



PSYCHOLOGY OF RELIGION NEWSLETTER

AMERICAN PSYCHOLOGICAL ASSOCIATION DIVISION 36

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NAME CHANGE PROPOSAL

PROPOSAL FOR CHANGING NAME OF DIVISION 36 TO SOCIETY FOR PSYCHOLOGY OF RELIGION AND SPIRITUALITY: BIG TENT

BY EVERETT L. WORTHINGTON, JR., PH.D.
VIRGINIA COMMONWEALTH UNIVERSITY

During my year in the President's office, I initiated the proposal for a name change for the Division. I realized that this would likely not meet with universal approbation. Names are important because they have to do with our identity, and we all construe our identity very individually and that construal has great emotional import for many of us. Our identity shapes the way we think of ourselves and can shape the types of questions we address in our scholarship and in our life. So, it was not lightly that I suggested to the Executive Committee of Division 36 that we change from being APA Division 36 (Psychology of Religion) to APA Division 36 (Psychology of Religion and Spirituality). Of course, there were differences of opinion among members of the Executive Board over this, but I think there was unanimous agreement that the question was timely and that despite our own diverse opinions on the issue, this was a decision that needed to be put before the members of the division. After all, the members are the ones whose identities are at stake, and they need to have the say.

I might say how grateful I am that the Executive Committee proposed, in addition, a renaming of the "Division of..." to "Society for..." In retrospect, that seems to reflect much more what we are—a society in which we can engage with and debate issues of great importance to people's psychology without being divisive (as "Division" implies). Progress in science (and practice) has become virtually dependent on collaboration, not just within our Society but within Psychology and across the disciplines. The concept of a "Division" has, I believe, passed into history. There was a time when we were carving out some sense of legitimacy of the psychology of Religion, and being a "Division" in those days made sense—dividing ourselves from other types of psychology. But now, we are one of three of the APA societies/divisions that is growing in membership (and the other two are newly formed divisions, so their growth is that which attends attraction of people into any new organization). I think we have a well-established sense of identity, and we should recognize the reality of it by voting to change the name from "Division 36 Psychology of Religion" to the "Society for the Psychology of Religion...."

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NAME CHANGE PROPOSAL [FROM PAGE 1]

I wrote the ellipsis after Psychology of Religion because I think we should also endorse the other change—from “Psychology of Religion” to “Psychology of Religion and Spirituality.” Our society/division tried to do this about five years ago. At that time, the motion won a majority vote but did not win the $2/3$ majority necessary to secure a name change. A lot has happened in the last five or so years. One thing that has happened is that we now have a journal for the society/division, and it is entitled *Psychology of Religion and Spirituality*. This name is not merely reflection of a fad that somehow has diffused religion into some ushy-gushy indefinable “spirituality.” Rather, it reflects a serious scientific study of spirituality. One just has to put the word “spirituality” into *PsychInfo* and look at how many psychology studies are being done each year. About five years ago, the number was in the 400s. Last year, it was almost 1200 *new studies in one year*, and it has increased almost linearly throughout those five years. Now, to me, 1200 studies mentioning “spirituality” in a year and evidence of increasing numbers of studies each year suggests that this might be more than a fad, and to create a big tent, we should invite members to our society that study both religion and spirituality. (Some will study only religion; others, only spirituality; and others, both.) We want a big tent for the society. I certainly did not originate the metaphor of the big tent, but it is an apt one. This tent is without walls but it does have a canopy under which people can gather. At the boundaries, some people might not feel completely comfortable, and there will be times when the rain blows in a direction so that those at the boundaries get unpleasantly wet—on all sides of the tent. There will be times when people move out from under the canopy and times when others move into the center. I think it is better, though, to have a tent that is inclusive and invites to participate both people who moor their study to particular religious traditions and those whose study of the psychology of people’s transcendent experiences is unmoored from traditional religion—though it might be moored to secular concepts like nature, humanity, or the cosmos.

So, unapologetically, I am going to ask that you vote when the ballot comes out this academic year to change the name of our group. There will be two votes—and they are independent of each other. One will vote to change the name from “Division of ...” to “Society for...” I urge you to vote FOR that. The second vote will be to change the last part of our name from “Psychology of Religion” to “Psychology of Religion and Spirituality” to reflect that people study both religion and spirituality within our big tent. Again, I urge you to vote FOR that change as well.

If I have learned anything, though, in interacting with members of our group, others *will* also put forth their opinions. We are not a timid lot in sharing our opinions. The list-serve is a great place to air opinions, and many have already done so. In fact, you can write articles for this Newsletter to express your opinion as well. (Jamie Aten, as Editor, can then decide how to convey that to the membership.) Importantly, though, when we vote, we must have a $2/3$ majority *of those voting* for each motion to pass, so I urge you to let your vote be counted. If only 100 people vote, we have let a very few decide on our name and our identity. My hope is that we all vote during this go-round. And if either change passes or both changes pass, or if both fail, we can trust that we have a name and identity that reflects the will of the people in our group. And whether we feel comfortable under the tent as (post-vote) defined by the membership, we can continue to be in fellowship and conversation about the incredibly important task of understanding people psychological experience about religion (and, if you will, spirituality). ☺

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NAME CHANGE RESPONSE

COUNTER PERSPECTIVE TO PROPOSED NAME CHANGE FOR DIVISION 36: A BRIEF RESPONSE

By Michael J. Donahue, Ph.D.

Institute for the Psychological Sciences

Ev Worthington has kindly invited me to present an alternative viewpoint concerning the proposed name change for Division 36. I support adding “Society for” at the beginning. It’s the “and Spirituality” at the end that I’m concerned about. I believe that the central issue is whether Division wants to prominently associate itself with that particular area of interest.

1. I suspect that interest in “spirituality” is something of a fad, the latest manifestation of Huxley’s “perennial philosophy.” In the US, people who state they are “spiritual but not religious” are more likely to be younger, better educated, white, unmarried, and children of divorce (see Hood, Hill, and Spilka, 2009, p. 111). The latter two characteristics have suggested to me that such an orientation may primarily be a reflection of a broader aversion to commitment.
2. There has been a recent trend to refer to “Religion and Spirituality” or “Spirituality and Religion” or “R/S.” If they are the same, why two words? If they are different, why join them at the hip? Why not demonstrate what incremental benefit comes from invoking the latter or demonstrate its uniqueness? Neither has been done.
3. One can spot a measure of religiousness fairly easily; indeed Hill and Hood spotted over 100! But spirituality has so deftly eluded specification that Spilka (1993) suggested that it “embraces obscurity with a passion” (See Hood et al, p. 8). Some definitions of spirituality even reject religion (e.g., Gaicalone in Paloutzian and Park’s *Handbook of the Psychology of Religion and Spirituality*). This inability to clearly define the concept bodes ill for scholarly investigation of it.
4. We need to be concerned with our image within the rest of APA. The title of our Division’s journal makes it clear that we are open to those with interests in spirituality. But APA is increasingly concerned with presenting psychology as a “STEM” discipline (Science, Technology, Engineering, and Mathematics). Making our name “softer” may not be well received.

There have been major strides in improving our involvement with the broader American Psychological Association in the past 3–4 years, but much work is yet to be done. I think this particular change to our name sends the wrong signal about our scholarship and nonsectarianism.

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Cast Your Vote: Referenda on Proposed Names

APA elections will take place in the winter of 2011 (January or February).

In addition to the elections, we will have two referenda on proposed names of the Division 36. The two votes will be independent of each other.

- One will vote to change the name from “Division of ...” to “Society for....”
- The second vote will be to change the last part of our name from “Psychology of Religion” to “Psychology of Religion and Spirituality.”

Be looking for the upcoming ballots this coming January.

PAST PRESIDENT**PAST PRESIDENT'S COLUMN****By Everett L. Worthington, Jr., Ph.D.****Virginia Commonwealth University**

As I write this column, I have just passed the gavel of the President of Division 36 (The Psychology of Religion) of the American Psychological Association into the more-than-capable hands of Tom Plante (strains of “Hail to the Chief” in the background), and I have watched Chris Boyatzis assume the President-elect role with great energy. It is fitting, I believe, for me to look back over my experience in these positions and to reflect on what might occur in the future.

