Integrating spirituality and religion into treatment or psychotherapy (Tan, 1996b, 1999b, 2001b) has become a significant area of interest and emphasis in the mental health field in general (e.g., Akhtar & Parens, 2001; Becvar, 1997; Canda & Furman, 1999; Cornett, 1998; Fukuyama & Sevig, 1999; Genia, 1995; Griffith & Griffith, 2001; Kelly, 1995; Lovinger, 1984, 1990; G. Miller, 2003; W. R. Miller, 1999; Nielsen, Johnson, & Ellis, 2001; Richards & Bergin, 1997, 2000, in press; Shaferske, 1996; Steere, 1997; Walsh, 1999; West, 2000), as well as in Christian counseling in particular (e.g., Anderson, Zuehlke, & Zuehlke, 2000; Benner, 1988, 1998; McMinn, 2002). A more specific focus that is receiving greater attention recently is integrating spiritual direction into treatment or psychotherapy and counseling (e.g., see Benner, 1998). These recent developments are part of a larger movement in the mental health and health arenas that has emphasized the significant relationship, often positive (though not always), between religion and health (e.g., see Koenig, 1998; Koenig & Cohen, 2002; Koenig, McCullough, & Larson, 2001; Larson, Swyers, & McCullough, 1998; Plante & Sherman, 2001; also see Mills, 2002), although there are critics of this movement (e.g., see Sloan & Bagiella, 2002).

The literature on spiritual direction itself has mushroomed especially in recent years. Anderson and Reese (1999) reviewed contemporary definitions of spiritual mentoring or spiritual direction, and provided a recommended bibliography. More recently, several other significant books on spiritual direction have been published (e.g., Benner, 2002; Rosage, 1999; Ruffing, 2000; Stairs, 2000; also see Crabb, 1997, 1999; Moon, 1997a), including a more comprehensive text covering 12 biblical and practical approaches to spiritual formation (Boa, 2001).

A well-known definition of Christian spiritual direction is the following provided by Barry and Connolly (1982):

"We define Christian spiritual direction, then, as help given by one Christian to another which enables that person to pay attention to God's personal communication to him or her, to respond to this personally communicating God, to grow in intimacy with this God, and to live out the consequences of the relationship." (p. 8)

Benner (2002) most recently defined spiritual direction as a "prayer process in which a person seeking help in cultivating a deeper personal relationship with God meets another for prayer and conversation that is focused on increasing awareness of God in the midst of life experiences and facilitating surrender to God's will." (p.94). He further pointed out that spiritual direction is not new, is not authoritarian, is not giving advice, is not discipling, is...
Bier Award Address

— Continued from page 1

not preaching, is not moral guidance, is not teaching, and is not counseling, although it shares several common features with counseling or psychotherapy.

Spiritual direction differs from counseling in at least three major ways, according to Benner: (a) Counseling is problem-centered, whereas spiritual direction is Spirit-centered; (b) counselors seek to be empathic to the inner experience of those seeking help from them, whereas spiritual directors make their empathic focus not so much on the directee but more on the Spirit of God; and (c) counselors engage in note-taking and record-keeping, whereas spiritual directors usually do not (also see Moon, 1994).

West (2000) compared psychotherapy and spiritual direction as follows (see p. 127):

1. **Features of psychotherapy and counseling:** a helping and supportive relationship in a professional or agency context; a one-to-one or group approach; emotional or psychological client distress; a clinic or office base; concern for helping the client adjust to society; focus on emotional and mental dimensions; an aim to strengthen client autonomy; and often formal hourly sessions over weeks, months, or years.

2. **Features of spiritual direction:** a helping and supportive relationship in a faith context; a one-to-one or group approach; the presence or absence of client crisis; a community of faith base; concern for helping the client lead a life of faith; focus on spiritual issues such as prayer life, religious experiences, and relationship with God; an aim toward self-surrender to the will of God; and practices that are sometimes informal, periodic, and intensive (e.g., retreats).

