Today, I would like to talk about Positive Psychology, the Psychology of Religion, and how these two areas of psychology are related. When I originally came up with the idea for this address, in a conversation with Ken Pargament, I hadn’t thought much about it, but it seemed to me that there was a lot of overlap and a lot of similar ideas in these two areas, so it should be relatively straightforward to integrate them. However, in working on pulling this talk together, I found that it wasn’t so simple. Both terms are very broad, delineating large areas of study—neither one subsumes the other—and, in fact, it has turned out to be quite a challenge to discern how they fit together.

It turns out that, to this point, few theorists or researchers have spoken or written on these two topics together. Some people are beginning to do this. Ken Pargament wrote a chapter in the *Handbook of Positive Psychology*, providing an overview of spirituality (Pargament, 2002). Earlier this year, Mike McCullough gave a talk on “Religion, Spirituality, and Positive Psychology” at the conference on Spirituality and Health (sponsored by the International Center for the Integration of Health and Spirituality and held on the NIH campus in Bethesda), primarily focusing on forgiveness and gratitude; and last year, Bob Emmons presented a talk on “Religion and Positive Psychology” at the International Positive Psychology Summit. So this topic is getting some attention.

Essentially, though, there is very little prior work pulling these topics together, which might be surprising to you. I know it was to me, and so I have had to rely on my own devices and creativity in this challenge. The good news for you, however, is that there is a lot of work to be done in developing these links, so if you find these topics intriguing, you are in luck, as they await future development and integration.

What I will share with you today is my take on the ways that psychology of religion and positive psychology inform each other, or should inform each other. First, I want to talk about positive psychology and my understanding of what this means for the field of psychology. Then I want to talk about how psychology of religion might interface with positive psychology, after which I will highlight a few examples where religion takes an especially prominent place. I will conclude with some suggestions for the future development of the integration of the psychology of religion and positive psychology.

(Continued on page 2)
What Is Positive Psychology?

What is positive psychology? The definition given by Seligman and Csikszentmihalyi, in their 2000 *American Psychologist* article:

> The field of positive psychology at the subjective level is about valued subjective experiences: well-being, contentment, and satisfaction (in the past); hope and optimism (for the future); and flow and happiness (in the present). At the individual level, it is about positive individual traits: the capacity for love and vocation, courage, interpersonal skill, aesthetic sensibility, perseverance, forgiveness, originality, future-mindedness, spirituality, high talent, and wisdom. At the group level, it is about the civic virtues and the institutions that move individuals toward better citizenship: responsibility, nurturance, altruism, civility, moderation, tolerance, and work ethic. (Seligman & Csikszentmihalyi, 2000, p. 5)

Essentially, those working in positive psychology describe it as the study of strengths and prevention as well as the individual, community, and societal factors that make life worth living.

Is Positive Psychology New?

Much to my dismay, my cursory reading of the positive psychology literature revealed a strong emphasis on the novelty of a positive approach to psychological affairs. In that *American Psychologist* article, Seligman and Csikszentmihalyi (2000) observed, “We well recognize that positive psychology is not a new idea. It has many distinguished ancestors, and we make no claim of originality. However, these ancestors somehow failed to attract a cumulative, empirical body of research to ground their ideas” (p. 13). Because there is no empirical body of research, they argue, the need arises to call for research on positive psychology topics.

For those of us engaged in scholarship in the psychology of religion, this seems inconsistent with what we know, given the strong and longstanding lines of theoretical and research scholarship focusing on positive aspects of people and their lives. However, a more in-depth reading of the positive psychology literature indicates that many in this area take a much more balanced approach to the history of positive psychology. Baltes and Freund (2003) observed that the sense that psychology lacks a focus on the positive seems to arise from research in clinical psychology, particularly as communicated in the lay or public arena, where psychology is typically reduced to a consideration of psychopathology and treatment.

Many proponents of positive psychology have noted that it is the specific and intentional emphasis on the positive and the integration of multiple existing lines of research that are the hallmarks of this field, along with the name, which does appear to be new. So, many of these scholars acknowledge that positive psychology has been a presence within psychology for a long time, and note the importance of recognizing and drawing upon the collective research that has been ongoing for many decades.

A Psychology of Positive AND Negative?

A second question, and one that I think is extremely important, is: Where is the place for the negative in positive psychology? Some authors argue that there is no place for the negative, that there is already such a heavy focus on deficits and pathology that this is a new leaf to turn, to focus exclusively on positive phenomena.

Lisa Aspinwall and Ursula Staudinger (2003), in their book on strengths, acknowledged that examining the positive aspects of negative states and the negative aspects of positive states are essential parts of a psychology of human strengths. They argued, however, that it would be wrong to assume that all or even most positive experiences and characteristics must derive from negative experiences and characteristics, or that positive experiences and characteristics are not important in their own right. This sentiment—the need to examine
explicitly and exclusively positive phenomena—is echoed in the writings of many positive psychology proponents.

On the other hand, some authors have argued against the false dichotomies that separate positive and negative features of the human condition, as Carol Ryff and Barton Singer (2003) described it. Ryff and Singer argue that living well comes from effortful, frequently challenging and frustrating engagement in living, and that well-being is a strength honed by challenge. They argued convincingly, at least to me, that, “Wellness comes from active encounters with life’s challenges, setbacks, and demands, not from blissful, conflict-free, smooth sailing. Those who would advance a social scientific understanding of human strengths must recognize this dialectic between pain and pleasure, between what is high-minded and inspiring, and what is painful, debasing and cause for despair. Human well-being is fundamentally about the joining of these two realms” (p. 279).

Psychology of Religion and Positive Psychology: Where Do We Fit?

As he was in so many ways, William James was ahead of his time in writing about religion and positive psychology. He didn’t use the term, of course, but he wrote about healthy mindedness in the Varieties of Religious Experience. He argued that religion, in the form of mind-cure, leads to contentment and well-being, even influencing physical health as well as science does, or even better (James, cited in Ryff & Singer, 2003). So, over 100 years ago, James was integrating the psychology of religion and positive psychological phenomena.

