Every year, Division 36 solicits undergraduate and graduate students to apply for an award to support a current or future project; this could take the form of master’s thesis or doctoral dissertation research, or an undergraduate independent study or honors thesis. It is hoped that recipients of awards will present their work in Division 36 programming at a future conference, such as APA or the Division 36 Midyear Conference. The award winners for 2013 are listed below in alphabetical order.

**Graduate Awards**

Peryl Agishtein* (CUNY)
*Clinical Significance of Secure Attachment to G-d: Religious Buffer against Anxiety*

Michael Cadaret (U OF AKRON)
*Experiences of Religious Graduate Students in Academic Settings*

Brandon Griffin* (VCU)
*God-Image, Self-Forgiveness, and Poor Mental Health among Christian Inmates*

Benjamin Meagher (U CT)
*Embodied and Embedded Prayer: How Posture and Setting Influence the Content of Prayer*

Nina Tilka (BIOLA)
*Religious Struggle, Hope, Humility, and Coping in Newly Diagnosed Cancer Patients*

Kaylyn Watterson (BUCKNELL)
*God Primes and Eating Behavior*

**Undergraduate Award**

Nina Franzia & Kelly Laliberty* (ST. JOSEPH’S COLLEGE)
*Loving vs. Punitive God: Empathetic Reactions to Others*

* all award winners were contacted to submit a brief article to the Society for the Psychology of Religion and Spirituality Newsletter, but only those who submitted an article by March 15th were included in this edition of the newsletter.

(Submitted articles begin on page 2.)
Although previous research supports a general association between religiousness and lower anxiety, it is unclear which aspect of religion accounts for this association (Ellison, Burdette, & Hill, 2009). One aspect of religiousness is attachment to G-d: G-d can function as an attachment figure in that religious individuals seek proximity to G-d and use G-d as a safe haven and secure base for exploration. My dissertation research proposes that secure G-d attachment is a key religious variable in reducing anxiety. Securely-attached individuals seek proximity to loved ones to lower their anxiety. Similarly, individuals who are securely attached to G-d will potentially turn to G-d when threatened. Since G-d is omnipresent, these individuals have a constantly accessible attachment figure to seek out in any stressful situation. This would lead to lower anxiety.

I explored this topic through three studies, which each addressed a separate aim. The overall aim of my project was to first establish that secure attachment to G-d is associated with lower levels of general anxiety, and then to clarify the mechanism through which this association works. Study 1 used a correlational design. Subjects completed on-line questionnaires regarding three primary areas of interest: attachment to G-d, psychopathology (including several measures of anxiety, stress, and depression), and religion. To accomplish my aim of establishing which aspect of religion is associated with lower anxiety, I assessed a theoretically-driven and evidence-based list of religious variables, including strength of belief in G-d, organized and non-organized religious activity, trust/mistrust in G-d, positive and negative religious coping, positive and negative religious support, religious orientation, and several specific doctrinal beliefs. I also measured several potential covariates and confounding variables, (e.g., general adult attachment style, social support, recent stressful life events, and recent changes in religion). To establish whether secure G-d attachment shows incremental validity in predicting anxiety over and above other religious dimensions and possible covariates, I conducted theory-driven step-wise hierarchical regressions (with attachment to G-d entered in the last step of the model). Based on theory and prior research, I predicted that secure attachment to G-d would add incremental validity in predicting lower trait anxiety over and above other religious measures.

Since Study 1 was correlational, causation could not be inferred, and so it was necessary to further explore possible pathways through which G-d attachment might lead to lower anxiety through experimental studies. Study 2 induced anxiety in participants and then examined what methods they use to calm themselves down; my hypothesis was that individuals who are securely attached to G-d would turn to Him in order to reduce their anxiety. To induce anxiety, in the stress condition participants were told that they will shortly be receiving harmless but slightly painful electric shocks as part of the experiment. To assess whether participants turned to G-d under threat, a lexical decision task (LDT) designed to assess the accessibility of the idea of G-d was used. I predicted that...
participants in the experimental (stress) condition who score high on G-d attachment security would score the highest on the lexical decision task score indicating that they sought out G-d.

Study 3 served to provide further support for the hypothesized mechanism through which secure G-d attachment might lead to lower trait anxiety by confirming that priming securely attached individuals with the idea of G-d (i.e., causing them to “turn to” G-d) reduces state anxiety. To accomplish this aim, study 3 induced stress in individuals, primed them with the idea of G-d, and then measured whether the G-d prime decreases anxiety both physiologically and subjectively. Participants were hooked up to physiological equipment, and a recording of their heart rate and skin conductance was taken throughout the experiment. Stress was induced through the same stress paradigm that is used in Study 2 (i.e., participants will be told that they will shortly be given electric shocks). For three minutes after the stress induction, physiological data was measured. A 1-item measure of subjective anxiety was administered as well. After post-stress induction measures of anxiety were obtained, participants were primed with either the concept of G-d (experimental condition) or a neutral concept (control condition) using the scrambled sentence paradigm. Following the prime administration, post-prime physiological levels of anxiety were measured for several minutes. The 1-item measure of subjective anxiety was given once more as well. In terms of expected outcomes, I hypothesized that activating the schema of G-d would have the greatest anxiety reduction effect in individuals who are securely attached to G-d.

Data collection on all three studies has been concluded. Results from study 1 support my hypothesis: secure attachment to G-d showed incremental validity above and beyond other religious measures in predicting scores on several measures of anxiety. Results from studies 2 and 3 remain to be analyzed.

**Significance and Implications.** This study extends previous research in several important ways. First, studies of anxiety and religion have yielded mixed results, partly due to the different aspects of religion and anxiety being measured. By including a theory-based list of religious constructs as well as different aspects of anxiety, I will be able to further clarify the relationship between (specific aspects of) religion and anxiety. Second, I am extending previous research on religion, anxiety, and G-d attachment from primarily Christian populations to a host of religions by conducting my research at one of the most diverse colleges in the United States (Franek, Meltzer, & Maier, 2008). This will provide a more varied religious sample, and also enable me to examine differences in anxiety as a function of religious denomination. Finally, studies 2 and 3 enable immediate and concrete observations of the real-time mechanisms of G-d attachment by measuring immediate stress response and response to a G-d prime as a function of G-d attachment security. This has never been done before, to my knowledge.