In spiritual direction thus defined, it is not uncommon for the spiritual director and directee to engage in the practice of spiritual disciplines such as prayer, Scripture meditation, and silence during the time of spiritual direction. This can also take place in Christian counseling and psychotherapy where appropriate (Tan, 1996a, 1996b, 1998; also see Eck, 2002; Hall & Hall, 1997; Willard, 1996). Moon, Willis, Bailey, and Kwasny (1993) found that, consistent with previous research, the most frequently used spiritual guidance techniques (out of a list of 20) by Christian psychotherapists, pastoral counselors, and spiritual directors were: spiritual history, discernment, forgiveness, solitude or silence, intercessory prayer, and teaching from Scripture. An earlier study by Ganje-Fling and McCarthy (1991) showed that spiritual directors were more likely than psychotherapists to incorporate techniques and topics from the other disciplines into their practice, although significant overlap between the two disciplines was also suggested by the results obtained.

Benner (1988) had once viewed that, based on perceived differences between their role demands and focus, Christian psychotherapy and spiritual direction could not be integrated or combined. It may be interesting to note, however, that his current view is that they can be combined, although we have little experience or few models for doing such integration (Benner, 1998; also see May, 1992). He described two examples of combining spiritual direction and psychotherapy: Bernard Tyrell’s (1982) *Christotherapy* and Benner’s (1998) own intervention called an intensive soul care retreat. In both these examples, psychotherapeutic techniques as well as spiritual exercises or spiritual direction are employed. Integrating spiritual direction into psychotherapy, especially Christian psychotherapy, can therefore be an important part of professional integration (Tan, 2001b), or what Hall and Hall (1997) have called “integration in the therapy room” (p. 86). However, it is essential to practice such integration in an ethical and helpful way.

**Ethical Issues and Guidelines for Integrating Spiritual Direction Into Treatment**

**Ethical Issues**

It should first be pointed out that Christian counseling or psychotherapy often aims at the ultimate goal of facilitating the spiritual growth of clients, and not just the alleviation of symptoms and resolution of problems. Integrating spiritual
direction, including the use of spiritual disciplines and other religious resources, into treatment or psychotherapy is therefore often seen as an integral part of such religiously oriented, Christian counseling. Spiritual direction, pastoral counseling, and Christian psychotherapy can be viewed as greatly overlapping, though not synonymous, areas of people helping. Bufford (1997) summarized the following distinctive features of Christian counseling:

- The counselor has a deep faith;
- counsels with excellence;
- holds a Christian worldview;
- is guided by Christian values in choosing the means, goals, and motivations of counseling;
- actively seeks the presence and work of God;
- and actively utilizes spiritual interventions and resources within ethical guidelines. (p. 120)

Christian counselors and psychotherapists, however, differ as to how explicitly they would integrate spiritual direction, including the use of spiritual disciplines, directly into the therapy session. While some have advocated more explicit integration in clinical practice where appropriate (see Tan, 1996a, 1996b, 1998, 1999a, 1999b; Tan & Dong, 2001), others have suggested caution but not censure (e.g., McMinn & McRay, 1997).

Caution to an extent is appropriate because of the dangers of abusing or misusing spiritual direction in psychotherapy. Richards and Bergin (1997) devoted an entire chapter to ethical issues and guidelines in their well-known text on a spiritual strategy for counseling and psychotherapy, published by the American Psychological Association. They covered the following potentially difficult questions and challenges (see pp. 143–169): dual relationships (religious and professional), displacing or usurping religious authority, imposing religious values on clients, violating work-setting (church-state) boundaries, and practicing outside the boundaries of professional competence. Two other significant concerns that they raised regarding the use of spiritual interventions in psychotherapy are: becoming enmeshed in superstition and trivializing the sacred or numinous.