Well, where are we today, the psychology of religion vis-à-vis positive psychology? Let’s revisit the definition of positive psychology:

The field of positive psychology at the subjective level is about valued subjective experiences: well-being, contentment, and satisfaction (in the past); hope and optimism (for the future); and flow and happiness (in the present). At the individual level, it is about positive individual traits: the capacity for love and vocation, courage, interpersonal skill, aesthetic sensibility, perseverance, forgiveness, originality, future-mindedness spirituality, high talent, and wisdom. At the group level, it is about the civic virtues and the institutions that move individuals toward better citizenship: responsibility, nurturance, altruism, civility, moderation, tolerance, and work ethic. (Seligman & Csikszentmihalyi, 2000, p. 5)

Doesn’t this sound a lot like much of the subject matter that psychologists of religion have been studying for many, many years? First, of course, spirituality is explicitly mentioned. But also, as one delves further into the subject matter of positive psychology, it becomes clear that many of these topics already have a great deal of information available through psychology of religion research. Let me show you a few illustrations.

First, let me talk about the Values in Action Project. Recently, many of those in the vanguard of the positive psychology movement have been emphasizing strengths or virtues. A group led by Chris Peterson and George Vaillant has been working on developing a taxonomy or classification of character strengths, which they call the Values in Action Project. The work is in progress but is currently available on the Internet. A book detailing these strengths and the classification scheme is following, which Marty Seligman and Chris Peterson (2003a) described as the Un-DSM and as the DSM of the American Psychological Association, focusing on the “sanities,” in contrast to the pathology focus of the other APA’s DSM (Seligman & Peterson, 2002) (See TABLE 1).

(Continued on page 4)

<table>
<thead>
<tr>
<th>PART 1: Introduction</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Soul of the Psychology of Religion</td>
</tr>
<tr>
<td>2. Religion and Spirituality</td>
</tr>
<tr>
<td>3. Measurement Issues</td>
</tr>
<tr>
<td>4. Research Methods</td>
</tr>
<tr>
<td>5. Depth Psychology Approaches</td>
</tr>
<tr>
<td>6. Psychology of Religion: The Next Generation</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PART 2: Religion through the Developmental Lens</th>
</tr>
</thead>
<tbody>
<tr>
<td>7. Religious Development in Children: Stages, Role of Family, and Schools</td>
</tr>
<tr>
<td>8. Religious Development Through the Lifespan: Adolescence and Adulthood</td>
</tr>
<tr>
<td>9. Religion, Aging, and Death</td>
</tr>
<tr>
<td>10. Religion and Marital, Family, and Community Relationships</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PART 3: Religion and Basic Psychology Sub-disciplines</th>
</tr>
</thead>
<tbody>
<tr>
<td>11. Cognitive Psychology of Religion</td>
</tr>
<tr>
<td>12. Religion and Emotion</td>
</tr>
<tr>
<td>13. Religion, Attitudes, and Pro- and Anti-Social Behavior</td>
</tr>
<tr>
<td>14. Religion and Personality</td>
</tr>
<tr>
<td>15. Neuropsychology of Religion</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PART 4: The Construction and Expression of Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td>16. Religious Struggle and Strain</td>
</tr>
<tr>
<td>17. Doubt, Conversion, and Spiritual Transformation</td>
</tr>
<tr>
<td>18. Mystical, Spiritual, and Religious Experiences</td>
</tr>
<tr>
<td>19. Religious Practice, Ritual, and Prayer</td>
</tr>
<tr>
<td>20. Fundamentalism and Authoritarianism</td>
</tr>
<tr>
<td>21. Religion and Values, Virtues, and Vices</td>
</tr>
<tr>
<td>22. Religion and Gratitude, Forgiveness, and Positive Psychology</td>
</tr>
<tr>
<td>23. Religion as a Meaning System</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PART 5: Psychology of Religion and Applied Areas</th>
</tr>
</thead>
<tbody>
<tr>
<td>24. Religion and Health</td>
</tr>
<tr>
<td>25. Religion and Mental Health, Disorder, Well-being</td>
</tr>
<tr>
<td>26. Religion and Coping</td>
</tr>
<tr>
<td>27. Psychology of Religion in Clinical and Counseling Psychology</td>
</tr>
<tr>
<td>28. Religion, Spirituality, and Organizational Functioning</td>
</tr>
<tr>
<td>29. Religion, Terrorism, and International Relations</td>
</tr>
<tr>
<td>30. Psychology of Religion in the Future: Data, Theory, and Application</td>
</tr>
</tbody>
</table>

(Continued from page 3)

This list is based on six core moral virtues that emerge consensually across cultures and throughout time: Wisdom and Knowledge, Courage, Love, Justice, Temperance, and Transcendence. Character strengths are the psychological processes or mechanisms that define the virtues. Under the virtue of Transcendence, there are four strengths: Appreciation of Beauty and Excellence, Gratitude, Hope and Optimism, and Spirituality. Spirituality is last, at #24. Spirituality is described as the most human and most sublime strength, involving coherent beliefs about the higher purpose and meaning of the universe and one’s place in it. It involves having a theory about the ultimate meaning of life that shapes a person’s conduct and provides comfort. They note that it is linked to an interest in moral value and the pursuit of goodness.

Chris Peterson and Marty Seligman (2003b), in the in-progress work on Values in Action, wrote, “To founding fathers of psychology…spiritual phenomena represented critically important topics for psychological study. Since the early part of the 20th century, however, psychologists have tended to ignore it, view it as pathological, or treat it as a process that can be reduced to more basic functions” (Peterson & Seligman, 2003b). This kind of statement in the writings of leaders in the positive psychology movement makes me wonder whether they are aware of the large amount of research we do, or whether they are, for some reason, resistant to it.

Look at this list again and think about how the psychology of religion informs these topics. First, these are virtues that are commended within the texts and traditions of many religions of the world. Second, the psychology of religion research has much to say about nearly all of these strengths. Ken Pargament and others have been writing about the centrality of the sacred to human experience, and I think it is clear, in looking over a list like this, that much of the work we have been doing within the psychology of religion already provides a lot of information on these.

Highlight How Psychology of Religion Includes A Focus on Positive Phenomena

Okay, so far you have gotten a sense of positive psychology, where the movement is, and our place, perhaps on the list (#24), along with some ideas about how the psychology of religion much more broadly contributes to the areas of inquiry on strengths and positive aspects of functioning. Let me talk about this in general, and then give you a few specific examples.

First, here is the table of contents for our book project, The Handbook of the Psychology of Religion, which Ray Paloutzian and I are currently editing (See TABLE 2).

