



RESEARCH REVIEW

A DIGEST OF NEW SCIENTIFIC RESEARCH
CONCERNING RELIGION, BRAIN & BEHAVIOR

AUGUST, 2010

INTRODUCTION

IBCSR Research Review (IRR) is published by the Institute for the Biocultural Study of Religion, a non-profit research institute dedicated to the scientific study of the biocultural aspects of religion. *IRR* briefly annotates and furnishes online information about scientific research articles related to brain, behavior, culture, and religion published in English in leading journals. It also lists relevant books. Articles in press are listed without annotation. Annotations for articles aim to supply a preliminary understanding of the methods and results of a research study, or the argument of a paper. Annotations typically furnish more detail for articles in the scientific study of religion related to religion, brain, and behavior, than for articles in the area of spirituality and health, in accordance with IBCSR research priorities.

Articles for this issue were located by searching the following databases: Applied Science and Technology, ASFA Biological Sciences, ATLA Religion Database, General Science, PubMed, Psychology and Behavioral Sciences Collection, PsycARTICLES, PsycINFO, ScienceDirect, and Web of Science. The search terms were altruism, god, goddess, meditat*, prayer, relig*, spiritu*, and yoga, tailored to the database being searched. Books were located on Amazon.com. Articles not directly relevant to the scientific study of religion were excluded, as were correspondence and reviews. From a universe of 489 articles, 58 articles have been retained from 46 journals. There are 40 pre-publication citations from 32 journals.

IRR is distributed free of charge via email to those who register at ibcsr.org. The publisher is Wesley J. Wildman and the editor is Joel Daniels, a doctoral student in Religion and Science at Boston University. Please send comments and suggestions to info@ibcsr.org. To unsubscribe, send an email to irr@ibcsr.org with “unsubscribe” in the subject line.

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PART 1: ARTICLES IN RELIGION, BRAIN, AND BEHAVIOR

1.1 SCIENTIFIC STUDY OF RELIGION: COGNITIVE NEUROSCIENCE

Chiesa, A. & A. Serretti. 2010. A systematic review of neurobiological and clinical features of mindfulness meditations. *Psychological Medicine* 40(8). 1239-1252.

doi:[10.1017/S0033291709991747](https://doi.org/10.1017/S0033291709991747).

Following a literature review on the neurobiological changes and clinical benefits related to mindfulness meditation practice, the authors found that electroencephalographic (EEG) studies have revealed a significant increase in alpha and theta activity during meditation. Neuroimaging studies showed that MM practice activates the prefrontal cortex (PFC) and the anterior cingulate cortex (ACC) and that long-term meditation practice is associated with an enhancement of cerebral areas related to attention. The authors caution that the low-quality designs of current studies make it difficult to establish whether clinical outcomes are due to specific or non-specific effects of mindfulness meditation.

Fell, Juergen, Nikolai Axmacher & Sven Haupt. 2010. From alpha to gamma: Electrophysiological correlates of meditation-related states of consciousness. *Medical Hypotheses* 75(2). 218-224.

doi:[10.1016/j.mehy.2010.02.025](https://doi.org/10.1016/j.mehy.2010.02.025).

The authors report data that show that, despite the diversity of forms of meditation, each shows similar steps of development in terms of their neurophysiological correlates. They show that some electrophysiological alterations can be observed on the beginner/student level, which are closely related to non-meditative processes. Others seem to correspond to an advanced/expert level, and seem to be unique for meditation-related states of consciousness. Meditation is one possibility to specialize brain/mind functions using the brain's immanent neural plasticity. This plasticity is probably recruited by certain EEG patterns observed during or as a result of meditation, for instance, synchronized gamma oscillations. While meditation formerly has been understood to comprise mainly passive relaxation states, recent EEG findings suggest that meditation is associated with active states which involve cognitive restructuring and learning.

Inzlicht, Michael & Alexa M Tullett. 2010. Reflecting on God: religious primes can reduce neurophysiological response to errors. *Psychological Science: A Journal of the American Psychological Society / APS* 21(8). 1184-1190.

doi:[10.1177/0956797610375451](https://doi.org/10.1177/0956797610375451).

To test the power of religion to cause people to feel less anxiety and distress, researchers conducted two experiments focusing on the error-related negativity (ERN)—a neural signal that arises from the anterior cingulate cortex and is associated with defensive responses to errors. The results indicate that for religious believers, conscious and unconscious religious primes cause a decrease in ERN amplitude. In contrast, priming nonbelievers with religious concepts causes an increase in ERN amplitude. The authors conclude that examining basic neurophysiological processes reveals the power of religion to act as a buffer against anxious reactions to self-generated, generic errors—but only for individuals who believe.

Tang, Yi-Yuan, Qilin Lu, Xiujuan Geng, Elliot A Stein, Yihong Yang & Michael I Posner. 2010. Short-term meditation induces white matter changes in the anterior cingulate. *Proceedings of the National Academy of Sciences of the United States of America* 107(35). 15649-15652.

doi:[10.1073/pnas.1011043107](https://doi.org/10.1073/pnas.1011043107).

The authors report that 11 hours of integrative body-mind training, of a type based on traditional Chinese medicine, increases fractional anisotropy (FA), an index indicating the integrity and efficiency of white matter in the corona radiata, itself an important white-matter tract connecting the anterior cingulate cortex (ACC) to other

structures. Previous studies by the authors had shown that 3 hours of similar mental training increases ACC activity and improves self-regulation. The ACC is part of a network implicated in the development of self-regulation and whose connectivity changes dramatically in development. They conclude that IBMT could provide a means for improving self-regulation and perhaps reducing or preventing various mental disorders.

1.2 SCIENTIFIC STUDY OF RELIGION: EVOLUTION

Fumagalli, M, R Ferrucci, F Mameli, S Marceglia, S Mrakic-Sposta, S Zago, C Lucchiari et al. 2010. Gender-related differences in moral judgments. *Cognitive Processing* 11(3). 219-226.
doi:[10.1007/s10339-009-0335-2](https://doi.org/10.1007/s10339-009-0335-2).

