During the past two decades, the field of psychology has made tremendous progress in increasing scientific knowledge of the profound roles that religion and spirituality play in people’s lives. The vast majority of this work has taken the individual as the focal point, leaving limited insight into the place of religion and spirituality in family life. Empirical studies have well established the role of religion and spirituality in helping individuals cope with life stressors (Pargament, 2011). However, not much research has focused on the roles of religion in distressed families. A recent review of research on religion and family relationships pointed out the need for a more sophisticated understanding of what specifically about religion influences family functioning and how manifestations of religion can either help or harm family relationships (Mahoney, 2010). In this article, I would like to showcase one line of innovative research on the topic of divorce that begins to respond to these questions surrounding the implications of religion and spirituality for those experiencing a breakdown in the family unit.

Social scientific research has examined many predictors of divorce adjustment, such as emotional, psychological, economic, legal, co-parent, and social factors; yet, spiritual predictors of divorce adjustment have, for the most part, been neglected. Individuals who view stressful events not only as unpredictable and devastating, but also in a negative spiritual light might suffer a spiritual trauma (Mahoney, Krumrei, & Pargament, 2008). For example, a divorcée might get stuck in feelings of betrayal by God for the loss of a once sacred marriage. On the other hand, divorce can cause people to draw upon well-worn spiritual resources or seek out new religious support. Such efforts may facilitate long-range psychological and spiritual growth within a broken family. My colleagues and I have examined how spirituality can pose both resources and burdens for adults adjusting to their own divorce and for young adults who experienced parental divorce.

**Adults Adjusting to Divorce**

We examined religious and spiritual dimensions of divorce among a community sample at the time of their divorce and one-year later in order to draw some initial conclusions about how these variables...
change over time (Krumrei, Mahoney, & Pargament, in press). We assessed whether adults formed cognitive appraisals of divorce as the loss of something sacred or the desecration of something holy, and whether they engaged in positive and/or negative forms of religious coping in response to the event. Though the sample was slightly less religious than the general U.S. population, most reported spiritual appraisals and religious coping tied to divorce. Even when controlling general religiousness and prior levels of depression and conflict, we found that appraising divorce as a sacred loss/desecration at the time of divorce predicted more depressive symptoms and dysfunctional conflict tactics with the ex-spouse one year later. Similarly, engaging in negative religious coping in the year following divorce predicted more depressive symptoms, even above the variance accounted for by similar non-religious forms of coping. On the other hand, engaging in positive religious coping in the year following divorce predicted greater posttraumatic growth and spiritual growth above all psychological and religious controls. From this we learn that certain forms of spiritual interpretations and religious coping can exacerbate depressive symptoms and dysfunctional interactions with the ex-spouse following a divorce. This study simultaneously places attention on forms of religious coping that relate to higher posttraumatic and spiritual growth, including greater personal strength, appreciation of life, openness to new possibilities, and positive interaction with others.

Children of Divorce
Cross-sectional evidence suggests that these religious and spiritual constructs are relevant not only to those who divorce, but to the remainder of the family as well. Among a sample of young adults with divorced parents, those who had appraised their parents’ divorce as a sacred loss/desecration or engaged in negative religious coping with the family divorce reported higher current levels of depression, anxiety, and painful feelings about the divorce. These symptoms included greater paternal blame, self-blame, loss, abandonment, seeing life through the filter of divorce, and intrusive thoughts. In addition, negative spiritual appraisals and religious coping were also associated with spiritual growth. Positive religious coping reported about the time of the divorce was tied to greater current personal and spiritual growth. Again, each of these findings emerged while controlling for general religiousness among the sample.

Implications
Studies such as these at the intersection of religion and family life offer several insights. In the social sciences, links between religion and psychological outcomes are often explained as the result of psychosocial functions of religion such as social networks, traditional values, and personal or social resources. In our studies, religious coping predicted psychosocial adjustment above parallel non-religious coping methods, suggesting that there is something essential to spirituality itself that contributes to the way family members experience stressors such as divorce.

However, it should also be noted that spirituality did not exhibit one overarching effect, as positive and negative religious coping were differentially related to outcomes. This echoes voices from the past that have emphasized that it matters less whether a person has religion and more what is the nature of the person’s religion (Allport, 1950; Fromm, 1950). The specific ways in which spirituality infused perceptions and behaviors among participants accounted for variance in their individual and interpersonal wellbeing, even when controlling their general levels of religiousness (which included frequency of
church attendance and prayer and their self-rated importance of religion and spirituality). This points to the unique strengths and threats of spirituality following divorce.

Finally, this research highlights the importance of not only examining psychological and social adjustment to family stressors such as divorce, but also considering religious variables as outcomes. It is important to recognize that stressors impact people not only psychologically and socially, but also spiritually. Our studies indicate that divorce can be a spiritual trauma as well as an impetus for positive spiritual change. We commend researchers and clinicians alike to attend to the profound spiritual issues that are relevant to how people construe and adjust to divorce, as this seems to have direct implications for psychosocial and spiritual adjustment in both helpful and harmful ways.