Tan (1994) summarized the following potential pitfalls or dangers of religious psychotherapy that are also relevant to integrating more specifically spiritual direction into psychotherapy: (a) imposing therapist religious beliefs or values on the client, thus reducing client freedom to choose; (b) failing to provide sufficient information regarding therapy to the client; (c) violating the therapeutic contract by focusing mainly or only on religious rather than therapeutic goals, and thus obtaining third-party reimbursement inappropriately (it is, however, difficult sometimes to clearly differentiate between spiritual and therapeutic goals because they tend to overlap for religious clients); (d) lacking competence as a therapist in the area of converting client values ethically or conducting religious psychotherapy appropriately; (e) arguing over doctrinal issues rather than clarifying them; (f) misusing or abusing spiritual resources like prayer and the Scriptures, thus avoiding dealing with painful issues in therapy; (g) blurring important boundaries or parameters necessary for the therapeutic relationship to be maintained; (h) assuming ecclesiastical authority and performing ecclesiastical functions inappropriately, when referral to ecclesiastical leaders may be warranted; and (i) applying only religious interventions to problems which may require medication or other medical or psychological treatments (p. 390).

A particular ethical concern, raised by McMinn and McRay (1997), has to do with charging fees and receiving third-party reimbursement for spiritual interventions in psychotherapy:

More generally, the fee for service practices of most psychologists introduce a number of challenges when using spiritual disciplines as part of psychotherapy. Is it legitimate to charge for work that has historically been given away as part of pastoral care? What information should be given to insurance companies who pay part of the client’s bill? Is spiritual development a legitimate goal of psychotherapy in an era where time-limited interventions are increasingly the standard of care? These are troubling matters that warrant careful consideration in the years ahead. (p. 108)
McMinn and McRay also underscored the need to empirically demonstrate the efficacy of spiritual interventions or methodologies, especially in context of the recent emphasis on using empirically supported therapies, which have most recently grown to a list of 145 — 108 for adults, and 37 for children (Chambless & Ollendick, 2001; Tan, 2001a). However, this recent emphasis on using empirically supported therapies (ESTs) has also been critiqued (see Tan, 2001a, 2002) with Beutler (2000), in particular, proposing going beyond empirically supported treatments to empirically informed principles of treatment selection. More recently, Norcross (2002) has emphasized the need to pay greater attention to empirically supported therapeutic relationships (ESRs) or psychotherapy relationships that work (see Tan, in press).

The ethical issues just reviewed are not exhaustive, but they do include the major potential pitfalls inherent in any religious or spiritual approach to psychotherapy, including integrating spiritual direction into treatment or psychotherapy. These ethical dangers can be minimized or avoided by following a number of ethical guidelines for the proper practice of religious psychotherapy that incorporates spiritual direction.

**Ethical Guidelines**

Richards and Bergin (1997) have provided a comprehensive, conservative, and cautious list of ethical recommendations or guidelines for conducting religiously oriented or spiritually oriented psychotherapy that can include integrating spiritual direction into psychotherapy (see pp. 143–169). Moon (1997b) also reviewed a number of guidelines and considerations for ethical practice with regard to using spiritual interventions in psychotherapy, including spiritual direction and spiritual disciplines (see p. 287). He summarized several ethical guidelines from Richards and Potts (1995): Use spiritual interventions only when led or prompted by the Spirit to do so; prior to using such interventions, make sure that there is first a relationship of trust with the client; obtain informed consent from the client, and assess the client’s religious beliefs, before initiating any spiritual interventions; work within the client’s level of spirituality and value system; use spiritual interventions sparingly and carefully; consider the referral of severely disturbed clients when use of spiritual interventions with them has not been effective; and use spiritual interventions cautiously if religion appears to be part of the client’s problems. Moon also listed the following ethical guidelines from Tan (1994), based on Nelson and Wilson (1984): The client should share the therapist’s basic religious or spiritual belief system; the client should ask for religious and spiritual input into psychotherapy and also provide the necessary informed consent; and good reason should exist for using a particular spiritual intervention—it is relevant to the clinical problem, and it is expected to ameliorate psychological distress. Finally, Moon mentioned two ethical recommendations from McMinn (1996): Guidelines for informed consent must be carefully followed, and in the near future it will be safer for psychologists to use specific techniques, including spiritual interventions, that have received empirical support, preferably from two independent, double-blind studies.