These are our handbook chapters, which means that they are major areas within our field of the psychology of religion, and that there is substantial literature associated with each of these topics. Much of this literature focuses on the positive aspects of the human experience. Reading through the topics, there are obvious connections between the psychology of religion and the field known as “positive psychology,” such as gratitude and forgiveness and virtues, but there are many other links. For example, spiritual transformation, mystical experiences, pro-social behavior, meaning systems, and coping resources are all areas in common. Additional chapters will include positive as well as negative phenomena; for example, the chapter on religion and emotion includes a focus on positive as well as negative emotions.

Thus, I think that it is important for those of us doing scholarship in the psychology
of religion to reach out to those in the field of positive psychology and show them what we have to offer, help to draw the links between what is already known, and emphasize how, for many people, the strengths and virtues that they are identifying have already been a part of our discipline for a long time and how religiousness and spirituality are central aspects of many of these strengths and virtues for many people.

To illustrate these links between positive psychology and the psychology of religion, I am going to talk about just a few areas that I think nicely illustrate important aspects of human life in which religion often plays an important role, and that fit under the rubric of “positive psychology.” In particular, I want to talk about research on meaning in life and the phenomenon of stress-related growth.

**Meaning in Life**

Meaning in life is, of course, a big topic in and of itself. For this talk, I have conceptualized meaning as consisting of two aspects: meaning in life generally and the making of meaning in crises or difficult times (see FIGURE 1).

First, let me describe meaning in life generally and how religiousness can be involved in these components of meaning. Global Meaning consists of three aspects: beliefs, goals and values, and a subjective sense of meaning. Global Beliefs consist of highly encompassing beliefs such as fairness/justice, luck, control, predictability/coherence, benevolence, personal vulnerability, and, finally, spirituality/religious beliefs, which can be understood as a set of beliefs, but also can be conceptualized as commonly underlying all of the other global beliefs (cf., Park & Folkman, 1997). That is, beliefs in fairness, control, coherence, benevolence of the world and other people, and vulnerability are often related to and informed by one’s spiritual and religious beliefs.

Goals and values consist of those things that we hold most important in life, what we work towards being or achieving or maintaining. Common life goals include relationships, work, health, wealth, knowledge, and achievement. Religion is a very common major life goal. Values are the ways in which we select and pursue our goals. Often values are strongly influenced by religious factors as well. Life goals can be inquired about directly, or can be inferred by indicators such as the amount of time, energy, resources, or money spent in their pursuit.

Subjective sense of meaning refers to a sense of “meaningfulness” or sense of meaning or purpose in life. Religiousness is typically found to be related to life satisfaction in both national surveys and in more in-depth studies of people in the US and worldwide.

In general, people’s awareness of these global aspects of meaning is limited. If you ask people, they can focus on it, but generally, they are engaged in the daily business and busyness of life. How do these aspects of global meaning get translated into daily life? Through interpretations, projects, and a subjective sense of meaning.

Interpretations are the ways that we understand daily occurrences as well as major life events. Those who are religious have many more options for making interpretations and attributions that are benign. Personal Projects are those bite-sized goals that we pursue on a daily basis derived from our long-term higher-order goals. Bob Emmons’ work has demonstrated in a number of studies that those with spiritual strivings are better off on a variety of

(Continued on page 6)

**FIGURE 1. Model of Life Meaning**

<table>
<thead>
<tr>
<th>Global Aspects of Life Meaning</th>
<th>In general</th>
<th>In crisis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beliefs</td>
<td>Awareness dim</td>
<td>Made explicit by violations</td>
</tr>
<tr>
<td>Goals/values</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subjective component</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Global Aspects Translated into Daily Life</th>
</tr>
</thead>
<tbody>
<tr>
<td>Projects</td>
</tr>
<tr>
<td>Interpretations</td>
</tr>
<tr>
<td>Subjective component</td>
</tr>
</tbody>
</table>
dimensions. Ken Pargament’s work has shown that, even for people whose daily projects are not explicitly spiritual, their pursuit of strivings that are imbued with sacredness are related to higher levels of well-being. Subjective Sense of meaning on a daily level refers to immediate levels of positive and negative affect and life satisfaction.

This general description of components of global meaning in life illustrates some of the ways that positive psychology can be informed by attending to what we already know about religiousness and meaning. Now, turning from this general description of meaning when things are going along okay, let me talk for a bit about crises and the process of meaning-making. What happens when things go wrong? There are a number of theories of stress and trauma that emphasize that distress arises when something occurs that violates a person’s global meaning, particularly his or her beliefs and goals (e.g., Janoff-Bulman, 1989; see Park & Folkman, 1997, for a review). For example, people typically have beliefs that they have control over their lives, that the world is reasonably fair, that they are good people and that bad things don’t happen to good people, and that God is good and is looking after them and protecting them. They also typically have a sense that they are on track with their goal pursuits, getting the things that they want in their lives. When something happens that violates these beliefs, such as a diagnosis of cancer or the death of a child, these global beliefs can be severely violated, and the goals of health or a continued relationship with one’s child are also violated. People become more aware of their global meaning systems, while daily concerns fade into the background. Meaning-making refers to that process of coming to see the situation in a different way and reviewing and reforming one’s beliefs and goals to regain consistency among them. Religiousness commonly plays a very important role in meaning-making, both because it is a part of the global beliefs and goals of many people and because it provides a system of reinterpretations and ways of understanding these traumatic experiences that is consistent with their global meaning (Park & Folkman, 1997). One strength of most religious traditions is providing ways of understanding and adding value to difficulties and suffering as well as ways to see the work of a loving God (Park, in press-a).

Meaning-making reappraisals of stressful encounters may help to sustain religious beliefs, even if the logic of these reappraisals may appear to be somewhat convoluted. For example, in a study I conducted with Larry Cohen, of the attributions that bereaved college students made for their friends’ deaths, one participant explained that her friend, who had been killed by a drunken driver who ran over the curb and struck her on the sidewalk, was entirely responsible for her own death and that God was not at all responsible. Another student explained that her friend, who had been severely disabled, was not at all responsible for her own death, a suicide, because God had made her the way she was and had given her no other options (Park & Cohen, 1993; Park, in press-a).

Such reappraisals can be related to better adjustment to a crisis. For example, in a study of caregivers of terminally ill patients by Mickley and colleagues (1998), those caregivers who appraised their situation as part of God’s plan or as a means of gaining strength or understanding from God reported positive outcomes on a variety of mental, physical, and spiritual measures.

Of course, religious interpretations are not always positive. For example, caregivers in that study who viewed their situation as unjust, as unfair punishment from God, or as desertion from God had lower scores on mental and spiritual health outcomes. However, the larger view of this meaning-making process suggests that regaining a consistent worldview is an important part of recovery, although some individuals hold negative beliefs about the nature of God and the world.