References
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SANCTIFICATION OF SEXUALITY: IMPLICATIONS FOR NEWLYWEDS’ MARITAL AND SEXUAL QUALITY — SUMMARY OF STUDY

KRISTAL M. HERNANDEZ, PH.D.

Research on the intersection of religion, spirituality, and sexuality has examined overwhelmingly whether global levels of religiousness (e.g., frequency of service attendance, prayer) deter premarital and extramarital sexual activity, with virtually no attention to marital sexuality. In fact, little scientific theory and research addresses how religious and spiritual beliefs may enhance the quality of married couples’ sexual relationship (e.g., Young, Luquis, Denny, & Young, 1998). However, marriage is a universally sanctioned context for sexual activity (Christopher & Kisler, 2004) and diverse religious institutions elevate marital sexuality as sanctified (Jones & Hostler, 2005). Moreover, while emerging conceptual and empirical work on the sanctification of sexuality has focused on college students in committed, dating relationships (Murray-Swank, Pargament, & Mahoney, 2005), research has yet to focus on the sanctification of sexuality in marriage. In our cross-sectional study (Hernandez, Mahoney, & Pargament, in press), we examined the links between sanctification of marital sexuality and aspects of marital and sexual quality among newlyweds.

Specifically, we recruited a community sample of 83 individuals married between 4 and 18 months (61% women; M age = 31 years; SD = 10; range 18 to 64 years). The sample was primarily Caucasian (75%) and Christian (72% total), and displayed similar levels of service attendance, but prayed less, compared to a nationally representative sub-sample (2006 General Social Survey; Davis, Smith, & Marsden, 2009). We found that greater perceptions of marital sexuality as sanctified predicted greater marital satisfaction, sexual satisfaction, sexual intimacy, and spiritual intimacy beyond global religiousness (i.e., frequencies of attendance and prayer, biblical conservatism) and demographics. Sanctification uniquely accounted for 9% to 14% of the variance in criteria, and overall regression models accounted for a total of 23% to 39% of the variance. These results are consistent with the conceptual framework of sanctification, which asserts that perceiving an aspect of life as having divine character or significance links to greater personal and relational benefits (Pargament & Mahoney, 2009).

With additional research, as well as longitudinal studies that test the casual ordering of sanctification of sexuality and relational quality, scholars can begin to unlock new, more in-depth avenues of research in the realm of religion and family life. Such advanced research may better inform marital psychoeducation and enrichment, and interventions (including those that are spiritually-integrated) that attend to healthy sexuality.

References


REGENT UNIVERSITY PROGRAM

RELIGION AND THE PSYCHOLOGIST: THE CASE OF REGENT UNIVERSITY

JENNIFER RIPLEY, PH.D.,
DIRECTOR, DOCTORAL PROGRAM IN CLINICAL PSYCHOLOGY

I was invited to write about the Doctor of Psychology program at Regent University, with a special emphasis on how our program addresses religion and spirituality. Our program is an “integrative” program meaning we attempt to integrate Christian teaching, theology and practice with the field of Psychology. We are one of a small number of program that take an “emic” approach to the study of religion and spirituality meaning we study the topic as religious people ourselves.

History

Regent University is a Christian non-denominational University. Faculty and staff adhere to a statement of faith that is similar to the Nicene Creed. Students do not have to adhere to any faith but assent to receiving an education within a Christian community. The campus is flavored by the renewal movement within Christianity which emphasizes the gifts, fruit and ministries of the Holy Spirit. There is a foundational commitment to a diverse culture, both in terms of faith and in other aspects of diversity. For example, common Christian traditions on campus include faculty staff and students that are Catholic, High Church, Low Church, Evangelicals and Pentecostals.

Within that environment the Doctor of Psychology program was started in 1996 with a brave group of 22 students. APA Accreditation was achieved in 2003 with a faculty of 10 and annual cohort sizes of 20 to 23 students. I have been a part of the faculty since 1999 and have been part of this community as it matures.
Larger existential purpose

The religious nature of the University creates a larger existential purpose to education. There is an old story that tells of a traveler coming upon three stone cutters as they worked on a cathedral. The traveler asked each stone cutter individually what they were doing. The first stone cutter grumbled “I am cutting stones.” The second stone cutter looked up and said “I am from up north and as soon as I earn 10 quid I will return home.” But the third stone cutter said “I have journeyed many miles to be part of the team that is constructing this magnificent cathedral. I have spent many months away from my family and I miss them dearly. However, I know how important this Cathedral will be one day and I know how many people will find sanctuary and solace here. I know this because the Bishop once told me his vision for this great place. He described how people would come from all parts to worship here. He also told that the Cathedral would not be completed in our days but that the future depends on our hard work.” He paused and then said, “So I am prepared to be away from my family because I know it is the right thing to do. I hope that one day my son will continue in my footsteps and perhaps even his son if need be.” (Girard & Lambert, 2007)

While it’s essential to have a high quality program, the purpose of the quality is to promote God’s purposes such as sanctuary and solace in the world. For example, the program has a commitment to serving underserved population out of a commitment to care for “the least of these” (Matthew 25:40). The program puts feet to this value by providing free mental health screening services to incarcerated juveniles who otherwise would have no screenings, a low-cost on-site clinic, training students in consultative services to non-profit and community-based programs, and research teams that offer free clinical services in the community.