My major focus thus far (and in the upcoming year) has been on trying to help create a welcoming place for the new generation of people joining our division, and specifically students. I want them to feel at home in our intellectual society. Perhaps this is a reflection of my warm and fuzzy counseling psychology roots or my private religious beliefs and values or—likely in large part—the civilizing influence of my warm and welcoming wife, Kirby, who has always provided both intellectual stimulation and a big heart in our relationship (and a little of that has rubbed off on me).

During my Presidential year, I have tried simply to help make space for students (and to a smaller degree) early career professionals (ECPs; limited to mostly students only because I have limited time and energy, but those will be focused on by Tom). I could recount and explain those efforts—advocating for more student research support, more opportunities for students to have personal interaction with established members of our division (at the midyear meeting at Loyola), increasing student representation on the Executive Committee, and creating a Presidential Task Force of students for suggesting to the Executive Committee ways to make students feel more at home in the Division. But I’ll content myself with mere mention. These advocacies have been very easy because I have found that the hearts of the members of the Executive Committee and the hearts of the members of the Division run along those exact similar lines. We all want new intellectual participation, new ideas to invigorate the discussions, new research to push along our collective understanding of the psychology of people’s experiences with religion and spirituality, and new friendships with new peers. Perhaps, too, as a “graying” membership—sometimes I wish I actually had some hair to gray—we are hearing the echo of footsteps of our mortality and we want to pass along some of our learning. At any rate, I will continue to try to make spaces where talented students can enrich and be enriched by the society during my year as Past-President. 🍷

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PRESIDENT'S COLUMN

DIVISION 36 – MOVING AND SHAKING

BY THOMAS PLANTE, PH.D.
SANTA CLARA UNIVERSITY

Greetings all.

It is a pleasure, privilege, and honor to serve as your Division 36 president during the 2010–11 year. We have a remarkable, spirited, diverse, and talented division and I've been constantly amazed at the energy and talent within our ranks. It's an exciting time to be actively engaged in the psychology of religion field. We are witnessing a remarkable burst of quality and creative research, clinical innovation, and informed policy associated with our area of professional and personal interest. For example, a day doesn't go by without news reports highly relevant to our field. I'd like to use this column to update you on some of the important division activities and initiatives currently on tap.

My most important initiative as division president this year is to do all that we can to better attract, retain, and nurture our early career professionals (ECPs). APA defines ECPs as those colleagues who have completed their training within the past 7 years. I have assembled a dynamic ECP task force chaired by Kari O'Grady from Loyola University (Baltimore) that includes Andrea Pammer, Andy Yarborough, Nancy Taylor, Edward Davis, and Innocent Okozi. These enthusiastic and skilled volunteers and ECP themselves represent both academic and non-academic career professionals and are diverse in terms of gender, ethnicity, and perspectives. I've asked the task force to brainstorm and offer counsel as to how we might better serve our many young ECPs both now and in the future. This initiative follows last years' focus and initiative of then division president Ev Worthington who created a student task force to find ways to better serve that our many student division members. The ECP task force will hopefully have the same successes experienced by the student task force which is still vibrantly active within our division and currently being chaired by Aubrey Gartner. Innocent Okozi graduated from the student task force to the ECP task force and thus brings his skills and successes from one task force to another.

At a recent meeting at APA for division leaders, I was impressed with APA's desire to better serve ECPs in general. There is an association wide effort to find ways to better assist this group of professionals who represent the future of our profession. Topics of interest such as mentoring, career development, using technology such as social media within our association all better engage and serve these professionals. We hope to do this and more in Division 36.

My second initiative during my tour of duty as division president is to do all that we can to offer a spirit of welcome and hospitality to our division members and guests. I'm working with our APA 2011 convention program chair, Kevin Ladd, to try and find ways that our division can be more gracious, welcoming, and hospitable at the APA convention and elsewhere. We are in the brainstorming phase and certainly welcome your input. Additionally, I'd also love to see more diversity in our membership to include people from



Thomas Plante, Ph.D.

PRESIDENT'S COLUMN
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multiple backgrounds, traditions, and perspectives. All those of good will interested in the relationship between psychology, religion, and spirituality broadly defined are encouraged to actively engage with our division.

Our new journal, *Psychology of Religion and Spirituality*, is doing very well. Thanks to our remarkable, dedicated, and visionary editor, Ralph Piedmont and his team of associate editors and others, the number of submissions and both the quality and quantity of submitted articles has exceeded expectations (not only our expectations but also those from the APA Publication Office). Good news indeed! If you conduct research in the psychology of religion and spirituality area (or have colleagues who do) please consider and encourage others to submit your and their best work to our journal and please consider subscribing to the journal too.

Our division events at APA 2010 in San Diego were well attended and our social hour was packed, spirited, and animated! We had the extra pleasure of hosting about 24 students and faculty from a delegation from China as well. Our convention events illustrated the dynamic energy within the division. Further evidence of the enthusiasm for our work is the fact that our division is one of only a select few that have actually grown in recent years. According to APA's membership office, most divisions have lost members or have barely held to previous membership levels but not Division 36. More good news!

One of the things I really enjoy about our field is that there is so much that you can do with it and it is so relevant to our world. In my case, I can conduct research on spirituality and health, sex offending clergy, and clergy applicant screening as well as provide clinical work in these areas. Additionally, I can serve on policy commissions at the local and national level such as the national review board for the US Council of Catholic Bishops and other groups. Whether you are interested in research, teaching, clinical practice, or policy there is much to do and can be done in our field.

I'm grateful for a lot of things regarding Division 36 and but perhaps most especially for our many volunteers who are serving in various elected and appointed roles. These include Chris Boyatzis, Ev Worthington, Marsha Cutting, Michael Donahue, Julie Exline, Brian McCorkle, Elizabeth Hall, Aubrey Gartner, La'Trelle Jackson, Ralph Piedmont, Ed Shafranske, Jamie Aten, James Casebolt, Kevin Ladd, Kari O'Grady, and Aryeh Lazar. We have a great group of folks who make Division 36 run effectively.

Finally, I hope that you'll plan to attend our midyear conference at Loyola University, Baltimore (April 15-16) as well as our division events at APA 2011 in Washington, DC (August 4-7). They are sure to be worth your time and effort.

I also hope that you'll feel free to let me know if you have thoughts about what we can do to make Division 36 better.

A year as division president goes by very quickly. I can only hope to move the ball forward a certain amount. The members of the division all need to work together in order to keep the division as vibrant and forward thinking as possible.

Thank you for all that you do for our field and I hope to see you at one of our upcoming events. ☺

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PROFESSIONALS****NETWORKING AND SOCIAL SUPPORT FOR
EARLY CAREER PROFESSIONALS****KARI A. O'GRADY, PH.D.****LOYOLA COLLEGE IN MARYLAND****INNOCENT F. OKOZI, PH.D.****RIVERVIEW PSYCHIATRIC CENTER**

Workplace isolation is a phenomenon that is growing in importance, not only in virtual office situations, but also in modern organizations in general (Mulki, Locander, Marshall, Harris, & Hensel, 2008). It is characterized by the absence of support from coworkers and supervisors or the lack of social and emotional interaction with team members or colleagues (Marshall, Michaels, & Mulki, 2007). Mulki et al. (2008) conducted a research with a sample of 572 sales representatives (65.6% female and 34.4% male) to investigate the interrelationships among workplace isolation and other constructs such as trust in supervisor and coworkers as well as organizational commitment and job performance in virtual office settings. They identified two dimensions of workplace isolation, namely company isolation (which describes the lack of work-based support and mentoring from supervisors and the company in general) and colleague isolation (which describes the lack of opportunities for social interaction, informal learning, and networking). They found a strong relationship between organizational commitment and job satisfaction, mediated by mutual trust and satisfaction with supervisors and coworkers. These findings were consistent with those of Brown and Peterson (1993) whose research study examined the relationship between organizational commitment and job satisfaction in different business contexts, including non-sales settings.