Researchers investigated the role of gender, education (general education and health education) and religious belief (Catholic and non-Catholic) on moral choices by testing 50 men and 50 women with a moral judgment task. Education and religion had no effect on performance in the moral judgment task. No differences were found between the two genders in utilitarian responses to non-moral dilemmas and to impersonal moral dilemmas, though men gave significantly more utilitarian answers to personal moral (PM) dilemmas (i.e., those courses of action whose endorsement involves highly emotional decisions). The authors conclude that the cognitive-emotional processes involved in evaluating PM dilemmas differ in men and in women, possibly reflecting differences in the underlying neural mechanisms.

Preston, Jesse Lee, Ryan S. Ritter & J. Ivan Hernandez. 2010. Principles of Religious Prosociality: A Review and Reformulation. *Social and Personality Psychology Compass* 4(8). 574-590.
doi:[10.1111/j.1751-9004.2010.00286.x](https://doi.org/10.1111/j.1751-9004.2010.00286.x).

From a review of psychological literature, the authors identify a complex relation between religious belief and moral action: leading to greater prosocial behavior in some contexts but not in others, and in some cases actually increasing antisocial behavior. In addition, different forms of religious belief are associated with different styles of co-operation. In this article, they review evidence of two separate sources of religious prosociality: a religious principle associated with the protection of the religious group, and a supernatural principle associated with the belief in God or other supernatural agents. These two principles emphasize different prosocial goals, and so have different effects on prosocial behavior depending on the target and context. The authors conclude that a re-examination of the literature illustrates the independent influences of religious and supernatural principles on moral action.

Waytz, Adam, Carey K. Morewedge, Nicholas Epley, George Monteleone, Jia-Hong Gao & John T. Cacioppo. 2010. Making sense by making sentient: Effectance motivation increases anthropomorphism. *Journal of Personality and Social Psychology* 99(3). 410-435.
doi:[10.1037/a0020240](https://doi.org/10.1037/a0020240).

In five studies, researchers demonstrated that increasing effectance motivation—the basic and chronic motivation to attain mastery of one's environment—by manipulating the perceived unpredictability of a nonhuman agent or by increasing the incentives for mastery increases anthropomorphism. Neuroimaging data demonstrated that the neural correlates of this process are similar to those engaged when mentalizing other humans. A final study demonstrated that anthropomorphizing a stimulus makes it appear more predictable and understandable, suggesting that anthropomorphism satisfies effectance motivation. The authors conclude that anthropomorphizing nonhuman agents seems to satisfy the basic motivation to make sense of an otherwise uncertain environment.

Waytz, Adam, Kurt Gray, Nicholas Epley & Daniel M Wegner. 2010. Causes and consequences of mind perception. *Trends in Cognitive Sciences* 14(8). 383-388.
doi:[10.1016/j.tics.2010.05.006](https://doi.org/10.1016/j.tics.2010.05.006).

Observing that while people sometimes ascribe minds to non-people (e.g. God, gadgets), and do not always ascribe minds to other people, this article reviews when mind perception occurs, when it does not, and why mind perception is important. The authors found that causes of mind perception stem both from the perceiver and perceived, and include the need for social connection (perceiver) and a similarity to oneself (perceived). Mind perception also has profound consequences for both the perceiver and perceived. Ascribing mind confers an entity moral rights and also makes its actions meaningful. Understanding the causes and consequences of mind perception can explain when this most social of cognitive skills will be used, and why it matters.

1.3 SCIENTIFIC STUDY OF RELIGION: PSYCHOLOGY AND SOCIOLOGY

Brown, Allan, Alexis Abernethy, Richard Gorsuch & Alvin C. Dueck. 2010. Sacred Violations, Perceptions of Injustice, and Anger in Muslims. *Journal of Applied Social Psychology* 40(5). 1003-1027.

doi:[10.1111/j.1559-1816.2010.00608.x](https://doi.org/10.1111/j.1559-1816.2010.00608.x).

This study examined the role of Muslim anger in sociopolitical events perceived as sacred violations. A Muslim sample (n = 151) identified adverse political events that have deeply affected them; and completed measures of anger, sacred violations, perceptions of injustice, and religiousness. Sacred violations and perceptions of injustice were associated with greater levels of anger, with sacred violations being the stronger predictor. Post hoc analyses revealed that surrender problem-solving style increased anger control. The findings provide broad support for the importance of religious appraisals of adverse political events in Muslim anger.

Calfano, Brian Robert. 2010. Prophetic at Any Price? Clergy Political Behavior and Utility Maximization. *Social Science Quarterly* 91(3). 649-668.

doi:[10.1111/j.1540-6237.2010.00712.x](https://doi.org/10.1111/j.1540-6237.2010.00712.x).

Six maximum likelihood models are employed to analyze survey data of clergy in the Presbyterian Church, USA, and the Episcopal Church, USA, in order to examine the degree to which U.S. clergy might be considered utility maximizers in determining whether to undertake political behavior among their parishioners. The author investigated whether mainline Protestant clergy elect not to engage in political activities due to a general concern that their behavior might lead to a downturn in parishioner contributions. Evidence from the models shows that clergy are less likely to undertake political behavior when this financial motive is in play, suggesting that even religious elites are susceptible to the maximization motive.

Cohen, Adam B., June Gruber & Dacher Keltner. 2010. Comparing spiritual transformations and experiences of profound beauty. *Psychology of Religion and Spirituality* 2(3). 127-135.

doi:[10.1037/a0019126](https://doi.org/10.1037/a0019126).

In a study of emotion-related narratives, experiences of spiritual transformations and experiences of profound beauty were found to share many features but also differ in their valence. Experiences of profound beauty are almost always positive, but spiritual transformations are both positive and negative. Moreover, spiritual transformations seem to produce long-lasting change, but experiences of profound beauty, although evocative, do not seem to produce long-lasting change. An emotion approach helps to elucidate two understudied but important emotional experiences.

Kay, Aaron C, David A Moscovitch & Kristin Laurin. 2010. Randomness, attributions of arousal, and belief in god. *Psychological Science: A Journal of the American Psychological Society / APS* 21(2). 216-218.

doi:[10.1177/0956797609357750](https://doi.org/10.1177/0956797609357750).

Using a combination of experimental methodologies, researchers observed that participants primed with randomness-related words exhibited heightened beliefs in spiritual control compared with participants primed with

negatively valenced control words (aggregate n = 37). This effect disappeared when participants were given the opportunity to attribute the cause of any arousal they experienced to a pill ingested earlier in the session. Researchers conclude that belief in supernatural sources of control, such as God and karma, may function, in part, to defend against distress associated with randomness, even when the perception of randomness is not related to traumatic events.