Six Goals

Like all Doctoral programs we have program goals. Five of our goals are common to many PsyD programs. Graduates of our program are expected to:

• Have professional character, ethical behavior and demonstrate professionalism as Clinical Psychologists
• Be able to demonstrate specific competencies in clinical activity to prepare them for professional practice of psychology in a variety of settings
• Be skilled in the application of clinical science
• Have awareness, sensitivity and skills in working professionally with diverse individuals, groups and communities when an emphasis on introduction to underserved populations
• Be able to demonstrate leadership in roles typical for Clinical Psychologists

The Sixth Goal: Religion and Spirituality

The sixth goal is that graduates of the program are expected to be able to demonstrate the ability to address religious or spiritual problems in individuals, families or groups and to understand psychological subjects from a Christian worldview. What this means is that students are offered an additional expertise opportunity, much as someone attending a Historical Black College or University would have additional expertise in working with the African American community. It also means that students can evaluate the philosophical, scientific, clinical practices, and research findings of the field of psychology from the point of view of the Christian faith. Students would gain knowledge in topics such as:
• How do various types of Christians view empiricism and science?
• How do various types of Christians view ADHD or Schizophrenia?
• How could adjuncts to psychotherapy assist Christians in developing their spiritual goals as well as psychologically?

This advanced understanding of psychological subjects from a Christian worldview has multiple purposes. First, most students in the program are from a Christian tradition and therefore it helps them be well-informed and thoughtful about their own method of understanding principles and ideas of psychology. Second, Christian ideas and values influence many cultures, groups and individuals. The Pew Forum reported in 2007 that 78.4% of the U.S. populations reports identifying as Christian. Understanding historical influences and philosophy of the major world religions helps all disciplines better understand their profession in terms of historical, political and sociological forces. Similarly, psychologists are enhanced if they also understand the major world religions. Regent students have more exposure to world religions than a typical program with special emphasis on a deeper understanding of the Christian religion.

Pedagogy of religion and spirituality in psychology

This religion and spirituality goal is broken down into specific objectives with proximal and distal outcomes. Proximal outcomes for that goal include a clinical probe evaluation of Christian integration where they address a religious/spiritual problem of a client seen in their second year of practica. Part of their comprehensive examination is also an essay on their understanding of the integration of psychology and the Christian faith. Distal outcomes include surveying alumni in how they use their training in their current workplace.

Each course includes course objectives relative to the religion goal. For instance in Lifespan course students also study the research on spiritual development across the lifespan with an academic text (Roehlkepartiain, King, Wagener & Benson, 2005). There are 5 required courses in the course progression that specifically address religion. They are:

• First year. Survey of Christianity. A study of all of the various traditions within Christianity
• Second year. Applied and Clinical Integration. A course teaching students interventions and protocols that use Christian concepts such as models of forgiveness in therapy or CBT that uses Christian concepts. The course emphasizes models with empirical support.
• Second year. Spiritual Direction. This is a course that grows the person of the therapist as a spiritual person. Students study historical spiritual works and are given time to apply them individually.
• Second year. Psychology of Religion. This course is a graduate-level course in the scientific study of psychology of religion. This course also includes the study of world religions.
• Third year. Hermeneutics. This course is an introduction to the theological practice of hermeneutics as the methods of understanding religious text and teaching.

Consistent with the faculty’s belief that the integration of all parts of the self is a process that is facilitated by the role model of the faculty, the faculty engage in the study of religious constructs and provide mentoring and spiritual leadership. Recent research projects led by the faculty include the study of spiritual consequences of childhood sexual abuse, interventions for increasing awareness of God-image, research on individuals who perceive conflict between their sexual identity and religious identity, forgiveness,
variations on the MMPI for religious people, and clinical trial research on religion-accommodative couples therapy.

Spiritual leadership is demonstrated in faculty and students (on voluntary basis) lead prayer or Christian devotionals as a regular part of class meetings, departmental meetings, or informal meals. Faculty participate in campus chapel worship services weekly and departmental devotional weekly to foster the spiritual life of the community. When there are tragic or emergency situations that affect individuals in the program or the community, the normal response is to respond with prayer and alms/charity as needed. Students are invited to attend these activities if interested.