Stress-Related Growth

Let me turn to one final illustration of the interplay between positive psychology and the psychology of religion, the phenomenon of stress-related growth. People in crisis often experience disruptions in
significant relationships, challenges to their basic values and beliefs, and changes in their roles. Although these disturbances can lead to many negative consequences, the processes involved in confronting them may also promote broadened perspectives, new coping skills, and the development of personal and social resources. These positive changes in the aftermath of stressful life experiences are often referred to as “stress-related growth.” While the idea that people can and often do experience stress-related growth is very old, it has only recently been receiving widespread empirical attention.

Now, is this positive psychology? Some positive psychology proponents would argue that because stress-related growth, by its nature, involves a stress component, it does not meet the requirement of being fully positive. On the other hand, Carol Ryff and Barton Singer (2003), writing about personal growth, said, “The capacity to continually realize one’s talent and potential, as well as to develop new resources and strengths, frequently involves encounters with adversity that require one to dig deeply to find one’s inner strength … Self-expansion through challenge quintessentialy illustrates the human spirit’s remarkable capacity to survive loss, recovers from adversity, and thrives in the face of overwhelming obstacles” (p. 278). So, depending on where one places the limit on negative experiences in positive psychology, stress-related growth may or may not qualify as positive psychology.

Nonetheless, many, but not all, people report experiencing growth following a stressful encounter. Reporting positive changes does not appear to negate the adverse impact and suffering that people typically experience following negative events, but seems, instead, to be another aspect of the overall experience of coping with and adjusting to stressful events. Thus, attention to stress-related growth has begun to provide a more balanced and complete picture of the processes people undergo and the adjustments they make following stressful encounters. Some of the changes people report are profound, reorienting their lives and rededicating themselves to their reconsidered priorities. Many others involve smaller, but still highly important, changes, such as being more intimate with their loved ones, handling stress in better ways, taking better care of themselves, seeing their own identities more clearly, feeling closer to God, appreciating the everyday things in life more, and having the courage to try new things (Park, in press-b).

A number of characteristics have been found to be related to experiencing more growth following stressful life experiences, including being female, experiencing a moderately severe stressor, and the personality characteristics of optimism and hope. One of the most consistent predictors of positive life change, following life stressors or trauma, is religiousness, measured in various ways, including intrinsic religiousness, religious attributions, and religious coping. Religiousness has been shown to be related to growth in individuals dealing with a variety of stressful life events, including bereavement, raising an autistic child, hospitalization, being diagnosed with cancer, sexual assault, and testing positive for HIV. It has been hypothesized that having a religious framework for understanding, and perhaps also the presence of religious social support, helps individuals to make more meaning from their situation, including identifying positive aspects of the stressful encounter, although this hypothesis awaits empirical examination (Park, in press-c).

**Recommendations for Future Scholarship Bridging the Positive Psychology—Psychology of Religion Gap**

It is clear that positive psychology has a lot to offer us in the psychology of religion and that we have a lot to offer positive psychology as well. Let me make some recommendations for future scholarship in bridging the positive psychology-psychology of religion gap.

First, look for links between your work and the emerging virtues and strengths; when you get opportunities, tie your work into some of the exciting things going on in positive psychology. This will help to make our work more accessible.

(Continued on page 8)
to those outside of our own world of the psychology of religion and provide more visibility and influence to psychology at large.

Second, read up on the positive psychology approach to mental health and clinical psychology. I haven’t really touched on it today, but there are some very interesting ideas there, and again, it would behoove us to draw the connections with what we know and what we do regarding religiousness, spirituality, existential well-being, and the promotion of strengths and competencies.

Third, think carefully about the role of the negative in positive psychology, if there is one at all. Clearly, most researchers can benefit from reminders to include the positive in their work, but do we want an exclusively positive psychology, or do we want to strike a balance, and if so, how do we do that?

In Conclusion

So, what I have covered, briefly, is my take on the ways that psychology of religion and positive psychology inform each other, or should inform each other. First, I talked about positive psychology and my understanding of what this means for the field of psychology, and about how the psychology of religion might interface with positive psychology. I highlighted a few places where religion takes an especially prominent place, specifically in meaning in life and stress-related growth. It is my hope that researchers in the psychology of religion will be active in promoting our work in the growing field of positive psychology, and that those in the positive psychology movement will give more attention and credit to the long standing and rich theoretical and research traditions in the psychology of religion that deal indirectly and directly with positive psychological phenomena.

References


Minutes of 2002 APA Division 36 EC meeting. Motion by Wulff to approve and motion carried.

Minutes of 2003 Midwinter Division 36 EC meeting. Motion by Hathaway to approve and motion carried.

The following reports were submitted in proper order:

1. **PRESIDENT’S REPORT** (Crystal Park).
   Recognition and thanks were given to individuals for helping Division 36 to accomplish projects this past year: (1) Jim Casebolt, in establishing our website and launching our listserve; and (2) Scott Richards, in compiling a list of Division 36 Award Recipients.
   Discussion of the first Midwinter Conference in Baltimore; good attendance, high quality presentations, and opportunity for the EC to meet and discuss business. Commissions were extended to Ralph Piedmont, who led in organizing the conference. Need was expressed to continue the compilation of EC roles and responsibilities, and to discuss the future possibility of having student representation on the EC.

2. **PAST PRESIDENT’S REPORT** (Crystal Park for absent Ed Schefranske).
   Announcement of election results:
   - President-Elect, P. Scott Richards, Ph.D.
   - Secretary, Lisa Miller, Ph.D.
   - Member at Large, M. Elizabeth Lewis Hall, Ph.D.

3. **COUNCIL REPRESENTATIVES’ REPORT**
   (Bill Hathaway; see APA Council of Representatives Report in this issue.).

4. **TREASURER’S REPORT** (Rod Bassett).
   A report summary indicated: an income of $21,806; expenditures of $27,327; and a current asset balance of $37,559. The deficit regarding the income/expense figures reflected underwriting of the Midwinter conference, but the total expenses for the year were below what were proposed in the 2002-2003 budget. Bassett suggested that the Midwinter conference become self-supporting as soon as possible.