Confirmation of my three primary hypotheses will support my suggestion that secure attachment to G-d is a key religious variable in anxiety reduction, and that this association is at least partially mediated by constant access to a soothing attachment figure. This finding would have immediately applicable clinical implications for people suffering from anxiety and stress. Anxiety disorders are the most prevalent mental illness, with a lifetime prevalence rate of 28.8% (Kessler et al., 2005); the number of individuals who
suffer daily from sub-clinical levels of stress and anxiety is even higher. My study addresses those individuals who suffer from sub-clinical levels of general trait anxiety, which leads to a greatly reduced quality of life. Given that 81% of Americans report that religion is “fairly important” to them (Gallup Poll, 2011), and given that religion has been linked to lower stress, elucidating the mechanisms through which religion might buffer against anxiety could prove to be a rich source of clinical interventions for religious patients. Secure attachment to G-d is a likely candidate for the primary religious mechanism that reduces anxiety. Notably, a recent clinical trial demonstrated that attachment to G-d could effectively be shifted from insecure to secure through manualized psychotherapy (Thomas et al., 2011). Therefore, my hypotheses, if supported, could have wide-ranging ramifications in the treatment of anxiety and stress.

I would like to gratefully acknowledge APA Division 36, which generously awarded me a Student Research Award that enabled me to complete my research.

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1 Based on a previous study I conducted at the same college (Agishtein, 2013), I can expect a wider range of religious diversity than that reported in most studies. The religious breakdown in my previous study was as follows: 43% Christian, 17% Jewish, 8% Muslim, 11% Hindu/Buddhist, and 16% non-religious.
Religious identity is frequently associated with a spectrum of beneficial outcomes. For example, a substantial amount of empirical evidence links multimodal measures of religion to subjective psychological and physical well-being (Lun & Bon, 2013). Yet, the salutary relationship between religiousness and health assumes that people’s religious experiences are positive. Further investigation is needed to understand the contexts in which religiousness may be a source of distress (Leondari & Gialamas, 2009).

Violations of personal or shared moral values, which are imbued with sacred meaning, are instances in which religiousness may exacerbate moral injury and spoil well-being (Litz, Stein, Delaney, Lebowitz, Nash, Silva, & Maguen, 2009). A substantial body of literature suggests that adoption of a moral belief system and membership to a moral community are essential elements of religious identity (Graham & Haidt, 2010; Ysseldyk, Matheson, & Anisman, 2010). Nevertheless, humans are fallible, and violations of personal or shared moral codes will inevitably occur. What then happens when individuals perpetrate or witness acts that are perceived to be incompatible with one’s personal or shared moral standards? My research explores this question.

At VCU, under my management, we recently finished collecting data on an intervention study to examine the efficacy of a self-directed workbook designed to promote self-forgiveness ($N = 140$). The workbook is based on Worthington’s (2013) six-step model to forgive oneself: Receive Divine Forgiveness, Repair Relationships, Rethink Rumination, REACH Emotional Self-forgiveness, Rebuild Self-acceptance, and Resolve to Live Virtuously. We are now testing or preparing to test the workbook with several collaborators among specialized populations (i.e., correctional, healthcare, and military settings). Also, several research labs around the world are conducting or planning to conduct outcome studies that implement the self-forgiveness workbook.

Tailoring the intervention to meet the needs of specific populations is a critical step toward developing more efficacious self-forgiveness treatments. This includes accommodating the intervention for religious populations. However, the relationship between religiousness and self-forgiveness is far from understood (Davis, Worthington, Hook, & Hill, 2013), and little is known about how religiousness might influence responses to self-forgiveness interventions. A need therefore exists to explore the processes by which people might experience moral repair in the aftermath of perpetrating wrongdoing, especially insofar as religiousness might empower or impair self-forgiveness.

I will gladly share the self-forgiveness workbook, and I am open to collaborations on workbook studies. Although I will not make the workbook publicly available until the efficacy of the intervention has been supported by successful acceptance of a peer-reviewed article, I am willing to disseminate it to licensed psychologists for use at their discretion and under their supervision. In addition, I am willing to allow access to religious leaders.

What then happens when individuals perpetrate or witness acts that are perceived to be incompatible with one’s personal or shared moral standards?
who wish to use it and who are willing to professionally oversee its use. In order to receive a free copy of the workbook, please contact me via email at griffinb2@vcu.edu.

In conclusion, empirical evidence that links religion, self-forgiveness, and well-being continue to accrue. Yet, a more parsimonious understanding of the nexus between religion and morality is needed to provide clarity regarding the interaction between moral injury and self-forgiveness among religious individuals. Such an understanding will ultimately translate into more efficacious religiously accommodative interventions that are designed to promote self-forgiveness and facilitate moral repair.

References


BRANDON GRIFFIN is a doctoral student in the APA-accredited counseling psychology program at Virginia Commonwealth University in Richmond, Virginia. His research interests include self-forgiveness, gratitude, and the development of secular and religiously accommodative interventions designed to promote virtue. Brandon was a recipient of the Division 36 Student Research Award in 2013 for his investigation of God image, self-forgiveness, and mental health among incarcerated Christians.
Loving vs. Punitive God: Empathetic Reactions to Others

NINA FRANZA
KELLY LALIBERTY

LaLiberty joined Professor Dominique Treboux’s research lab in her sophomore year at St. Joseph’s College, and Franza joined the following year. Both women immediately took an active role in the lab which focuses on research in religion/spirituality and attachment. During their research tenure, Franza and Laliberty have developed proficiency in recruiting participants, conducting and transcribing interviews, as well as coding, entering, processing and analyzing data.