I once had a student who was struggling with how to understand his Christian identity and beliefs and his identity as a new psychologist in training. It just seemed to him that he would need to keep the two parts of himself compartmentalized. I encouraged him that a “dual self” was not healthy or necessary. Across his training he had many important discussions about specific Christian teachings, and psychological research where faculty discussed how we had come to create a unified and largely consistent understanding of the two parts of ourselves. In the end the student grew in understanding of Clinical Psychology to a point where myths were dispelled, some religious ideas were re-considered and more mature ideas were adopted. An integrated psychologist emerged. This is our goal.

References

By Jacob A. Belzen.

Jacob A. Belzen has offered a thought-provoking book on an approach he has mastered in the psychology of religion: cultural psychology. Instead of providing an introductory text on the topic, he weaves together material from his earlier publications to offer “an ‘appetizer’ to possible ways of doing cultural psychology of religion” (p. vii). To a sub-discipline thought by some (Belzen & Hood, 2006; Emmons & Paloutzian, 2003; Wulff, 2003) to have lost its way, Belzen’s hors d’oeuvre has certain appeal.

In the introductory chapter, the author’s plea for a cultural approach begins with an attempt to clarify what “psychology of religion” is by means of negation: it is not: “religious psychology,” “religion and psychology,” or “pastoral psychology,” all of which, he says, make use of psychology for some intended purpose. In his view, psychology must remain neutral in pursuing religion and should expand its present methodology—which favors useful but limited quantitative methods—to include the more interdisciplinary and plural-methodological approach of cultural psychology.

Following the introduction, the remaining chapters are ordered into three general sections that expand upon the author’s views and use of cultural psychology in the study of religion. Three chapters are given to Principles of cultural psychology. They broadly address: (1) the complexity of human subjectivity, and its embeddedness within an historically-cultural context, that requires culturally-sensitive investigative methods; (2) a general presentation of cultural psychology and its possibilities in the psychology of religion; and (3) the shortcomings and biases of traditional theories and research in the psychology of religion, which might be overcome by observing religion from a cultural psychology perspective. Four chapters constitute Approaches in cultural psychology. They are concerned with: (1) a critical discussion of both quantitative and qualitative methods as suited to the psychology of religion; (2) the need of psychology of religion to strive for a neutral stance in researching religion; (3) the historical debate on methodology in relation to whether religion is best viewed as an individual or cultural phenomenon; and (4) the appropriateness of the recent “dialogical self” (Hermans, 2001; Hermans & Kempen, 1993; Hermans, Kempen, & van Loon, 1992) as a theoretical concept for research in psychology of religion. The final section, entitled Applications, includes four chapters, each of which illustrates the usefulness of cultural psychology in a particular study. The chapters analyze: (1) conversion among the Netherland Bevindelijke (by implementing participant-observation, semi-structured interviews, and the appropriation of cultural literature); (2) a problematic killing in 1910 among a group of Bevindelijke (by using the narrative method); (3) the self-published autobiography of a mentally unstable woman who discovered in religion a cure and calling to become a special instrument of God (by applying narrative, dialogic self, and Kohutian psychoanalytic techniques); and (4) the agenda of a particular Netherland Calvinist pillar society to establish a means for providing its own brand of psychiatry to needy members (by employing historical, ego-involvement, and psychodynamic approaches). From these four chapters, the reader gains insight into how that cultural psychology and its use of plural methods can be applied to the study of religion.

In general, Belzen offers much to consider in cultural psychology as an approach to psychology of religion, and I mention here only one criticism of the text—mainly as it...
relates to one of its major themes. The author offers an excellent critique of so-called “quantitative” approaches and notes their limitations, although he does conclude that even quantitative methods surely have their place in the research arsenal. That being said, any use of such methods is conspicuously absent from the studies he offers as examples of a plural approach to researching religion from a cultural perspective. It seems that some quantitative research might have been helpful even in his study of Bevindelijke conversion. Even if not deemed appropriate for use with the religious group itself, the collection of valid survey data from its host culture, with respect to attitudes, beliefs, and/or behaviors in relation to the Bevindelijke, might have provided an empirical basis for better understanding of the reactionary dynamics within this religious tradition that led to the development and persistence of its deviant (though not necessarily pathological) values, beliefs, and practices. But the employment of quantitative approaches is curiously lacking from this and all other examples meant to illustrate the use of plural methodologies.

Nevertheless, Belzen has offered a thoughtful and provocative book for researchers in the psychology of religion. He has clearly articulated the concern felt by many that the subdiscipline has been fixated far too long on a restricted approach in conducting its business. In studying religion, the over-appreciated method of merely quantifying observations and subjecting them to statistical manipulation suggests a certain bias among researchers who either discount or turn a blind eye to the importance of the cultural context within which complex human phenomena find their meaning. In finding its way, the psychology of religion clearly needs to adopt a more inclusive approach in its research, involving plural methodologies and interdisciplinary concerns. Jacob Belzen has shown how that the use of cultural psychology is one way to effect this—and in doing so, he issues an appetizer to be seriously considered.

