Religion in Psychological Therapy

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Presidential Address
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The title of my address or presentation is "Religion in Psychological Therapy." Let me begin with a brief explanation of what I mean when I use the terms "religion" and "psychological therapy." Religion has been defined by Pargament (1997) as a search for significance in ways that are related to the sacred, and spirituality as a search for the sacred, so that spirituality can be viewed as the core or central function of religion. Religion is therefore the more broadly based term under which spirituality can be subsumed. This is the meaning of the term religion that I have chosen to use.


There are also connotations regarding the term psychotherapy. This term can unintentionally connote a certain type of therapy (e.g., traditional or psychodynamic) and unwittingly be seen as delimiting. Through the use of the phrase psychological therapies in place of psychotherapies, the topic remains open to all forms of psychological treatment. (p.3)

Religion in psychological therapy or religion in the actual clinical practice of psychology has received wide and significant attention recently, with the publication of an increasing number of books on this topic (e.g., see Beck, 1997; Cornett, 1998; Genia, 1995; Kelly, 1995; Koenig, 1998; Lovinger, 1984, 1990; Miller, 1999; Pargament, 1997; Richards & Bergin, 1997, 1999; Shafranske, 1995; Steere, 1997). Several of these books have been published by the American Psychological Association and are being used in graduate level courses on religion and psychotherapy (e.g., Shafranske, 1996; also see Richards & Bergin, 1997, 1999; and Miller, 1999). A book on ethics and values in psychotherapy has also appeared recently (Tietze, 1999).

There are also a few books on particular religions such as Christianity, Judaism, Islam, and Buddhism and their relationship to psychotherapy, or on specific schools of therapy such as psychodynamic, cognitive therapy, and behavior therapy and their integration with religion or spirituality (Tan, 1996b; also see Richards & Bergin, 1999; Shafranske, 1996).

A recent specific focus has been on psychotherapy or counseling as the cure of souls (e.g., Wolcott, 1998) or the cure of souls (e.g., Benner, 1998). Morley (1998) has described a similar approach that he calls "counseling body/soul persons." Most recently, Karasu (1999) published (Continued on page 2)

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an article on “spiritual psychotherapy.” From a more theoretical perspective, there have also been recent publications on scientific and theological reflections on the self/soul, especially from a Christian viewpoint (e.g., Brown, Murphy, & Malony, 1998; also see Special Issue: Perspectives on the Self/Soul (Guest Editor: Nancy S. Duval) in Journal of Psychology and Theology, 1998, 26, 3-122). Emmens (1999) just published a book on the psychology of ultimate concerns focusing on motivation and spirituality in personality, and more specifically on the religious or spiritual aspects of personal goals, and their relationship to personality and mental health, and thus on “spiritual intelligence.” He described the following five core components of spiritual intelligence: capacity to transcend the physical and material; ability to experience heightened states of consciousness; ability to sanctify everyday experience; ability to utilize spiritual resources to solve problems; and capacity to be virtuous (see p. 164).

The literature on religion and psychotherapy, as well as religion in the actual clinical practice of psychological therapy or intervention has therefore mushroomed in the last few years. It is an exciting time to be part of Division 36 (Psychology of Religion) of APA since many of the key leaders and authors in this area are members of Division 36. It should be pointed out however, that Division 36 is not a practice division per se! Many of our members are involved in basic psychological research in the broader field of Psychology of Religion, not just in the area of religion and clinical practice.

I will now focus on religion in psychological therapy, using material from Tan (1996b) and updating it by reference to more recent literature.

Religion in Psychological Therapy

Religion in psychological therapy or psychological intervention refers to dealing with religious and spiritual issues or use of religious and spiritual resources in the actual clinical practice of psychological therapy. I have described two major models for integrating religion and psychological therapy: implicit integration (a more covert model) and explicit integration (a more overt model), as two ends of a continuum (Tan, 1996b).

Implicit integration... refers to a more covert approach that does not initiate the discussion of religious or spiritual issues and does not openly, directly or systematically use spiritual resources. Explicit integration... refers to a more overt approach that directly and systematically deals with spiritual or religious issues in therapy, and uses spiritual resources like prayer, Scripture or sacred texts, referrals to church or other religious groups or lay counselors, and other religious practices (p. 508).

Whether a therapist uses implicit or explicit integration, or moves along the continuum in actual clinical practice or psychological therapy depends on the client and his or her needs and problems, as well as the training and inclination of the therapist. Intentional integration is the crucial factor in religion in psychological therapy, with the therapist using implicit or explicit integration or both in a professionally competent, ethically responsible, and clinically sensitive way for the benefit and growth of the client. This is done with informed consent from the client, and hence without forcing the therapist’s beliefs or spiritual practices on the client (Tan, 1994; also see Moon, 1997, Richards & Bergin, 1997, chapter 7, pp. 143-169). Shafranske (1999) discussed briefly three aspects of the treatment relationship that inform decision-making with regard to offering implicit or explicit integration in clinical practice: the therapeutic relationship, the therapeutic treatment model, and religious and spiritual orientation fit between therapist and client.