In Spring of 2013, Laliberty and Franza conducted a study entitled Three Degrees of Separation: Differences in Emotional Responses which was presented at the Long Island Psychology Conference (LIPC) at Hofstra University. An extension on this work, focusing on differences in emotional responses between genders, will be presented at the Eastern Psychological Association (EPA) Meeting in Boston, MA.

Ultimately, this project led to the development of “Loving vs. Punitive God: Empathetic Reactions to Others.” This study consisted of three phases. The first phase, the Target Phase, involved the elicitation of stories. Targets were video-taped sharing their experiences of positive and negative life events. These videos were used in the second phase, the Actor Phase, in which Actors reenacted the telling of these stories. This phase ensures the anonymity of the Targets and allows control for “narrator” effects. During the final phase, the Perceiver Phase, participants watched the videos and recorded their empathetic responses on a survey developed through the study.

Prior to viewing 6 randomly assigned videos, Perceivers were primed with one of three God conditions (i.e., Loving, Distant, and Punitive). It was hypothesized that a Loving God would elicit stronger empathetic reactions than the Punitive and Distant God conditions. Data collecting is currently in progress at St. Joseph’s College. Results will be presented at the 12th Annual Mid-Year Conference for APA Division 36 this Spring.

NINA FRANZA will receive a Bachelor of Arts in Psychology and Speech Communication in the Spring of 2014. Franza has excelled academically and as a leader on campus, and was awarded coveted internships including working with adolescent girls in a residential treatment program and institutionalized severely impaired psychiatric patients. She has traveled to Nicaragua on service learning projects. Last summer, she was selected to study at Oxford University, England with Dr. Frost, Academic Dean and nine other SJC students exploring different philosophical, religious, and psychological perspectives, moral cruelty and religious consciousness.

KELLY LALIBERTY will receive a Bachelor of Arts in Psychology and Child Study in the Spring of 2014. Laliberty has vast experiences student teaching in the classroom. For the past two years, she has been running a community-based recreation program for children with disabilities.
I’m sitting in my back yard in short sleeves; the air smells of jasmine and orange blossom. No, I’m not trying to be cruel to those of you surrounded by snow; I’m trying to entice you to Southern California for the Mid-Year Research Conference on Religion and Spirituality! Last year’s survey of members by past-president Julie Exline indicated that the majority of you wanted the Mid-Year to move around the country to make it more accessible. We listened.

The weather here is great — average temperature in the mid-70s in April — but, frankly, that’s not the main draw. The main draw is the conference itself. Although I’ve been involved with the division for many years, I attended the mid-year conference for the first time last year. I found that it had everything I love about the larger APA convention, but without the dashing down long corridors, the long walks to hotels, the limited time with the people I most wanted to see. Instead, I experienced the convenience of a multitude of quality presentations on topics in which I was interested, all in one location, and with plenty of time between sessions and during meals to meet interesting like-minded people and catch up with colleagues. And, of course, getting my share of CEUs!

Our plenary speaker this year is our own Ed Shafranske. Ed has a long history with the division, serving as president, not once but twice, in 1993–94 and again in 2001–02. In fact, he was president the year I first became involved with the division, serving as program chair for the annual convention. His welcoming manner and kind words of advice that year were an encouragement to me as a young professional. In addition to his service to the division, Ed has established himself as a leader in the clinical application of the psychology of religion. His book, Religion and the Clinical Practice of Psychology was the first APA title dealing with religion, and was the best-selling APA book in 1996. This was followed in 2004 with Spiritually Oriented Psychotherapy (co-edited with Len Sperry). Most recently, he was associate editor of the massive and encyclopaedic APA Handbook of Psychology, Religion, and Spirituality (Vol. 2): An Applied Psychology of Religion and Spirituality. We are so pleased that Ed will be joining us this year as our featured speaker.

While our mid-year conference has a reputation for being student-friendly, I am particularly pleased with some of the events on the program for students this year. In addition to continuing with our student poster award, student representatives Steffany Homolka and Anna Rayetta Hawley have put together a student symposium highlighting our best student submissions, a breakfast for students, and intentional efforts to connect students with division leadership and established members of our division. If you are a student, look for the “I love students” buttons!

As if all this weren’t enticing enough, the conference will be held on the campus of Biola University, which is located within a half-hour of Disneyland, Hollywood, the beach, and many other Southern California attractions. So come spend a few days in sunny Southern California! We would love to have you.
12TH ANNUAL MID-YEAR CONFERENCE ON RELIGION AND SPIRITUALITY

FEATURING KEYNOTE SPEAKER
Edward Shafranske, Ph.D., ABPP
Professor and Director, Psy.D. Program
Pepperdine University

FRIDAY, APRIL 25 — SATURDAY, APRIL 26, 2014

www.apadivisions.org/division-36/

CONFERENCE INFORMATION

REGISTRATION
Begins at 8:00 a.m.
Friday: Sutherland Hall Courtyard
Saturday: Talbot Plaza Level

OPENING CEREMONY
Friday, April 25, 9:00 a.m. — Sutherland Auditorium

SPEAKERS
Ralph L. Piedmont, Ph.D., Director, Mid-Year Conference
David Nystrom, Ph.D., Provost and Senior Vice President, Biola University
Kevin L. Ladd, Division 36 President Elect
Uffe Schjoedt, Margaret Gorman Early Career Award

KEYNOTE SPEAKER
Edward P. Shafranske, Ph.D., ABPP
Friday, April 25, 3:45 p.m. — Sutherland Hall Auditorium
“The Necessary and Sufficient Conditions for an Applied Psychology of Religion and Spirituality: Are we there yet?”
Book signing following at the Reception, 5:30 p.m. – 6:15 p.m. Andrews Banquet Room, TE Plaza Level Room P11

GRADUATE STUDENT MEETINGS
Student Social, Friday, April 25, 8:00 – 8:50 a.m.
Andrews Banquet Room, TE Plaza Level Room P11
Student Research Spotlight Symposium, Friday, April 25, 1:30 – 2:20 p.m.
Room P08

RECEPTION
Friday, April 25, 5:30 – 7:30 p.m. — Andrews Banquet Room, TE Plaza Level Room P11

POSTER SESSIONS I, II, AND III
Rose Hall, Room 101
Session I Friday, April 25, 1:00 – 2:20 p.m.
Session II Saturday, April 26, 10:30 – 11:50 a.m.
Session III Saturday, April 26, 1:00 – 2:20 p.m.