W. Paul Williamson
Henderson State University

References
Graduate school is busy. We get pushed and pulled in every direction from our academic advisors, clinical supervisors, professors, research advisors, graduate assistant positions, thesis committee… the list goes on and on. And that’s before any personal obligations are brought into the picture — who needs a life anyways?

I think one of the most adaptive skills that we learn in graduate school is how to prioritize what’s the most valuable to us, both professionally and personally, and how to stop saying yes to any “opportunity” that comes our way. And thankfully my role as the Division 36 student representative/co-representative has been part of the former.

I have had the privilege of being the student co-representative for Division 36 for the past 3 years. Let me tell you, if I had found this role to be merely an “opportunity” I would have moved on years ago and generously shared the opportunity with the next unsuspecting graduate student. But it’s been more than just another line on my CV or a talking point for internship interviews. Not only do I get to interact with some of the top leaders in the field, but also as the student representative I’ve had a voice for the division. And I think this is unique about Division 36. The executive committee is actually committed to reaching students at every level and developing their passion in the field of religion and spirituality. Here are some of the ways that I have especially seen Division 36 reach out to its student members.

**Division 36 Mid-Year Conference.** Full disclosure. I love the mid-year conference. It’s small enough so you actually get to meet other students and professionals, but large enough to have an interesting and diverse presentation schedule. Some of the highlights of the conference for me are the Meet the Experts workshop and the ability to present your work. We’ve held the Meet the Experts workshop the past two years. The goal of the workshop is to connect students and early career professionals with “experts” in our field — the prominent researchers, educators, and practitioners. One year we had it over a lunch setting, this past year it was speed-dating format. It provides an opportunity for students to talk with the experts about professional development, research and clinical interests, or just making a connection with someone who’s been successful in what we as students hope to do one day. I know at some professional conferences it can be daunting trying to network or strike up a conversation with a researcher from another school or a clinician that gave a presentation you found particularly insightful. This provides the perfect opportunity to do just that.

Another reason I love the mid-year conference is the ability to present your research. We hold a 2-hour poster session that targets both undergraduate and graduate student presentations. But we also have a fair amount of students presenting in paper sessions and symposiums. And with such a good mix of researchers, clinicians, and students attending both the poster and paper sessions and symposiums, presenting at the mid-year is a great place to get feedback, support, and new ideas for future research.

**APA Annual Convention.** One unique opportunity that we give graduate students at the APA convention is the option to host the hospitality suite. Not only does this give the student host a chance to network with professionals and other students in the field, it offers the student volunteers free housing as compensation for their time at the already pricey convention. Student budgets are tight and it seems like many programs have cut down on
travel budgets. Volunteering to talk with people in your field seems like a good trade to help offset the cost of attending the conference.

**Student Task Force.** When I started in the role of student co-representative, we created a student task force to encourage student activities in the division. The student task force members include both undergraduate and graduate students in masters and PhD programs. Activities in the past year have included hosting a Student hour at the APA Annual Convention in August, surveying graduate programs and creating the graduate training list. We also have served as liaisons for students in the division (or interested in joining the division) learn out opportunities to be involved in the division. One task that accomplished was the creation of a graduate school training list that promotes, encourages, or researches the areas of psychology of religion and spirituality. The list can be found on our website (http://www.division36.org/) under the section specifically dedicated to students. The list includes details of faculty who research or train specifically in psychology of religion and spirituality areas and the types of training programs offered. We hope that undergraduate students can use this as one resource for finding graduate programs that promote training in our field. We also hope that this list more broadly extends awareness of what training programs support religion research for both graduate students and professionals in other areas of psychology.

**Student Awards.** As I said earlier, they aren’t exactly paying us the big bucks as psychology students. Sometimes when I see my friends in med-school or law school and they get huge stipends and catered lunches, I consider switching fields. But that conversation is for another day. At least I’ve found some help for my dissertation research with the Division’s Research Seed Grant. The goal of the grant is to promote graduate student and newly graduate professionals (graduate within the past 5 years) research. The award is for $2000, and up to 4 people can share the award (so that the minimum amount delegated to each reward recipient is $500). Gratefully, I won the award a couple years ago. Now, I wasn’t able to buy a new car with the award, but I was able to buy a computer to actually run my dissertation, which eventually was successfully defended. So, in essence the award helped me complete my doctorate degree. I say that’s pretty impressive help for students.

So, there you have it. I’ve been very grateful to be a student (co) representative for the division for the past three years. It’s been much more than a line on my CV (though don’t get me wrong that looks nice too). And, if you are a student reading this, I can honestly say that you won’t regret joining the division.
APA DIVISION 36 — ANNUAL CONVENTION MEETING

AUGUST 4, 2011
11:00AM-1:00PM

Attending: Ralph Piedmont, Michael Donahue, Thomas Plante, Gina Brelsford, Julie Exeline, Elizabeth Hall, Innocent Okozi, Theresa Tisdale, Kevin Ladd, Marilyn Cornish, Ev Worthington, Ethan Parker, Bill Hathaway, Chris Boyatzis, Marsha Cutting, LaTrelle Jackson

I. Tom called the meeting to order at 11:16am, after a period of socializing and networking, with a welcome to the nation's capital and invitation to focus only on highlights given time limitations (i.e., need to get to the 1:00 session at another hotel location).