Moon (1997b) himself offered 12 specific goals or recommendations for the formal training of psychotherapists to practice religiously oriented or spiritually oriented psychotherapy that can include integrating spiritual direction: (a) Following Sorenson (1996), more theologians should be recruited as faculty members and journal contributors, so that we can have better applied theology; (b) instructors should be willing to model interventions that come from religious/Christian spirituality practices and use competency-based training methods in training and supervising students; (c) methodologies of the three disciplines (psychology, theology, and spiritual formation)—which include statistics and research skills, hermeneutics, critical thinking, and honest introspection—should be emphasized by training programs; (d) courses and activities aimed at developing Christian character traits in students (through instruction and practice of the Christian disciplines) should be considered as appropriate; (e) a year of personal psychotherapy should be required; (f) another year of spiritual direction should be required; (g) a course on the
history of classic pastoral care/counseling should be required; (h) the church should be considered as a site for service delivery (not just as a source for client referrals); (i) the need to include spiritual formation training for students should be taken seriously by integration training programs; (j) much more empirical outcome research (with well-controlled studies that meet the criteria for empirically supported therapies) should be emphasized as necessary; the ethics of providing services to people with diverse religious values and backgrounds must be covered with the students; and finally (l) much more discussion should be held across the boundaries among psychotherapy, pastoral counseling, and spiritual direction, with an appreciation for the unique differences among them (see pp. 291–292).

Other recommendations for training mental health professionals in religion and spirituality in clinical practice are also available (Bowman, 1998; W. R. Miller, 1999; Tan, 1999b; West, 2000), including a model curriculum for the training of psychiatric residents (Larson, Lu, & Swyers, 1996).

Much more work needs to be done in the formal training of mental health professionals in the use of spiritual interventions in psychotherapy, including integrating spiritual direction and spiritual disciplines in therapy sessions. It is important, however, to still keep the goals of psychotherapy that include the amelioration of symptoms or reduction of psychological distress intact in therapeutic work. Spiritual direction that aims more at spiritual growth and the development of one’s relationship with God has a valid place in psychotherapy that is more holistic and integrated. However, spiritual direction should not completely replace psychotherapy in the therapy session. If and when the goals of psychotherapy, per se, are achieved, and only spiritual direction is desired, then psychotherapy should be terminated. When a client wants only spiritual direction, a referral to a spiritual director or pastor/clergy person may be more appropriate. Potential ethical problems related to charging fees (and especially to receiving third-party reimbursement) for doing only spiritual direction, without any reference to psychotherapeutic work and goals related to symptoms and psychological distress or problems, can thus be avoided (cf. McMinn & McRay, 1997). In this context, it may be simpler to integrate spiritual direction, including the use of spiritual disciplines, into Christian lay counseling where fees are not charged (see Tan, 1991, 1997).

However, if a client chooses with full informed consent to continue to see a Christian therapist for only spiritual direction (instead of accepting a referral to a pastor/clergy person or a spiritual director), after the goals of therapy have been achieved and symptoms substantially ameliorated, then the Christian therapist has a number of ethical options to select from: (a) Agree with the client to continue sessions for spiritual direction, with the client paying for the sessions without third party payments; (b) provide services or sessions pro bono (free) to the client; or (c) switch to a suggested donation arrangement with the client making the donation, without any third party payments.