One could argue that the field of psychology is not shielded from workplace isolation. Bowes (2010), the president of Legacy Bowes Group and host of the weekly Bowes Knows radio show, noted in her blog on work isolation, that successful entrepreneurs, especially individual proprietors, are prone to experiencing isolation. Early career psychologists and counselors may be especially vulnerable to factors related to isolation as they experience the contrast between their training and their new found professional lives. During their graduate training, most psychologists and counselors were actively engaged in a structured community of professional relationships including in the classrooms, with their cohorts, in clinical supervision, and through research mentoring. Following graduation these psychologists typically pursue careers that lack the professional social support of their graduate experience. Other early career professionals may be situated in contexts with strong professional support, but may not have coworkers or supervisors with whom they can comfortably discuss the spiritual and religious aspects of counseling and/or research.

Involvement in professional organizations can help reduce the likelihood that psychologists will experience symptoms concomitant with workplace isolation (Brown & Peterson, 1993; Jaramillo, Mulki, & Marshall, 2005; Jex, 2002; Mulki et al., 2008). To help address the needs of early career professionals, Dr. Thomas Plante initiated an early career professionals (ECP) task force, and encouraged the task force to find creative ways to

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EARLY CAREER PROFESSIONALS [FROM PAGE 7]

foster social and mentoring networks for early career professionals interested in the study of spirituality and religion in psychology. Dr. Plante assigned Kari A. O’Grady, Ph.D. as the Div. 36 ECP task force committee chair. Other members of the committee include: Innocent F. Okozi, Ph.D., Edward “Ward” B. Davis, PsyD., Andrea Pammer, Nancy Taylor, Ph.D., and Andrew “Andy” Yarborough, Psy.D. Members of the task force represent a variety of professional backgrounds and are prepared to respond to the diverse needs of early career professionals.

The ECP task force has generated some specific initiatives to help provide professional social networks for early career professionals. These initiatives include creating the Div. 36 Facebook page, and the Early Career Professionals Facebook page. We encourage ECP’s and other members of Div. 36 to join the Facebook page in an effort to become acquainted with one another professionally. Additionally, the task force is planning to sponsor speed mentoring sessions for the 2011 Division 36 Mid-Winter Conference and the 2011 APA convention in Washington DC. The sessions will allow ECP’s to meet with mid-career and late-career professionals in brief (5–8 minutes each) mentoring sessions. We will have an ECP social hour at the Midwinter conference and APA convention.

We invite early career professionals to submit suggestions for pertinent discussion topics for the conferences, along with other ECP needs and suggestions for networking. Please send suggestions and/or needs to Dr. O’Grady at kaogrady@loyola.edu, or to one of the other task force members listed below. Likewise, we invite those who would be willing to serve as mentors in the speed mentoring sessions to contact Dr. O’Grady or other members of the task force. To kick off our collaborative and social support efforts we are listing a brief bio of the ECP task force members with the hopes that other professionals will connect with ECP task force members who have similar professional interests.

Edward “Ward” B. Davis, Psy.D. is a graduate of Regent University (2010). He is an Assistant Professor in the Rosemead School of Psychology at Biola University. His academic, clinical, and research interests include personality psychology, psychological assessment, interpersonal neurobiology, psychology of religion/spirituality, God images, narrative identity, attachment, and supervision/mentoring. edward.davis@biola.edu

Nancy Taylor earned her Ph.D. in Counseling Psychology from West Virginia University. She is an Assistant Professor in the Behavioral Sciences Department at Fairmont State University, where she teaches both undergraduate and graduate level courses. She is a therapist at the Morgantown Pastoral Counseling Center, and as a registered nurse she serves as a psychiatric nurse consultant in both Fairmont and Morgantown. Her current research focus involves the interaction between counseling and theology from the perspective of clergy. nlandistaylor@fairmontstate.edu

Andrew “Andy” Yarborough, Psy.D., is a graduate of Regent University (2009). He is completing postdoctoral training at North Lake Supports and Services Center in Hammond, LA, and works with adults who have developmental disabilities. His clinical and research interests include social/religious cognition; attachment; eclectic approaches to the process of individual and group psychotherapy; the integration of spiritual formation and clinical psychology; suffering and worship; and the clinical

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EARLY CAREER PROFESSIONALS
[FROM PAGE 8]

psychology of religion, specifically regarding depression and emotional experiences of God. ca.yarborough@gmail.com

Andrea Pammer earned her Master's degree in Clinical Psychology from Marshall University Graduate College. She works at Fairmont State University and Pierpont Community and Technical College as therapist with college students and coordinator of disability services. Her interests cover issues that prevent students from successfully completing their higher education pursuits. Pammer@fairmontstate.edu

Innocent F. Okozi, Ph.D., is postdoctoral fellow at the Assertive Community Treatment team, Riverview Psychiatric Center, Augusta, Maine. He graduated from the Counseling Psychology Ph.D. program at Seton Hall University, NJ. His clinical interests include multicultural psychology with special focus on spiritual/religious issues and cross-cultural perspectives; the application of attachment theories in spiritual dimensions; mindfulness; human development; group facilitation; existential and interpersonal psychotherapy; multidisciplinary approach to mental health interventions; and research. okozi@hotmail.com

Kari A. O'Grady, Ph.D. is a graduate of the Counseling Psychology program at Brigham Young University (2008). She is an assistant professor in the Pastoral Counseling Department at Loyola University, Maryland. She serves as the acting director of the Certificate in Spirituality and Trauma program. Her research and clinical interests include: spirituality in counseling, issues of diversity in counseling, correlations between relationship with God or higher power and post traumatic growth in disaster populations, and implications of spirituality for helpers. kaogrady@loyola.edu

WE INVITE THOSE WHO WOULD BE WILLING TO SERVE AS MENTORS IN THE SPEED MENTORING SESSIONS TO CONTACT DR. O'GRADY OR OTHER MEMBERS OF THE TASK FORCE.

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Mid-Year Conference on Religion and Spirituality

Loyola University Maryland
8890 McGaw Road, Suite 380
Columbia, MD 21045



**Pre-Conference
Thursday, April 14, 2011**

**Mid-Year Conference
Friday and Saturday
April 15 & 16, 2011**

Mid-Year Conference Invited Speakers

*Roy Baumeister, Ph.D. and
Paul Costa, Ph.D.*

Thursday, April 14th Pre-Conference Presentations

Full Day: 9:30 a.m. to 4:30 p.m.

Half Day: 9:30 a.m. to 12:30 p.m.

<u>Time</u>	<u>Session</u>	<u>Presenters</u>	<u>Session Title</u>
9:30 am—4:30 pm	#1	William Sneek, S.J., Ph.D.	“Spending a Day with Jung’s Recently Published Diary, <i>The Liber Novus/Red Book</i> ”
9:30 am—4:30 pm	#2	Jeffrey Soulen, M.D.	Integrating Science, Psychology & Spirituality in Psychotherapy: A Practical Introduction to the Work of Ken Wilber
9:30 am—12:30 pm	#3	Ralph L. Piedmont, Ph.D.	ASPIRES Development & Clinical Applications
9:30 am—12:30 pm	#4	Gayle Civish, Ph.D.	Personal Spiritual Experiences: A Research Study and Clinical Implications





Register online at www.loyola.edu/pastoralcounseling/myc

Please PRINT your name and contact information. **CONFIRMATIONS WILL BE SENT BY EMAIL.**

Thursday, April 14th Pre-Conference (see back for more details)

Session Fee(s) Full Day- \$140 Half Day- \$70

Sub Total \$ _____

Circle session(s) you plan to attend: 1 2 3

Friday, April 15th & Saturday, April 16th

Detailed line-up of topics and speakers will not be available until February 4, 2011.

EARLY BIRD Registration: Register by Feb. 4, 2011

\$120.00 Div 36 member/Loyola Affiliate \$140.00 non-member \$50.00 student Sub Total \$ _____

Registration fee **after Feb. 4, 2011** and onsite

\$130.00 Div 36 member/Loyola Affiliate \$150.00 non-member \$60.00 student Sub Total \$ _____

One day registration only Friday only \$75.00 Saturday only \$75.00 Sub Total \$ _____

Continuing Education If you are attending..