II. Written reports and the 2011 Mid Year Conference Minutes were distributed. Michael stated that the Minutes distribution has taken longer than he would have liked in the past (usually provided right before the next meeting). He suggested that we have a sixty (60) day turn around for Minutes distribution. In addition, he highlighted that the statements with asterisks meant that these were action items for follow up.

III. Minutes were accepted.

IV. Action item discussion:
   A. Presidential address (incoming president) – should it be at the beginning of the year vs. the end? Also, should it have a research focus or division agenda focus? Opinions were shared from each perspective. Resolution: Tom invited the Program Chair (Kevin) and President (Chris) to get together and discuss further. For now, the suggestion is to leave the model as is and have those two offices work it out.
   B. Use of the hospitality suite. Discussion addressed how we secure the suite's location (APA enters us into a raffle and does an assignment) and how well is the suite utilized at conferences. Kevin stated that he will keep track of the funding for this area to assess benefit vs. cost. Invited brainstorming at a future point to generate ideas for increased utilization.

V. Reports:
   A. Mid Year Conference/Journal Update:
      Ralph highlighted the successes of the Mid Year Conference (MYC), including the netted $8,291.70 profit which yielded a $1,700.00 check back to the division. He will connect with the new treasurer, John Webb, to forward the check. In preparation for next year's conference, Ralph asked for keynote speaker suggestions. Those highlighted for consideration were Phillip Zimbardo, Dave Myers, Paul Rozin, John Haidt, Lisa Miller (Newsweek), Lori Goldstein (NY Times), Melba Vasquez, Richard Rohr, and Benedict Rochelle. $5,000 has been budgeted for the speaker. In addition, he encouraged everyone to go back to their respective schools and promote sponsor page purchases (program guide) or do school displays. Stated it would be nice to explore APA support since it's also the 10th year anniversary of the confer-
ence. Michael stated that APA may have a policy against this since other divisions have had anniversaries too. Elizabeth suggested we may have an increased response if the conference theme is selected. Idea: Connect with the social justice agenda of the APA President. The discussion was closed with an update from Ralph that the pre-conference date was dropped due to lack of participation. The MYC will be March 30–31, 2012. Ralph asked for feedback regarding last year’s program modifications (less program overlap, dynamic presentations, etc).

Journal: It’s doing REALLY well! We were nominated for inclusion in the ISI web of science database. Benefit: wider range of professionals and opens us up to international submissions. As noted in the MYC executive meeting, APA increased our page allocation to 320. We should be getting back a $1,300 royalty this year. Last year, we had a 68–74% rejection rate, 130 submissions, and approximately a 90 day review turnaround. Plans are to work on improving the review period and stay in the 70% rejection rate zone. He requested that we contact our library scribes and ask for sponsorship subscriptions. Tom gave kudos to Ralph and the journal team for making it work so well.

B. Council Representative Report:
Bill Hathaway and Elizabeth Hall shared that 1) the resolution passed for APA’s support of the marriage equality proposition and 2) COR voted to approve a plan to restructure the annual convention. Among other changes, the program chair will be invited to the leadership conference along with the president-elect. Bill encouraged collaboration with other divisions to stay informed and connected. Cross division memberships will be helpful. Elizabeth stated that we will be losing 20–30% of our conference programming (3 years from now). Discussion evolved around other divisions that have increased their spirituality/religious emphasis and may be ideal targets for collaboration (i.e., Division 17, 35, 48, 19, etc.). Bill stated that APA wants a total of 1,000 programming hours. The objective is to have reduced competition and focused programming.

C. Program Chair Report:
Kevin suggested that the Program Chair could lead the effort for enhanced collaboration. He stated that having the Program Chair serve multiple years is a helpful option for continuity and support (since President’s term is limited). Issues around collaboration were addressed further. Chris offered that we should make an effort to contact presenters from the conference about potential membership and scholarly engagement (journal). Tom shared the frustrations from meeting with fellow Presidents since the terms are variable (some are on a January–December rotation and others are on an August-August rotation). Chris asked for us to develop an ‘action plan’ to move us forward. Bill suggested that we have a strategy meeting at the MYC to address this further. Tom and Michael agreed that collaboration has been a challenge historically and currently and supported the suggestion to strategize (i.e., canvass which other divisions we are in and tally those to start connecting with others). Question: Ralph asked has the name officially been changed. The response was “no”. We must use the current name until the process is completed.
D. Treasurer’s Report:
Marsha had not arrived to the meeting at this point. John was not present. Ralph mentioned a concern for the Treasurer’s Report regarding the accounting of the MYC. It appears that there is a cost to the division for the MYC and there is not one. He was encouraged to speak with Marsha about the discrepancy. A discussion about the need for increased accounting skills with the new APA system and a review of how we spend our funds for good stewardship developed.