- Kosloff, Spee, Jeff Greenberg, Daniel Sullivan & David Weise. 2010. Of trophies and pillars: exploring the terror management functions of short-term and long-term relationship partners. *Personality and Social Psychology Bulletin* 36(8). 1037-1051.
doi:[10.1177/0146167210374602](https://doi.org/10.1177/0146167210374602).

Applying terror management theory to romantic relationships, researchers found that in short-term dating contexts, mortality salience (MS)-induced self-esteem striving motivates interest in dating a physically attractive other, whereas in long-term romantic contexts, MS-induced motives for worldview validation heighten interest in dating a same-religion other. Study 1 showed that in a short-term dating context, MS increased preference for an attractive but religiously dissimilar person, whereas in a long-term dating context, MS increased preference for a religiously similar, less attractive person. Study 2 clarified that MS motivates preference for attractive short-term partners for their self-enhancing properties rather than their potential sexual availability. Study 3 showed that under MS, self-esteem-relevant constructs became spontaneously accessible in short-term dating contexts, whereas worldview-relevant constructs became spontaneously accessible in long-term dating contexts.

- Nelson, Larry J., Laura M. Padilla-Walker & Jason S. Carroll. 2010. "I believe it is wrong but I still do it": A comparison of religious young men who do versus do not use pornography. *Psychology of Religion and Spirituality* 2(3). 136-147.
doi:[10.1037/a0019127](https://doi.org/10.1037/a0019127).

In a study of 192 men ages 18-27 attending a religious university in the Western United States, while they all believed pornography to be unacceptable, those who did not use pornography (compared to those who did) reported (a) higher levels of past and recent individual religious practices, (b) past family religious practices, (c) higher levels of self-worth and identity development regarding dating and family, and (d) lower levels of depression.

- Scheitle, Christopher P. & Kevin D. Dougherty. 2010. Race, Diversity, and Membership Duration in Religious Congregations. *Sociological Inquiry* 80(3). 405-423.
doi:[10.1111/j.1475-682X.2010.00340.x](https://doi.org/10.1111/j.1475-682X.2010.00340.x).

Using national, multi level data from the U.S. Congregational Life Survey, researchers found members of a numerical minority have shorter durations of membership than majority members and that the gap between the two increases with the size of the majority. The authors note that this can create a constant pull toward homogeneity despite congregational efforts to diversify.

- West, Martin R. & Ludger Woessmann. 2010. 'Every Catholic Child in a Catholic School': Historical Resistance to State Schooling, Contemporary Private Competition and Student Achievement across Countries. *The Economic Journal* 120(546). F229-F255.
doi:[10.1111/j.1468-0297.2010.02375.x](https://doi.org/10.1111/j.1468-0297.2010.02375.x).

Researchers show that countries with larger shares of Catholics in 1900 (but without a Catholic state religion) tend to have larger shares of privately operated schools even today. The authors use this historical pattern as a natural experiment to estimate the causal effect of contemporary private competition on student achievement in cross-country student-level analyses. Results show that larger shares of privately operated schools lead to better student achievement in mathematics, science and reading, and to lower total education spending, even after controlling for current Catholic shares.

1.4 SCIENTIFIC STUDY OF RELIGION: METHOD & THEORY

Belzen, Jacob A. 2010. Religion and Self: Notions from a Cultural Psychological Perspective. *Pastoral Psychology* 59(4). 399-409.
doi:[10.1007/s11089-009-0204-z](https://doi.org/10.1007/s11089-009-0204-z).

After a brief introduction of a cultural psychological perspective, this paper turns to the concept of self. The paper proposes to conceive of that reality to which the concepts of self refer as a narrative, employing especially autobiographies and other ego-documents in empirical exploration. After discussing some psychological theories about "self," the paper points out that they may well be applied in research on personal religiosity.

Forman, Robert. 2010. A Conference and a Question: Report on Consciousness and Spirituality II. *Journal of Consciousness Studies* 17(5-6). 183-188.

A report on the February 2009 conference "Meditation: Neuroscience Approaches and Philosophical Implications," held in Freiburg, Germany.

Khalil, Elias L. 2010. The Bayesian fallacy: Distinguishing internal motivations and religious beliefs from other beliefs. *Journal of Economic Behavior & Organization* 75(2). 268-280.
doi:[10.1016/j.jebo.2010.04.004](https://doi.org/10.1016/j.jebo.2010.04.004).

The author advances a two-axis theory of information hypothesis. One axis concerns whether one's belief is about the environment as opposed to one's own action (the self). The other axis of information concerns whether the information is about content as opposed to context. Given the two axes, he identifies four kinds of beliefs: convictions, conceptions, perception, and confidence. The Bayesian fallacy is the failure to observe the differences among the four kinds of beliefs. For instance, convictions are about internal motivations, such as "I can climb this mountain", which cannot be updated via Bayes's rule as the case with the other three beliefs.

Lamothe, Ryan. 2010. God representations as transitional subjects. *Psychoanalytic Review* 97(3). 425-449.
doi:[10.1521/prev.2010.97.3.425](https://doi.org/10.1521/prev.2010.97.3.425).

The author argues that god representations ideally function in childhood and adulthood both as transitional subjects and as anchoring subjects. Transitional subjects in childhood facilitate the development of the child's capacity for personalization—construction of the Other as person—and interpersonal relations (e.g., community, fellowship, friendship, etc.). In adulthood, god representations as transitional subjects ideally operate to found and maintain mutual recognition and treatment of Others as persons, which is necessary for the existence and preservation of community. In addition, they may serve as a refuge when adults experience and handle significant loneliness and/or loss of beloved persons.

Street, Alice. 2010. Belief as relational action: Christianity and cultural change in Papua New Guinea. *Journal of the Royal Anthropological Institute* 16(2). 260-278.
doi:[10.1111/j.1467-9655.2010.01624.x](https://doi.org/10.1111/j.1467-9655.2010.01624.x).

Drawing on ethnographic analysis of Christianity in a Papua New Guinean hospital, this article argues that patients' engagements with Christianity in the hospital derive from a concern with medical efficacy rather than a search for meaning. Patients experience the hospital as a space of stasis in which they are unable to establish relationships effectively with either kin or doctors. Through relationships with God, patients hope to become active Christian agents and yield positive material effects on their bodies. This article argues that patients' practice of belief as 'relational action' should be interpreted not as an attempt to construct moral and cosmological order in the face of change, but as an attempt to realize themselves as new kinds of social agents in the face of social failure.