5. **PROGRAM CO-CHAIRS’ REPORT**
   (Crystal Park for absent Josh Kay and Carrie Hatch).
   A total of 24 paper submissions were received, and 8 were turned down. Authors of 4 paper submissions were asked to present in the poster session, and the remaining 12 were presented as papers. A total of 39 poster submissions were received, and 36 were accepted.

6. **HOSPITALITY SUITE CHAIR REPORT**
   (Jeremy Haskins).
   Because of the currency exchange rate issue, a complete expense statement for the hospitality suite and social hour was not available, but expenditures were within budget. Some discussion followed on the difficulties in having the social hour in a hotel different from the convention and hospitality suite, as was scheduled by APA. Overall good activity in the hospitality suite was reported this year.

7. **AWARDS CHAIR REPORT**
   (Ralph Hood).
   Recommendations for 2004 Division 36 Awards: Margaret Gorman Early Career Award, Israelia Silberman; Bier Award, Naomi R. Goldenberg; and Distinguished Service Award, Ed Shafranske. Motion by David Wulff to approve, second by Mark McMinn and approval by EC.

8. **FELLOWS CHAIR REPORT**
   (David Wulff).
   No recommendations were made.

9. **MEMBERSHIP CHAIR REPORT** (Crystal Park for absent Ralph Piedmont).
   Membership report data indicated the following:
   - 84 Fellows
   - 1,423 Regular Members
   - 104 Associate Members
   - 668 Student Affiliates
   - 35 Professional Affiliates
   - 7 Unknown
   - 2,321 Total Division Membership
   New members elected this year were 120, a slight drop from the 133 last year. Approximately 25 new

   (Continued on page 10)
EC Minutes
— Continued from page 9

applications are waiting to be processed. Overall rate of Division 36 membership applicants continues to be falling, but there seems to be a leveling off. Discussion followed about reasons for recent yearly decreases of membership in view of rising interest in spirituality: expensive APA dues for regular members; reduction in number of scheduled presentations at APA.

10. NEWSLETTER EDITOR REPORT
(Paul Williamson).
Four issues were produced and mailed since last APA convention. Comments were made on various contents in issues. Possibility of the newsletter going exclusively to an electronic format was discussed. The past year’s expenses to print and mail hardcopies to members totaled over $4,745.16, which could be used for other needs if only an electronic version was published. Discussion followed on the availability of the Internet to all members and how a decision to go electronic would affect membership rates. A straw-vote was called and indicated a unanimous preference by the EC for only an electronic newsletter, but it was decided to gather more research via the Internet before a final vote at a later meeting.

No old business.

New Business

1. Website report and Chair proposal.
The President proposed a motion to create a chair for maintaining the new division website. Hathaway seconded the motion, and it was approved. Jim Casebolt was appointed as Chair.

2. Midwinter Conference.
A written report and proposal (by the absent Ralph Piedmont) for a second Midwinter conference was circulated. Discussion indicated the past one had been successful. Questions were raised about financial implications, whether it would become a yearly event, whether it should be rotated to different locations of the country. The motion for accepting the proposal for next April at Loyola was made by Hathaway, seconded by Emmons, and approved.

3. Division 36 Exploratory Committee.
Hathaway discussed the need to develop a division committee to investigate strategies for facilitating the creation of a proficiency certification program for clinical work with religious/spiritual issues. Further discussion led to a motion by Hathaway that an investigating committee be formed (without funds) to gather information. Hood seconded the motion, which was approved. Hathaway was appointed Chair and will report findings at the next APA EC meeting.

4. Spirituality and Health proposal.
The magazine approached the President with a proposal to make it a membership benefit, the cost of which could be included with increased membership dues. General discussion indicated no interest in the offer. Further discussion led to interest in contacting established peer-reviewed journals for special rates to Division 36 members as a benefit of membership. Wulff volunteered to contact publishers and report back at the next EC meeting.

5. Motion on Archive Support.
Division 36 Historian Hendrika Vande Kemp made a motion (via written proposal) that the EC consider archiving the Division 36 Newsletter at the Archives of History of American Psychology (AHAP) at the suggested donation of $1 per member per year. Discussion led to an expressed need for more information. Action was deferred until the midwinter conference.

6. Division Name Change.
The President summarized the discussions from the earlier symposium on the possible name change. General sentiments were that the time might be right for a more inclusive name: The Psychology of Religion and Spirituality. In view of the recent increased interest in spirituality, such a change might appeal to researchers not directly concerned with religion. It was suggested that pro/con feelings of the membership be explored via the Internet. McMinn agreed to survey member sentiment, along with that concerning an electronic newsletter. Data collection could be used as a basis for proposing a name change at next year’s EC meeting.

Adjournment by Park.

Minutes submitted by Paul Williamson.
Meeting called to order by President Crystal Park.

Minutes of 2002 APA Division 36 business meeting approved.

The following reports were submitted in proper order:

1. President reported on membership (see EC minutes).

2. ELECTION RESULTS by President (see Past President’s report in EC minutes).

3. TREASURER’S REPORT (Rod Bassett; see EC minutes). The proposed budget was modified to reflect a change from $10,000 to $6,500 for the next Midwinter conference. Report was approved.

4. AWARDS CHAIR REPORT (Ralph Hood; see EC minutes).

5. FELLOWS CHAIR REPORT (David Wulff; see EC minutes).

6. NEWSLETTER EDITOR’S REPORT (Paul Williamson). Four issues of the newsletter were prepared and mailed.

7. COUNCIL REPORT (Bill Hathaway; see APA Council of Representatives Report in this issue).

8. PROGRAM CO-CHAIRS’ REPORT by President (see EC minutes). Motion was made to show appreciation by applause.

9. HOSPITALITY REPORT by President. Commendations given to Chair Jeremy Haskins.

No old Business.

New Business.

1. Discussion on recruiting new members for the division.

2. A question arose on the possibility of a division name change. Park indicated that the EC did discuss the issue, but had no proposal for consideration at the present time. More research will be done. A motion was made that others outside the division be informed that Division 36 is considering a name change. The motion carried.

Certificates of appreciation were presented.

Park handed the gavel to President-Elect Bob Emmons.

A question arose about the past Midwinter conference. Discussion expressed concern for more consistency in the quality of presentations, need to rotate the location of future conferences, and need for an earlier call for papers.

Recognition of 2003 Division 36 Award recipients: Margaret Gorman Early Career Award, Julie Exline; William James Award, Jacob Belzen; Bier Award, Nils Holm; Distinguished Service Award, Peter Hill; and Virginia Sexton Mentoring Award, Everett Worthington.

