

APA Reference	Resource Type	Keywords	Abstract
Abella, A. (2018). Can psychoanalysis contribute to the understanding of fundamentalism? An introduction to a vast question. <i>The International Journal of Psychoanalysis</i> , 1-23.	Journal Article	religion, fundamentalism, religious fundamentalism	During the past 20 years, religious and political fundamentalism has produced a number of barbaric terrorist attacks which have strongly shaken public opinion in the Western world. Can psychoanalysis contribute to the understanding of the unconscious functioning of these fundamentalist groups? The different presentations of fundamentalism and the various hypotheses concerning its origins and aims are discussed. Should fundamentalism be understood mainly as a means for strengthening the sense of identity, as a search for power, or as a refuge in certainty? When trying to understand these phenomena, are there any pitfalls a psychoanalyst should beware of? The slippery ground of applied analysis is discussed, as well as some dangers specific to this issue, such as reductionism, theoretical hyper-saturation, wild speculative over-interpretation, and emotional/ethnocentric biases. Whereas there is general inter-field agreement concerning the absence of obvious psychopathology or of a typical sort of personality in the members of fundamentalist groups, the major contribution of psychoanalysis might be to the understanding of the particular ways in which an individual appropriates a given ideology and the weight of group dynamics. On less slippery ground, detailed clinical material is used in order to illustrate both the defensive value of a fundamentalist position taken by an adolescent and the intervention of fundamentalism in everyday psychoanalytical societies. Particularly relevant issues are suggested to be narcissism and the structuring role of relationships with the others.
Abernethy, A. D., & Lancia, J. J. (1998). Religion and the psychotherapeutic relationship: Transference and countertransference dimensions. <i>The Journal of psychotherapy practice and research</i> , 7(4), 281.	Journal Article	religion, transference, countertransference	The salience of religion in society and health care has received increased attention. Recent developments in psychiatry reflect a broader view of religion that includes an appreciation of its adaptive and maladaptive dimensions. An examination of religious counter- transference and transference reactions provides a framework for examining religious themes. Case examples illustrate the following critical factors that increase therapists' skill in working with religious themes: 1) monitoring the therapist's own attitude toward religious content, 2) attending to religious content, 3) seeking consultation, and 4) using religious content in interpretations.
Akhtar, S. (Ed.). (2008). <i>The crescent and the couch: Cross-currents between Islam and psychoanalysis</i> . Jason Aronson.	Book	religion, Islam	The face of Islam currently visible to the West bears the features of orthodoxy, fundamentalism, the so-called "new anti-Semitism," and political terrorism. Images of inter-ethnic bloodshed in Iraq, bellicose Iranian posturing, Al-Qaeda training camps, and zealot suicide bombers are the basic grammar of such perception. While not entirely untrue, this portrayal of Islam also emanates from the 'villain hunger' of the West, a hunger that has increased since the fall of the USSR. The false equation of 'Muslim' with 'Arab' has also created stereotypes and ambiguities.
Aletti, M. (2005). Religion as an illusion: Prospects for and problems with a psychoanalytical model. <i>Archive for the Psychology of Religion</i> , 27(1), 1-18.	Book Chapter	religion	The hermeneutical model of illusion, just as that of projection, has always been part of the psychoanalytic views of religion. The author presents a brief critical summary on this subject, and underlines that in relational psychoanalysis, the concept of illusion refers not to religion as such, but to the subjective experiences of desire and relatedness, that is, the source of the desire for God in man. Because of personal conflicts and their outcome, besides illusions one encounters also in such experiences, disillusion, disappointment, and even delusion. The author, while challenging the views of many scholars taking part in this debate: a) maintains that psychoanalytic interpretation is not concerned with the question of religious truth but with the formation and transformation of the process of believing; b) calls for special attention to the fact when speaking of religious representation, the focus is on the process rather than on the objects represented; c) raises his criticism at the often used expression, "unconscious representation of God", because according to him, religion gives a name to the object of desire only when placed at the conscious and cultural level. Coherent with his basic distinction between conscious religious behaviour and the deep psychological pre-conditions, the author underlines the differences (and not necessarily the connections) between the unconscious processes of desire and the religious concepts, particularly, between the representation of God and the concept of God; between the parental imago and the transcendent God; and between the capacity to "believe in anything at all" (Winnicott) and religious faith. The author concludes that in the illusion model, it is suggested that as part of religious maturity, one could construct the representation of God as something that is deeply connected with primary objects, while at the same time, assuming the capacity to take the necessary distance from personal desires and projections.
Anderson, J. W. (2007). Harmful versus beneficial religion: A psychoanalytic perspective. <i>Annual of Psychoanalysis</i> , 35, 121-136.	Journal Article	religion	Freud's analysis of religion bears on what he called its "truth-value" (Freud, 1927b, p. 37). The theme of his one full-length monograph on religion is that it is an "illusion," something believed because it is wished for but for which there is no evidence. He thought that people are overwhelmed in facing the harshness of reality. They are irresistibly drawn to belief in a spiritual force because they yearn for consolation and protection, and they want to deny the finality of death to themselves and their loved ones (Freud, 1927b, pp. 24, 30, 49). But Freud did not long maintain his restraint in describing religion as an illusion, as something that might be true. He stated finally that it is a "delusion," a belief that is false. At times, he noted, an "attempt to procure a certainty of happiness and a protection against suffering through a delusional remoulding of reality is made by a number of people in common." "The religions of mankind," he asserted, "must be classed among the mass-delusions of this kind" (Freud, 1930, p. 81). Several commentators have underlined Winnicott's more positive conception of illusion, its necessary and valuable place in development, and the connection to religion of this view of illusion (e.g., Meissner, 1978; Rizzuto, 1979; McDarth, 1983; Ross and Ross, 1983; Ulanov, 2001; Jones, 2002), but all students of psychoanalysis and religion agree that Freud took a dismissive approach to religion because he was convinced that it was delusional.