PART 2. ARTICLES IN SPIRITUALITY & HEALTH RESEARCH

2.1 SPIRITUALITY & HEALTH: GENERAL HEALTH & WELL-BEING

Büssing, A., H-J Balzat & P. Heusser. 2010. Spiritual needs of patients with chronic pain diseases and cancer—validation of the spiritual needs questionnaire. *European Journal of Medical Research* 15(6). 266-273.

In an anonymous survey of 210 patients using the Spiritual Needs Questionnaire, researchers found that spiritual needs differ conceptually from life satisfaction, and can be interpreted as the patients' longing for spiritual well-being. Four factors, of the 19 items in the scale, explained 67% of the variance: Religious Needs, Need for Inner Peace, Existentialistic Needs (Reflection / Meaning), and Actively Giving. Regression analyses reveal that the underlying disease (i.e., cancer) was of outstanding relevance for the patients' spiritual needs.

Chang, Bei-Hung, Aggie Casey, Jeffery A. Dusek & Herbert Benson. 2010. Relaxation response and spirituality: Pathways to improve psychological outcomes in cardiac rehabilitation. *Journal of Psychosomatic Research* 69(2). 93-100.
doi:[10.1016/j.jpsychores.2010.01.007](https://doi.org/10.1016/j.jpsychores.2010.01.007).

Researchers found that participants (n = 845) who completed a 13-week mind/body Cardiac Rehabilitation Program significantly increased practice time of Relaxation Response (RR) meditation, and spiritual well-being scores increased as well. Patients also improved on measures of depression, anxiety, hostility and the global severity. Greater increases in RR practice time were associated with enhanced spiritual well-being, and enhanced spiritual well-being was associated with improvements in psychological outcomes.

Coin, A., E. Perissinotto, M. Najjar, A. Girardi, E. M. Inelmen, G. Enzi, E. Manzato & G. Sergi. 2010. Does religiosity protect against cognitive and behavioral decline in Alzheimer's dementia? *Current Alzheimer Research* 7(5). 445-452.

After observing 64 patients with Alzheimer's disease for 12 months, researchers found that patients with low religiosity (LR) had worsened more markedly after 12 months in their total cognitive and behavioral test scores than had patients with high religiosity. Stress was also significantly higher in the caregivers of the LR group. A low religiosity score also coincided with a higher risk of cognitive impairment. The authors conclude that higher levels of religiosity in Alzheimer's dementia seem to correlate with a slower cognitive and behavioral decline, with a corresponding significant reduction of the caregiver's burden.

Edlund, Mark J, Katherine M. Harris, Harold G. Koenig, Xiaotong Han, Greer Sullivan, Rhonda Mattox & Lingqi Tang. 2010. Religiosity and decreased risk of substance use disorders: is the effect mediated by social support or mental health status? *Social Psychiatry and Psychiatric Epidemiology* 45(8). 827-836.
doi:[10.1007/s00127-009-0124-3](https://doi.org/10.1007/s00127-009-0124-3).

Using data from the 2002 National Survey on Drug Use and Health (n = 36,370), researchers found that the association between religiosity and decreased likelihood of a substance use disorder does not appear to be substantively mediated by either social support or mental health status. The addition of social support and mental health status variables to logistic regression models had little effect on the magnitude of the religiosity coefficients in any of the models. While some of the tests of mediation were significant in the path analyses, the results were not always in the expected direction, and the magnitude of the effects was small.

Ellison, Christopher G., Amy M. Burdette & W. Bradford Wilcox. 2010. The Couple That Prays Together: Race and Ethnicity, Religion, and Relationship Quality Among Working-Age Adults. *Journal of Marriage and Family* 72(4). 963-975.
doi:[10.1111/j.1741-3737.2010.00742.x](https://doi.org/10.1111/j.1741-3737.2010.00742.x).

Using data from the National Survey of Religion and Family Life (NSRFL), a 2006 telephone survey of 2,400 working-age adults (ages 18-59), which contains oversamples of African Americans and Latinos, researchers found couples' in-home family devotional activities and shared religious beliefs are positively linked with reports of relationship quality.

Hoga, Luiza Akiko Komura, Cristiane Alves Tiburcio, Ana Luiza Vilela Borges & Luciana Magnoni Reberte. 2010. Religiosity and Sexuality: Experiences of Brazilian Catholic Women. *Health Care for Women International* 31(8). 700-717.
doi:[10.1080/07399332.2010.486881](https://doi.org/10.1080/07399332.2010.486881).

The purpose of this study was to describe the experiences of a group of Catholic women related to the orientations received from priests and parents and their influence on sexual attitudes. The oral history method was used to interview 17 Catholic women. Three categories summarize women's experiences: orientations about sexuality received from priests; lack of orientation or existence of open dialogue about sexuality; distinct experiences in the family context; adherence or repudiation; and distinct attitudes toward orientations received.

Larsen, Terry. 2010. A Study of the Unique Contribution of Spiritual Coping to Health-Related Quality of Life with Heart Failure. *Journal of Cardiac Failure* 16(8, Supplement 1). S103.
doi:[10.1016/j.cardfail.2010.06.360](https://doi.org/10.1016/j.cardfail.2010.06.360).

In a study of 115 heart failure patients at a cardiomyopathy clinic in Southern California, researchers found that there were significant differences for positive religious/spiritual coping by gender: Women reported lower mean scores and used more positive religious coping than men. A significant negative relationship between depression and health-related quality of life, demoralization, and spiritual distress was found.

Nixon, Aline & Aru Narayanasamy. 2010. The spiritual needs of neuro-oncology patients from patients' perspective. *Journal of Clinical Nursing* 19(15-16). 2259-2370.
doi:[10.1111/j.1365-2702.2009.03112.x](https://doi.org/10.1111/j.1365-2702.2009.03112.x).

Using data collected through a Critical Incident Technique questionnaire from neuro-oncology patients, researchers found that some patients with brain tumors report spiritual needs during their hospital stay and some of these needs are not met by nurses. These spiritual needs include supportive family relationships, emotional support, loneliness, religious needs, need to talk, reassurance, anxiety, solitude, denial, plans for the future, thoughts about meaning of life, end of life decisions and discussion of beliefs. The implications of the findings of this study are that nurses need to be aware and respond to these spiritual needs.