ONE DAY ONLY: Certificates are \$40.00 Sub Total \$ _____

Any combination of **TWO OR MORE DAYS** (Thurs, Fri, and Sat)– Certificates are \$65.00 Sub Total \$ _____

Lunches

PRE-PAID lunch for Thursday, Friday, & Saturday—\$13.00 each day Lunch includes: sandwich, side, beverage, and dessert.

Thursday _____ Friday _____ Saturday _____ Sub Total \$ _____

Payment (register and submit payment online at www.loyola.edu/pastoralcounseling/myc)

Credit cards accepted. Make checks payable to **Loyola University Maryland.** **TOTAL \$** _____

Name _____ Affiliate Name _____

Name on Credit Card _____ Credit Card # _____

Exp. Date _____ Sec. code _____ Signature _____

____ Div 36 Member/Affiliate ____ Loyola Affiliate ____ Non-Member ____ Loyola Student ____ Div. 36 Student

Mailing

Address _____

City/State/Zip _____

Telephone _____ **Email** _____

Hotels: To get the discounted hotel rate, you must ask for Loyola Mid Year Conference, or Loyola University MD Group. Deadline for discounted hotel rates is March 14, 2011. Extended Stay America (410) 872-2994 \$82.00 Courtyard Marriott (800) 321-2211 \$84.00

Friday Evening Reception: Enjoy hors d'oeuvres and networking. This reception is FREE to all registrants. Cash Bar.

Refund Policy: 100% refund before Feb. 4, 2011 50% refund from Feb. 4 –April 1 No refunds after April 1, 2011

Conference Sponsorship: We invite you to support our education efforts and share your company's products. There are many sponsorship opportunities. Visit our site online for details or contact Teri Wilkins at (410) 617-7628 or tawilkins@loyola.edu.

Visit the Mid Year Conference website at www.loyola.edu/pastoralcounseling/myc

DEADLINE: JANUARY 14, 2011



Call For Papers

Mid-Year Conference on Religion and Spirituality

Pre-Conference ——— Thursday, April 14, 2011

Mid-Year Conference ——— Friday & Saturday, April 15 & 16, 2011

ALL PRESENTERS AND PARTICIPANTS ATTENDING CONFERENCE MUST REGISTER.

Please submit your registration form(s) and payment with your proposal. If your proposal is not selected and/or you choose not to attend the conference, a refund will be given per the policy. All conference materials including badge, program guide, and bag will be given to presenters upon arrival in the registration area.

Submission: *Electronic is preferred.* Email proposals to Teri Wilkins at tawilkins@loyola.edu. If email is not possible, please mail submission to Teri Wilkins, Loyola University Maryland, 8890 McGaw Road, Suite 380, Columbia, MD 21045.

Format for Proposals:

FIRST PAGE

1. Type the title in CAPITAL LETTERS on the first line. Skip a line.
2. Type the author(s) and primary affiliation(s). (Affiliations placed in parentheses). Skip a line.
3. Type the following information for the PRIMARY author:
 - A) Mailing address, phone number, fax number, and email address
 - B) Submission type: paper, poster, or symposium
 - C) For paper submissions: please indicate if the presenting author is willing to chair paper session

ABSTRACT

PAPER submissions: you will be assigned to a paper session where you will be presenting along with several other people with related topics. Please submit a 1,000-word abstract that includes: the research question, methodology, results and interpretation, and figures or tables. You will have approximately 15 minutes to complete your talk.

SYMPOSIUM or CONTENT SESSION submissions: time allotted varies from 50, 90, or 110 minutes. Please indicate preferred time duration. A minimum of two presenters is required. Submit a 300-word overall abstract in addition to a 300-word abstract for each presentation with name of presenter(s).

POSTER submissions: you will be assigned to a poster session. Poster boards are approximately 6ft long and 4ft wide. You are expected to stay with your poster for the entire length of the session. Submissions should be at least 300 words.

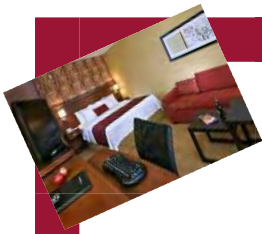
Please include objectives for all submissions (except posters).

Loyola University Maryland, 8890 McGaw Road, Suite 380, Columbia, MD 21045 (410) 617-7628 tawilkins@loyola.edu
<http://www.loyola.edu/pastoralcounseling/myc>

For registration questions, please contact Monique Daniels at mcdaniels@loyola.edu or (410) 617-7608.



MID-YEAR CONFERENCE ON RELIGION AND SPIRITUALITY



Discounted Hotel Rates

- Remember to book your room early to receive the special hotel rates!
- You must register by **no later than March 14, 2011**, to receive the discount.
- When making reservations by phone, you must mention that you are attending Loyola University's Mid-Year Conference.

The following two hotels, both within 10 minutes walking distance to Loyola's campus are offering discounted rates in conjunction with the conference:

Courtyard by Marriott

- 8910 Stanford Blvd., Columbia, MD 21045
- (800) 321-2211
- \$84.00 for a single (King)
 - or double (2 Queens)
- Free parking



You can also make reservations online at www.marriott.com/hotels/travel/bwicl-courtyard-columbia

To make reservations on the hotel's website, enter the code below in the group code box.
LGCLGCA - 1 King Bed
LGCLGCB - 2 Queen Beds

Extended Stay America Deluxe

- 8890 Stanford Blvd., Columbia, MD 21045
- (410) 872-2994
- \$82.00 *plus tax* for a single (Queen)
 - or double (2 Doubles)
- Free parking



These remaining options are not offering any special Loyola discounts, but are still recommended in terms of their proximity to campus:

Hilton Garden Inn

8241 Snowden River Pkwy, Columbia, MD 21045
Phone: 410-750-3700
<http://www.hiltongardeninn.com>

Homewood Suites

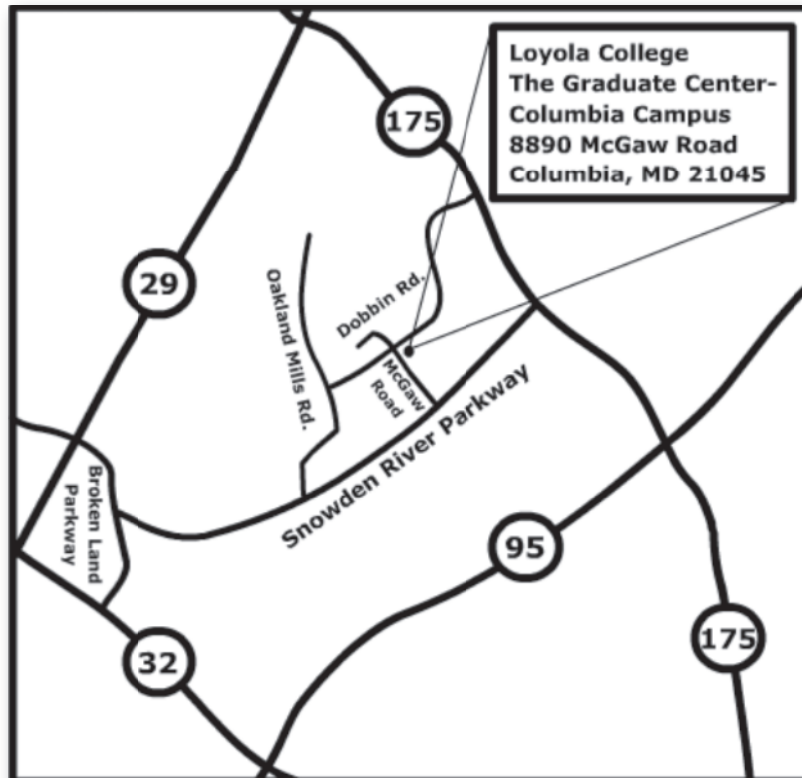
8320 Benson Drive, Columbia, MD 21045
Phone: 410-872-9200
<http://www.extendedstaynetwork.com>

Holiday Inn

7900 Washington Blvd., Jessup, MD 20794
Phone: 410-799-7500

Please feel free to further explore other options on your own.