Explicit integration may be more easily adopted by therapists practicing from humanistic-existential and cognitive-behavioral treatment models compared to those practicing from psychodynamic and especially psychoanalytic schools of psychological therapy (Tan, 1996b).
Implicit Integration in Psychological Therapy

Implicit integration does not include the use of spiritual or religious resources such as prayer and Scripture or sacred texts. While it does not initiate discussion of religious or spiritual issues, it does acknowledge the value-laden nature of the psychotherapeutic process, and can include helping clients to identify efforts at understanding or constructing personal meaning, whether that meaning is related to particular religious traditions or not. The client may bring up material that can lead to appropriate consideration of religious or spiritual systems of belief, representations of the sacred, values, and morality (Tan, in press).

Explicit Integration in Psychological Therapy

Explicit integration in psychological therapy includes at least three major interventions (Tan, 1996b, 1999a):

1. Explicit integration as directly dealing with spiritual issues such as guilt, sin, spiritual dryness, emptiness, doubt, and search for meaning in life, and taking a spiritual or religious history of the client.

2. Explicit integration as using religious and spiritual resources or interventions in psychological therapy. Richards and Bergin (1997) have listed the following examples of various religious and spiritual interventions: therapist-prayer, teaching spiritual concepts, reference to Scripture, spiritual self-disclosure, spiritual confrontation, spiritual assessment, religious relaxation or imagery, therapist and client-prayer, blessing by therapist, encouraging forgiveness, use religious community, client-prayer, encouraging client confession, referral for blessing, religious journal writing, spiritual meditation, religious bibliotherapy, and Scripture memorization.

A specific example of the explicit use of prayer in Christian psychological therapy is healing of memories or inner healing prayer. It is particularly relevant with clients who have suffered past hurts or childhood traumas that remain unresolved, and are therefore still very painful emotionally, and disabling to such clients. A seven step model that I have developed (Tan, 1996b; Tan & Ortberg, 1995) includes the following: (a) Initial prayer for God's healing and protection; (b) Brief relaxation training to help the client relax deeply; (c) Guide the client in imagery to go back to the past painful memory (which the client has previously shared clearly and openly so there is no digging of so-called “repressed” memories); and relive it, if possible; (d) After sufficient time has passed, the therapist prays for God to minister healing grace and love to the client in whatever way is appropriate or needed, without making too many specific suggestions; (e) A time of quiet waiting and letting go, in contemplative prayer, being receptive and open to whatever inner healing may be experienced. The therapist will periodically ask the client, “What's happening? What are you experiencing or feeling now?); (f) Closing prayer by both client and therapist, often including thanksgiving; and (g) Debriefing with the client the experience he or she has just gone through.

3. Explicit integration as developing the spirituality of both the client and the therapist, especially by the practice of the spiritual disciplines (Tan, 1996a, 1998). They include disciplines or spiritual practices such as meditation, prayer, fasting, study, simplicity, solitude, submission, service, confession, worship, guidance, and celebration (Foster, 1988; also see Tan & Gregg, 1997). They can be used both in the therapy sessions and outside of the therapy office as homework assignments. For Christian therapists, the role of God the Holy Spirit is crucial in the use of spiritual disciplines as well as in religious or spiritual psychological therapy that is also culturally sensitive (see Tan, 1999b; Tan & Dong, 1990).

Religion in psychological therapy will also pay more attention to prevention (e.g., see Fargament, Maton, & Hess, 1992) and interventions that are more community-based. Religious communities such as churches and synagogues are often tremendous sources of social and
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spiritual support that can help clients cope more effectively (see Margariet, 1997). Another example of explicit integration is therefore referral to religious groups and/or to lay counselors in religious settings who provide people helping services (see Tan, 1991, 1997; Toh & Tan, 1997). The relative effectiveness of lay or paraprofessional helpers, usually comparable to that of professional therapists, has been documented (e.g., see Christensen & Jacobson, 1994). Most recently, Bright, Baker, and Naiman (1999) evaluated the relative efficacy of professional and paraprofessional therapists in conducting group cognitive-behavioral therapy and mutual support group therapy with a total of 98 depressed outpatients. They found results suggesting that nonprofessionals were as effective as professionals in reducing depressive symptoms, and that clients in both kinds of group therapy improved equally. However, following treatment, 6 months later, more patients in the cognitive-behavioral therapy groups led by professionals were classified as nondepressed and alleviated than in the paraprofessionally led cognitive-behavioral therapy groups.

Religion in psychological therapy also includes religious interventions in dealing with physical health problems in the health psychology and behavioral medicine domains. The link between prayer, faith, and healing has received more attention recently in both the scientific or medical community (e.g., see Koenig, 1999, McCullough, 1995) as well as in the public community at large (e.g., see Caime & Kaufman, 1999). Religion seems to have more of a positive than negative effect in promoting physical health (Hill & Butter, 1995), and mental health (Larson & Larson, 1994; Larson, Swyers, & McCullough, 1998). It may be interesting to mention here that in a recent national survey of 1,000 women psychotherapists, Brady, Guy, Poelsma, and Brokaw (1999) examined vicarious traumatization, spirituality, and the treatment of sexual abuse survivors, and found that spiritual well-being instead of being damaged by vicarious traumatization, was actually higher for those therapists who saw more sexual abuse survivors.