Pereira, Deidre B, Lisa M Christian, Seema Patidar, Michelle M Bishop, Stacy M Dodd, Rebecca Athanason, John R Wingard & Vijay S Reddy. 2010. Spiritual absence and 1-year mortality after hematopoietic stem cell transplant. *Biology of Blood and Marrow Transplantation: Journal of the American Society for Blood and Marrow Transplantation* 16(8). 1171-1179.
doi:[10.1016/j.bbmt.2010.03.003](https://doi.org/10.1016/j.bbmt.2010.03.003).

Researchers examined the relationship between spiritual absence and 1-year all-cause mortality in 85 allogeneic hematopoietic stem cell transplant (HSCT) recipients. After covarying for disease type, individuals with the highest spiritual absence and problematic compliance scores were significantly more likely to die 1-year post-HSCT, particularly secondary to infection, sepsis, or graft-versus-host disease, relative to those without elevations on these scales. Depression was not associated with 1-year mortality, and problematic compliance did not mediate the relationship between spiritual absence and mortality.

Stewart, William C, Elizabeth D Sharpe, Caroline J Kristoffersen, Lindsay A Nelson & Jeanette A Stewart. 2010. Association of Strength of Religious Adherence with Attitudes regarding Glaucoma or Ocular Hypertension. *Ophthalmic Research* 45(1). 53-56.
doi:[10.1159/000313986](https://doi.org/10.1159/000313986).

In a prospective survey analysis of self-professed Christian patients with open-angle glaucoma or ocular hypertension (n = 248), researchers found that religious patients are subjectively more prone to cope with treatment and that religiosity increases the self-confidence, and possibly the quality of life, of patients with glaucoma or ocular hypertension.

Sulmasy, Daniel P., Alan B. Astrow, M. Kai He, Damon M. Seils, Neal J. Meropol, Ellyn Micco & Kevin P. Weinfurt. 2010. The culture of faith and hope: patients' justifications for their high estimations of expected therapeutic benefit when enrolling in early phase oncology trials. *Cancer* 116(15). 3702-3711.
doi:[10.1002/cncr.25201](https://doi.org/10.1002/cncr.25201).

After interviews with 45 patients enrolled in phase 1 or 2 oncology trials, researchers found that median expectations of therapeutic benefit varied from 50% to 80%, depending on how the question was asked. Justifications universally invoked hope and optimism, and 27 of 45 participants used 1 of these words. Three major themes emerged: optimism as performative, that is, the notion that positive thoughts and expressions improve chances of benefit; fighting cancer as a battle; and, faith in God, science, or both.

Zeidan, Fadel, Susan K Johnson, Nakia S Gordon & Paula Goolkasian. 2010. Effects of brief and sham mindfulness meditation on mood and cardiovascular variables. *Journal of Alternative and Complementary Medicine (New York, N.Y.)* 16(8). 867-873.
doi:[10.1089/acm.2009.0321](https://doi.org/10.1089/acm.2009.0321).

Researchers examined whether a 3-day (1-hour total) mindfulness or sham mindfulness meditation intervention would improve mood and cardiovascular variables when compared to a control group. They found that the meditation intervention was more effective at reducing negative mood, depression, fatigue, confusion, and heart rate, when compared to the sham and control groups.

2.2 SPIRITUALITY & HEALTH: MENTAL HEALTH

Chapman, Peter. 2010. Learning to stand on your head: How yoga demonstrates the psychosomatic value of perspective, flexibility and strength. *Psychodynamic Practice* 16(3). 305-312.
doi:[10.1080/14753634.2010.492144](https://doi.org/10.1080/14753634.2010.492144).

The author compares the practices of psychotherapy and yoga. Both require participants to think about the complex interdependence of body and mind. This paper considers how the real world relationships in the yoga room provoke, or crystallize, a variety of developmental crises, and how the possibility of bodily transformation necessitates a thoroughgoing negotiation with internal states and objects.

Chen, Kevin W, Anthony Comerford, Phillip Shinnick & Douglas M Ziedonis. 2010. Introducing qigong meditation into residential addiction treatment: a pilot study where gender makes a difference. *Journal of Alternative and Complementary Medicine (New York, N.Y.)* 16(8). 875-882.
doi:[10.1089/acm.2009.0443](https://doi.org/10.1089/acm.2009.0443).

In the setting of a residential addiction treatment program, researchers offered qigong meditation, as well as Stress Management and Relaxation Training (SMART), on a voluntary basis (n = 248). While both groups reported significant improvement in treatment outcome, the meditation group reported a significantly higher treatment completion rate (92% versus 78%) and more reduction in craving than did the SMART group. Participants

whose meditation was of acceptable quality reported greater reductions in craving, anxiety, and withdrawal symptoms than did those whose meditation was of low quality. Female meditation participants reported significantly more reduction in anxiety and withdrawal symptoms than did any other group.

- Duarte-Vélez, Yovanska, Guillermo Bernal & Karen Bonilla. 2010. Culturally adapted cognitive-behavior therapy: integrating sexual, spiritual, and family identities in an evidence-based treatment of a depressed Latino adolescent. *Journal of Clinical Psychology* 66(8). 895-906.
doi:[10.1002/jclp.20710](https://doi.org/10.1002/jclp.20710).

The article described and illustrated how a culturally adapted cognitive-behavioral therapy (CBT) can maintain fidelity to a treatment protocol while allowing for considerable flexibility to address a patient's values, preferences, and context. A manual-based CBT was used with a gay Latino adolescent regarding his sexual identity, family values, and spiritual ideas. The adolescent suffered from a major depression disorder and identified himself as gay and Christian within a conservative and machista Puerto Rican family. CBT promoted personal acceptance and active questioning of homophobic thoughts in a climate of family respect. CBT enabled identity formation and integration, central to the development of a sexual identity for lesbian, gay, bisexual, and transgender youth, with remission of the patient's depression and better family outcomes.

- Kim, Borah, Sang-Hyuk Lee, Yong Woo Kim, Tai Kiu Choi, Keunyoung Yook, Shin Young Suh, Sung Joon Cho & Ki-Hwan Yook. 2010. Effectiveness of a mindfulness-based cognitive therapy program as an adjunct to pharmacotherapy in patients with panic disorder. *Journal of Anxiety Disorders* 24(6). 590-595.
doi:[10.1016/j.janxdis.2010.03.019](https://doi.org/10.1016/j.janxdis.2010.03.019).

