressed with the ministry and its focus on service to the community. So in an adventurous moment we decided to set off looking for the church. We found the general area of its location, but we couldn't seem to find the particular street while driving around. After driving around with little success we decided to ask someone. We stopped a young woman on the street and asked if she knew about the church. I clearly remember her response to us. "Is that the church that helps people?" She didn't know the name of the church, but somehow this church was imprinted in her mind as a church that helps people and the community around it. Her comment crystallized the meaning of the passage in St. Luke and helped me see how the "Word had become flesh" in an Oakland community.

I would like to suggest that the ideology and ethos of the African American Church has focused the institution on two broad purposes, the therapeutic and the prophetic (Smith, 1982). These two purposes, the transformation of the person (spiritual/psychological) and the transformation of the society, have come to be understood as a singular mission, to relieve black suffering (Billingsley, 1992; Hoyt, 1991). Moreover, these two purposes have become fused together in the context of slavery, segregation, and social inequality, and in the historical identification with Jewish suffering.

This, I believe, is the ethos that shapes the interpretive and imaginative vision of John Lee Johnson when he identifies Jesus as practical even as He, Jesus, is about His father's (spiritual) business. I would suggest that Mr. Johnson is inclined to see the message of Jesus as socially critical, and he may even feel some sense of impatience with the established church for its spiritualization and passivity in the face of unjust conditions. More pragmatic and political than theological, Mr. Johnson is a fighter and advocate, and his theological ideas are driven by his ethical and relational concerns. As described, Mr. Johnson is a man shaped by the core ideas of social transformation and the African American Church's desire to relieve (black) suffering. However, it is not likely that he would be considered a spiritual leader in the community, and this is a significant distinction. Within an African American

leadership that is trusted because it has spiritual and ethical motivations, and it is self-sacrificing.

While I would not characterize Mr. John Lee Johnson as the prototypical spiritual hero-leader of the African American Church, he is still quite heroic. I believe Mr. Johnson is effective because he understands the credibility gained from the resonant language and rhythms of the church, and he offers a message of social activism propelled by a spiritual and ethical motivation. Yet, Johnson appears to lack the spiritual dependence and the mystical quality more typical of a pastoral hero. The fact that Mr. Johnson is not a member of a church reveals that he is more community change agent than spiritual leader. His success is dependent on his ability to marshal a grassroots movement, and he must collaborate and gain credibility with the church's leadership to do so. This is where his genius becomes evident, and his story allows us to see the ethos and ideology of the African American Church extended into the community.

In conclusion, I would like to suggest that Mr. Johnson's story is a good example of how the church can influence and support social change. However, it may not serve as the best example of a collaborative relationship between the African American Church and psychology, community or clinical. In this story, the church has not partnered with (Christian) psychology, but with the advocacy of Mr. Johnson as he addresses a mutual community concern. If we are interested in becoming good partners we should consider some of the lessons that Mr. Johnson might teach us. Three things would benefit future partnerships. First, develop credibility with the leadership of the church and its people. Second, work to identify common concerns and acknowledge the cultural and spiritual resources that are available within the church. Third, Christian psychology must take seriously the unique spiritual and ethical integration in the African American Church and the ethos and ideology that shape its mission. Howard Thurman, a noted African American scholar and theologian, stated "it is not enough to save [the] souls of men; the relationships that exist between men must be saved also." (Fluker and Tumber, 1998, p 33). This is not simply a social gospel, but a genuine and deep belief that "God is active in human affairs" (a phrase I borrow from a memorable sermon by Rev. Gardner C. Taylor, given at Fuller Theological Seminary in 1985). This is clearly some the best of the African American Church legacy, a legacy that has become a rich symbol of hope and resilience.

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Chapter 21

THERE ARE MANY SIDES TO A STORY: A REPLY TO DEREK MCNEIL

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The perspective on human behavior and change promoted by community psychology in the mid-1960's was a challenge to contemporary clinical psychology. George Fairweather's work with chronic mental patients and the establishment of the self-help lodge project was a powerful demonstration of how to bring about change in the delivery of mental health services and lives of the mentally ill (see Fairweather, Sanders, Cressler, and Maynard, 1969). Community psychology shifted the cause of the problem and the focus of the intervention away from the person and located it in the social environment. It posited a person-environment interaction as explanation for cause and change. Poverty, education, racism, sexism, criminal justice became common problems addressed by community psychologists. It is in this tradition that the chapter Promoting Change through the African American Church and Social Activism was presented. The intent of the chapter was not to feature the vision or mission of the church. The chapter did not ask the question is God Active in Human Affairs, nor did it attempt to demonstrate the truth of that assertion. Dr. McNeil is correct I am a community psychologist and my intention is to suggest that those interested in social change among African Americans will find the church a source of resources. Further, the intent of the chapter is to celebrate local grass roots initiatives to social change.