Adjournment by Park.

Minutes submitted by Paul Williamson.
APA Council of Representatives

Report

William L. Hathaway
Mark R. McMinn
Council Representatives

The APA Council of Representatives meeting was held during the 111th annual convention of the association on August 6th and 10th, 2003. Council moved quickly through various agenda items and informational presentations. APA President, Dr. Robert Sternberg, opened the session of council by presenting an overview of his thoughts on the psychology of leadership, with the goal of inspiring leadership development. Dr. Norman Anderson, described various challenges and accomplishments for APA that have manifested during his first year as CEO. He recounted in some detail the difficult and fluid set of factors connected with the various SARS warnings with which APA had to contend as the decision was made to hold the convention in Toronto. At some points, there was real consideration of the possibility of canceling the convention for only the 3rd time in APA’s history. Nevertheless, pre-conference registration levels were comparable to the last time APA convened in Toronto.

Perhaps the major news during the convention was connected with the association’s financial matters. Although the association was expecting continued budget deficits, its Chief Financial Officer, Charles (Jack) McKay, announced that dramatic changes in our financial outlook had occurred due to a combination of building refinancing, voluntary staff reductions, and creative marketing. Consequently, a small surplus was now expected for the 2004 budget and for the next several years. APA’s cash flow had also been significantly enhanced. A new audit conducted by Price Waterhouse Coopers required some restructuring of the Association’s methods of accounting for its net worth. However, the outcome was a stronger net worth assessment. Council passed a resolution, which requires a balanced budget for the association each year.

Several matters pertaining to the APA governance were addressed. A resolution passed indicating that Council may “adopt, support or endorse documents of other organizations in principle.” However, such action shall not be construed as reflecting APA policy unless explicitly so noted. A motion passed regarding the promulgation of guidelines and/or standards by the association or its divisions creating a rule to regulate such promulgation. Under the new rule (30-8), “Standards include any criteria, protocols, or specifications for conduct, performance, services, or products in psychology or related areas” and “Guidelines include pronouncements, statements, or declarations that suggest or recommend specific professional behavior, endeavor, or conduct for psychologists or for individuals or organizations that work with psychologists. In contrast to standards, guidelines are aspirational in intent.” The rule allows divisions to release a position or policy statement in its own name, “so long as the statement ‘complies with all relevant association bylaws, rules, and current association policies’ and does not establish or enforce educational, ethical, or credentialing policies. Some new guidelines were approved at the meeting, including: principles of personnel selection, promulgated by Division 14 (Society for Industrial and Organizational Psychology); and guidelines for psychological practice with older adults, promulgated by an interdivisional task force of Division 12-Section II and Division 20. Council renewed Clinical Psychology’s recognition as a specialty.

Several announcements were made regarding the 2004 annual convention in Hawaii. APA is working hard to make this convention a unique and memorable event. Details will be forthcoming in the APA Monitor, but here are few previews: pre-convention continuing education will be offered aboard a cruise ship; APA is contracting for blocks of seats on airlines that will be available at reduced cost; the meeting is expected to have a significant international presence as special invitations are being sent to relevant parties around the Pacific rim; and, finally, the deadline for program submissions will be somewhat earlier. We encourage our division members to join us in Hawaii.
In college, I was most intrigued by my first philosophy class. Perhaps it was because of the dynamic, pipe-smoking professor who awed us with his charisma and intellect. But I suspect it was because the course dealt with the big questions. I majored in psychology, however, because I believed that the scientific method provided our best hope for answering these questions. Some two decades later I understand why I am attracted to the psychology of religion. Uniquely situated at the nexus of the social sciences and humanities, and bringing a scientific perspective to bear on issues of meaning, purpose, identity, and commitment, it might be up to the challenge of addressing ultimate concerns (Emmons, 1999; Walls, 2002).

As Ray Paloutzian and I concluded in our recent Annual Review of Psychology chapter (Emmons & Paloutzian, 2003), there is reason to be optimistic about the future of the field. At the same time, this does not mean being naïve. Some significant challenges lie ahead, three of which I have room to discuss here. First, as scientists we need to be careful. We need to conduct the very best science of which we are capable. Skeptics will always question our motivation for studying religious topics unless we strive to be as unbiased as we can in the interpretation of our data and the conclusion that we draw from them. We should welcome criticism that follows the normal canons of science, for science progresses through the self-correcting process of hypothesis testing, refutation, and modification of existing theory. A related challenge is to be methodologically rigorous with trivializing our subject matter.

A second, broader challenge is how can we stimulate continued progress in the scientific study of religion? Can we find creative ways of applying basic knowledge in the scientific study of religion to solving fundamental human problems? We must continue to cultivate an awareness of what the psychology of religion can offer the larger discipline of psychology as well as to the world at large. The psychology of religion has been making gains in the more applied areas of clinical and counseling psychology, but there is much work still to do in the more experimental areas of psychology where spiritual and religious influences on behavior are substantial but go unnoticed. For example, the growing cognitive science of religion approach (Pyysiäinen & Anttonen, 2002) represents a promising new perspective that can ultimately move the field forward.

A final challenge is to train our best students who want to study the psychology of religion, but who do not feel a call to the clinical and counseling professions. Hardly a week goes by where I do not receive an e-mail from an undergraduate who wants to know where he or she can study the psychology of religion at the graduate level. Is there a place for these students? Or should we persuade them to go into the neurosciences instead, because that is where the jobs are? I envision a day where doctoral degrees are as routinely granted in the psychology of religion as they are in personality or social psychology. Of course, without employment opportunities for these Ph.D.’s there is little justifiable reason for offering this degree.

I invite your input on these or on any other issue. If you have ideas or suggestions, please send them to me at raemmons@ucdavis.edu. I look forward to serving you, and to hearing from you.