Formal training programs, especially at the doctoral level, may need to pay particular attention to developing a more effective curriculum for training students in more explicit integration in the therapy room (Tan, 1996a, 1996b, 1998, 1999a, 1999b; also see Eck, 2002; Hall & Hall, 1997), including integrating spiritual direction into psychotherapy. Moon et al. (1993) found that doctoral level religious mental health practitioners were less likely to use explicit spiritual guidance techniques (e.g., prayer and quoting or teaching Scripture) than were master’s level practitioners. They also noted that such spiritual interventions were not often included in a course syllabus or given much formal lecture time. They therefore suggested that it may be time to seriously develop specialized education and certification in religious counseling or psychotherapy. An attempt in this direction has been made by Moon and his colleagues at the Psychological Studies Institute in Atlanta, Georgia, through the Institute of Clinical Theology (see Moon, 1997b).
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(Continued from page 5)

Conclusion

Rose, Westefeld, and Ansley (2001), in a recent study using actual clients (rather than potential clients as in previous analogue studies), found that clients believed religious concerns were appropriate for discussion in counseling and that they had a preference for discussing spiritual and religious issues in counseling or therapy. Rose et al. concluded:

Clearly, many clients, especially the highly spiritual, believe that religious and spiritual issues not only are acceptable and preferable for discussion in therapy but also are important therapeutic factors, central to the formation of worldview and personality and impacting human behavior. Psychologists who provide psychotherapeutic services need to be sensitive to clients’ needs to address religious and spiritual issues; those who provide training to future counseling psychologists need to prepare students to deal with these issues; and researchers need to identify the therapeutic aspects of religion and spirituality in counseling.

(p. 69)

Integrating spirituality, including spiritual direction, into treatment or psychotherapy and counseling in an ethical and helpful way is therefore crucial to and preferred by many clients. More and better training and research are needed before more definitive conclusions can be made regarding the efficacy of such an integrated psychospiritual approach to psychotherapy, although a recent review of nine empirical studies of religiously accommodative Christian ($n = 6$) and Muslim ($n = 3$) psychotherapy concluded that there is some limited support for its efficacy, particularly with depressed clients (see Worthington & Sandage, 2001).

References


The following persons were confirmed at the 2002 Executive Committee Meeting to receive Division 36 awards for 2003. Recipients will be presented their awards at the 2003 APA Convention.

1. William James Award:
Jacob A. Belzen, University of Amsterdam

Jacob Belzen holds four doctorates in: the social sciences, history, philosophy, and sciences of religion. To date he has authored or co-authored 16 books, more than 150 publications, and numerous monographs, which have contributed to his international recognition as an influential psychologist of religion. Among his most noted edited works in English are texts in the *International Studies in the Psychology of Religion*, published by Rodopi, which include *Hermeneutical Approaches in the Psychology of Religion* (1997), *Aspects in Contexts—Studies in the History of Psychology of Religion* (2000), and *Psychohistory in Psychology of Religion: Interdisciplinary Studies* (2001).

2. William C. Bier Award:
Nils G. Holm, Abo Akcademi University

Nils Holm holds the doctorate degree from Uppsala University, Sweden, where he studied with Professor Hjalmar Sundén. Much of his research has been concerned with introducing and applying Sundén’s influential role theory to the psychology of religion. He is author or co-author of 12 books in the psychology of religion, in addition to numerous other publications. Among his influential works in English are *Sundén’s Role Theory: An Impetus to Contemporary Psychology of Religion* (1995), co-edited with Jacob Belzen, and *World Views in Modern Society: Empirical Studies in the Relationship between World View, Culture, Personality, and Upbringing* (1996), co-edited with Kaj Bjorkqvst.

3. Margaret Gorman Early Career Award:
Julie J. Exline, Case Western Reserve University

Julie Exline received her Ph.D. in clinical psychology from SUNY in 1997. She is currently assistant professor of clinical psychology with an interface in social psychology at Case Western Reserve University. She is co-primary investigator with Roy Baumeister on a major grant from the Templeton Foundation for a study concerned with humility, forgiveness, and the victim role. To date Julie has authored or co-authored 20 papers and has presented her research in numerous conferences.