E. Newsletter Report:
Gina is the new newsletter representative. Appreciation was expressed for Jamie’s contribution in this role along with a call for more interesting features in the newsletter to attract additional members. Gina stated that she will be contacting us to generate interesting feature ideas and see if we can link to other divisions.

F. Awards Report:
Julie spoke for Crystal who was not present. The question was presented — can we have those who are nominated for the James Award also nominated for the Beir Award? Ralph suggested that it needs to be different work to be nominated for each award. The distinction was made that the Beir Award is every year and the James Award is every three (3) years. Julie inquired whether people getting these awards also get financial compensation. When the response was ‘no’, she suggested we consider paying for a couple of nights hotel fees, conference fee, etc. to support the recipient. The group clarified that only the Early Career Award has money attached. Chris asked that the Awards Committee follow up and have specific discussions on both of these topics and then we can vote on the matter. In particular, he wanted language that would clarify eligibility criteria for each nomination.

G. Membership Report:
LaTrelle reviewed the Membership Report summary. She stated that the one follow up item generated at the MYC was to be addressed at the APA conference. She will join Ralph to meet with the APA Division representative to determine whether someone could join Division 36 without joining APA and explore the implications of this option.

H. Hospitality Chair Report:
Innocent stated that the suite arrangement is not cost effective. Bill suggested that we stay with the hospitality suite arrangement in support of the collaboration objective we discussed earlier. Innocent and Kevin discussed the need for local contacts in order to be successful (i.e., getting the refreshments). Michael shared that we might want to consider returning to have the hotels provide the refreshments since we are better off financially now.

I. Fellows Report: (Ed Shafranske was not available)

J. Student Report:
Kari was not available, but Marilyn substituted. Suggestion was to target schools/programs that have an interest in spiritual matters to recruit.

K. Early Career Professionals/President Report:
Tom reported that twelve (12) people applied for the grant. Grant award was $500 last year. Proposal: Tom would like to select the top four (4) and the
next few would get an honorable mention, but no money. Support was given for this proposal. The four (4) people identified are: Kevin Jordan, Nick Shannon, Joshua Grubbs, and Amy Hail-Smith. Funding tends to be used for research subjects, recruitment, Survey Monkey fees, etc. Tom will connect with LaTrelle to send out official Division 36 letterhead letters to those who are honorable mention recipients.

L. President-Elect Report:
Chris invited ideas for increased division engagement.

M. Past President Report:
Ev summarized significant milestones in the last year — name change, revised bylaws, organized election process, etc.

VI. Tom thanked the Hospitality Suite crew for a wonderful job and expressed appreciation to everyone for their hard work in the division. The meeting adjourned at 12:53pm.

Respectfully submitted,
LaTrelle Jackson, Ph.D.
Division 36 Secretary
The APA council of representatives met during the national convention of the association in August. The meeting progressed smoothly under the leadership of President Melba Vasquez. This session of council addressed a number of action items but a general theme focused on further aligning the operation of APA with its mission and strategic plan. Council approved a series of “procedural safeguards to ensure scientific merit” for the association’s motions, resolutions, and reports. Among these safeguards is a requirement that proponents of action items containing literature reviews provide the details of an independent fact checking of the item for scientific merit. Changes on the form required for the submission of new business items to council also emphasize the need to make a case for the scientific merit of the items. Action items should be indicated to relate to one of three overriding strategic goals adopted for the association in 2009: maximizing organizational effectiveness, expanding psychology’s role in advancing health, and increasing recognition of psychology as a science. Council approved 2.1 million dollars for seven strategic initiatives aimed at furthering the realization of these goals. A number of these initiatives focus on psychology’s evidence based contributions to health issues, others on improving public education for psychology and on workforce analyses. CEO Norman Anderson provided an update on the strategic plan, the good governance project, and the roll out of a number of new products including: PsycTherapy, PsycTESTs, PsycREF, and the relaunch of PsychEXTRA. He noted that attendance was up for the convention. In terms of financial health, the association’s portfolio has rebounded to 72 million dollars, the pre-2008 high. A change in budgeting goals was adopted by the association that will prevent day to day operations being funded out of the long-term portfolio.

APA is working to increase the leadership impact of psychological science in mental health. There is a goal to increasingly promulgate treatment guidelines within the association. Psychology is also represented on the main international advisory and working groups for the ICD, the diagnostic system promulgated by the World Health Organization (WHO). While many in North American are most familiar with the American Psychiatric Association’s DSM taxonomy, a WHO survey of nearly 5000 psychiatrists in 44 countries found that ICD-10 is used by nearly three times as many psychiatrists worldwide as the DSM. A preliminary survey of psychologists found that approximately 60% worldwide use the ICD. In 2013, the U.S. government is expected to implement ICD-10, Clinical Modification, as a U.S. standard for outpatient health diagnosis codes. Since most American psychologists are not trained on ICD, a virtual working group was established to explore ways to promote training on ICD within psychology.