References
American Psychological Association — Div. 36 — Executive Committee 2003–2004

Robert A. Emmons  
*President*  
Department of Psychology  
One Shields Ave.  
University of California — Davis  
Davis, CA 95616-8686  
Office: 530-752-8844  
Email: raemmons@ucdavis.edu

Lisa Miller  
*Secretary*  
Box 25, Teachers College  
Columbia University  
525 West 120th St.  
New York, NY 10027  
Office: 212-678-3852  
Fax: 203-341-0756  
Email: amiller@exchange.tc.columbia.edu

Mark McMinn  
*Council Representative*  
Department of Psychology  
Wheaton College  
501 College Ave.  
Wheaton, IL 60187  
Office: 630-752-7034  
Fax: 630-752-7033  
Email: Mark.McMinn@wheaton.edu

Crystal L. Park  
*Past President*  
University of Connecticut  
406 Babbidge Rd.  
Box 1020  
Storrs Mansfield, CT 06269  
Office: 860-486-3520  
Fax: 860-486-2760  
Email: crysdara@aol.com

P. Scott Richards  
*President-Elect*  
Department of Counseling Psychology  
Brigham Young University  
328 MCKB  
Provo, UT 84602  
Office: 801-378-4868  
Fax: 801-378-3961  
Email: scott_richards@byu.edu

David M. Wulff  
*Member-at-Large*  
Fellows Chair  
Department of Psychology  
Wheaton College  
Norton, MA 02766  
Office: 508-286-3691  
Fax: 508-286-3640  
Email: dwulff@wheatonma.edu

William Hathaway  
*Council Representative*  
Regent University  
1000 Regent University Drive  
Virginia Beach, VA 23464  
Office: 757-226-4294  
Fax: 757-226-4303  
Email: willhat@regent.edu

Rod Bassett  
*Treasurer*  
Roberts Wesleyan College  
2301 Westside Drive  
Rochester, NY 14624  
Office: 585-594-6468  
Email: bassettr@roberts.edu

Lisa Miller  
*Secretary*  
Box 25, Teachers College  
Columbia University  
525 West 120th St.  
New York, NY 10027  
Office: 212-678-3852  
Fax: 203-341-0756  
Email: amiller@exchange.tc.columbia.edu

Mark McMinn  
*Council Representative*  
Department of Psychology  
Wheaton College  
501 College Ave.  
Wheaton, IL 60187  
Office: 630-752-7034  
Fax: 630-752-7033  
Email: Mark.McMinn@wheaton.edu

P. Scott Richards  
*President-Elect*  
Department of Counseling Psychology  
Brigham Young University  
328 MCKB  
Provo, UT 84602  
Office: 801-378-4868  
Fax: 801-378-3961  
Email: scott_richards@byu.edu

David M. Wulff  
*Member-at-Large*  
Fellows Chair  
Department of Psychology  
Wheaton College  
Norton, MA 02766  
Office: 508-286-3691  
Fax: 508-286-3640  
Email: dwulff@wheatonma.edu

Elizabeth Hall  
*Member-at-Large*  
Rosemead School of Psychology  
Biola University  
13800 Biola Ave.  
La Mirada, CA 90639  
Office: 562-903-4867  
Fax: 562-903-4864  
Email: liz.hall@biola.edu

Ralph L. Piedmont  
*Membership Chair*  
Department of Pastoral Counseling  
Loyola College  
7135 Minstrlet Way  
Columbia, MD 21045  
Office: 410-617-7625  
Fax: 410-617-7644  
Email: piedmont@vax.loyola.edu

W. Paul Williamson  
*Newsletter Editor*  
Department of Psychology  
Henderson State University  
1100 Henderson Street  
HSU Box 7854  
Arkadelphia, AR 71999  
Office: 870-230-5119  
Fax: 870-230-5742  
Email: williaw@hsu.edu

Philip Watkins  
*Program Chair*  
Eastern Washington University  
Department of Psychology  
151G Martin Hall  
Cheney, WA 99004-2423  
Phone: 509-359-6174  
Fax: 509-359-6325  
Email: philip.watkins@mail.ewu.edu

Jeremy S. Haskell  
*Hospitality Suite Chair*  
Wheaton College  
501 E. College Ave. CPO 4174  
Wheaton, IL 60187-5593  
Office: 630-221-9668  
Email: Jeremy.S.Haskell@wheaton.edu

Jim Casebolt  
*Website Chair, Webmaster, & Listserve Manager*  
Ohio University-Eastern Campus  
4525 National Road  
St. Clairsville, OH 43950  
Office: 740-699-2330  
Fax: 740-695-7076  
Email: casebolt@ohiou.edu
Archiv für Religionspsychologie

Editors: Jacob A. Belzen, Nils G. Holm, & Ralph W. Hood, Jr.

Call for Paper Submissions

The Archiv für Religionspsychologie is the oldest medium for studies in the psychology of religion. It is the official organ of the Internationale Gesellschaft für Religionspsychologie (International Association for the Psychology of Religion [IAPR]) founded in 1914. Following a reorganization of the IAPR in 2001, the Archiv is now being revitalized. It will be published as an international yearbook. The current editorship is shared by Jacob A. Belzen, Nils G. Holm, and Ralph W. Hood, Jr. The Archiv für Religionspsychologie is open to all scientific methodologies, quantitative and qualitative as well as to established and innovative conceptual and theoretical perspectives. Reviewers sympathetic to the theoretical and/or methodological orientation of the submitted manuscript will evaluate all articles. Editorial decisions will be prompt. Manuscripts must conform to APA style guidelines and may be submitted in either English, French, or German. Maximum length for empirical studies is 35 pages, including references and tables. Conceptual and theoretical articles may be substantially longer. On submission, a one page abstract must be included; papers accepted for publication need abstracts in the three languages of the Archiv.

Prospective authors should submit three print copies of their completed manuscript to either Ralph W. Hood, Jr. (only submissions in English) or Nils G. Holm (also submissions in French or German). Please include e-mail address for immediate acknowledgement of submission.

Prof. dr. Nils G. Holm
Abo Akademi University
Department of Comparative Religion
Biskopsgatan 10
SF-20500 Abo
Finland
nholm@abo.fi

Prof. dr. Ralph W. Hood, Jr.
Department of Psychology
University of Tennessee at Chattanooga
615 McCallie Avenue
Chattanooga, Tennessee 37403
USA
Ralph-Hood@utc.edu
Announcements

Fellow Nominations Invited
Nominations of Division 36 members for Fellow status are invited from any member of the division. The minimum standards for Fellowship include:

1. a doctoral degree based in part on a psychological dissertation or received from a program primarily psychological in nature;
2. membership in APA for at least one year and membership in the division through which the nomination is made;
3. active engagement at the time of nomination in the advancement of psychology in any of its aspects;
4. five years of acceptable professional experience subsequent to the granting of the doctoral degree;
5. evidence of unusual and outstanding contributions or performance in the field of psychology; and
6. nomination by one of the divisions in which member status is held.

Any of the nominee’s achievements may contribute to the weight of evidence in favor of the nomination. Most often the primary basis of the nomination is research; but practice, teaching, public service, administration, or professional activity may serve as well.