The Loyola University Graduate Center, Columbia Campus
Pastoral Counseling Department
8890 McGaw Road, Suite 380
Columbia, MD 21045
(410) 617-7620



Directions from I-95:

1. From I-95, follow 175 west towards Columbia
2. From 175 west, take the 3rd exit, Snowden River Parkway. At the end of the exit ramp, turn left at the light to go south.
3. Follow Snowden River Parkway to the 2nd light and turn right on McGaw Road, where you see Apple Ford.
4. Follow McGaw Road past the Gramophone store and just before the light at the intersection of McGaw and Dobbin Roads, turn right into the Graduate Center Parking lot.

From the Baltimore Beltway 695:

1. From 695 in Towson, take the outer loop toward Pikesville and take Exit #16-A, Route 70 west toward Frederick
2. Follow Route 70 west and take the left exit onto Route 29 south toward Columbia
3. Follow Route 29 south and exit onto Route 175 East
4. Follow Route 175 East to the 3rd traffic light and turn right onto Dobbin Road
5. Follow Dobbin Road to the 3rd traffic light and turn left onto McGaw Road.
6. Immediately after the Dobbin/McGaw intersection, turn left into the Graduate Center parking lot.

Compliments of
Loyola University
Maryland



Getting-Around-Guide

Inside You Will Find:

- 1) **Directions** on how to get around the area
- 2) **Hotel** options and locations
- 3) **Restaurant** suggestions
- 4) **Shopping** venues
- 5) Info on the **National Cherry Blossom Festival** in D.C.

Mid-Year Research Conference on Religion and Spirituality

★ **Kinko's Copy Center** - The nearest copy center is FedEx Kinko's located at 6181 Old Dobbin Lane. From Loyola's parking lot make a right on McGaw Road, then immediately make a right on Dobbin Road. Continue for one mile, crossing MD-175, then make a left on Old Dobbin Road. The shopping center will be on the right.

1. Getting Around Columbia

Columbia, Maryland is located in Howard County approximately 30 to 45 minutes from both downtown Baltimore and Washington, D.C.

BWI Airport

The closest commercial airport to the conference is Baltimore-Washington International Airport (BWI). The Airport Shuttle offers door to door reservation service. Arriving passengers' flights are tracked and passengers are met curbside. The vans can carry 7 to 10 passengers.

For reservations and information:

www.theairportshuttle.com

1-800-776-0323

In Maryland: 410-381-2772

All major credit cards are accepted

Rail

The nearest AMTRAK stations are BWI Airport, MD (BWI) and Baltimore, MD - Penn Station (BAL). Because taxis are not plentiful at the BWI station, it may be necessary to take the free shuttle to the airport to secure a taxi.

Car

Columbia is located near Interstate 95 (I-95).

From the North (including BWI): Take I-95 South to exit 38B (Route 32 West). **From the South:** Take I-95 North to exit 38B (Route 32 West). Follow Route 32 West to exit 14/Broken Land Parkway. Stay in the right exit lane and yield onto Broken Land Parkway. Make an immediate right turn onto Snowden River Parkway. You will pass a major shopping center on the right that includes a Home Depot and a Staples.

Turn left at the McGaw Road traffic light (before you pass Apple Ford). Loyola University will be on your right (before Dobbin Road). The turn lane into the parking lot is immediately after the Gramophone. Loyola is a three-story building with its parking lot located at the front. Parking is free of charge.

Cabs

Columbia Cab: 301-604-5800

Columbia Flyer: 410-750-0089

BWI Airport Taxi: 410-859-1100

2. Hotels

Discounted Rate Hotels

The Conference has a negotiated rate at two hotels that are located a half-mile from Loyola. Please remember to mention the conference when booking.

Courtyard by Marriott (Preferred Hotel)

Address: 8910 Stanford Blvd., Columbia, MD 21045

Phone: 410-290-0002

Parking: Free

www.marriott.com/property/propertypage/BWICL

Extended Stay America Deluxe Columbia -CP

Address: 8890 Stanford Blvd., Columbia, MD 21045

Phone: 410-872-2994

Parking: Free

www.extendedstaynetwork.com

Other Area Hotels:

Hilton Garden Inn

Address: 8241 Snowden River Parkway, Columbia, MD 21045

Phone: 410-750-3700

www.hiltongardeninn.com

NOTE: AAA Discount is only good for Friday and Saturday nights.

Homewood Suites

Address: 8320 Benson Drive, Columbia, MD 21045

Phone: 410-872-9200

www.extendedstaynetwork.com

Holiday Inn

Address: 7900 Washington Blvd., Columbia, MD 20794

Phone: 410-799-7500

<http://www.ichotelsgroup.com/h/d/hi/1/en/hd/balcj>

Getting From the Hotels to Loyola University

Note: There are NO shuttles to and from the hotels.

From the Courtyard by Marriott and Extended Stay: Head south on Stanford Blvd. Enter roundabout and take first exit onto Stanford Blvd. Turn left onto Dobbin Road. Turn left at McGaw Road, and then turn left into Loyola's parking lot. Parking is free.

3. Restaurants

Walking distance

Within walking distance from the university and hotels there are several restaurants and cafes in two strip shopping centers.

From Loyola: Turn right onto McGaw Road, and then turn right onto Dobbin Road. Then turn right onto Sanford Blvd, and see on your right:

Noodles Corner
Riverside Coffee & Café
Frisco Burritos
Mongolian Grill
Quiznos Subs
Pub Dog Pizza & Draffhouse
Hanamura Japanese

From Loyola: Turn left on McGaw Road, and take the next left into the adjacent parking lot.

Green Turtle Restaurant
Cheeburger Cheeburger
Royal Taj
Cha Ya Café Sushi and Thai

Dobbin Road Stretch (on right)

In addition to a Wal-Mart, this area boasts a number of restaurants including Panera Bread, Wendy's, McDonald's, Chick-Fil-A, and Baja Fresh.

Directions: Turn right onto McGaw Road and make an immediate right onto Dobbin Road. Turn right at second light (Dobbin Center Way).

Dobbin Road Stretch (on left)

This strip includes Starbucks, Qdoba Burritos, Fuddruckers, and Rocky Run Tap and Grill.

Directions: Turn right onto McGaw Road and make an immediate right onto Dobbin Road. Turn left at second light (Dobbin Center Way).

Columbia Crossing

Columbia Crossing is a shopping center offering a number of chain restaurants including La Madeleine, Famous Dave's, Don Pablo's, Chicken Out, and Romano's Macaroni Grill. Also located in the area are Cosi, Chipotle, Red Robin, and Longhorn Steakhouse. Other stores in the vicinity include Target, Borders, FedEx Kinko's and Staples.

Address: Intersection of Dobbin Road and MD-175
Directions: Turn right on McGaw Road, and make a right on Dobbin Road. Cross MD-175 and turn right or left into the Columbia Crossing shopping areas.

Baltimore and Washington

Columbia is also in close proximity to both Washington, DC and Baltimore. If you are interested in local dining guides for either city, please check the following resources:

Baltimore:

www.baltimoremagazine.net
Baltimore Sun, Local Newspaper
Baltimore Magazine

Washington, D.C.:

www.washingtonian.com.dining
Washington Post, Local Newspaper
Washingtonian Magazine

4. Shopping

The Mall in Columbia

This shopping mall is a highly popular spot in the local area. In addition to a number of retail venues, the mall also features a large food court, an AMC movie theater, and several restaurants, including P.F. Chang's, Champps Americana, The Cheesecake Factory and Pizzeria Uno. For a bit of local flair, try an order of Boardwalk Fries seasoned with "Old Bay."

Address: 10300 Little Patuxent Parkway
Columbia, MD 21044

Directions: From Loyola's parking lot make a right on McGaw Road, then immediately make a right on Dobbin Road. Turn left onto MD-175 West and continue for about seven miles. The Mall will be on the right.



5. Local Activities

Note that Loyola's Columbia campus is equidistantly situated between Baltimore and Washington, D.C., and both cities offer a number of cultural and site-seeing opportunities. Traffic on the weekends is usually lighter than the weekdays, and you can make it into the city in about 30 to 40 minutes.