Bacchus, D. N., & Holley, L. C. (2005). Spirituality as a coping resource: The experiences of professional Black women. <i>Journal of Ethnic and Cultural Diversity in Social Work</i> , 13(4), 65-84.	Journal Article	religion, spirituality, race, black, black women, women	Yet a close reading of Freud's consideration of religion reveals that he acknowledged another question as more basic: Is religion harmful or beneficial to the individual? "If [religion] had succeeded in making the majority of mankind happy, in comforting them, in reconciling them to life and in making them into vehicles of civilization, no one would dream to alter the existing conditions" (Freud, 1927b, p. 37).
Barnard, D. (1982). The gift of trust: psychodynamic and religious meanings in the physician's office. <i>Soundings</i> , 213-232.	Journal Article	religion	Qualitative findings from face-to-face interviews of a subset of participants in a large quantitative study are used to explore the perspectives of 10 professional Black women (PBW) regarding their definitions of spirituality and their experiences using this resource to cope with work-related stress. Findings include that many PBW do not differentiate between spirituality and religion and that they utilize spirituality-particularly prayer, meditation, and inspirational readings-to gain personal strength, inner peace, and guidance and to reflect on and reappraise stressful situations in the workplace. Further, many PBW view spirituality as a problem-focused, rather than an emotion-focused, coping strategy. Implications for social work practice and future research are offered.
	Journal Article	religion	This article discusses the dynamics of trust in a physicians office.

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Bartoli, E. (2003). Psychoanalytic practice and the religious patient: A current perspective. <i>Bulletin of the Menninger Clinic</i> , 67(4), 347-366.	Journal Article	religion	Via a national survey and in-depth interviews, the author investigated training psychoanalysts' views on religion and spirituality and the impact of such views on their treatment practices. The training analysts surveyed described being appreciative of a patient's religious or spiritual worldview when it allowed for flexibility in its theological tenets or when it played a psychologically supportive role. In most instances, empathy for a suffering human being together with the desire to enter a patient's subjective field of experience overrode analysts' personal and professional biases vis-à-vis religious involvement, when these were present.
Belzen, J. A. (2010). Beyond Freud in psychoanalytic psychology of religion? On the discussion of religion as projection. <i>Journal of Religion in Europe</i> , 3(1), 1-33.	Journal Article	religion, projection	In 1907, Sigmund Freud initiated the psychoanalytic psychology of religion, until the present day the most important contributor to the psychology of religion literature in general, and the branch of psychological critique of religion best known outside of psychology circles (having drawn attention from a multitude of philosophers, theologians and scholars on religion). One often reads that of the remarks made by Freud about religion would be, that it is a 'projection.' While not being original (the claim had been earlier articulated many times, from Greek philosophy until Feuerbach), it has been regarded as Freud's major contribution to the (psychological) critique of religion, especially in vulgarized psychoanalytic parlance. This paper reviews what has been stated about religion as projection by psychoanalysts and other scholars. Also correcting some common misreadings of Freud, the paper is especially inquiring whether and in which sense progress has been booked in the psychology of religion, touching briefly on some contemporary contributions to the field from neurobiology, cognitive science and evolutionary psychology.
Benslama, F. (2009). <i>Psychoanalysis and the Challenge of Islam</i> . U of Minnesota Press.	Book	religion, Islam	Fethi Benslama is a psychoanalyst who, although a secular thinker, identifies himself as a person of Muslim culture who rejects ready-made explanations for Islamic fundamentalism. In that spirit, Benslama demythifies both Islam and Western ideas of the religion by addressing the psychoanalytic root causes of the Muslim world's clash with modernity and subsequent turn to fundamentalism.
Black, D. M. (Ed.). (2006). <i>Psychoanalysis and religion in the 21st century: Competitors or collaborators?</i> . Routledge.	Book	religion	<p>What can be gained from a dialogue between psychoanalysis and religion?</p> <p>Freud described religion as the universal obsessional neurosis, and uncompromisingly rejected it in favour of "science." Ever since, there has been the assumption that psychoanalysts are hostile to religion. Yet, from the beginning, individual analysts have questioned Freud's blanket rejection of religion.</p> <p>In this book, David Black brings together contributors from a wide range of schools and movements to discuss the issues. They bring a fresh perspective to the subject of religion and psychoanalysis, answering vital questions such as:</p> <p>How do religious stories carry (or distort) psychological truth? How do religions 'work', psychologically? What is the nature of religious experience? Are there parallels between psychoanalysis and particular religious traditions?</p> <p><i>Psychoanalysis and Religion in the 21st Century</i> will be of great interest to psychoanalysts, psychoanalytic therapists, psychodynamic counsellors, and anyone interested in the issues surrounding psychoanalysis, religion, theology and spirituality.</p>
Bland, E. D., & Strawn, B. D. (Eds.). (2014). <i>Christianity & psychoanalysis: A new conversation</i> . InterVarsity Press.	Journal Article	religion, Christianity	Unsurprisingly, given Sigmund Freud's understanding of religion, the conversation between Christianity and psychoanalysis has long been marked by mutual suspicion. Psychoanalysis originated within a naturalist, post-Enlightenment context and sought to understand human functioning and pathology—focusing on phenomena such as the unconscious and object representation—on a strictly empirical basis. Given certain accounts of divine agency and human uniqueness, psychoanalytic work was often seen as competitive with a Christian understanding of the human person. The contributors to <i>Christianity and Psychoanalysis</i> seek to start a new conversation. Aided by the turn to relationality in theology, as well as by a noncompetitive conception of God's transcendence and agency, this book presents a fresh integration of Christian thought and psychoanalytic theory. The immanent processes identified by psychoanalysis need not compete with Christian theology but can instead be the very means by which God is involved in human existence. The Christian study of psychoanalysis can thus serve the flourishing of God's kingdom.