PRS EDITORIAL BOARD MEETING
Friday, April 25, 12:30 – 2:20 p.m. — TE First Floor, Conference Room 114

EXECUTIVE COMMITTEE MEETING
Saturday, April 26, 2:30 – 4:30 p.m. — TE First Floor, Conference Room 114
Friday, April 25

9 – 9:45 a.m.  SUTHERLAND AUDITORIUM

OPENING CEREMONY

SPEAKERS
Ralph L. Piedmont, Ph.D., Director, Mid-Year Conference
David Nystrom, Ph.D., Provost and Senior Vice President, Biola University
Kevin L. Ladd, Division 36 President Elect
Uffe Schjoedt, Margaret Gorman Early Career Award

10 – 11:20 a.m.  TE FIRST FLOOR, ROOM 107

SYMPOSIUM – Session #101
New Development in the Integration Meditation Practice and Psychotherapy
CHAIR: Caifang Zhu, Ph.D.

Meditation-Initiated Integrative Therapy
Caifang Zhu, Ph.D.

Zen Psychology Therapy
Andrea F. Polard, Psy.D.

A Foot in Each Stream: Teaching Self-Compassion Implicitly and Explicitly in MBSR and MSC
Steven Hickman, Psy.D.

10 – 11:20 a.m.  TE FIRST FLOOR, ROOM 108

SYMPOSIUM – Session #102
How do Religion and Spirituality Affect the Development of Moral Identity and Virtues in Adolescents and Emerging Adults?
CHAIR: Sarah A. Schnitker

Morality and Spiritual Exemplarity Among Diverse Adolescents
Pamela Ebstyne King

The Effects Spirituality, Religiousness, and Beliefs About God on the Development of Patience and Self-Control in Adolescents
Sarah A. Schnitker, Nathaniel Fernandez, Nanyamka Redmond, T.J. Felke, and Amber Blews

Prayer Practices and Gratitude in College Students: Comparing Gratitude Journaling to Prayers of Gratitude
Kelsy Richardson and Sarah A. Schnitker

Do Religiosity and Attachment Shape Moral Identity?
Kaye V. Cook, Chris J. Boyatzis, and Cynthia N. Kimball

Developing the “Good” Physician: Spirituality, Moral Intuitions, and Virtues in Medical Students
Abigail Shepherd, Michel Leffel, Ross Oaks-Mueller, and Sarah A. Schnitker
10 – 11:20 a.m.  TE PLAZA LEVEL, ROOM P08

**SYMPOSIUM – Session #103**

*Bringing Spirituality Oriented Psychotherapies into the Healthcare Mainstream*

**CHAIR: P. Scott Richards, Ph.D.**

- *Bridges: A Research-Practice Network for Spirituality Oriented Psychotherapies*
  - P. Scott Richards, Ph.D., and Troy Lea

- *The CAMOS: A Clinically Adaptive Internet System for Investigating the Processes and Outcomes of Spirituality Oriented Psychotherapies*
  - Peter Sanders

- *Investigating the Processes and Outcomes of Spirituality Oriented Psychotherapies Using Practitioner Friendly Methodologies*
  - Jason McBride

- *The Role of Spirituality in the Treatment of an Eating Disorder Client: An Intensive Single-N Case Study*
  - Troy Lea and P. Scott Richards, Ph.D.

- *The Effectiveness of Spirituality Oriented Couples Therapy: A Process-Outcome Study*
  - Justin Zamora

11:30 – 12:20 p.m.  TE FIRST FLOOR, ROOM 107

**PAPER SESSION – Session #104**

*Issues in Race and Religion*

**CHAIR: Sherma J. Charlemagne-Badal, Ph.D.**

- *The Intersection of Race and Theology in an Evangelical Denomination*
  - Stephen Lennstrom, and Brandy Liebscher

- *Religious Social Support and Hypertension Among North American Seventh-Day Adventists: Racial and Gender Differences*
  - Sherma J. Charlemagne-Badal, Ph.D. and Jerry W. Lee, Ph.D.

- *Forgiveness and Humility Potentially Mitigate the Negative Effects of Racial Microaggressions*
  - Amanda Waters, Peter C. Hill, Kaye V. Cook, and David Wang

11:30 – 12:20 p.m.  TE FIRST FLOOR, ROOM 108

**PAPER SESSION – Session #105**

*New Measures for Spiritual Assessment*

**CHAIR: Doug Oman, Ph.D.**

- *Spiritual Modeling Self-Efficacy: Validation of an Easy-to-Use Stand-Alone Measure*
  - Doug Oman, Ph.D., and Thomas G. Plante, Ph.D.

- *Development of a Measure of Self-Report of Humility: Intellectual and General Humility*
  - Peter C. Hill, Ph.D., Elizabeth K. Laney, Ph.D., and Keith Edwards, Ph.D.
11:30 – 12:20 p.m.  TE PLAZA LEVEL, ROOM P08

PAPER SESSION – Session #106
Psychotherapeutic Issues Related to Religion and Spirituality

CHAIR: Paul B. Whittemore, Ph.D., ABPP

Religion, Psychotherapy, and Unseen Realities
Paul B. Whittemore, Ph.D., ABPP

Addressing Spirituality in Family Therapy Training: Core Skills and Exemplary Methods
Emilee J. Delbridge, Ph.D.