A variety of other items were passed as part of council’s agenda including National Standards for High School Psychology curricula, the renewed recognition of sports psychology as a formally recognized proficiency, and clinical health and industrial-organizational psychology as formally recognized specialties in psychology; the adoption of specialty guidelines in forensic psychology; and resolutions for the support of same-sex marriage equality and family caregivers.

Respectfully submitted,
Liz Hall and Bill Hathaway
10th Annual Mid-Year Conference on Religion and Spirituality

Call for Papers Deadline: January 13, 2012

Mid-Year Conference:
Friday, March 30 – Saturday, March 31, 2012

All presenters and participants attending the conference must register. Please submit your registration form(s) and payment with your proposal. If your proposal is not selected and/or you choose not to attend the conference, a refund will be given.

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

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

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

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

Poster submissions: You will be assigned to a poster session. Poster boards are approximately six feet long and four feet wide. You are expected to stay with your poster for the entire length of the session. Submissions should be at least 300 words. Clearly defined objectives must be included with all submissions (except posters).

If you would like to register, visit our website at www.loyola.edu/pastoralcounseling/myc. For registration questions, contact: Monique Daniels, CE Coordinator, at (410) 617 7608 or mcdaniels@loyola.edu.
10TH ANNUAL MID-YEAR CONFERENCE ON RELIGION AND SPIRITUALITY

FEATURING INVITED SPEAKER
David G. Myers, Ph.D.
Professor of Psychology
Hope College

FRIDAY, MARCH 30 - SATURDAY, MARCH 31, 2012

www.loyola.edu/pastoralcounseling/myc

10TH ANNUAL MID-YEAR CONFERENCE ON RELIGION AND SPIRITUALITY REGISTRATION FORM

To register online, visit www.loyola.edu/pastoralcounseling/myc.

Please print your name and contact information. Confirmations will be sent by email.

Payment
Credit cards accepted. Make checks payable to Loyola University Maryland. Register and submit payment online at www.loyola.edu/pastoralcounseling/myc.

Name ________________________________
Affiliate Name __________________________
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Expiration Date __________________________
Security Code ____________________________
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Check one: ☐ Div 36 member ☐ Loyola Affiliate
☐ Non-member ☐ Student

Please mail this form to:
Mid-Year Conference on Religion and Spirituality
Loyola University Maryland
8890 McGaw Road, Suite 380
Columbia, Md. 21045
All presenters and participants attending the conference must register. Please submit your registration form(s) and payment with your proposal. If your proposal is not selected and/or you choose not to attend the conference, a refund will be given per the regular registration refund policy.

**CALL FOR PAPERS**  
**DEADLINE: JAN. 13, 2012**

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**SUBMISSION GUIDELINES**

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

**ABSTRACT**

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

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**Format for Proposals**

**Lunches:**
- Prepaid lunch for: Friday Saturday $15 each day
- Lunch includes: sandwich, side, beverage, and dessert

**Conference Sponsorship:**
Please invite you to support our education efforts and share your company’s products. There are many sponsorship opportunities. Visit our website for details or contact Monique Daniels at mcdaniels@loyola.edu.
Application for Division 36:
Society for the Psychology of Religion and Spirituality
American Psychological Association

Please photocopy and distribute to those interested in joining Division 36

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

Home Address: _______________________________________________________

Office Address: _______________________________________________________

Email: ___________________ Home Phone ( ) ____________ Office Phone ( ) ____________

Send mail to: __Home __Office

Present Membership Status in APA: __Fellow __Member __Associate __Student Affiliate __None*

Status Sought in Division 36: __Member __Associate __Student Affiliate __Professional Affiliate

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

Highest Degree: __________ Major field of study: ________________________________

Institution: ________________________________

Briefly summarize your interest in Division 36:

Applicant Signature: __________________________ Date: __________________

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

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

Telephone: (202) 336-6013
Fax: (202) 218-3599
Email: division@apa.org

____ I have enclosed a check for my application fee.

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

Cardholder Name: ________________________________

Credit Card Billing Address: ________________________________

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

Credit Card Number: ________________________________ Security Code: __________

Expiration Date: ________________________________

Amount: $________________________

Authorized Signature: ________________________________
Our Mission…

Division 36 – Society for the Psychology of Religion and Spirituality,

- promotes the application of psychological research methods and interpretive frameworks to diverse forms of religion and spirituality;

- encourages the incorporation of the results of such work into clinical and other applied settings;

- and fosters constructive dialogue and interchange between psychological study and practice, on the one hand, and religious perspectives and institutions on the other.

The division is strictly nonsectarian and welcomes the participation of all persons, without regard to personal faith, who view religion as a significant factor in human functioning.

The division’s quarterly Newsletter contains original articles, book reviews, announcements, and news of interest to division members.