Researchers administered mindfulness-based cognitive therapy (MBCT) to 23 patients with panic disorder for a period of 8 weeks. Compared to baseline, measured anxiety and panic disorder levels were significantly decreased at the 2nd, 4th and 8th weeks, leading the authors to conclude that MBCT could be effective as an adjunct to pharmacotherapy in patients with panic disorder.

- Krause, Neal. 2010. Religious Involvement, Humility, and Self-Rated Health. *Social Indicators Research* 98(1). 23-39.
doi:[10.1007/s11205-009-9514-x](https://doi.org/10.1007/s11205-009-9514-x).

Using data taken from the third wave of a nationwide longitudinal survey of older adults (n = 508), the author found support for the following hypotheses: first, that people who go to church more often tend to receive more spiritual support from fellow church members (i.e., encouragement to adopt religious teachings and principles); second, that individuals who get more frequent spiritual support are more likely to be humble; and, finally, that people with greater humility tend to rate their health more favorably.

- Linden, S. C., M. Harris, C. Whitaker & D. Healy. 2010. Religion and psychosis: the effects of the Welsh religious revival in 1904-1905. *Psychological Medicine* 40(8). 1317-1323.
doi:[10.1017/S0033291709991917](https://doi.org/10.1017/S0033291709991917).

Using case-notes of patients admitted to the North Wales Hospital between 1902 and 1907, researchers found that there was a significant increase in admissions for brief polymorphic psychoses during the years of the Welsh religious revival of 1904-1905, but that the number of first admissions for other mental disorders did not change. The vast majority of BPP admissions were linked to a revival meeting and did not result in further admissions.

- Mahoney, Annette. 2010. Religion in Families, 1999-2009: A Relational Spirituality Framework. *Journal of Marriage and Family* 72(4). 805-827.
doi:[10.1111/j.1741-3737.2010.00732.x](https://doi.org/10.1111/j.1741-3737.2010.00732.x).

The author examined the role of religion in marital and parent-child relationships according to peer-reviewed studies from 1999 to 2009. Three stages—formation, maintenance, and transformation—were identified. The paper addresses issues such as union formation, fertility, spousal roles, marital satisfaction and conflict, divorce, domestic violence, infidelity, pregnancy, parenting children, parenting adolescents, and coping with family distress. Conclusions emphasize moving beyond markers of general religiousness and identifying specific spiritual beliefs and practices that prevent or intensify problems in traditional and nontraditional families.

- Sandage, Steven J. & Peter J. Jankowski. 2010. Forgiveness, spiritual instability, mental health symptoms, and well-being: Mediator effects of differentiation of self. *Psychology of Religion and Spirituality* 2(3). 168-180.
doi:[10.1037/a0019124](https://doi.org/10.1037/a0019124).

Researchers gathered data from a sample of 213 graduate students at a Protestant-affiliated university, and found that differentiation of self (DoS) serves as a mediator variable by which dispositional forgiveness is associated with indices of spiritual and mental health. They found that DoS mediating the relationship between dispositional forgiveness and (a) spiritual instability, (b) mental health symptoms, and (c) psychological well-being.

- Stevens-Watkins, Danelle & Sharon Rostosky. 2010. Binge drinking in African American males from adolescence to young adulthood: the protective influence of religiosity, family connectedness, and close friends' substance use. *Substance Use & Misuse* 45(10). 1435-1451.
doi:[10.3109/10826081003754765](https://doi.org/10.3109/10826081003754765).

Using data from the National Longitudinal Study of Adolescent Health, researchers found associations between adolescent binge drinking and three protective factors: adolescent religiosity, family connectedness, and perceived close friends' substance use. Participants (n = 1,599) were high school age adolescents (14-18 years, m = 16) at Wave 1 and young adults (18-26, m = 22) at Wave 3.

- Unterrainer, H.-F., K.H. Ladenhauf, M.L. Moazed, S.J. Wallner-Liebmann & A. Fink. 2010. Dimensions of Religious/Spiritual Well-Being and their relation to Personality and Psychological Well-Being. *Personality and Individual Differences* 49(3). 192-197.
doi:[10.1016/j.paid.2010.03.032](https://doi.org/10.1016/j.paid.2010.03.032).

The authors investigated the relationship between Religious/Spiritual Well-Being and indicators of Psychological Well-Being and the Big Five personality dimensions (including "Piety"). They found that Religious/Spiritual Well-Being is substantially correlated with different aspects of Psychological Well-Being and personality (e.g. Extraversion, Neuroticism, Openness). They find support for the idea of a salutogenic function of religiosity/spirituality, and the importance of religiosity and spirituality as an important aspect of human personality.

- Windsor, Liliane Cambraia & Clay Shorkey. 2010. Spiritual change in drug treatment: utility of the Christian inventory of spirituality. *Substance Abuse: Official Publication of the Association for Medical Education and Research in Substance Abuse* 31(3). 136-145.
doi:[10.1080/08897077.2010.495650](https://doi.org/10.1080/08897077.2010.495650).

In a sample of 253 participants who were residents of residential Christian faith-based substance abuse programs, researchers found that residents who have been in the program for longer periods of time will have significantly higher levels of spirituality, and that residents of programs that only use unlicensed staff and place higher importance on spirituality will have significantly higher levels of spirituality. Further, they found that the Christian Inventory of Spirituality (CIS) was useful in discriminating levels of spirituality.

2.3 SPIRITUALITY & HEALTH: METHOD AND THEORY

Albers, Gwenda, Michael A. Echteld, Henrica C.W. de Vet, Bregje D. Onwuteaka-Philipsen, Mecheline H.M. van der Linden & Luc Deliens. 2010. Content and Spiritual Items of Quality-of-Life Instruments Appropriate for Use in Palliative Care: A Review. *Journal of Pain and Symptom Management* 40(2). 290-300.

doi:[10.1016/j.jpainsymman.2009.12.012](https://doi.org/10.1016/j.jpainsymman.2009.12.012).

Using data from a literature review, the authors first identified the domains that are most important for the QoL of incurably ill patients, and created a framework of QoL domains. Second, they identified 29 instruments measuring at least one domain of QoL that are appropriate for use in palliative care. Among the 29 instruments, 15 included items on spirituality. We also categorized the spirituality items contained in the instruments into the spirituality aspects in the framework. Most spirituality items concerned the meaning or purpose of life.