Brown, O., Elkonin, D., & Naicker, S. (2013). The use of religion and spirituality in psychotherapy: Enablers and barriers. <i>Journal of religion and health</i> , 52(4), 1131-1146.	Journal Article	religion, spirituality	The use of religion and spirituality in psychotherapy has been a contentious issue for decades. This paper explores and describes whether psychologists would use religion and spirituality in psychotherapy as well as enablers and barriers in this regard. A qualitative exploratory descriptive method was followed using purposive sampling to obtain a sample of clinical and counselling psychologists. The focus group strategy was used to collect the data, and Tesch's model of content analysis was used to analyse the qualitative findings. Most participants expressed a willingness to discuss religion and spirituality with their clients. Participants also highlighted specific enablers and barriers to incorporating religion and spirituality in psychotherapy. This article has the potential to influence professional training in psychology and psychotherapy.

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Buckeldee, J. (2015). Spirituality in psychodynamic counselling: An exploration of counsellors' understandings of and engagement with spirituality in practice (Doctoral dissertation, Oxford Brookes University).	Doctoral Dissertation	religion, spirituality	<p>There is a continuing interest in spirituality, a fact that seems to fly in the face of claims that UK society is becoming more secularized. Although there has been increased interest and research in spirituality in counselling, there is little specifically concerned with psychodynamic counselling. This thesis argues that incorporating spirituality into psychodynamic practice, in response to client demand, may be harder than for many other counselling approaches. This is because of its roots in psychoanalysis, a field that has been consistently resistant to validating the spiritual dimension.</p> <p>This study explores how counsellors understand spirituality within the theoretical framework of psychodynamic counselling, and employs a narrative methodology to consider how they understand their attitude to impact on their practice.</p> <p>A key finding of the study is that there is an absence of spirituality within the psychodynamic profession, whose structures and training provides little impetus or encouragement to explore it. This research shows the complexities in working with spirituality and the need to work at the boundaries of practice. Because of the complementary nature of spirituality and psychodynamic counselling, this study demonstrates that spirituality is always a possibility in the work.</p> <p>As a result, the research identifies the need to increase professional discourse, from the start of counsellor training, in an area consistently important to clients, so that understanding can be shared and counselling practice in this area more fully understood</p>
Burns-Smith, C. (1999). Theology and Winnicott's object relations theory: A conversation. <i>Journal of Psychology and Theology</i> , 27(1), 3-19.	Journal Article	religion, theology	<p>Develops a typology of psychological systems based in theological categories, not in philosophy or ethics, that can be applied by pastoral care practitioners when choosing psychological models for counselling. The typology development includes D. S. Browning's (1980) ethics-based system of psychological "cultures," and the methods, found within the psychoanalytic literature, of S. Mitchell and J. Greenberg (1983) and C. Strenger (1997). The typology is then applied to D. Winnicott's (1971, 1986, 1988, 1989) object relations theory (ORT), to uncover the moral, ethical and religious implications. After summarizing the key aspects of Winnicott's theoretical system, the author tests the proposal by locating Winnicott's ORT in terms of theological type and engaging it in conversation with the theology of P. Tillich (1951, 1957). Doing so should help to uncover Winnicott's tacit assumptions about what it means to be human and what it is that one is obligated to do in this life, so as to reveal more fully the theological implications of this work. This should provide decision-making tools for use in assessing the fit between therapeutic models and the pastoral counselor's theological commitments.</p>
Carlin, N. (2009). The hospital room as uncanny: psychoanalytic observations and recommendations for pastors and chaplains. <i>Pastoral Psychology</i> , 58(1), 27-42.	Journal Article	religion, pastor, chaplain	<p>This essay in applied psychoanalysis is written for the field of pastoral psychology, and it also has obvious affinities with the medical humanities. The author uses Freud's (The uncanny. In J. Strachey (Ed., and Trans.), The standard edition of the complete psychological works of Sigmund Freud (Vol. 17, pp. 217-256). Vintage, London, 1919/2001) "The Uncanny" to question the concept of homelike hospital rooms. Instead of making patients feel more comfortable, the authors believes that these rooms could, in some cases, actually increase the anxiety of patients. The author uses Helena Michie's personal story of her experience of touring a birthing suite to support this argument, as well as some poetry by Billy Collins. The author, however, does not stop with identifying a problem, as he also suggests that pastors and chaplains, when they provide care for their patients, should help them identify and use their own transitional and transformational objects. These objects, of course, will be highly idiosyncratic, and it is precisely this kind of attention - attention to the idiosyncrasies of individuals - that pastors and chaplains should be giving to those in their care. While there is a growing literature on D. W. Winnicott, who coined the term "transitional object," and Christopher Bollas, who gave us the term "transformational object," in medical and pastoral circles, the author suggests that attention to and the endorsement of the use of transitional and transformational objects should become a part of hospital policy, if only in chaplaincy handbooks, so as to recognize what many individuals are already doing.</p>