4. Distinguished Service Award:
Peter C. Hill, Rosemead School of Psychology

Peter Hill earned his doctorate in social psychology from the University of Houston and most recently has joined the faculty at Rosemead School of Psychology, Biola University, CA. In 1989, he began a history of dedicated service to the membership of Division 36 as Chair of Continuing Education. After four years in that position, he continued to make contributions toward advancement of the division by serving in other leadership roles, including Newsletter Editor, Awards Chair, and President (2000-2001). Peter continues his support and involvement with Division 36 by participating on various committees and providing consultation when called upon.

5. Virginia Sexton Mentoring Award:
Everett L. Worthington, Jr., Virginia Commonwealth University

Everett Worthington holds a doctorate in counseling psychology from the University of Missouri. He is presently Chair of the Department of Psychology at Virginia Commonwealth University, where he supervises the undergraduate program and facilitates training of graduate students in clinical, counseling, and experimental psychology. It is within this context that he has taken opportunity to develop successful mentoring relationships and influence others who are making contributions to various fields of research in psychology, including the psychology of religion. One of Everett’s former students is Michael McCullough, a past recipient of the Margaret Gorman Early Career Award.
Council met on Thursday, August 20, and again on Sunday, August 25. Among the first items on the agenda was a proposed By-Law change to add “Education” to the APA mission statement. It was approved to be sent for vote by the entire membership without a pro- con- statement.

Another agenda By-Law change proposal was approved. It created a new class of affiliate membership for Teachers of Psychology in Two-year Colleges who are not members of APA. They shall not represent themselves as members, but will be eligible for special rates for subscriptions and publications.

A proposed By-Law change, which drew most extensive debate, was a proposal that the APAGS, which currently has a non-voting representative to Council, be granted voting representation on both the Council and the Board of Directors. After much extended discussion, Council voted to grant voting privileges on the Council of Representatives, but not on the Board of Directors. Because this action requires a By-Law change, it requires a vote by the entire APA membership. Council also voted to forgo the pro-con- statement.

One of the agenda items, which passed Council, albeit with considerable discussion of some wording, was a report from the Ethics Committee. The report contains Draft 7 of the Code of Ethics, which has been assembled across five years by a Task Force of 14 members, utilizing more than 1,300 comments on various drafts. Council voted approval of Revision Draft 7 of the “Ethical Principles of Psychologists and Code of Conduct.”

Probably, the most critical item on the agenda was the budget. Back in February, there had been some concern over costs of the organization and a need to plan carefully for the next two or three years. Council then directed the CEO to produce a net bottom line budget no greater than that of 2002. With the impact of the current recession on the investment portfolio, it was apparent by August that heavy cuts in expenditures were required. The largest expense in the budget was personnel in Central Office. Using a policy of voluntary choice among staff for buy-out, early retirement, leave of absence, or reduction in time worked, the largest portion of the deficit was covered.

Additional sources of income to help offset the deficit would also be found in refinancing the building mortgage and buying out that portion of one APA building equity currently owned by the National Association of Social Workers, thus adding to rental income. And finally, a dues increase is needed—in addition to the continuing 4% annual dues increase for inflation; an additional 6% increase has become essential for this year. Further, the graduate student dues are being increased by one dollar.

The budget situation led Council to minimize or reject most new proposals, which would require additional funding.

Mary Reuder
William Hathaway
Council Representatives
Please submit award nominations for the year 2004 (selected in 2003) to Ralph W. Hood, Jr., Division 36 Awards Chair, Department of Psychology, 350 Holt Hall, The University of Tennessee at Chattanooga, 615 McCallie Avenue, Chattanooga, TN 37403

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:** March 31.

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:** March 31.

3. **Margaret Gorman Early Career Award**
   This award is offered to an individual whose innovative research in the psychology of religion is marked by scholarly excellence and has implications for theory, practice, or further research.
   The recipient of the award must have completed the master’s or doctoral degree within five years of the submission deadline and must be the sole or first author of the paper. Entries must either come from or be sponsored by a member, associate or affiliate of Division 36. Both unpublished and published papers are eligible.
   The recipient 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 same APA convention.
   **Deadline for nominations:** March 31.