Bishop, Felicity L, Fiona Barlow, Jan Walker, Clare McDermott & George T Lewith. 2010. The Development and Validation of an Outcome Measure for Spiritual Healing: A Mixed Methods Study. *Psychotherapy and Psychosomatics* 79(6). 350-362.

doi:[10.1159/000320120](https://doi.org/10.1159/000320120).

Using focus groups and cognitive interviews, the authors developed a non-burdensome measure that captures the experience of individuals receiving healing (bealees). It includes 5 subscales: outlook, energy, health, relationships and emotional balance. These subscales demonstrated acceptable internal consistency, convergent validity and test-retest reliability. Three of the subscales and the whole questionnaire demonstrated good sensitivity to change.

Boehm, Katja, Christa Raak, Horst Christian Vollmar & Thomas Ostermann. 2010. An overview of 45 published database resources for complementary and alternative medicine. *Health Information & Libraries Journal* 27(2). 93-105.

doi:[10.1111/j.1471-1842.2010.00888.x](https://doi.org/10.1111/j.1471-1842.2010.00888.x).

The authors systematically retrieved and described all online databases covering the field of Complementary and alternative medicine (CAM). Forty-five databases were included in this overview. Databases covered herbal therapies (n = 11), traditional Chinese medicine (n = 9) and some dealt with a vast number of CAM modalities (n = 9), amongst others. The amount of time the databases had been in existence ranged from 4 to 53 years. Countries of origin included the USA (n = 14), UK (n = 7) and Germany (n = 6), amongst others. The main language in 42 of 45 databases was English.

Borneman, Tami, Betty Ferrell & Christina M. Puchalski. 2010. Evaluation of the FICA Tool for Spiritual Assessment. *Journal of Pain and Symptom Management* 40(2). 163-173.

doi:[10.1016/j.jpainsymman.2009.12.019](https://doi.org/10.1016/j.jpainsymman.2009.12.019).

The authors tested the feasibility of the Faith, Importance and Influence, Community, and Address (FICA) Spiritual History Tool in clinical settings (n = 76). Correlates between the FICA qualitative data and quality of life (QOL) quantitative data also were examined to provide additional insight into spiritual concerns. Most patients rated faith or belief as very important in their lives (mean 8.4; 0-10 scale). FICA quantitative ratings and qualitative comments were closely correlated with items from the QOL tools assessing aspects of spirituality. The authors conclude that the FICA tool is a feasible tool for clinical assessment of spirituality.

Court, John H. 2010. Altered States in the Church and Clinic. *Pastoral Psychology* 59(4). 411-422.

doi:[10.1007/s11089-009-0206-x](https://doi.org/10.1007/s11089-009-0206-x).

The author makes the case for the religious appropriateness of altered states of consciousness in a secular health setting. He asserts that Biblical sources affirm the value of such states in providing wisdom and insight. Links

between these spiritual and secular phenomena are explored with the help of examples, to argue that these two areas are complementary and not in conflict with one another.

Greil, Arthur, Julia McQuillan, Maureen Benjamins, David R Johnson, Katherine M Johnson & Chelsea R Heinz. 2010. Specifying the effects of religion on medical helpseeking: the case of infertility. *Social Science & Medicine* (1982) 71(4). 734-742.

doi:[10.1016/j.socscimed.2010.04.033](https://doi.org/10.1016/j.socscimed.2010.04.033).

The current study uses structural equation modeling to examine the relationship between religion and fertility-related helpseeking using a probability sample of 2183 infertile women in the United States. We found that, although religiosity is not directly associated with helpseeking for infertility, it is indirectly associated through mediating variables that operate in opposing directions. More specifically, religiosity is associated with greater belief in the importance of motherhood, which in turn is associated with increased likelihood of helpseeking. Religiosity is also associated with greater ethical concerns about infertility treatment, which are associated with decreased likelihood of helpseeking.

Lo, Ping-Cheung. 2010. A Confucian philosophy of medicine and some implications. *The Journal of Medicine and Philosophy* 35(4). 466-476.

doi:[10.1093/jmp/jhq029](https://doi.org/10.1093/jmp/jhq029).

Two crucial topics in the philosophy of medicine are the philosophy of nature and philosophical anthropology. In this essay the author engages the philosophy of nature by exploring Anne Fagot-Largeault's study of norms in nature as a way of articulating a Confucian philosophy of medicine, and defends the Confucian position as a moderate naturalism.

Rambo, Lewis R. 2010. Conversion Studies, Pastoral Counseling, and Cultural Studies: Engaging and Embracing a New Paradigm. *Pastoral Psychology* 59(4). 433-445.

doi:[10.1007/s11089-009-0202-1](https://doi.org/10.1007/s11089-009-0202-1).

The author explores ways in which the study of conversion, pastoral counseling, and cultural studies may be mutually enriching. He provides a survey of contemporary conversion studies with the goal of encouraging pastoral counselors and psychotherapists to include the study of conversion as an integral part of their agenda.

Ransford, H Edward, Frank R Carrillo & Yessenia Rivera. 2010. Health care-seeking among Latino immigrants: blocked access, use of traditional medicine, and the role of religion. *Journal of Health Care for the Poor and Underserved* 21(3). 862-878.

doi:[10.1353/hpu.0.0348](https://doi.org/10.1353/hpu.0.0348).

In interviews with 96 Latino immigrants, 12 hometown association leaders, and 5 pastors and health outreach workers, the authors found that prayer is viewed as fundamental to health, but the church is not perceived as an aid in physical health-seeking. Health care for Latino immigrants often involves a blend of mainstream and traditional medicine; the study discusses examples of respondents who navigate between the two systems within the interplay of culture and structure.

Sartori, Penny. 2010. Spirituality 1: Should spiritual and religious beliefs be part of patient care? *Nursing Times* 106(28). 14-17.

This article examines definitions of spirituality and the difference between this concept and religion. It also discusses spirituality at certain points in the patient pathway, such as at the end of life, and finding meaning in illness.

Sartori, Penny. 2010. Spirituality. 2: Exploring how to address patients' spiritual needs in practice. *Nursing Times* 106(29). 23-25.