Corveleyn, J., Luyten, P., & Dezutter, J. (2013). Psychodynamic psychology and religion. <i>Handbook of the psychology of religion and spirituality</i> , 94-117.	Book Chapter	religion	<p>Widely regarded as the definitive reference, this volume comprehensively examines the psychological processes associated with religion and spirituality. Leading scholars from multiple psychological subdisciplines present developmental, cognitive, social psychological, cultural, and clinical perspectives on this core aspect of human experience. The forms and functions of religious practices and rituals, conversion experiences, and spiritual struggles are explored. Other key topics include religion as a meaning system, religious influences on prosocial and antisocial behavior, and connections to health, coping, and psychotherapy.</p>
Duckham, B. (2011). Bipolar illness, God, and object relations: The treatment of M. <i>Smith College Studies in Social Work</i> , 81(2-3), 268-291.	Journal Article	religion, God, object relations	<p>This article explores the concomitant change in one client's object relations and his image of God that occurred in the context of psychoanalytically oriented psychotherapy. The case demonstrates the benefit of long-term psychoanalytically oriented treatment to help an individual with major mental illness to heal emotionally, mentally, and spiritually. The client, who suffers from bipolar I disorder, experienced significant developmental mastery as he moved from the paranoid/schizoid position to the depressive position (developmental stages conceptualized by theorists Melanie Klein and Douglas Fairbairn). In addition, the psychotherapy mitigated the effects of homonegativity on M's self-image and his experience of his homosexuality. Through our work, the client began to see and interact with this clinical social worker, others, and the God of his understanding, in a more realistic and healthy manner. M's participation in a 12-Step group and his adherence to its beliefs augmented changes he made through psychotherapy. Through a long-term psychoanalytically oriented psychotherapy and involvement in Al-Anon meetings, the client's belief in a punishing God shifted toward a more benevolent one—a God who had a plan for his life that was revealed through the transformation of his suffering. In summary, M's object relations changed toward a greater balance of emotions and development of more textured relationships, including his relationship toward himself and God.</p>

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El Shakry, O. (2017). <i>The Arabic Freud: Psychoanalysis and Islam in Modern Egypt</i> . Princeton University Press.	Book	religion, Islam	<p>In 1945, psychologist Yusuf Murad introduced an Arabic term borrowed from the medieval Sufi philosopher and mystic Ibn 'Arabi—al-la-shu'ur—as a translation for Sigmund Freud's concept of the unconscious. By the late 1950s, Freud's interpretation of Dreams had been translated into Arabic for an eager Egyptian public. In <i>The Arabic Freud</i>, Omnia El Shakry challenges the notion of a strict divide between psychoanalysis and Islam by tracing how postwar thinkers in Egypt blended psychoanalytic theories with concepts from classical Islamic thought in a creative encounter of ethical engagement.</p> <p>Drawing on scholarly writings as well as popular literature on self-healing, El Shakry provides the first in-depth examination of psychoanalysis in Egypt and reveals how a new science of psychology—or “science of the soul,” as it came to be called—was inextricably linked to Islam and mysticism. She explores how Freudian ideas of the unconscious were crucial to the formation of modern discourses of subjectivity in areas as diverse as psychology, Islamic philosophy, and the law. Founding figures of Egyptian psychoanalysis, she shows, debated the temporality of the psyche, mystical states, the sexual drive, and the Oedipus complex, while offering startling insights into the nature of psychic life, ethics, and eros.</p> <p>This provocative and insightful book invites us to rethink the relationship between psychoanalysis and religion in the modern era. Mapping the points of intersection between Islamic discourses and psychoanalytic thought, it illustrates how the Arabic Freud, like psychoanalysis itself, was elaborated across the space of human difference.</p>
Ewing, K. P. (1997). <i>Arguing sainthood: modernity, psychoanalysis, and Islam</i> . Duke University Press.	Book	religion, Islam	<p>In <i>Arguing Sainthood</i>, Katherine Pratt Ewing examines Sufi religious meanings and practices in Pakistan and their relation to the Westernizing influences of modernity and the shaping of the postcolonial self. Using both anthropological fieldwork and psychoanalytic theory to critically reinterpret theories of subjectivity, Ewing examines the production of identity in the context of a complex social field of conflicting ideologies and interests. Ewing critiques Eurocentric cultural theorists and Orientalist discourse while also taking issue with expatriate postcolonial thinkers Homi Bhabha and Gayatri Spivak. She challenges the notion of a monolithic Islamic modernity in order to explore the lived realities of individuals, particularly those of Pakistani saints and their followers. By examining the continuities between current Sufi practices and earlier popular practices in the Muslim world, Ewing identifies in the Sufi tradition a reflexive, critical consciousness that has usually been associated with the modern subject. Drawing on her training in clinical and theoretical psychoanalysis as well as her anthropological fieldwork in Lahore, Pakistan, Ewing argues for the value of Lacan in anthropology as she provides the basis for retheorizing postcolonial studies.</p>
Fayek, A. (2004). Islam and its effect on my practice of psychoanalysis. <i>Psychoanalytic Psychology</i> , 21(3), 452.	Journal Article	religion, Islam	<p>Religion is an important constituent of a person's identity, whether it be a personal identity or an ethnic one. The ethnic religious identity is the seat of deep narcissistic attributes and could be a source of basic character flaws. Analysts and patients enter the analytic relationship with identities that have religious backgrounds, and their religions can have noticeable impact on their relationships. Although each religion has its own characteristics, all religions share some common features that affect the analyst and the analysand's reactions. The author approached Islam as a text that requires and invites a hermeneutic analysis. This approach distinguished it from psychoanalysis and lessened its impact on his practice. However, the author's approach to Islam was instrumental, in a profound way, in clarifying aspects of the classical theory of psychoanalysis, which would not have been easy to reach without taking Islam seriously as a subject of study.