Research on Religion in Psychological Therapy

I would like to make a few brief comments about research on religion in psychological therapy. First, it should be noted that paradigms for psychotherapy outcome research in general have been recently discussed and debated in a special section edited by Paul A. Pilkonis in the Journal of Clinical Psychology (1996, 53, 145–205). Similarly, the crucial issue of clinical significance in psychotherapy outcome research received focused attention recently in a special section edited by Philip C. Kendall in the Journal of Consulting and Clinical Psychology (1999, 67, 283–339).

Second, treatments or interventions that have a sufficient empirical basis for their efficacy were earlier termed empirically validated therapies but are now more appropriately called empirically supported psychological therapies or evidence-based treatments (Kendall, 1998). Starting with an initial listing of 25 such treatments in 1995, the latest and still incomplete listing now stands at 71 empirically supported treatments that are either well-established in efficacy or probably efficacious, as reported recently by Shumaker, et al. (1998). Manuals for these empirically supported treatments are available (Woody & Sanderson, 1998). A couple of significant books on treatments that have been also published recently (Nathan & Gorman, 1998; Roth & Fonagy, 1996). It will become increasingly important for graduate students and interns in professional psychology to be trained in such empirically supported psychological therapies.

Third, while some progress has been made in empirical research on religion and psychotherapeutic processes and outcomes over a recent 10-year period as reviewed by Worthington, Kursat, McCullough, and Sandage (1996), much more and better research remains to be done in the area of religion in psychological therapy (also see McCullough, 1999). A key need would be the use of reliable and valid measures of religiosity as process and outcome measures. Hill and Hood (1999) recently edited a comprehensive volume that included such measures.
Finally, a caveat is appropriate here. While empirically supported treatments including religiously-oriented psychological therapies are helpful to delineate, experimental methods of outcome evaluation are not the only research methods that are valid. While we respect and appreciate empirical approaches in psychology in general, as well as in psychology of religion, and more specifically in psychotherapy outcome research, we need to emphasize that there are other valid research approaches that are of equal if not greater in nature, such as phenomenological, hermeneutical, or narrative approaches. This is especially true when we deal with religious phenomena (e.g., see Vande Kemp, 1996; Wulff, 1998).

### Training in Religion in Psychological Therapy

Religion is now recognized as a crucial part of human diversity and psychologists need to have appropriate training in this area of religion in psychological therapy, if they are to practice ethically, especially with religiously committed clients (Tan, 1994). I have earlier and elsewhere suggested five guidelines for effective training and supervision in professional psychology in religious issues and diversity (Tan, 1995). They have been summarized succinctly by Bergin, Payne, and Richards (1996):

1. Provide systematic training on religious diversity and religious issues and values. Both formal and informal avenues of instruction are detailed. The model is the same as for other diversity issues.

2. Provide exposure or course work in psychology of religion with its sociopsychological and empirical foundations relevant to psychotherapy, religion, and health.

3. Encourage open-mindedness of supervisors in exploring religious issues as they arise in treatment and assessment. Openness to utilizing spiritual resources is suggested. Countertransference issues in the religious context of therapy should be addressed.

4. More training and supervision in prevention and community psychology skills is needed. Working more directly with religious leaders and lay counselors may be important to prevention and maintenance.

5. Networking with other schools and programs where an integration of faith and psychology has been attempted would provide support and direction. Fuller Theological Seminary's Graduate School of Psychology and Rosemead School of Psychology at Biola University are cited as two examples. Resources and expense can be usefully shared. (p. 308).

Other guidelines and suggestions for training mental health professionals in religion and spirituality in clinical practice are available (Bowman, 1998; also see Miller, 1999), including a model curriculum for psychiatry residency training programs (Larson, 1996). It should be noted that Ed Shafiranske, Bob Lovinger, and I will be conducting an A.P.A. Continuing Education Workshop (4 hours) here in Boston as part of the 1999 A.P.A. Convention, on August 25, entitled, “Dealing with Religious and Spiritual Issues in Psychotherapy.”

### Conclusion

Religion in psychological therapy is a crucial part of the clinical practice of psychology, because it deals with a significant dimension of human diversity as well as treats the whole person, focusing particularly on the often neglected spiritual aspect of human functioning. It should be practiced in a professionally competent, ethically responsible, and clinically sensitive way.

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President Siang-Yang Tan opened the Outgoing/Incoming Executive Committee Meeting at 7:00 a.m. Present were: Ralph Piedmont, Joseph Erickson, Mark Kreici, Donna Geetz, Mary Reuder, Beverly (Macy) McCallister, Robert Emmons, David Wulf, William Hathaway, Crystal Park, Peter Hill, Doug Hardy, Ray Paoluzian, Siang-Yang Tan, and Nancy Thurston.

Last year's minutes were approved.

Election results were announced by Siang-Yang Tan.