This article considers ways of addressing spiritual needs and provides an overview of the principles of assessment and implementation.

Ventis, W. Larry, Christopher T. Ball & Claudia Viggiano. 2010. A Christian Humanist Implicit Association Test: Validity and test-retest reliability. *Psychology of Religion and Spirituality* 2(3). 181-189.

doi:[10.1037/a0018456](https://doi.org/10.1037/a0018456).

The authors created a Christian Humanist Implicit Association Test to assess implicit evaluative responses to Humanist beliefs among Christian students. After administering the test to 233 students and also examining test-retest reliability on a subsample (n = 31), they found that validity of the test received support in correlations with established religious measures. Examples include the correlations with the Rejection of Christianity Scale and with an explicit rating of Warmth to Christianity.

Wood, Benjamin T., Everett L. Worthington, Julie Juola Exline, Ann Marie Yali, Jamie D. Aten & Mark R. McMinn. 2010. Development, refinement, and psychometric properties of the Attitudes Toward God Scale (ATGS-9). *Psychology of Religion and Spirituality* 2(3). 148-167.

doi:[10.1037/a0018753](https://doi.org/10.1037/a0018753).

The authors developed a nine-item Attitudes toward God Scale (ATGS-9), and in this article they describe six studies (2,992 total participants) reporting its development and psychometrics. Exploratory and confirmatory factor analyses identified two factors: (1) Positive Attitudes toward God and (2) Disappointment and Anger with God. Subscale scores showed good estimated internal consistency, 2-week temporal stability, and evidence for construct and discriminant validity. Positive Attitudes toward God correlated with measures of religiosity and conscientiousness. Disappointment and Anger with God correlated with negative religious coping, lower religious participation, more distress, higher neuroticism, and entitlement.

Zhang, Kaili C. 2010. Spirituality and disabilities: implications for special education. *Intellectual and Developmental Disabilities* 48(4). 299-302.

doi:[10.1352/1934-9556-48.4.299](https://doi.org/10.1352/1934-9556-48.4.299).

No abstract available.

PART 3. BOOKS

3.1 SCIENTIFIC STUDY OF RELIGION, BRAIN, AND BEHAVIOR

- Belzen, Jacob. 2010. *Towards cultural psychology of religion: principles, approaches, applications*. Dordrecht; New York: Springer.
- Christianson, Eric. 2010. *Holy terror: understanding religion and violence in popular culture*. London; Oakville CT: Equinox Pub. Ltd.
- Clinton, Timothy. 2010. *God attachment: why you believe, act, and feel the way you do about God*. 1st ed. New York: Howard Books.
- Geertz, Armin. 2010. *Religious narrative, cognition, and culture: image and word in the mind of narrative*. (Religion, Cognition, and Culture). London; Oakville CT: Equinox Pub. Ltd.
- Hodder, Ian. 2010. *Religion in the emergence of civilization: Catalhöyük as a case study*. Cambridge; New York: Cambridge University Press.
- Jaffe, Martin. 2010. *The primal instinct: how biological security motivates behavior, promotes morality, determines authority, and explains our search for a god*. Amherst N.Y.: Humanity Books.

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- Beit-Hallahmi, Benjamin. 2010. *Psychoanalysis and theism: critical reflections on the Grünbaum thesis*. Lanham: Jason Aronson.
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- Kaplan, Gregory. 2010. *Disciplining Freud on religion: perspectives from the humanities and social sciences*. Lanham Md.: Lexington Books.
- Moriarty, Glendon. 2010. *Integrating faith and psychology: twelve psychologists tell their stories*. (Christian Association for Psychological Studies Partnership). Downers Grove Ill.: IVP Academic.
- Peteet, John. 2010. *Depression and the soul: a guide to spiritually integrated treatment*. New York: Routledge.
- Winkelman, Michael. 2010. *Shamanism: a biopsychosocial paradigm of consciousness and healing*. 2nd ed. Santa Barbara Calif.: Praeger.
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PART 4. ARTICLES IN PRESS

4.1 SCIENTIFIC STUDY OF RELIGION, BRAIN, AND BEHAVIOR

Button, Tanya M M, Michael C Stallings, Soo Hyun Rhee, Robin P Corley & John K Hewitt. 2010. The Etiology of Stability and Change in Religious Values and Religious Attendance. *Behavior Genetics*.
doi:[10.1007/s10519-010-9388-3](https://doi.org/10.1007/s10519-010-9388-3).

la Cour, Peter & Niels C Hvidt. 2010. Research on meaning-making and health in secular society: Secular, spiritual and religious existential orientations. *Social Science & Medicine (1982)*.
doi:[10.1016/j.socscimed.2010.06.024](https://doi.org/10.1016/j.socscimed.2010.06.024).

Fincham, Frank D., Nathaniel M. Lambert & Steven R. H. Beach. 2010b. Faith and unfaithfulness: Can praying for your partner reduce infidelity? *Journal of Personality and Social Psychology*.
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Lancendorfer, Karen M. & Bonnie B. Reece. 2010. Can you market God? A case study of the 'God Speaks' social marketing campaign. *International Journal of Nonprofit and Voluntary Sector Marketing*.
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Martos, Tamás, Barna Konkoly Thege & Michael F. Steger. It's not only what you hold, it's how you hold it: Dimensions of religiosity and meaning in life. *Personality and Individual Differences* In Press, Corrected Proof.
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- Brown, Candy Gunther, Stephen C Mory, Rebecca Williams & Michael J McClymond. 2010. Study of the Therapeutic Effects of Proximal Intercessory Prayer (STEPP) on Auditory and Visual Impairments in Rural Mozambique. *Southern Medical Journal*.
doi:[10.1097/SMJ.0b013e3181e73fea](https://doi.org/10.1097/SMJ.0b013e3181e73fea).
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Rohani, Camelia, Sedigheh Khanjari, Heidar-Ali Abedi, Fatemeh Oskouie & Ann Langius-Eklöf. 2010. Health index, sense of coherence scale, brief religious coping scale and spiritual perspective scale: psychometric properties. *Journal of Advanced Nursing*.

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Sim, Tick Ngee & Amanda Shixian Yow. 2010. God Attachment, Mother Attachment, and Father Attachment in Early and Middle Adolescence. *Journal of Religion and Health*.

doi:[10.1007/s10943-010-9342-y](https://doi.org/10.1007/s10943-010-9342-y).

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