</p> <p>Until now, little attention has been paid to the application of contemporary psychoanalytic theory to religious experiences. In this edited collection, the contributors provide examples that illustrate both theoretical insights and clinical techniques that are relevant to clinicians who face religious issues in psychotherapy. This work follows in the footsteps of Ana-Maria Rizzuto who took the bold step of employing object relations theory to the clinical study of an individual's religious representations and argued that religious representations profoundly reveal a person's relational world. Dr. Rizzuto provides a detailed afterword for this volume.</p> <p>While several of the authors maintain religious commitments which vary from Christian to Jewish to Buddhist, a critique of the recruitment of object relations theory in the service of religious apologetics is also included. The importance of a religious aspect to psychoanalysis becomes evident when we consider whether an effective therapy with the religiously committed patient is possible without the clinician's willingness to accept that God and other religious experiences are real phenomena, exerting a unique impact upon the personality. Or when we ask if by thinking too concretely and too statically about images of God, the clinician who is also a believer errs by focusing on the theological adequacy or inadequacy of a given representation. This book will interest mainstream clinicians who are eager to pursue the psychology of religion, as well as the traditional pastoral counseling community.</p>
Finn, M. E., & Gartner, J. E. (1992). <i>Object relations theory and religion: Clinical applications</i> . Praeger Publishers/Greenwood Publishing Group.	Book	religion, object relations	<p>This dissertation explores the question, “What are the therapeutic implications of psychoanalytic conceptualisations of God when working psychoanalytically with Christian clients?” Clients who identify as Christian are often reluctant to engage in psychotherapy or at least discuss belief in God during therapy, for fear that such belief will be pathologised. Freud's belief that God is an illusion has continued to influence contemporary psychoanalytic practitioners, despite alternative concepts of God suggested by later theorists. There is little written about the direct implications of psychoanalytic understandings of God in work with clients who identify as Christian. This dissertation examines psychoanalytic thought concerning the nature of God and explores possible implications in working with this client group. The method used is a modified systematic literature review with thematic illustrations from clinical practice. The literature reviewed falls into two parts: psychoanalytic theories of God, and implications of working with clients with a belief in God. Findings suggest that God is either viewed as an illusion, an intrapsychic and interpersonal construct, a presence constructed in the intersubjective matrix, or a mystery beyond the bounds of analytic exploration. The dissertation highlights a number of implications which emerge from the above findings, both for the Christian client and for the psychoanalytic practitioner. These are noted and explored. Pertinent themes comprising an overview of the topic are discussed in further detail with attention to the future. Limitations of this research are delineated, and suggestions for further research are proposed.</p>
Florence, H. J. (2009). What are the therapeutic implications of psychoanalytic conceptualisations of God when working psychoanalytically with Christian clients? (Doctoral dissertation, Auckland University of Technology).	Doctoral Dissertation	religion, Christianity	<p>This dissertation explores the question, “What are the therapeutic implications of psychoanalytic conceptualisations of God when working psychoanalytically with Christian clients?” Clients who identify as Christian are often reluctant to engage in psychotherapy or at least discuss belief in God during therapy, for fear that such belief will be pathologised. Freud's belief that God is an illusion has continued to influence contemporary psychoanalytic practitioners, despite alternative concepts of God suggested by later theorists. There is little written about the direct implications of psychoanalytic understandings of God in work with clients who identify as Christian. This dissertation examines psychoanalytic thought concerning the nature of God and explores possible implications in working with this client group. The method used is a modified systematic literature review with thematic illustrations from clinical practice. The literature reviewed falls into two parts: psychoanalytic theories of God, and implications of working with clients with a belief in God. Findings suggest that God is either viewed as an illusion, an intrapsychic and interpersonal construct, a presence constructed in the intersubjective matrix, or a mystery beyond the bounds of analytic exploration. The dissertation highlights a number of implications which emerge from the above findings, both for the Christian client and for the psychoanalytic practitioner. These are noted and explored. Pertinent themes comprising an overview of the topic are discussed in further detail with attention to the future. Limitations of this research are delineated, and suggestions for further research are proposed.</p>

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Forster, S. E., & Carveth, D. L. (1999). Christianity: a Kleinian perspective. <i>Canadian Journal of Psychoanalysis</i> , 7(2), 187.	Journal Article	religion, Christianity	Psychoanalytic theory has taken a guarded approach to religion ever since Freud (1907) advanced his view of obsessional neurosis as "a travesty, half comic and half tragic, of a private religion" (p.117) and his related, some would say reductive (Carveth 1998; Rempel, 1997, 1998), view of religion as a "universal obsessional neurosis" (p. 126). But if, on the whole, "psychoanalysts continue to favor secular alternatives to traditional religious beliefs and practices" (Wallwork and Wallwork, 1990, p.160), post-Freudian theory has offered more positive ways of conceptualizing religious experience. Ego psychology as developed by Hartmann (1939,1964), Winnicott's (1965, 1971) object relations theory, and Loewald's (1980) reconceptualization of the id, all enable us to recognize creative and adaptive as well as maladaptive and regressive aspects of religion. In addition, the theory of Melanie Klein (1975) suggests ways in which religion may, at least in some forms, promote rather than inhibit psychic growth.