President-Elect:
Peter Hill

Council Representative:
Mary Reuder

Member at Large:
Robert Emmons

Siang-Yang noted that since Mary Reuder will be starting her term as Council Representative, her position as Member at Large will need to be filled for this one year. Macy McCallister agreed to extend her term of Member at Large for one year to rectify this situation.

**President's Report**

1. Siang-Yang thanked everyone for their dedicated service to the division during the year.

2. Siang-Yang reported on the progress that was made on the five goals that he set for us as a division during this past year. These goals were published in the Division 36 Newsletter last fall.

   a. The goal of increasing membership in the division was partially met with an increase of new members. However, this was offset by a loss of some of our older members who retired or passed away this year. Net membership in the division remains stable.

   b. The goal of increasing the recognition of religion as a crucial factor in psychology as a discipline was met in several ways. First, Siang-Yang reported that he and several other division members have contributed chapters in a forthcoming book called *Handbook of Psychotherapy and Religious Diversity*. This volume, published by APA Books, will hopefully continue a fine recent tradition of division members authoring similar books on the interface of psychology and religion, also published by APA. Robert Emmons recently published a book on spiritual intelligence further helping to meet this goal.

   c. The goal of conducting an APA-sponsored continuing education workshop was met. Siang-Yang, Ed Shafranske, and Bob Lovinger collaborated once again this year to present a workshop at APA on "Psychotherapy with Religiously Committed Clients".

   d. The goal of collaborating with other APA divisions was met by co-sponsoring a social hour at this year's APA convention with Division 8.

   e. The goal of encouraging greater coverage of religion and the psychology of religion in psychology textbooks and in APA published books was met to a certain extent. Siang-Yang encouraged the division to continue monitoring (and fostering) the presence of religion-related material in psychology textbooks.

**Past President's Report**

1. David Wulf briefly reviewed the results of his survey of our division last year. He highlighted the fact that a number of members indicated that they would like to be more involved in our division. A discussion followed in which various suggestions were made as follows to involve more members.

   a. Mary Reuder suggested that we insert self-addressed envelopes in our newsletter for nominations to the executive committee. However,
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Executive Committee

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David Walsh cautioned that we ideally want people on our executive committee who attend business meetings of our division regularly, and who are more than nominally involved in our division. He suggested that we generate a range of activities that interested members can do to be of service to the division and become more involved.

b. Joe Erickson suggested that interested members could serve as fourth readers of proposals submitted for presentations at APA.

c. Nancy Thurnon suggested that anyone who has gotten a proposal accepted to present at APA be given additional opportunities for service to our division.

d. Donna Goetz suggested that an excellent way for division members to get to know other members would be to volunteer to help out in the Hospitality Suite program. This might involve chairing the Hospitality Suite, or agreeing to chair specific program hours at the suite.

e. Ed Shafaranski suggested that we find those people who are presenting on religion or spirituality at APA under another division, and invite them to become involved in our division. He added that we can request that APA provide us with an index of such presenters.

f. Mark Krueger suggested that executive committee members need to engage more with the people who attend our division's business meetings, to facilitate them becoming potentially more involved with our division.

g. Marcy McCallister suggested that interested members could serve the division by working with the membership chair.

h. Doug Hardy suggested that new members to our division be informed about the International Journal of the Psychology of Religion.

i. Ed Shafaranski suggested that new people serve as recorders for every session that our division presents at APA. He stated that it gives members access to prominent speakers, as well as serving a useful archival purpose for our division.

j. It was also suggested that interested members of our division could form a task force to review textbooks for content in the area of religion/spirituality.

2. David reminded the committee that Ed Shafaranski will be stepping down as Council Representative, and that Mary Reader will be stepping in to fill that position.

3. David announced that the following positions on the executive committee will be available this year for nominations:
   a. President
   b. Member at Large
   c. Secretary

4. David stated that a new Program Chair and Hospitality Suite Program Chair will need to be appointed by President-Elect Peter Hill.

APA Council Representative Report

Ed Shafaranski reported that there have not been a lot of action items on the council that affect our division, but there have been some international ones. The most salient of these has involved an article which appeared to take a pro-pedophilia stance that was published by Psychological Bulletin. A highly organized political action group (comprised in part by conservative Christians) sent thousands of letters to Congress protesting the article, resulting in Congress censoring the article. Ed noted that this censorship has severe potential ramifications, including the possibility of affecting Congress' decisions regarding psychologists' pre-
scription privileges. He also reported that APA has since offered a formal apology for this article. Ed asked the committee to consider what our opportunities and limitations are as a division to respond to issues such as this one. Some concern was expressed by committee members that Ray Fowler did not contact our division's council representatives for consultation on this issue, particularly given that so many of the protesters on this issue were conservative Christians. Concern was expressed that perhaps our division is being perceived negatively to APA as "religious psychologists".

2. Ed reported that APA's budget remains between 80 and 90 million dollars, adding that it continues to be a very cleanly run organization. There will likely be a dues increase in 2001 due to older members leaving the organization. Our ongoing debate involves how to use the substantial revenue that continues to be generated by buildings owned by APA. Ed also noted that journal subscriptions have dropped off, with a shift from print to high-tech media.