The National Cherry Blossom Festival

"The blooming of the cherry trees around the Jefferson Memorial in Washington, D.C. has come to symbolize the natural beauty of our nation's capital city. Hundreds of thousands of city residents and visitors from across the nation and around the world come here to witness the spectacle, hoping that the trees will be at the peak of bloom for the Cherry Blossom Festival, Washington, D.C.'s rite of spring."

The festival kicks off on March 27th and lasts through April 11th. A variety of events takes place on each of these days, the most famous of which is the *National Cherry Blossom Festival Parade*. This year, the parade will be held on Saturday, April 10th. The festival as a whole promises to offer all sorts of activities for you and your family to enjoy throughout the weekend.

Washington, D.C.

Washington, D.C. speaks for itself. The Nation's Capital boasts a number of historic monuments and museums, as well as the present-day institutions of our working government. In addition to Congress and the White House, you can also tour the National Archives and the Library of Congress, or the world-famous Smithsonian Museum. Indeed, there is a seemingly endless list of fun activities and fascinating sites to visit in D.C.

Baltimore

Baltimore is home to the famous National Aquarium and a host of other museums and historic monuments. It is also home to the famous Camden Yards for all you sports fans out there. Several guided-touring options are available, or you can simply venture out on your own and explore the renowned Inner Harbor.

So bring down the whole family (or a bunch of friends) with you, and make a weekend out of it! The weather here is usually beautiful that time of year, and our area is especially known for its spring flowers!

For more information on the Cherry Blossom Festival and other local, Baltimore, and D.C. venues, please feel free to explore the following websites:

National Cherry Blossom Festival

www.nationalcherryblossomfestival.org

Baltimore

www.baltimore.to
www.baltimoretourguide.com
www.baltimoreducks.com
www.baltimoretours.net

Washington, D.C.

www.washington.org
www.trolleytours.com/washington-dc
www.historictours.com/washington
www.dctours.us



BOOK REVIEW**CHANGING THE SCIENTIFIC STUDY OF RELIGION:
BEYOND FREUD: THEORETICAL, EMPIRICAL AND CLINICAL
STUDIES FROM PSYCHOANALYTIC PERSPECTIVES.**

BY JACOB A. BELZEN (EDITOR).

NEW YORK: SPRINGER, 2009. VI + 322PP. \$189.00 CLOTH.

Reviewed by **W. Paul Williams, Ph.D.**

HENDERSON STATE UNIVERSITY

Jacob A. Belzen has woven together an interesting collection of essays that explores how that psychoanalysis has evolved in its approach to religion since the work of Freud. This volume presents contemporary psychoanalytic perspectives as applied to religion regarding various areas of work including the clinical setting, empirical research, and theory construction. Whereas Freud saw religion as an unfortunate illusion to be remedied by rationality and the advancement of science, these authors generally view it with a different eye—that is, as a subjective and intersubjective phenomenon that affords many in society both meaning and purpose. Among contributors are those who have established themselves and are widely recognized in the field of psychoanalytic theory. All of this is arranged into two sections and prefaced with an introduction by Belzen who provides a context for all that follows.

In the introduction, Belzen raises what he sees as misconceptions concerning Freud's view of religion, as well as other issues. For example, despite the popular notion that Freud saw absolutely no use in religion, Belzen surprisingly contends that a study of "Freud's texts on religion and neurosis may well [implicitly] lead to the following conclusion: being religious may promote a person's individual mental functioning and may help prohibit a neurosis" (p. 5). Although Freud may have thought that religion might be useful at some elementary level of development, this is not to say, however, that he was sympathetic to religion, or that he thought it was true or in the best interests of humanity; for him it was best discarded for a more rational way of life that was informed by truth and knowledge derived from science. Neither, says Belzen, might religion best be understood as a projection—in the classical Freudian sense—but rather as a transference of qualities associated with the father onto an abstract god image or entity. Belzen also takes note of recent developments in psychoanalytic theory that have refined it with more clarity, such as object relations, which expands the traditional intrapsychic concern with the father to include the early relationship with the mother as an equally, if not more, important source for constructing a god image. Furthermore, despite the historical notion of psychoanalysis as unscientific, he observes its pervasive influence upon Western thought and academies including medicine, sociology, anthropology, philosophy, literature, art, and cultural studies. In view of these observations, Belzen finally asks the pivotal question: What progress, if any, has psychoanalytic theory made in its study of religion in the past one hundred years? To answer this question, he offers 11 chapters that illustrate the treatment of religion from various psychoanalytic approaches.

The first five chapters compose Part One, which is written by practicing psychoanalysts. In the first chapter, Ana-María Rizzuto chronicles the historical shift among analysts

**... AN INTERESTING COLLECTION OF ESSAYS
THAT EXPLORES HOW...PSYCHOANALYSIS
HAS EVOLVED IN ITS APPROACH TO RELIGION
SINCE THE WORK OF FREUD.**

BOOK REVIEW
[FROM PAGE 19]

from avoiding religion in therapy to recognizing its importance as a cultural phenomenon, particularly in its spiritual form in the wake of a postmodern world. With the culturally-observed “death of God” (p. 40), the advent of object relations made it possible to take seriously the subjective spiritual concerns of patients without regard for the reality of some objective deity; furthermore, problems with the self and spirituality—and their resolution—can be understood in relation to intrapsychic images of God based on the mother as well as the father, which Rizzuto exemplifies in a case study. Also from an object relations perspective, William Meissner shows in the second chapter that it is not necessary for psychoanalysis to eradicate religion as the source of neurosis from the patient, for analysis can explore and interpret the ways in which that religion has been perverted and robbed of its influence, and assist in its reconstruction as a resource in facilitating mature psychological development; in this wise, it is helpful for the psychoanalyst to remain “open to and accepting of the patient’s belief system” (p. 57), as Meissner demonstrates with a case study. The third chapter is by Jozef Corveleyn, who makes distinction between religious delusions experienced in psychoticism and those encountered in hysteria; he does so by comparing the classic psychotic case of Daniel Paul Schreber—also analyzed by Freud from the patient’s autobiography—with a hysterical case of his own, and outlining how they differ in character and in allowing one to reconnect with society. Turning toward theoretical concerns, Dan Merkur reviews in the fourth chapter the work of various psychoanalysts—both past and present—on the topic of mysticism; he argues that so-called “mystics” from Otto Rank to Michael Eigen have strongly differed with the psychoanalytic mainstream, which deems mystical experiences simply as anomalous, and observes mysticism as important to psychic development. In closing Part One, Paul Moyaert presents a chapter emphasizing the vitalizing aspect of religion—missed by Freud—that lends itself to the dynamic of development and transformation of self; he does this by presenting an analysis of Saint Theresa’s prayer, “The Adoration of the Crucified,” to illustrate theoretically how that masochism, as a drive that seeks pleasure from surrender, can use religion as a new context in which to creatively sublimate itself—for example, the self-denying engagement of ascetic activities that lead to ecstasy and bliss. All these chapters hope to illuminate how that religion from a psychoanalytic perspective can be therapeutically useful.

Concerned with empirical research as well as with theory, Part Two begins with a chapter by sociologist Michael Carroll, who discusses the psychoanalytic study of cultural myth from four “scholarly enclaves”: classical Freudian, object relations, ego psychology, and Jung—the latter of which has been more accepted by most in view of its

general openness to “unchurched” mysticism and spirituality. The seventh chapter, by religion professor William Parsons, explores the psychoanalytic assessment of Buddhism over three periods of time: (1) the years 1880–1944, during which time that Freud’s armchair analysis of nirvana, as withdrawal from reality and a regression involving “oceanic feelings”, came to dominate thinking; (2) the period 1944–1970, when some psychoanalysts, such as

... CHRONICLES THE HISTORICAL SHIFT AMONG ANALYSTS FROM AVOIDING RELIGION IN THERAPY TO RECOGNIZING ITS IMPORTANCE AS A CULTURAL PHENOMENON, PARTICULARLY IN ITS SPIRITUAL FORM IN THE WAKE OF A POSTMODERN WORLD.