Garcia, H. A. (2008). Targeting Catholic rituals as symptoms of obsessive compulsive disorder: A cognitive-behavioral and psychodynamic, assimilative integrationist approach. <i>Pragmatic Case Studies in Psychotherapy</i> , 4(2), 1-38. Goldenberg, N. R. (1992). Psychoanalysis and religion: The influence of theology on theory and therapy. <i>Pastoral Psychology</i> , 40(6), 343-354.	Journal Article	religion, Christianity, Catholic	"Bridget" was my first cognitive behavioral therapy (CBT) case and assigned to me in my second year of doctoral training as part of a clinical practicum. She was a 21-year-old undergraduate student who presented with depression and obsessive-compulsive disorder (OCD), in which the obsessions were religious in nature and the compulsions were rituals of the Catholic religious tradition, such as crossing and praying. Distinguishing between thoughts and behaviors that would be targeted as symptoms and those that would be retained as bona fide religious beliefs — and thus not viewed as a function of Bridget's OCD — presented unique ethical and technical challenges. In Phase 1 of treatment I used cognitive-behavioral therapy (CBT) methods to target Bridget's OCD symptoms. After these obsessions and compulsions had been virtually eliminated using the CBT-oriented treatment, Bridget was eager to pursue other difficulties (such as the impact of her interpersonal style on her relationships with men). At this time I had the opportunity to continue therapy with Bridget in conjunction with a psychoanalytic course I was taking that offered a psychodynamic supervisor. I determined that this Phase 2 arrangement would be in Bridget's therapeutic interests in light of: (a) the issues with which she was dealing; (b) the fact that Bridget and I had established an excellent working relationship during Phase 1 and Bridget easily agreed to continue therapy with me in the new, less structured, psychodynamically oriented format; and (c) the fact that the new, psychodynamic supervisor was open to my integrating psychodynamic concepts into the CBT approach I had employed in Phase 1. Overall, therapy was conducted weekly during 2 ½ academic years (the client generally took the summers off) for a total of 79 sessions. The therapy results across the two phases present evidence that in the context of the above-mentioned facilitating conditions, the two phases worked smoothly together to help Bridget with the variety of problems she presented.
Greenberg, D., & Witzum, E. (1991). Problems in the treatment of religious patients. <i>American Journal of Psychotherapy</i> , 45(4), 554-565.	Journal Article	religion, theology	This paper addresses how religion and faith can be used in the context of religion and faith. Discusses problems that therapists may encounter in interacting with and diagnosing strictly religious patients. Religious patients are often suspicious of secular therapists and therapy, and therapists too may be more prone to countertransference because of their personal attitudes toward religion. Differentiating religious beliefs and rituals from delusions and compulsions is difficult for therapists ignorant of the basic tenets of that religion. Therapists need a basic knowledge of the religion's doctrines and rituals, should assess patients using its terminology, and approach the patients through the social organization of their religious group. Six brief case illustrations are presented of members from ultra-orthodox Judaism.
Hall, M. E. L., & Hall, T. W. (1997). Integration in the therapy room: An overview of the literature. <i>Journal of Psychology and Theology</i> , 25(1), 86-101.	Journal Article	religion, theology	Clinical integration refers to the incorporation of religious or spiritual beliefs, values, and methods into the process of psychotherapy that results in a different way of being as a therapist, understanding the client, and/or doing therapy. Two goals are pursued in this article: (1) to provide a literature overview of what has been done in clinical integration over the past 25 yrs, and (2) to point the reader to resources in each of the areas addressed in this article. First, the foundations for clinical integration that have been laid over the years are outlined. These include pragmatic, ethical, empirical, and personal reasons for engaging in clinical integration. Following this, an overview of the spectrum of clinical integration is described. The incorporation of religious values and beliefs, religious content in traditional psychological frameworks, and spiritually derived goals and techniques are discussed. Finally, some ethical considerations in pursuing clinical integration are outlined.
Hardy, D. S. (2000). A Winnicottian redescription of Christian spiritual direction relationships: Illustrating the potential contribution of psychology of religion to Christian spiritual practice. <i>Journal of psychology and theology</i> , 28(4), 263-275.	Journal Article	religion, Christianity	This article uses a psychology of religion method that assumes that psychological concepts and ideals can be used meaningfully to examine and redescribe religious or spiritual experience, belief, or practice. Working within these substantive and methodological parameters, this article seeks to demonstrate that D. W. Winnicott's psychoanalytic object relations theory provides (1) a lens through which aspects of Christian spiritual direction can be reexamined, (2) a language for helping redescribe functions of the spiritual director, and (3) an approach for understanding the potential contribution of the psychology of religion to Christian spirituality.