3. Ed reported that the APA and MTV joint venture on the warning signs of violence in youth was very successful. This televised project was created in response to the Columbine High School massacre.

4. Ed mentioned that Toolkit 2 media resources are available to enhance professional practice.

5. Ed noted that another Awards Chair will be needed, because Peter Hill is now President-Elect. Upon the committee's request, Ed agreed to continue on as current Awards Chair for one transitional year.

Treasurer's Report

1. Donna Goetz stated that the two caucuses to which our division contributes funds need to send bills to her as the Division 36 Treasurer.

2. Donna reported that our division's financial status is quite healthy this year, with an overall total of $85,667.76 in the division's account. Expenses were low this year, contributing to the surplus of funds.

3. Donna raised the possibility of our division using APA's accounting department at no fee to us. However, committee members raised concerns that this might give APA too much control over our division. Concern was also raised that APA might have too long a lag in response time to errors. A motion was made to try using APA's accounting system for this one year on a trial basis. This motion was defeated, with one vote aye, six votes nay, and four abstentions. Subsequently, another motion was made to defer this decision for one year, while committee members gather more information (including discussing this at the Division 36 business meeting). This motion was carried unanimously.

4. Donna recommended that we use APA to handle routine billing of 170 diverse members of our division who are not APA members. She reported that our division is currently losing about $2,000.00 per year in revenue due to this situation. A motion was made to use APA services for billing these members. A friendly amendment was made to establish a ceiling amount of APA's charge for this service. Ralph Piedmont offered to work with a fund of $150.00 to bill these members. Subsequently, the motion to use APA to handle the billing of these members was withdrawn.

5. Donna raised the issue of whether our division should run on a conference to conference basis for accounting purposes, or whether a year to year basis would be better. Past treasurer Macy McCallister recommended that we stay with the conference to conference basis now, and only switch to the year to year basis if we decide to switch to APA handling our division's accounting.
Membership Chair's Report

1. Ralph Piedmont asked what our division's policy should be for use of our membership database. The committee affirmed its consensus that we will not sell our list. Ralph asked that since our division owns its own list, should we follow APA's standards for reviewing requests for use of the membership database for evidence of appropriate research use? The committee briefly discussed this issue.

2. Ralph suggested that our division might want to add various items to our membership application form as follows:
   a. the amount of our division’s dues
   b. demographic questions about the applicant’s gender and ethnicity
   c. a question regarding which other divisions of APA the applicant holds membership.

Ralph agreed to draft these changes and send them to the executive committee for review.

Program Chair Report

1. Robert Emmons reported that our division was allotted 24 hours of programming time at APA this year. This was two hours less than last year, due to space limitations. Bob stated that he was able to recapture these two lost hours by getting two more hours of programming co-listed with other divisions.

2. Bob reported that he received 90 program proposals this year, which represented a 22% increase over last year. He accepted 63 of the 90 proposals (70%) of them. These included 34 posters and 11 of the 19 proposed symposia.

Hospitality Chair Report

1. Doug Hardy reported that this year’s Hospitality Suite Program was able to be run under the budgeted amount of $5,000.00. The committee thanked Doug for his hard work in successfully operating this program in a way that saved the division money.

2. Doug reported that he was able to get a donation of $200.00 by publishers to help defray the cost of operating the Hospitality Suite Program. As part of this arrangement, there is a book display in the suite featuring recent books on the interface of religion and psychology.

3. Doug recommended that the incoming hospitality suite chair keep good communication with the incoming program chair for social hour planning.

4. Doug suggested that new members of our division (and other interested members) be invited to help in the running of the hospitality suite program.

5. Doug suggested that the hospitality suite could be used for working groups and task forces in our division.

6. Doug stated that incoming President Robert Livingstone will need to appoint a new Hospitality Chair for this coming year.

Fellows Chair

1. David Wulf reported on behalf of George Howard that no new fellows were nominated for this year, but that there are several good prospects for next year.

Newsletter Editor

1. Mark Krejci reported that some doctoral graduates in our division are still keeping their student affiliate status. He stated that we need to find a way to update their files so that they can begin to be billed for dues at the member rate.

2. Mark suggested that expanded information (e.g. article references) regarding our newsletter could be posted on a website.
3. Mark reported that Todd Hall will take over for John Tisdale as Book Review Editor.

Awards Chair

1. Peter Hill reported that his committee (consisting of himself, Ralph Hood, and Ken Pargament) has nominated candidates for division awards as follows:
   a. **William James Award**
      Antone Vergote
   b. **Bier Award**
      Carol Rayburn
   c. **Distinguished Service Award**
      Ralph Hood
   d. **Margaret Gorman Award for Early Career Research**
      Michael McCullough
   e. **Virginia Sexton Award**
      no one nominated
   f. **Seed Grant Research Award**
      Julie Exline

A motion was made to approve this slate, which was passed unanimously.

Other Old Business

1. Mary Reeder suggested that our division consider undertaking moneymaking activities. For instance, she noted how Division Services at APA sells mugs, T-shirts, key chains, etc., with the logo of various APA divisions.