...[HE] PRESENTS A CHAPTER EMPHASIZING THE VITALIZING ASPECT OF RELIGION— MISSED BY FREUD—THAT LENDS ITSELF TO THE DYNAMIC OF DEVELOPMENT AND TRANSFORMATION OF SELF...

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Horney, Fromm, and others, began taking positive interest in Zen, which influenced their personal lives, work, and theory; and (3) the span 1970–2007, during which psychoanalysis increased its dialogue with Buddhism as the culture was drifting away from traditional religion, beliefs, and practices, and gravitating toward pluralism, market religion, spirituality, and personal growth.

The next two chapters examine the Hindu and a traditional African religion, respectively, and include empirical studies provided by their authors. Religion professor Daniel Meckel examines how that psychoanalytic theory has been applied to the study of Hindu religion, with particular concern for how that Asian-Indians themselves have modified the theory with respect to their own culture and religious worldview; using case studies,

he illustrates the usefulness of the theory along the lines of three hermeneutic dimensions: (1) the explanatory-reductive approach, with emphasis on the universal assumptions of psychoanalytic theory (e.g., biology, the unconscious, etc.); (2) the cultural-interpretive approach, involving the symbols within a given culture; and (3) the religious-interpretive approach, which takes into account the sacred realities that inform the mind. Meckel concludes that this type of research is best served with a balance given among all three approaches, with each informing the other. Anthropologist René Devisch focuses on the Yaka of southwest Congo with concern for the appropriateness of the classical Oedipal complex for understanding

their intersubjective worldview—which is dominated by daily interaction with a cosmology that includes spirits, deities, and ancestors—and whether it best serves as an interpretive, rather than a structural, model in non-Western cultures; based on presented research, he surmises that the dynamics are symbolic and interpretive for the Yaka, among whom the roles of the mother and maternal uncle—and not that of the father—wield the greatest influence upon meaning production within society.

In providing the first of two final chapters concerned with the philosophy of religion, James DiCenso draws from Western philosophy and post-Freudian theorists (e.g., Lacan, Ricoeur, Foucault) to set a philosophical context for discussing the notions of “subject” and “religious subjectivity” as a reflective aspect of the Freudian psyche (*id*, ego, super-ego) that liberates, integrates, and leads to transformation as one becomes aware of truth—the outcome of which is becoming “other” than oneself and more aware of ethical concerns regarding others; his emphasis, of course, is not upon traditional religious truth/ethics/morality—since reliance upon such truth leads to moral complacency and the abdication of personal responsibility for moral conduct—but rather upon that which is revealed in “unchurched” spirituality of a mystical quality. In the final chapter, Diane Jonte-Pace presents the work of Julia Kristeva, who draws from Freud, Lacan, object relations, and post-structuralist views to exemplify how that contemporary psychoanalytic philosophy can be applied to religion and culture to offer a more valuable analysis; she also claims that Kristeva consequently has “rewritten” many of Freud’s classic texts, including “Mourning and Melancholia”, the “revision” of which is presented in the chapter.

...[HE] EXAMINES HOW THAT PSYCHOANALYTIC THEORY HAS BEEN APPLIED TO THE STUDY OF HINDU RELIGION, WITH PARTICULAR CONCERN FOR HOW THAT ASIAN-INDIANS THEMSELVES HAVE MODIFIED THE THEORY WITH RESPECT TO THEIR OWN CULTURE AND RELIGIOUS WORLDVIEW


...HIS EMPHASIS, OF COURSE, IS NOT UPON TRADITIONAL RELIGIOUS TRUTH/ETHICS/MORALITY— SINCE RELIANCE UPON SUCH TRUTH LEADS TO MORAL COMPLACENCY AND THE ABDICATION OF PERSONAL RESPONSIBILITY FOR MORAL CONDUCT— BUT RATHER UPON THAT WHICH IS REVEALED IN “UNCHURCHED” SPIRITUALITY OF A MYSTICAL QUALITY.

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Kristeva believes that religion provides to individuals and to cultures narratives and symbols (e.g., the crucifix, the Virgin) that are essential in the process of recovery from loss; with the demise of such symbols in the post-industrial world, hope is lost and cultural melancholia is the result, which, says Kristeva—in contrast with Freud—might not be necessarily pathological, but adaptive and creative, even if not absolutely resolved. Thus both DiCenso and Jonte-Pace illustrate how that post-Freudian psychoanalytic thought can provide a philosophic understanding of religion.

As a whole, there are some notable strengths found in Belzen's book. One concerns the general focus of the text, which surveys and illuminates a contemporary approach to religion and spirituality from a provocative psychological perspective that is not mainstream in at least American psychology. In various chapters, the reader is introduced to post-Freudian psychoanalytic theory from an object relations perspective and from influential European thought such as that of Vergote, Lacan, Ricoeur, and Kristeva. Furthermore, it has a wide scope in the application of psychoanalytic theory; readers will discover it washing upon the shores of clinical psychology, empirical psychology, mysticism, philosophy, anthropology, and cultural psychology. That the authors are from various countries speaks of the book's global concern and appeal, and that the book is interdisciplinary in its approach is of paramount importance in a postmodern world.

Although the text is appealing, I might mention at least two other observations. Some chapters seem somewhat more compelling than others. For example, the chapters of Moyaert, on "The Adoration of the Crucified", and DiCenso, on "Psychoanalytic and Philosophical Inquiries into Religious Subjectivity", were both especially well-written, original, and thought-provoking in their presentations. Furthermore, the book would seem to have benefited from a concluding chapter by the editor. In the introduction, Belzen asks whether the psychoanalytic approach to religion has progressed in the past hundred years, but then states he will leave that for readers to decide for themselves. It does seem, however, that presenting a brief analysis of the essays at the end to address this issue might have proven helpful. Nevertheless, these concerns do not detract from the contribution this book offers to the field of psychoanalysis on the contemporary study of religion—and to the discipline of psychology in general among those who have interest in the progress of post-Freudian psychoanalysis as applied to religion.

Belzen and the contributing authors are to be commended for their work. It is thought-provoking and enlightening. There is something for everyone in this volume. Among those finding this text useful will be clinicians and academicians from psychology, sociology, religion, philosophy, and anthropology. Those who carefully read its content will likely conclude that the psychoanalytic approach to religion has indeed changed—even if not progressed—since Freud. 

**THAT THE AUTHORS
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IN A POSTMODERN
WORLD.**

COUNCIL REPORT

APA COUNCIL OF REPRESENTATIVES REPORT

MARY REUDER AND ELIZABETH LEWIS HALL


The APA Council of Representatives met in San Diego, California on August 11 and 15, 2010. APA President Carol Goodheart opened council with a report on her presidential initiatives. A Convention Task Force has been appointed, and will be working this year to gather information from various constituencies within APA, including our division, to see how the convention can be structured to be more useful to its members. If you would like to have input into this process, please e-mail me and I will ensure that your comments are forwarded to the Task Force. The presidential Task Force on Advancing Practice also rolled out two initiatives during this year's convention which may be of interest to the practitioners in our division. The first is PsycLINK, the practice Wiki, available at [PsycLINK .apa.org](http://PsycLINK.apa.org). PsycLINK is a resource to disseminate clinical and practice information. Members of our division may be aware of resources related to the practice of psychology with religious clients which would be very appropriate to contribute to the Wiki. The second is the Relational Outcomes Database, which offers a menu of measures in order to have a consistent template for easy comparison of clinical outcomes. The outcome measures are searchable on PsycLINK. Finally, and perhaps most directly related to the interests of our division, President Goodheart honored Mary Reuder for her 30-plus years of representing our division on COR. Mary stepped down from this position after completing her term at this meeting.

Norman Anderson, CEO of APA also gave introductory comments. In light of the APA's brand-new strategic plan, the top priority this year is to maximize organizational effectiveness, a priority which includes three objectives: enhancing APA programs, services and communications to increase member engagement and value; ensuring the ongoing financial health of the organization; and optimizing APA governance structures and function.