1:30 – 2:20 p.m.  TE FIRST FLOOR, ROOM 109

CONTENT SESSION – Session #107
From Agency to Afterlife: How a Theory of Mind Produces Religion

CHAIR: M. Chet Mirman, Ph.D.

1:30 – 2:20 p.m.  TE PLAZA LEVEL, ROOM P07

CONTENT SESSION – Session #108
The Columbia Experience – Bringing the Spiritual Peace of the Desert to the Streets of Manhattan

CHAIR: Gary Weaver, Ph.D.
CO-PRESENTER: Troy Lea
PANEL: Jared Hill, Lorne Schussel, and Troy Lea

1:30 – 2:20 p.m.  TE PLAZA LEVEL, ROOM P08

STUDENT RESEARCH SPOTLIGHT SYMPOSIUM – Session #109

CO-CHAIRS: Anna Hawley and Steffany Homolka

2:30 – 3:30 p.m.  TE FIRST FLOOR, ROOM 107

PAPER SESSION – Session #110
Typological Models of Religious Values

CHAIR: Nina Franza

Loving vs. Punitive God: Empathetic Reactions to Others
Nina Franza, Kelly Laliberty, and Dominique Treboux

A Typology of Christian Believers According to the Values They Hold
Chong Ho Yu, C. Harry Hui, Esther Y. Y. Lau, and Shu-Fai Cheung

Identifying Factors Contributing to Disengaged and Deconverted Christians: A Mixed Method Approach
Chong Ho Yu and C. Harry Hui
2:30 – 3:30 p.m.  TE FIRST FLOOR, ROOM 108

CONTENT SESSION – Session #111
Advances and Challenges in Understanding Religion and Spirituality in Children and Adolescents

CHAIR: Chris J. Boyatzis
Co-Author: Pamela Ebstyne King

2:30 – 3:30 p.m.  TE PLAZA LEVEL, ROOM P08

SYMPOSIUM – Session #112
Spirituality and Health in the Context of Problematic Substance Use

CHAIR: Jon R. Webb, Ph.D.

Dimensional Spirituality, Positive Psychology, Health, and College Student Problematic Substance Use
  Bridget R. Jeter, Julie I. Hunter, David Bumgarner, Kayla Mitchell, and Jon R. Webb, Ph.D.

Mindfulness, Psychological Distress, and Suicidal Behavior Among ACOAs
  Jon R. Webb, Ph.D., Bridget R. Jeter, Julie I. Hunter, David Bumgarner, Kayla Mitchell, and Jameson K. Hirsch

3:45 – 5:15 p.m.  SUTHERLAND AUDITORIUM

Session #113  KEYNOTE SPEAKER – Edward P. Shafranske, Ph.D.
TE PLAZA LEVEL ROOM P11

Saturday, April 26

9 – 10:20 a.m.  TE FIRST FLOOR, ROOM 107

SYMPOSIUM – Session #114
Trauma and Spirituality

CHAIR: Joseph M. Currier, Ph.D.

Spirituality, Forgiveness, and Quality of Life Among Veterans With PTSD: Testing an Initial Meditational Model
  Joseph M. Currier, Ph.D., Kent Drescher, Ph.D., and Jason M. Holland, Ph.D.

The Role of Spiritual Factors in Predicting Outcomes in a Residential PTSD Treatment Program for Military Veterans
  Jason M. Holland, Ph.D., Joseph M. Currier, Ph.D., and Kent Drescher, Ph.D.

Chaplain Views of Suffering and Professional and Professional Quality of Life
  Kent Drescher, Ph.D., Joseph Currier, Ph.D., and Jason Nieuwsma
Trajectories of Spiritual Change Among Expatriate Humanitarian Aid Workers: A Prospective Longitudinal Study
Cynthia B. Eriksson, Ph.D., Jason M. Holland, Ph.D., Joseph M. Currier, Ph.D., Leslie Snider, Alastair Ager, Reinhard Kaiser, and Winnifred Simon

9 – 10:20 a.m.  TE FIRST FLOOR, ROOM 108
SYMPOSIUM – Session #115
Covenant Attachment, Relational Spirituality, and Spiritual Transformation in Couple Relationships
CHAIR: Marianne McInnes Miller, Ph.D.
God in the Marital System: A Theory of Covenant Attachment
Marianne McInnes Miller, Ph.D.
The Value of Spiritual Intimacy Among Christian Married Wives
Kimberly Van Dusen, Psy.D.
Spiritual Intimacy’s Value In Marriage For Evangelical Christian Husbands
Matt Van Dusen, Psy.D.
Spiritual Transformative Experiences: Influences on Committed Intimate Partnerships
Marianne McInnes Miller, Ph.D.

9 – 10:20 a.m.  TE PLAZA LEVEL, ROOM P08
PAPER SESSION – Session #116
Spiritual and Religious Influences on Psychological Functioning
CHAIR: Jeffrey Kingree
Religiosity, Risky Alcohol Use, and Sexual Aggression Perpetration Among Male College Students
Jeffrey Kingree and Martie Thompson
100+ Systematic or Meta-Analytic Reviews of Religion/Spirituality are Now Published: Implications for Health Research
Doug Oman, Ph.D.
Perceived Growth and Posttraumatic Stress Among Teachers in El Salvador: Assessing the Impact of Daily Spiritual Experiences
Ashli G. Roland, M.A. and Joseph M. Currier, Ph.D.
Clergy Mental Health: Highlights From the Duke Clergy Health Initiative
Christopher Adams, Ph.D., Rae Jean Proeschold-Bell, Ph.D., Bruce Smith, Ph.D., Sara LeGrand, Ph.D., Andrew Miles, M.A., David Toole, Ph.D., and Melanie Kolkin

10:30 – 11:20 a.m.  TE FIRST FLOOR, ROOM 107
PAPER SESSION – Session #117
Understanding Transcendent Experiences
CHAIR: C. Harry Hui
Predictors and Outcomes of Non-Ordinary and Transcendent Religious Experiences
C. Harry Hui, Wilfred Lau, Sing-Hang Cheung, Shu-Fai Cheung, Esther Y. Y. Lau, and Jasmine Lam
10:30 – 11:20 a.m.  TE FIRST FLOOR, ROOM 108

PAPER SESSION – Session #118
Developmental Issues in Spirituality and Religion

CHAIR: Kaye V. Cook, Ph.D.