2. Mary Reeder reported that she has authored a chapter of an APA book on the history of the organization. Mary recounted the history of Division 36 in her chapter.

3. It was suggested that executive committee members should continue to work on creating/updating job descriptions and tips for serving in their positions, so that these can be passed on to future committee members.

4. Ray Paloutzian spoke on behalf of the *International Journal of the Psychology of Religion* to request that our committee consider the possibility of our division being a vehicle to promote the journal. Ray suggested a continuum of options on how this might happen:
   a. journal is advertised in the division newsletter for a small discount to members
   b. journal goes to all members at a deeply discounted rate
   c. the division owns the journal

David Wulff made a motion to have Ray further explore specific options in this matter with journal publisher Mr. Erbbaum, and then report back to the committee at next year's meeting. This motion was unanimously passed.

New Business

1. President-Elect Robert Lovinger was unable to attend this meeting, so no new business pertaining to him was discussed.

2. There was no other new business discussed.

The meeting was called to a close at 8:50 a.m., amidst expressions of thanks for Stiang Yang's leadership.

Respectfully submitted by

Nancy S. Thurston, Secretary
President’s Comments

President Siang-Yang Tan opened Division 36’s annual business meeting at 2:05 p.m. He reviewed the five goals that he had set for the division this year, noting that there was some success in most of these areas.

Election Results

President-Elect: Peter Hill
Member at Large: Robert Emmons
Council Representative: Mary Reuder

(Also note that Macy McCallister has agreed to replace Mary Reuder for one year as Member at Large, due to Mary's election as Council Representative while still serving as Member at Large)

Treasurer’s Report

Treasurer Donna Goetz circulated a summary report, noting that the overall financial status of our division remains positive. Our division took in $16,654.93 of income this year, and our expenses were $10,245.16. This gave us a surplus of over $6000.00 this year. As of 8/16/99, our division’s total net worth is $35,687.76. Bob Lovinger moved that we accept the budget that Donna set forth for the upcoming year, and this was passed unanimously. Donna was heartily congratulated with a round of applause for her hard work to keep our division’s financial status so healthy.

Awards Announced

Bier Award: P. Scott Richards

Margaret Gorman Early Career Award: Crystal Park

Distinguished Service Award: H. Newton Malony

Peter Hill also announced newly designated awards as follows:

William James Award: Antone Vergote

Bier Award: Carole Rayburn

Distinguished Service Award: Ralph Hood

Margaret Gorman Early Career Award: Michael McCollough

Seed Grant Research Award: Julie Exline

Peter Hill encouraged young scholars to apply for the $250 Seed Grant Research Award. Applications are due to Peter Hill on January 1st for those interested in applying.

APA Council Representative Report

Council Representative Ed Shafianske thanked the division for its support of his work during the past year. He reported briefly on the following:

a. An increase in dues will likely come in 2001.

b. A recent article in Psychological Bulletin that was seemingly pro-pedophilia generated over 37,000 letters of condemnation to Congress by political action organizations (composed in part by conservative Christians). APA was nearly censured by Congress over this issue, and Congress did censure the article. Ed reported that he asked APA President Ray Fowler if there is anything that Division 36 could do to help resolve this issue, and that Ray replied that the situation seems to be well managed at this point.

c. APA and MTV collaborated to create a video on violence prevention, which reached an estimated 50 million television viewers.

d. Toolbox 2 will have parenting resources, education resources, and other practitioner-oriented materials in its upcoming package.

e. APA is considering purchasing a warehouse to store APA documents, located about a mile from APA headquarters.
in the coming year. These positions are President, Secretary, and Member at Large.

**Presentation of Certificates of Appreciation**

President Siang-Yang Tan presented the following certificates of appreciation.

*Program Chair: Robert Emmons*

*Hospitality Chair: Doug Hardy*

*Awards Chair: Peter Hill*

*Council Representative: Edward Shafranske*

*Member at Large: Robert Lovinger*

*Member at Large: Mary Reuder*

*Book Review Editor: John Tisdale*

Incoming President Lovinger presented outgoing President Siang-Yang Tan with his certificate of appreciation, amidst applause and thanks for all his dedicated service.

**Introduction of the 1999–2000 President, Robert Lovinger:**

Siang-Yang handed the Presidential gavel to Robert Lovinger as the new President of Division 36. Bob briefly set forth some agendas for the coming year:

a. Increase the member participation in our division.

b. The Religious Issues in Graduate Education and Clinical Training Task Force needs a new chair and needs to be energized with more input.

Bob concluded by stating that he is delighted to have such a terrific group to work with this year.

The meeting adjourned at 2:50 p.m.

Respectfully submitted by

Nancy S. Thurston, Secretary

(Continued on page 17)
February 18–21, 1999 Session

APA Council Report

Edward M. Shafreske, Ph.D.
Stanis L. Jones, Ph.D.