Researchers in our division will be interested to know that COR received the report of the Presidential Task Force on the Future of Psychology as a STEM Discipline. The promotion of psychology as a core science, technology, engineering, and mathematics discipline is necessary in order to have psychology included in governmental initiatives for funding and for science standards in education.

CFO Archie Turner gave a financial report. He reports that our finances are stable. Our real estate investments continue to be a solid source of financial stability and income. Our long-term investments also continue to increase. Although they have not increased to their all-time high of 70 million, they are at 57 million, and are continuing to increase in value. On a related note, and in light of continued concerns about our economic climate, COR approved a freeze on dues increases this year.

COR also approved an amendment to the bylaws in order to guarantee seats for all divisions and state/provincial/territorial psychological associations (SPTPA) on COR. In the past, small SPTPAs occasionally did not receive enough apportionment ballots to have a seat on council; this measure will prevent this from happening in the future.

This report emphasized the highlights of the meeting; if you are interested in viewing a more detailed draft of the minutes, please e-mail Liz Hall (liz.hall@biola.edu). Thank you for the opportunity of serving you as Council representatives. 

**THE PROMOTION OF
PSYCHOLOGY AS A CORE SCIENCE,
TECHNOLOGY, ENGINEERING, AND
MATHEMATICS DISCIPLINE
IS NECESSARY IN ORDER
TO HAVE PSYCHOLOGY INCLUDED IN
GOVERNMENTAL INITIATIVES FOR FUNDING
AND FOR SCIENCE STANDARDS IN
EDUCATION.**

ANNOUNCEMENTS**DIV. 36 ON FACEBOOK**

The Division is now on Facebook in two different ways: a general Division page and an Early Career Professionals group. We want to hear from you regarding your ideas, interests, needs, and preferences, with respect to these two Facebook pages. The link to each of these Facebook pages is posted on our official Division 36 website: www.division36.org.

When you visit the general Division Facebook page, click the “like” button, peruse the page, connect with old and new friends, and leave a comment. To become added to the ECP group, just visit the Early Career Professionals group Facebook page and click “Join Group.” At present, the description of the group is as follows: “This group provides a forum for American Psychological Association (APA) Division 36 members and student affiliates to connect with each other, regarding the professional and personal development of Division 36 Early Career Professionals (ECPs). According to the APA, ECPs are defined as those professionals who are within 7 years of the completion of their training process.” We are excited about hearing ideas from you and about connecting with you via Facebook! If you have questions or comments regarding the new Facebook pages, please contact Dr. Edward B. Davis (Biola University) at edward.davis@biola.edu or 562-944-0351 x 5762. ☺

GRADUATE SCHOOL OPPORTUNITIES**Chris Boyatzis at Bucknell University Seeking Master’s Degree Applicants**

I want to bring to the attention of my colleagues who teach smart undergraduates that my department has a fine master’s program in psychology, and I am interested in receiving applications from students who would be interested in working on parent-child communication about religion and spirituality. If you know of bright, hard-working undergrads, please encourage them to contact me. Ours is a 2-year research-apprentice program that offers full tuition remission and a stipend of about \$9,000. All grad students take a couple of classes per semesters, serve as TA’s each semester, and conduct research closely with a supervisor. Bucknell is a highly competitive undergraduate university of 3,500 students with master’s programs in many departments. We are located in lovely rural Pennsylvania (some may say we are “centrally isolated”). My contact info: boyatzis@bucknell.edu, or 570.577.1696. The coordinator of the master’s program is Prof. Bill Flack at wflack@bucknell.edu. Students can directly access our grad program web-page at <http://www.bucknell.edu/x16826.xml>. Thanks for your assistance. ☺

APA MONITOR ON PSYCHOLOGY

The most recent version of the Monitor on Psychology, Volume 41, Number 11, features the cover story A Reason to Believe. This article highlights the important contributions of psychology of religion. Further, numerous Division 36 (Psychology of Religion) members were consulted for this article and their work featured. ☺

ANNOUNCEMENT

JOURNAL OFFERS

In addition to receiving *Psychology of Religion and Spirituality* as part of your membership (beginning in the Spring of 2009), the following offers are available to Division 36 members.

- The Division has signed a contract with **Taylor & Francis** to offer subscriptions to their journal *Mental Health, Religion, & Culture* at a discount. The subscription rate is £38/US\$65 for the 6 issues of the 2007 volume and £48/US\$80 for the 8 issues of the 2008 volume. The standard rate for 2008 will be \$276, so this is a substantial discount.
- **Taylor & Francis** is pleased to offer members of Division 36 and members of the International Association for the Psychology of Religion a special discounted subscription to *The International Journal for the Psychology of Religion*. The discount rate has been raised from 20% off the regular price to 37% off and includes online access as well as print. Thus, the journal will be available for members for \$43 (previously \$68).

For more information about the journal, log on to:

www.tandf.co.uk/journals/HJPR.

This webpage does not mention the discount — in order to make sure you receive it, contact the publisher at either customerservice@taylorandfrancis.com or by phone at (800) 354-1420.

- **Brill Academic Publishers** is pleased to similarly offer a discount of 25% to members of Division 36 off the regular price of the *Archive for the Psychology of Religion (Archiv fur Religionspsychologie): Yearbook of the International Association for the Psychology of Religion*. Mention code 43620 when ordering; contact orders@brill.nl; or orders@brillusa.com for orders from North America. ☺

ANNOUNCEMENT**NEW BOOK**

Plante, T. (Ed): Contemplative practices in action: Spirituality, meditation, and health. Santa Barbara, CA: Praeger Publishers, 2010.

Description:

Contemplative practices, from meditation to Zen, are growing in popularity as methods to inspire physical and mental health. *Contemplative Practices in Action: Spirituality, Meditation, and Health* offers readers an introduction to these practices and the ways they can be used in the service of well being, wisdom, healing, and stress reduction.

Bringing together various traditions from the East and West, this thought-provoking work summarizes the history of each practice, highlights classic and emerging research proving its power, and details how each practice is performed. Expert authors offer step-by-step approaches to practice methods including the 8-Point Program of Passage Meditation, Centering Prayer, mindful stress management, mantram meditation, energizing meditation, yoga, and Zen. Beneficial practices from Christian, Buddhist, Jewish, Hindu, and Islamic religions are also featured. Vignettes illustrate each of the practices, while the contributors explain how and why they are effective in facing challenges as varied as the loss of a partner or child, job loss, chronic pain or disease, or psychological disorders.

Title Features:

- Foreword by renowned author and scholar Huston Smith, subject of the five-part PBS special, *The Wisdom of Faith with Huston Smith*
- Contributions from 13 expert authors
- Case studies showing how contemplative practices are being used to cope with modern stress and disorders among groups as diverse as caregivers, pregnant women, people living with HIV, and veterans dealing with PTSD





Application for Division 36: Psychology of Religion American Psychological Association

Please photocopy and distribute to those interested in joining Division 36

Name: (Last, First, M.I.) _____

Home Address: _____

Office Address: _____

Email: _____ Home Phone () _____ Office Phone () _____

Send mail to: ___ Home ___ Office

Present Membership Status in APA: ___ Fellow ___ Member ___ Associate ___ Student Affiliate ___ None*

Status Sought in Division 36: ___ Member ___ Associate ___ Student Affiliate ___ Professional Affiliate

APA Membership #: _____ Date of original APA membership: _____

Highest Degree: _____ Major field of study: _____

Institution: _____

Briefly summarize your interest in Division 36:

Applicant Signature: _____ Date: _____

Return this Application and your \$17 (US) Application Fee to:

Division 36 Administrative Office
American Psychological Association
750 First Street, NE
Washington, DC 20002-4242

Telephone: (202) 336-6013

Fax: (202) 218-3599

Email: division@apa.org

___ I have enclosed a check for my application fee.

___ Please charge my credit card listed below for the application fee

Cardholder Name: _____

Credit Card Billing Address: _____

Indicate Type of Credit Card: ___ MasterCard ___ Visa ___ American Express

Credit Card Number: _____ Security Code: _____

Expiration Date: _____

Amount: \$ _____

Authorized Signature: _____

Our Mission...

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: Jamie D. Aten, Ph.D., Wheaton College

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.

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