4. **Virginia Sexton Mentoring Award**
   This award is offered to individuals who have contributed to the psychology of religion by mentoring others who also have become active in the field.
   Recipients are presented with a plaque at the Division’s annual meeting.
   **Deadline for nominations:** March 31.

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 a 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 pages of double-spaced type and should indicate the purpose of the proposed study and its significance for the psychology of religion. They also should describe the research design and indicate how the grant, if awarded, will be used.
   Awards up to $250 will be granted, and winning proposals will be described in the Division 36 Newsletter.
   **Deadline for applications:** March 31.
Mid-Winter Meeting Registration

Mid-Winter Research Conference on Religion and Spirituality
Hosted by Division 36 (Psychology of Religion) of the APA and the Institute for Religious and Psychological Research of the Department of Pastoral Counseling at Loyola College in Maryland

Building Bridges through Theory, Research, and Practice

- Registration Due: 3/3/03
- Friday Evening Buffet Dinner and Social ($10 additional with limited seating)
- Location: Timonium Graduate Center of Loyola College in Maryland

Invited Speakers include:
David O. Moberg, Robert R. McCrae, Robert Emmons, Rick Levenson, Carolyn Aldwin, and Rick Snyder.

The purpose of the conference is to build scholarly bridges with other areas of psychology and the social sciences. Our intent is to advance our understanding of religious and spiritual experiences by broadening our conceptual models.

☐ Yes! Enclosed is my check for the Conference.

☐ MEMBER/AFFILIATE ☐ NON-MEMBER ☐ STUDENT ☐ ATTENDING BUFFET

NAME __________________________________________________________________________________________________________
ADDRESS _______________________________________________________________________________________________________
CITY _________________________________________ STATE______ ZIP_______________ PHONE_______________________________
AFFILIATION ________________________________________________________________ TOTAL AMOUNT ENCLOSED $ ________________

Make checks payable to Loyola College

Mid-Winter Meeting • Dr. Ralph L. Piedmont
Loyola College in Maryland • 7135 Minstrel Way • Columbia, MD 21045
Phone (410) 617-7605 • FAX (410) 617-7644
E-mail: rpiedmont@loyola.edu

MEETING REGISTRATION: The early registration fee for the conference is $40 for Members of Division 36 and Loyola College Affiliates, $50 for Non-members and $15 for Students. Fees must be received by March 3, 2003. Registration at the door is $45 for Members, $55 for Non-members and $20 for Students.

HOTEL RESERVATIONS: Hotels adjacent to the Graduate Center are:
- The Holiday Inn, 2004 Greenspring Drive, Timonium, Md. 21093, (410) 252-7373 x742, Loyola Rate $89 + tax
- Red Roof Inn, Greenspring & West Timonium Rd, Timonium, Md. 21093, (410) 666-0380, Loyola Rate $69 + tax

Rooms have been blocked out for this conference.
In celebration of 100 years of research devoted to psychology and religion, a three-day congress has been scheduled May 26-28, 2003, at the Vrije Universiteit, Amsterdam. The purpose is to evaluate the accumulation of a century of knowledge and to assess the current state of research in the field.

The agenda will include the following sessions:

- General Theoretical, Historical, and Methodological Issues
- William James and His Contemporaries
- Emotion and Cognition
- Education and Development
- Social and Cultural Issues
- Pastoral Care

Invited guests will include the following speakers:

- David Wulff, Wheaton College, MA, USA
- Heinz Streib, University of Bielefeld, Germany
- Raymond F. Paloutzian, Westmont College, CA, USA
- Archibald Hart, Fuller Theological Seminary, CA, USA
- Dirk Hutsebaut, Catholic University of Leuven, Belgium.

Registration fees:

- Full attendance: 180 euro (including coffee, tea, and lunches)
- Students: 100 euro

For further information and continual updates, please visit the website at www.scw.vu.nl/amsterdam2003 or contact:

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