Parental Religiosity and Attachment as Predictors of Emerging Adult Religiosity
Kaye V. Cook, Ph.D., Chris J. Boyatzis, Ph.D., and Kathleen C. Leonard

Exploring Developmental Differences in Emerging Adults’ Religious Practice and Experience: A Mixed-Methods Longitudinal Design
Cynthia N. Kimball, Ph.D., Kaye V. Cook, Ph.D., Chris J. Boyatzis, Ph.D., Kathleen C. Leonard, Ph.D., Rebekah Sides, Rachel Holzrichter, John Schroeder, and Trevor Krause

Children’s Understanding of Intentional Agents: Revisiting the Preparedness Hypothesis
Gregory S. Foley, Tyler S. Greenway, Justin L. Barrett

10:30 – 11:20 a.m.  TE FIRST FLOOR, ROOM 109

PAPER SESSION – Session #119
Research on Islamic Issues

CHAIR: Paul E. Priester, Ph.D.

Decreasing Islamophobia in American Christian: Which Components Display Attitudinal Plasticity?
Paul E. Priester, Ph.D.

Prayer’s Physicality: A Test of Embodied Cognition Among Middle Easter Muslims
Mark Aveyard

11:30 – 12:20 p.m.  TE FIRST FLOOR, ROOM 107

SYMPOSIUM – Session #120
Religious and Spiritual Struggles: New Research Frontiers

CO-CHAIRS: Joshua B. Grubbs and Julie J. Exline

Religious and Spiritual Struggle Among Adolescents and Children
Stefanny Homolka and Julie J. Exline

Struggle and the Nonreligious: Do Weaker Forms of Nonbelief Increase Susceptibility to Spiritual Struggle?
Alex W. Uzdavines, David F. Bradley, and Julie J. Exline

Anger Toward God Among Patients Receiving Treatment for Chronic Headache Pain
Julie J. Exline, Steven J. Krause, and Karen A. Broer

Everyone Owes Me, Including God! An Examination of Spiritual Entitlement
Joshua B. Grubbs, Julie J. Exline, W. Keith Campbell, Jean M. Twenge, Kenneth I. Pargament, and Todd W. Hall
11:30 – 12:20 p.m.  TE FIRST FLOOR, ROOM 108

PAPER SESSION – Session #121  
Attitudes and Values
CHAIR: Paul McLaughlin, M.A.

A Psychology of Wisdom and Its Relationship to Religion and Spirituality  
Paul McLaughlin, M.A.

Pastoral Attitudes That Predict Numerical Church Growth  
David R. Dunaetz

What Are They Saying About Meaning and Spirituality: A Thematic Analysis  
Dorothy Steffler, Kenneth Murdoch, and Jessica Gosselin

11:30 – 12:20 p.m.  TE PLAZA LEVEL, ROOM P08

SYMPOSIUM – Session #122  
Religious Factors in Cancer Prevention and Coping with Cancer
CHAIR: John E. Perez

A Faith-Based Intervention for Multiple Cancer-Screening Behaviors Among Low-Income, Spanish-Speaking Latinas  
John E. Perez, Jennifer D. Allen, and Laura Tom

Intrinsic Religious Motivation and Control-Related Religious Coping Styles Explain Variance in Positive Affect Among Cancer Patients  
Kira A. Barros, Jade Seto, Alison S. Cohee, and John E. Perez

1:30 – 2:20 p.m.  TE FIRST FLOOR, ROOM 107

SYMPOSIUM – Session #123  
Christian Spirituality in Emerging Adulthood: A Mixed Methods Analysis
CHAIR: Brendon Jones, M.A.

Theoretical Model of Spiritual Development  
Brian D. Augustyn, Ph.D.

Illusory Mental Health  
Mike Moradshahi, M.A.

Literature and Emerging Adulthood  
Brendon Jones, M.A.

1:30 – 2:20 p.m.  TE FIRST FLOOR, ROOM 108

SYMPOSIUM – Session #124  
Spirituality and Economic Behaviors
CHAIR: Thomas J. Felke

Conversion Narratives and Economic Functioning: Listening to the Quichua of Ecuador  
Bobby Lynch, Sarah A. Schnitker, and Thomas J. Felke
Religious Affiliation and Financial Institution Participation Among the Quicha of Ecuador: A Path-Analysis Approach
Thomas J. Felke, Bobby Lynch, and Sarah A. Schnitker

Economic Game Behavior of Exemplars of Compassion
Warren S. Brown, Michael Spezio, Mark Graves, Remya Nair, Andrea Beckum, Steve Quartz and Kevin Reimer

1:30 – 2:20 p.m.  TE PLAZA LEVEL, ROOM P08

SYMPOSIUM – Session # 125
Healing and Wholeness Through the Spiritual Exercises of St. Ignatius of Loyola
CHAIR: Tammy H. Ichinotsubo-Ezzi, Ph.D.

An Intentional, Invitational, and Integrated Method for Psycho-Spiritual Meeting
Lina Ponder, Psy.D.

Psycho-Spiritual Healing Through Intimate Encounter with God
Tammy H. Ichinotsubo-Ezzi, Ph.D.

Poster Sessions

Poster Session #1

Friday, April 25   1 – 2:20 p.m.   Rose Hall, Room 101

Development of an Implicit Measure of Humility
Amanda Waters, Peter Hill, and John Williams

Whose Spirituality? Investigating Modes of Self-Construal in Spirituality Measures Through Content Analysis
Nathaniel Strenger, M.A., Seong-Hyeon Kim, Ph.D., and Brad Strawn, Ph.D.