This was the first meeting of Council under the new representation model, implemented by the "Wildcard plan," which means only two seats are held by representatives from each division. One hundred and sixty-four members now comprise Council. Our division, based on the apportionment ballot, received 2 seats. Twenty-nine of the 52 divisions have more than one representative. Visibility and influence is enhanced by having two seats on Council. Maintaining this allocation should be a top priority of the division. The following contains selected highlights of the meeting; complete minutes will be published in a future issue of the Monitor.

Attending Council and hearing the reports of the officers of APA and the directorates, one cannot help but be impressed by the size, vitality, and industry of our National Organization. APA has 154,119 members which includes approximately 87,000 full members and 61,000 student affiliates. Our retention of members is at 90 percent which is unusually high for a professional organization. APA's annual budget is approximately $80 million. Salaries comprise 36 percent of the budget which is considered low for a national organization such as ours. About 15 percent of the revenue is generated from annual dues; the significant portion comes from journal and book publications. This will continue to be an area of growth, particularly in terms of electronic media and trade publications. Full text of APA journals from 1990 to the present are electronically accessible (with the previous publications coming on line in the future). APA has upgraded its website which now receives 1,000,000 hits per week. The decision to build two APA buildings was particularly judicious. The APA headquarters building at 750 First Street, is generating revenue of $1 million per year and in the near future the G Street building will also produce like revenue. This offsets dues by approximately $20 per member annually. Beyond the economics, these buildings are impressive and notable. The G Street building received the ARC Excellence in Construction Award. I highly recommend a visit to our headquarters should you be in Washington.

A review of APA's operations and projects suggests a well functioning organization with strong administration. Our CEO, Dr. Ray Fowler, has received excellent evaluations and was commended by Council for his leadership. The Science Directorate is continuing to develop its Decade of Behavior campaign and recently received a $750,000 grant from the Templeton Foundation for research in positive psychology; this effort was led by and bears the imprint of the APA's immediate past-president, Martin Seligman. The Practice Directorate is building upon its public education campaign; a radio spot was awarded the National Communicator's Award of Excellence. This directorate is forging partnerships in public education, e.g., a joint venture with MTV to air later this year will focus on teen violence. The Education Directorate provides a fund of information and resources and the Public Interest Directorate administers contracts and grants of over $2 million which support human welfare. Further information on the many programs sponsored by APA is available on the association website. Dr. Dick Senn, APA President, announced initiatives focusing on cancer and on ethnic minorities in psychology for his term.

Executive Editor Rhea Farberman announced a new format for the Monitor. Results of an APA survey and consultations with member focus groups, advertisers, and Council contributed to the decision to produce the Monitor in a magazine format commencing in 2000. This format is revenue neutral and will contain the same number of articles and features (and, no, we are not venturing back into Psychology Today territory).
The following summarizes an important discussion within Council. "For many years, the APA Board of Directors and the Committee for the Advancement of Professional Practice have been seeking ways to assure that APA can meet the growing need for advocacy and other support to professional psychology. During his APA presidency, Dr. Ron Fox, now Chair of CAPP, encouraged APA to explore the possibility of changes in APA tax structure that would reduce some of the restrictions under which we currently operate. In 1998, at the request of Dr. George Taylor, past Chair of CAPP, and current APA Board Member, a Board sub-committee was formed to work with legal consultants to consider alternative structural models.

APA is exempt from federal taxation as a charitable organization under section 501(c)(3) of the Internal Revenue Code. Because of this, it is limited by law to expending no more than $1 million on legislative advocacy in any one year. As we grow closer to that limitation, the Board of Directors is exploring the possibility of establishing a companion organization that would be exempt from tax under section 501(c)(6) of the Internal Revenue Code. The companion organization, while closely associated with APA and with shared leadership, would have more freedom to meet the anticipated future needs of professional psychology. Such an organization would be free of the restraint on legislative advocacy. We are exploring this because it could provide the opportunity to pursue the growing number of important matters that are of significance to psychology today and in the future.

There is no plan to divide APA into constituencies or to separate the practice of psychology from other aspects of psychology. To the contrary, the intent is to permit all of APA to operate efficiently and effectively to accomplish its missions. Over the coming months, the Board of Directors will be seeking input from the relevant governance bodies prior to final determination by the Council of Representatives." (APA Board of Directors, February 21, 1999, Washington, DC). Information will be disseminated as it becomes available.

In terms of specific Division 36 concerns, we were able to lobby to include all aspects of diversity, including religion, within an equal opportunity statement that was approved by Council as part of an affirmative action policy statement. One approach to raising consciousness within APA is to remind Council of religion as a feature of diversity relevant to science, practice, and public policy. This is in keeping with APA ethical guidelines in which religion is included in representative categories of diversity. Members are invited to participate and to actively support the public education campaign.

Announcements

(Continued from page 15)

Nominations Invited for Division Offices

Nominations are now open for:
- Division President
- Member at Large
- Secretary

Self-nominations are accepted. Nominations should be sent in a sealed envelope that is signed on the back.

Please send nominations by January 1, 2000 to:

Siang-Yang Tan
Graduate School of Psychology
Fuller Theological Seminary
180 N. Oakland Ave.
Pasadena, CA 91101-1792

2000 APA Convention
Call for Proposals

APA Division 36 encourages submissions in all areas relevant to religious issues, psychology of religion, psychotherapy and religion, and other areas of psychology related to religion.