Hardy, D. S. (2000). A Winnicottian redescription of Christian spiritual direction relationships: Illustrating the potential contribution of psychology of religion to Christian spiritual practice. <i>Journal of psychology and theology</i> , 28(4), 263-275.	Journal Article	religion, Christianity	This article uses a psychology of religion method that assumes that psychological concepts and ideals can be used meaningfully to examine and redescribe religious or spiritual experience, belief, or practice. Working within these substantive and methodological parameters, this article seeks to demonstrate that D. W. Winnicott's psychoanalytic object relations theory provides (1) a lens through which aspects of Christian spiritual direction can be reexamined, (2) a language for helping redescribe functions of the spiritual director, and (3) an approach for understanding the potential contribution of the psychology of religion to Christian spirituality.
Hodge, D. R. (2018). Spiritual competence: What it is, why it is necessary, and how to develop it. <i>Journal of Ethnic & Cultural Diversity in Social Work</i> , 27(2), 124-139.	Journal Article	religion, spirituality	Various professional standards underscore the importance of providing effective services to all people, including those from diverse religious backgrounds. Yet despite these standards, studies have repeatedly found that most social workers receive little training in navigating this aspect of diversity during their graduate educations. To address this lack of training, the present article discusses a concept that is foundational for effective service provision with spiritual clients from diverse religious backgrounds—spiritual competence. More specifically, this article outlines what spiritual competence is and why it is important in therapeutic work, and then offers a number of strategies for developing spiritual competence. As such, this article helps equip practitioners to provide more ethical, effective services in a nation characterized by increasing religious diversity.

APA Reference	Resource Type	Keywords	Abstract
Hoffman, M. T. (2011). <i>Toward mutual recognition: Relational psychoanalysis and the Christian narrative</i> . Routledge.	Book	religion, Christianity	<p>Ever since its nascent days, psychoanalysis has enjoyed an uneasy coexistence with religion. However, in recent decades, many analysts have been more interested in the healing potential of both psychoanalytic and religious experience and have explored how their respective narrative underpinnings may be remarkably similar.</p> <p>In <i>Toward Mutual Recognition</i>, Marie T. Hoffman takes just such an approach. Coming from a Christian perspective, she suggests that the current relational turn in psychoanalysis has been influenced by numerous theorists - analysts and philosophers alike - who were themselves shaped by an embedded Christian narrative. As a result, the redemptive concepts of incarnation, crucifixion, and resurrection - central to the tenets of Christianity - can be traced to relational theories, emerging analogously in the transformative process of mutual recognition in the concepts of identification, surrender, and gratitude, a trilogy which she develops as forming the "path of recognition." Each movement on this path of recognition is given thought-provoking, in-depth attention. Chapters dedicated to theoretical perspectives utilize the thinking of Benjamin, Hegel, and Ricoeur. In her historical perspectives, she explores the personal and professional histories of analysts such as Sullivan, Fairbairn, Winnicott, Erikson, Kohut, and Ferenczi, among others, who were influenced by the Christian narrative. Uniting it all together is the clinical perspective offered in the compelling extended case history of Mandy, a young lady whose treatment embodies and exemplifies each of the steps along the path of growth in both the psychoanalytic and Christian senses.</p> <p>Throughout, a relational sensibility is deployed as a cooperative counterpart to the Christian narrative, working both as a consilient dialogue and a vehicle for further integrative exploration. As a result, the specter of psychoanalysis and religion as mutually exclusive gives way to the hope and redemption offered by their mutual recognition.</p>
Holliman, P. J. (2013). Religious experience as selfobject experience. <i>Progress in Self Psychology</i> , V. 18: <i>Postmodern Self Psychology</i> , 193.	Book Chapter	religion	<p>Postmodern Self Psychology, the last volume of the <i>Progress in Self Psychology</i> series under the editorship of Arnold Goldberg, charts the path of self psychology into the postmodern era of psychoanalysis. It begins with Goldberg's thoughtful consideration of the several tributaries of self-psychological thought in the decades after Kohut and continues with Mark Gehrie's elaboration of "reflective realism" as a self-psychological way out of epistemological quagmires about the "essential reality" of the analytic endeavor. Clinical contributions offer contemporary perspectives on clinical themes that engaged Kohut in the 1970s: a study of the effect of "moments of meeting" on systems of pathological accommodation; a reappraisal of empathy as a "bi-directional negation"; and an assessment of the diverse clinical phenomena that justify a prolonged "understanding only" phase of treatment. The theory section of Volume 18 comparably charts the movement of self psychology toward a postmodern sensibility. Contributors reappraise intersubjectivity theory as a contextualist treatment approach consistent with dynamic systems theory; return to Kohut's concept of selfobject relationships, with special attention to the separate subjective and intersubjective components of selfobject experiences; and develop one of Kohut's early ideas into a theory of "forward edge" transferences that strengthen normal self-development. In all, Volume 18 is a richly insightful progress report on the current status of self psychology and a fitting capstone to Arnold Goldberg's distinguished tenure as editor of the <i>Progress in Self Psychology</i> series.</p>