Undergraduate Courses in Spirituality/Religion Taught in Psychology Departments
Dennis E. Schell, Ph.D., Alana Rusonis, and Yasheng She

The Effect of Character Strength Improvement Program Toward University Students’ Psychological Well Being and Religiosity
Junseong Park and Woblong Ro

Pornography, Religious Coping, and Self-Discrepancy
Dean E. Picone, Jeffrey P. Bjorck, Eric Nelson, and Michael L. Wood

Archetypal Representations in Christianity: An Analysis of Motifs and Figures
Wojciech M. Organistko

Understanding Processes of Resiliency from the Perspective of Urban Ministry Workers
Spirituality and Substance Misuse in Combat Veterans with PTSD
Hannah W. Jones, Jesse D. Mallot, S. C. Sheu, and J. M. Currier

Assessing for Clients’ Religion/Spirituality: An Overlooked Aspect of Diversity
Lauren Gorog, M.A. and Garyn Gulbranson

God Image, Attachment to God, and Long-Term Sobriety
Shannon Franklin, M.A., Theresa Clement Tisdale, Ph.D., Ted Scott Blesdoe, Psy.D., and Holli Eaton, Psy.D.

God Image and God Concept: Creating Greater Congruency Through a Spiritual Formation Program

Religious Support, Marital Satisfaction, and Emotional Functioning
Jeffrey P. Bjorck and Lauren M. B. Richardson, and Briana Van Scoy, Ph.D.

The Moderating Effects of Attachment to God on Disordered Eating
Alyssa M. Anderson, M.A. and Sarah A. Schnitker, Ph.D.

The Effects of Positive and Negative Religious Coping on Depression Among Newly Returned Iraq and Afghanistan Veterans
Megan E. Laffey, R. Lisman, S. C. Sheu, M. Blackburn, and J. M. Currier

Poster Session #2

Saturday, April 26  10:30 – 11:50 a.m.  Rose Hall, Room 101

Influence of Religious Involvement on Intrinsic Motivation and Achievement
Joseph E. G. Williams

Earned Security Through Relationship With a Higher Spiritual Presence
Kari Sulenes, L.A. Farley, and Matthew Hunsinger, Ph.D.

Influence of a Common Religious Faith on Somatization and Symptom Interpretation in a Cross-Cultural Roman Catholic Sample
Dominicus W. So, Forrest Tyler, and Carlota Ocampo

Mental Health Help-Seeking Behaviors in the Muslim Community: Role of Religiosity and Spirituality
Seyma N. Saritoprak and Heba Mustafa Gaballah

The Psychology of Religion and Spirituality in Undergraduate Psychology Classes: A Survey of American Undergraduate Students’ Experiences and Attitudes
P. Scott Richards, Ph.D., Thomas Ferrin, and Keifer Weiland

Schematic Efficacy on the Biblical Symbology of the Female
Wojciech M. Organistko

Spiritual Coping and Changes in Spirituality in Recovery From Combat-Related PTSD: A Preliminary Qualitative Study
W. H. McCormick, J. C. Bratina, J. M. Currier, and Kent Drescher

Factor Structure and the Factorial Invariance of the Daily Spiritual Experience Scale
Seong-Hyeon Kim and Bess J. Martin
Do Parents’ Sanctification Beliefs Matter for Their Quality of Parenting?
Danielle Hand, Jonathan Perez, and Maria Wong

Integrating Faith and Learning: An Initial Study of Undergraduate Psychology, Human Development, and Graduate Marriage and Family Therapy Students
Thomas V. Frederick, Robert Pate, Brad T. Overholser, Peace Amadi, Susan L. Hastings, Wojciech M. Organistko, and Jacqueline V. Bran

Posttraumatic Growth in Older Women Survivors: Preliminary Considerations
Ashley Evearitt, M.A., Sakshi Sharma, M.A., Sharon Bowland, Ph.D., and Ken Linfield, Ph.D.

Qualitative Chaplain Perspectives on Moral Injury
Christine Cauterucio, Christy Rundio, M.S.W., Jasmine Trau, M.S.W., and Kent Drescher, Ph.D.

Emotion Regulation and the Implications for Forgiveness: An Investigation of the Late Positive Potential
Justin C. Baker, John K. Williams, Peter Hill, and Charlotte Van Oyen Witvliet

Religion and the Cognitive Processing of Trauma Among Newly Returned Iraq and Afghanistan Veterans
R. Lisman, S. C. Sheu, Megan E. Laffey, M. Blackburn, and J. M. Currier

Poster Session #3
Saturday, April 26  1:00 – 2:20 p.m.  Rose Hall, Room 101

Preaching and Religious Service Frequency: Catholic Deacons
Danielle Vaclavik, Christine Koziowski, Crystal Steltenpohl, Mary Rizzo, and Joseph R. Ferrari

Feeding the Homeless, with Spirituality: Assessing a National Retreat Program for Adult Homeless
Crystal Steltenpohl, Danielle Vaclavik, Joseph R. Ferrari, Thomas Drexler, and Jordan Skarr

Personality and Spiritual Growth in Academic Advancement
Seyma Saritoprak and Victoria Giegerich

Gratitude and Well-Being: Does the Type of Gratitude One Practices Make a Difference?
Kelsy L. Richardson, M.A., Zachary Wood, Juliet Murdoch, Haplin Hills, Kimberly Griswold, Breanna Schiff, and Maxwell Hochman

A Narrative Exploration of Spiritual Pain and Existential Pain: Proposed Semantic Distinctions
Joseph C. Mauch, M.A., Jenny H. Pak, Ph.D., and Stacy Eltiti, Ph.D.

Transformational Experiences of Forgiveness and Confession in Communal Worship Settings
Kevin R. Kurian, M.A., Alexis D. Abernethy, Ph.D., Gillian Grannum, M.Ed., and Heather Jones, M.A.