Nominations or inquiries about eligibility or the application process may be sent to the attention of the Division 36 Fellows Chair, David Wulff (dwulff@wheatonma.edu or Department of Psychology, Wheaton College, Norton, MA 02766). Deadline: December 1.

Recent Books By Members
Two recent books by Division 36 members are listed below. Congratulations!


Journal Discount for Membership
Division 36 Members receive a 20% discount to the International Journal for the Psychology of Religion — For more information, please visit the journal’s website at: <http://pippo.ingentaselect.com/erlbaum/10508619/>.
**Invitation**

The editor extends an invitation to members for new ideas concerning the newsletter and also for submissions that may be of interest to our readers. For example: brief news items regarding members who may have received recognition for work in the psychology of religion; recent book publications by members related to the psychology of religion; brief articles by members that address current concerns for our specialty; or reviews by members of recently published books related to the psychology of religion.

**Div. 36 Website**

To keep updated on the most recent events concerning Division 36, be sure to visit our webpage often at <http://www.apa.org/divisions/div36/>. You are encouraged to offer comments and suggestions to Jim Casebolt, our Webmaster, to help further its development.

**NEW — Div. 36 Listserve**

All Division 36 members are encouraged to sign up on the new listserv at Division 36’s website. Important and timely information of interest to our membership is often communicated via the listserv, so be sure to visit our website at <http://www.apa.org/divisions/div36/> and sign up NOW.

---

**2004 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.

All submissions this year are to be submitted electronically via the APA website (<http://www.apa.org/convention/>). The deadline for submissions is November 14, 2003.

*Philip Watkins, Ph.D.*

*Program Chair*

Eastern Washington University
Department of Psychology
151G Martin Hall
Cheney, WA 99004-2423
Email: philip.watkins@mail.ewu.edu
Call for Papers

2nd Annual Division 36 Mid-Winter Research Conference on Religion and Spirituality

Hosted by Division 36 (Psychology of Religion) of the APA and The Department of Pastoral Counseling at Loyola College in Maryland

**Spirituality and Religion as Universal Aspects of Human Experience**

The psychology of religion and spirituality involves basic psychological processes of interest to professionals in many areas. The major purpose of the conference is to examine these constructs as universal aspects of human psychology and to demonstrate their utility for understanding people across cultures and contexts.

| Dates: | Conference: March 19–20, 2004  
|        | • Proposals Due: 1/9/04  
|        | • Registration Due: 3/5/04 |
| Location: | Columbia Graduate Center of Loyola College in Maryland. |
| Format: | Posters, Papers, and Symposia |
| Meeting Registration: | The early registration fee for the conference is $50 for Members of Division 36 and Loyola College Affiliates, $60 for Non-members and $25 for Students. Fees must be received by **March 5, 2004**. Registration at the door is $55 for Members, $65 for Non-members and $30 for Students. |
| Send meeting registration to: | Mid Winter Meeting  
c/o Dr. Ralph L. Piedmont  
Loyola College in Maryland  
8890 McGaw Road, Suite 380  
Columbia, MD 21045 |
| Hotel Reservations: | Hotels adjacent to the Graduate Center are: |
| **Wellesley Inn & Suites** | (410) 872-2994  
8890 Stanford Blvd., Columbia, MD 21045  
Rate: $89 + tax; students, $80 + tax |
| **Courtyard of Marriott** | (410) 290-0002  
8910 Stanford Blvd., Columbia, MD 21045  
Rate: $89 double / $79 single + tax |
| Additional: | Friday Evening Buffet Dinner and Social ($25 additional, with limited seating) |

**QUESTIONS:** e-mail [rpiedmont@loyola.edu](mailto:rpiedmont@loyola.edu) or call 410-617-7628 for more information
Abstract Submission Information

Please Read the Following Directions Carefully Before Submitting Your Proposals

1. Type the title in **capital letters** on the first line. Skip a line.
2. Type the author(s) and primary affiliation(s) with affiliations placed in parentheses. Skip a line.
3. Type the abstract.
   a. **Posters and Papers** require a 1,000 word abstract that includes the research question, methodology, results and interpretation along with any figures or tables (Papers will have 15 minutes presentation time).
   b. **Symposia** require a 300 word overall abstract, plus a 300 word abstract for each presentation, as well as the name of each presenter. Minimum of two presenters is required. Symposia will be 50, 90, and 110 minutes in length. Please indicate preferred time duration.
4. Type the following information for the primary author at the bottom of the page.
   a. **Mailing address and phone number** (with area code);
   b. **Fax number and e-mail address**
   c. **Type of submission**: Paper, Poster, or Symposium. For papers, indicate if the presenting author is willing to chair his/her paper session, which involves introducing the speakers in the session to which the paper is assigned.

**Deadline** for Submissions is **1/9/04**. Please indicate if you are a student in your cover letter.

**Send** Submissions to:

Call for Papers / Mid-Winter Meeting
C/o Dr. Ralph L. Piedmont
Loyola College in Maryland
8890 McGaw Road, Suite 380
Columbia, MD 21045

---

Mid-Winter Meeting — Early Registration Form

<table>
<thead>
<tr>
<th>Name</th>
<th>□ $50 Div. 36 Member/Affiliate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Address</td>
<td>□ $50 Loyola Affiliate</td>
</tr>
<tr>
<td>City</td>
<td>□ $60 Non-member</td>
</tr>
<tr>
<td>State</td>
<td>□ $25 Student (Div. 36)</td>
</tr>
<tr>
<td>Zip</td>
<td>□ $25 Student (Loyola)</td>
</tr>
<tr>
<td>Phone</td>
<td>□ $25 Student (Other)</td>
</tr>
<tr>
<td>E-Mail</td>
<td>□ $25 Attending Buffet</td>
</tr>
<tr>
<td>Affiliation</td>
<td>□ $25 Attending Buffet</td>
</tr>
</tbody>
</table>

Make checks payable to LOYOLA COLLEGE. • Fees must be received by March 5th, 2004.
Nominations Invited for Division Offices

Nominations are now open for:

Division 36 President
Member-at-Large
Council Representative

Nominations should be sent in a sealed envelope that is signed on the back.

Please send nominations by December 1, 2003, to:

Crystal L. Park, Ph.D.
Past President
University of Connecticut
406 Babidge Rd.
Box 1020
Storrs Mansfield, CT 06269
Email: crysdara@aol.com