Dr. McNeil notes the African American church is not monolithic. The same is true of the African American community: multiple actors define it. Its culture, identity and priorities are shaped by these many actors. The church is one of many institutions, which have guarded and promoted the cultural legacy of African American people. The status of the church as a formal institution does not allow it to lay claim to representing the people. W. E. B. D. B.

broke barriers that appeared unapproachable. Added to this list would be our revolutionaries like Ella Baker, Malcom X, and the Black Panthers. With courage and vision they forced a system to live up to its claims. Some of these people came out of the church and drew strength from it; others did not. The church has been an important actor and sometimes a driving force in the struggle for social change, but it has not been alone.

When understood from the perspective of the church, Mr. Johnson maybe subject to some of the criticisms in Dr. McNeil's response. However, he must be judged against the standard of the field in which he works. He has not presented himself nor has been presented as a spiritual leader in the mold of a pastor. Mr. Johnson is a social activist who was raised in an African American church and has lived his whole life in the African American community. He is most interested in social justice in a democratic society. To actualize that goal he has exercised a keen awareness of the problems, he has focused on local concerns and their solutions. In some issues churches have contributed to each of the above processes while other issues have not fit their mission and they chose not to be involved. From decades of local work Mr. Johnson knows what resources he can count on from what church.

Finally, the story of Mr. Johnson is to praise the power of local social activists. It is to serve as a model of how professional psychologists can be involved in the process of community change, and it is to demonstrate that the array of resources that the church possesses can be used in this endeavor. This is not a story of a professional expert resolving another's problem. It is a story of how social change has to be customized to the environment in which it exists. It embraces church participation along with the participation from other segments of the community.

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EPILOGUE

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We began this volume by describing seven principles for effective collaboration: relationship, communication, respect, common values and goals, complementary expertise, psychological and spiritual mindedness, and trust. These principles have been distilled through various survey and interview studies with both clergy and psychologists, but the most important contribution of this volume is to illustrate how they are embodied in the every day work of psychologists and clergy.

For example, the principle of relationship takes on new meaning when one considers the work of Earl Bland and Alex Galloway. It seems unimaginable that either of them could have achieved such successful and innovative collaboration without effective relationships with clergy. Similarly, the partnerships described by J. David Spriggs and Eric Slotter and by Frank Budd and Michael Newton could not have been accomplished without a commitment to effective relationships.

The importance of good communication can be seen throughout all the vignettes in this book. For example, the success of Sara Savage's work in church-based assessment requires effective communication between the consultant and church leadership. Similarly, Kevin Flannelly and his colleagues demonstrate effective communication with the professional chaplains involved in their collaborative work.

Respect is evident throughout each of the chapters presented here. Psychologists who view clergy as "junior professionals" are unlikely to work effectively with them, but those who enter into mutual endeavors with a deep respect for what the other offers find various opportunities for effective collaboration. The work of Sally Schwer Canning and Neftali Serrano stands out as excellent examples of psychologists who demonstrate deep respect for

goals is not an easy task, especially because the church serves various functions as a community and religious hub.

The principle of complementary expertise recognizes that both clergy and psychologists bring important skills and training to the collaborative endeavor. A synergy results that is greater than the sum of the two professions functioning on their own. On rare occasion this happens in the same person, such as Siang-Yang Tan who is both an ordained minister and a licensed psychologist. His chapter demonstrates the benefits of training and experience in both areas. More often, there is a collaborative synergy, such as the work described by Laura Edwards in Brazil, where her work in psychology is enhanced by the church that supports her work and the church, in turn, is enhanced by her work.

The work described by Thomas Plante is multi-faceted and complex, made possible because of his vast experience with the Roman Catholic Church and also because he embodies the principle of psychological and spiritual mindedness. Plante is able to see the world through a psychological lens, but also through the lens of the Church. And he works with church officials who have a similar capacity to see value in psychological assessments and interventions.

The final principle, trust, is both requisite for and a product of collaboration. Some initial trust must be present to allow collaborative activities. For example, the work described by Susan Howell and by Jennifer Ripley and her colleagues would not be possible unless the churches they work with had some initial trust. But over time the trust grows. With each successful interaction, the church becomes more confident in the services offered by the psychologist, and soon innovative and extensive collaboration becomes possible. The sort of deep trust is evident in the work of Omar Zook and his colleagues who serve clergy in their most vulnerable and wounded state.

In all these principles, and throughout the various vignettes described in this volume, we see new possibilities for psychologists and clergy who are interested in working together for the sake of emotional and spiritual health of individuals, couples, families, congregations, and communities.

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