More Than Thought: Moving Beyond Mere Cognitive Science of Religion
William L. Hathaway, Ph.D.
The Influence of Mindfulness in Stress Prevention
Victoria Giegerich

The Conversion Scale: Psychometric Properties of a New Adult Measure
Joseph R. Ferrari, Crystal Steltenpohl, Danielle Vaclavik, Thomas Drexler, and Jordan Skarr

An Exploration of Spirituality and Thriving in Latina/o Undergraduates
Melissa L. Morgan Consoli, Kevin Delucio, Kelley Hershman, Emily Unzueta, and Erika Noriega

The Effects of Christian Beliefs and Religiosity on Personal Life Extension Desirability
Scott Ballinger, M.A., Theresa C. Tisdale, Ph.D., David Sellen, Ph.D., and Loren Martin, Ph.D.

Spirituality and Mental Health Outcomes in Combat Veterans
Jesse D. Malott, J. M. Currier, S. C. Sheu, M. Laffey, and V. Hughes

Negative Spiritual Responses to Trauma: Lessons From Urban Ministry Workers
Jessica M. Smedley, Rachel Langford, Christin Fort, Sarah Hill, Rebekah Kilman Liu, and Synthia Eriksson
FREE DATA AND ONLINE SERVICES: 
Introducing theARDA.com

The Association of Religion Data Archives (www.theARDA.com) provides free access to the highest quality information and data on American and international religion. Along with an archive of more than 700 data collections on religion, the ARDA includes extensive online resources and analytical tools for researchers and educators. Yet, despite disseminating over 50,000 data files each year, being cited as a source of data in 273 different refereed journals since 2009, and being selected as one of the 30 Best Free Reference Websites in 2010 by a division of the American Library Association, the ARDA’s outreach to psychologists studying religion has been limited.

Thanks to the support of the John Templeton Foundation, however, the ARDA will aggressively extend its outreach to psychologists, both through increased resources and promotions. Below we briefly review the resources currently offered by the ARDA and outline how we will expand on these resources and services.

The foundation of all the ARDA’s services is the data archive. Each of the more than 700 collections in the archive offers both the data and the complete wording and response categories of all survey questions for online review. The online, interactive codebook allows scholars and students to review the responses to each survey item, construct basic crosstabs online, and save survey questions to their own “question bank” for later use. Virtually all of the data files can be downloaded free of charge. The ARDA already has many surveys of great use for psychologists, but we hope to greatly expand this collection.

Building on the data archive, the ARDA has developed a long list of online software tools, including QuickStats and QuickLists, National and Regional Profiles, and multiple options for generating Reports and Maps on religion in the United States. Each of the features is user-friendly, yet data rich. For example, our QuickStats feature allows a user to click on a topic of interest, such as “Same-sex marriage” or “Frequency of Prayer.” The first click produces a pie chart with recent findings from the General Social Survey; clicking a second tab auto-generates a series of crosstabs; and clicking on a third tab shows how the responses to the same GSS question have changed over time (when available). Along with customizing many tools for researchers, theARDA.com also hosts a Learning Center filled with resources for students and their instructors.

The most recent development is the ARDA’s Measurement Wizard. An online tool that identifies survey items measuring the same concepts, the Measurement Wizard provides the data and metadata needed to compare and evaluate alternative measures. This allows users to quickly assess how the wording of survey questions and the response choices given can change the final results. As the ARDA expands to include more data collections from psychologists, this tool will be expanded and reprogrammed to allow for the display of multi-item scales and indices alongside single-item measures. Users will be able to expand any scale or index to view all of its component questions.

To better serve psychologists, the ARDA needs your assistance. First, we need input on the data collections you want added to the ARDA, as well as contact information for the PIs holding the data. Second, we need your feedback on the existing ARDA features. How can they be improved to better serve scholars and students in psychology? Third, we welcome your contributions to our Learning Center and Research Hub. The ARDA is a community resource that is enriched by the inputs of many. To provide feedback, offer information on new data sources or submit data, please contact the ARDA by email (support@thearda.com) or phone (814-865-6258).

Thanks to the support of the John Templeton Foundation, the Lilly Endowment, the Pennsylvania State University and Chapman University, all of the ARDA’s resources and services are publicly available online and free of charge.
Welcome to Our New Editor of the Society for the Psychology of Religion and Spirituality Newsletter Starting Fall of 2014

Heather Jacobson is a doctoral student at Rosemead School of Psychology, where she will graduate in May 2014 with a Ph.D. in Clinical Psychology. She is currently a pre-doctoral intern at Creighton University’s Center for Health and Counseling, where she provides therapy and assessment to college and graduate students. Heather received her B.A. in psychology and M.A. in theology from Wheaton College, and she has been interested in the integration of psychology and religion/spirituality since her undergraduate days. Heather’s current clinical interests include the relational and spiritual development of college students as well as the identity formation of young adults. Her research interests include issues related to religiosity and embodiment, particularly the intersection of religious beliefs people hold about their bodies and how they think about and experience their bodies. In the future, Heather plans to continue working with college students, both in a clinical and academic setting, as well as pursuing her research.

ANNOUNCEMENT

Emerging Adults’ Religiousness and Spirituality seeks to understand how the developmental process of meaning-making encompasses American emerging adults’ religiousness and spirituality. This volume does not focus on disentangling religion and spirituality conceptually, but rather emphasizes their centrality in the psychology of human development. It highlights the range of experiences and perspectives of emerging adults in the U.S. grounded in social context, social position, and religious or spiritual identification. Chapters are written by an interdisciplinary group of authors and explore topics such as the benefits and detriments of religiousness and spirituality to emerging adults; contexts and socializing agents such as parents and peers, the media, religious communities, and universities; and variations of religiousness and spirituality concerning gender, sexuality, culture, and social position. Using a developmental lens and focusing on a significant period within the lifespan, this volume embodies the key aspects of a developmental perspective by highlighting specific domains of development while considering themes of continuity and discontinuity across the lifespan.

More information about the book can be found at:
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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.