Submit proposals to:

William Hathaway
Program Chair
1000 Regent University Drive
Regent University
Virginia Beach, VA 23464


Framed in her experiences in writing her doctoral dissertation, McWhorter observed that, as part of our spiritual path, we must respect others’ particular ways of walking through life. By means of in-depth interviews with American Indians and those very familiar with both their culture and creation-centered spirituality, she wove a cogent and salient argument for a gender-inclusive spirituality that conceptualizes good and bad in terms of balance and imbalance and harmony and disharmony. The Western world of science holds reason to be the most valid path to truth, looking at linear aspects of the world and control through what the mind can grasp. Many spiritual traditions, however, perceive the mind as the most formidable stumbling block to spiritual growth, and when ego gets in the way and all is explained by intellect and logic controlling reason, individuals are less able to protect themselves from their worst enemies — living in fear and feeling a lack of connectedness.

McWhorter commented that the patriarchal system of the fall/redemption spiritual tradition begins with original sin and weak and imperfect people who must please an ever-demanding male creator. Conversely, creation-centered spirituality begins with humanity as part of Mother Nature and not separate from “her.” People are not seen as born in sin, but as choosing to create or destroy. All of life is sacred. People need to live fully in the present and to respect all life, the environment, and the Creator. Feminine sharing of religious and all other power is vital. McWhorter argued that Jesus taught creation-centered spirituality and not judging others, not racism, not sexism, and not elitism. While people possess their own spiritual power, organized religion has acted as the middle agent to their spirituality, controlling through fear, guilt, shame, sin, hell, and damnation. Women became mere observers and outsiders in powerful procreative cycles, women's role was limited to bearing children and pleasing men, leading to misogyny. Witch hunts of the 1600s in the USA attacked economically independent and assertive women who did not show docility or deference towards male persons. These persecutions were aimed at eliminating women seen as dangerous to male suppression and control of women in society. Similarly, the brutality towards American Indians, with the outlawing of their spiritual practices, was viewed as an effort of fall/redemption tradition to destroy creation-centered spirituality.

McWhorter correctly concluded that a large segment of the western world is searching for spiritual fulfillment and that organized religion has not been able adequately to meet that need for many people. This book is an interesting description of the creation-centered spirituality that has been neglected, an ancient system resurging in Native American practice and elsewhere. It is worthwhile reading to understand this spirituality and to respect what it teaches.

—Reviewed by
Carole A. Rayburn, Ph.D.


Richard K. Fenn & Donald Capra, Editors. Albany: State University of New York Press. 244 pages

This volume is designed to reintroduce (editors' verb) the word “soul” to the social sciences as a useful concept. It suggests that the value of the term may lie in its implicit meanings as a point of perspective from which the individual may “become aware of the existence of an essential self.” To this end the editors brought together ten papers and an introduction, organized around the topics of Soul-Loss.

(Continued on page 20)
Please submit nominations for the following awards for the year 2001 (selected in 2000) to Peter C. Hill, Div. 36 Awards Chair, Dept. of Psychology, Grove City College, Grove City, PA 16127: William C. Bier Award, Distinguished Service Award, Margaret Gorman Early Career Award, and Virginia Sexton Mentoring Award. Below are descriptions for each award.

1. William C. Bier Award

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

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

Deadline for nominations: January 15

2. Distinguished Service Award

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

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

Deadline for nominations: January 15

3. Margaret Gorman Early Career Award

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

Deadline for nominations: January 15

The winner will be presented with $100.00 and a plaque at the Division’s annual meeting and will be invited to present his or her research as part of the Division 36 program at the next APA convention.

4. Virginia Sexton Mentoring Award

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

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

Deadline for nominations: January 15

5. Research Seed Grant

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

Deadlines for application: September 15 and January 15

Awards up to $250 will be granted and winning proposals will be described in the Division 36 Newsletter.
and Ritual," "Abuse and Soul-Loss," "Professional Discourse without Soul," and "Soul-Loss, The Decadence of Ritual, and Play." The essays seem either to have been presented at a conference to which unexplained allusions were made by two authors or were written for this specific publication. There is no evidence that they were previously published in any professional journals.

There are some fascinating sections in nearly all the papers. I personally found the one by the editors to be most interesting. In "Soul-Loss in Antiquity," Fenn discusses ancient societies and the role of ritual in the formation, support, and destruction of the individual's self. Capps, in "Enrapt Spirits and the Melancholy Soul: The Locus of Divisions in the Christian Self and American Society," illustrates differences between the concepts of "spirit" and "soul" and describes some of the images appropriate to the latter.

The papers vary considerably both in content and quality, such that it is difficult to comment on them as a group. The book as a whole is disappointing. It is not clear what the editors hoped to accomplish by including this book in their series of publications. Several contain enough punctuation errors to be bothersome, at least to me. The purpose of the volume is worthwhile and its relevance to the psychology of religion promising, but its actual performance is disappointing.

—Reviewed by
John R. Tisdale