Jacobs, J. L. (2018). <i>Religion, society, and psychoanalysis: Readings in contemporary theory</i> . Routledge.	Book	religion, society	<p>Religion clearly remains a powerful social and political force in Western society. Freudian-based theory continues to inform psychoanalytic investigations into personality development, gender relations, and traumatic disorders. Using a historical framework, this collection of new essays brings together contemporary scholarship on religion and psychoanalysis. These various yet related psychoanalytic interpretations of religious symbolism and commitment offer a unique social analysis on the meaning of religion. Beginning with Freud's views on religion and mystical experience and continuing with those of Horney, Winnicott, Kristeva, Miller, and others, this volume surveys the work of three generations of psychoanalytic theorists. Special attention is given to objects relations theory and ego psychology, as well as to the recent work from the European tradition. Distinguished contributors provide a basic overview of a given theorist's scholarship and discuss its place in the evolution of psychoanalytic thought as it relates to the role that religion plays in modern culture. Religion, Society, and Psychoanalysis marks a major, interdisciplinary step forward in filling the void in the social-psychology of religion. It is an extremely useful handbook for students and scholars of psychology and religion.</p>
Jones, J. W. (1991). <i>Contemporary psychoanalysis and religion: Transference and transcendence</i> . Yale University Press.	Book	religion, transference	<p>The psychoanalytic study of religion has until now been dominated by a Freudian perspective that views the religious experience as a one-way transference, where the devotee projects his instinctually based childhood wishes, fears, and behaviors onto a religious construct. In this path-breaking book, James W. Jones, a clinical psychologist and professor of religion, challenges this view. Building on more recent theories in which the self is construed as a matrix of internalized relationships, he investigates ways in which religious beliefs, practices, and experiences reflect the structure of the relational self.</p>
Jones, J. W. (1991). The relational self: Contemporary psychoanalysis reconsiders religion. <i>Journal of the American Academy of Religion</i> , 59(1), 119-135.	Journal Article	religion	<p>UNTIL RECENTLY, THE WORK of Freud and Jung dominated the psychoanalytic study of religion. That their paradigms remain fruitful is demonstrated by the number of books and papers their adherents continue to produce. But in the last thirty years other psychoanalytic frameworks have emerged that also contribute to the study of religion. Freud and Jung focus on the individual as a relatively self-contained system of instinctual drives or archetypal forces. In contrast, more recent theoreticians propose an interpersonal and interactional model of personality. They are represented in contemporary psychoanalytic theory by the British object-relations school and the self psychology of Heinz Kohut and others (see Greenberg and Mitchell) and are discussed in relation to the study of religion in many works (including Merkur and Jones). Contemporary feminist authors (Chodorow; Flax; Goldenberg) have also adopted such a relational model of the self. Virtually all major psychoanalytic studies of religion published in the last decade draw upon these relational models of the self. The work of D.W. Winnicott is central to every one of them. Whether one finds his ideas helpful (Meissner; McDargh; Pruyser; and Rizzuto) or is skeptical of them (Loewald; Leavy), Winnicott has become central to the post-Freudian rethinking of the psychoanalysis of religion (Merkur; Gay).</p>
Jones, J. W. (2001). Hans Loewald: The psychoanalyst as mystic. <i>The Psychoanalytic Review</i> , 88(6), 793-809.	Journal Article	religion, mysticism	<p>Discusses the psychoanalytic work of Hans Loewald. Loewald's reinterpretation of Freud's theory, his work on knowing, and its implications for modern psychoanalytic interpretation are discussed.</p>

APA Reference	Resource Type	Keywords	Abstract
Jones, J. W. (2006). Why does religion turn violent?: A psychoanalytic exploration of religious terrorism. <i>The Psychoanalytic Review</i> , 93(2), 167-190.	Journal Article	religion, terrorism	<p>This is a work in progress. It may look like a finished academic paper with its text bristling with citations and references, but that is an illusion-in Freud's sense. It is a wish-a wish to be done with this terrible topic. Over the summer of 2001 a book of mine was completed titled <i>Terror and Transformation: The Ambiguity of Religion in Psychoanalytic Perspective</i> (Jones, 2002). Because it had the word <i>Terror</i> in the title and came out a few months after 9/11, I have been swept up into a vortex of discussions about religion and terrorism, a topic I find extremely foreign to my experience and very aversive. Also, like many in the New York metropolitan area, I find that 9/11 still casts a longer shadow over my life (in ways that I still find hard to talk about) than the World Trade Center towers ever cast when they stood erect over lower Manhattan. As much as I want to escape from these discussions, I have been unable to.</p> <p>I am writing as a clinical psychologist of religion, interested in the psychological dynamics involved in religion and especially in religiously motivated violence and what that might contribute to the psychology of religion. I am not proposing a general theory of terrorism but rather asking what a psychological, primarily psychodynamic, exploration of religious terrorism might tell us about that phenomenon and about the psychology of religion in general. Reading the literature on this topic I am struck by the paucity of discussion of both of these factors-the psychodynamics of religious terrorists and the religious aspect itself. In part that is because most of the mainstream, scholarly literature is written by social psychologists, not clinicians, and political scientists rather than by scholars of religion or psychologists of religion. This paper is one small contribution to filling in that gap in the discussion.</p>
Jonte-Pace, Diane. "Re-reading Freud's 'Mourning and Melancholia': Julia Kristeva and the Psychoanalytic Study of Religion." <i>Changing the Scientific Study of Religion: Beyond Freud</i> . Ed. J. A. Belzen. Dordrecht: Springer, 2009.	Book Chapter	religion	<p>In his seminal essay "Mourning and Melancholia," Sigmund Freud distinguished between a healthy response to the loss of a loved one, which he characterized as mourning, and a pathological form that he termed melancholia. In this essay, I suggest that the French feminist and psychoanalyst, Julia Kristeva, especially in her works <i>Black Sun</i> and <i>New Maladies of the Soul</i>, has rewritten Freud's famous essay, especially in regard to the role of religion. I argue that Kristeva's earlier work examines religion in terms of mourning, while her later work interprets religion in relation to melancholia. Where her analysis of mourning shows how traditional theologies structure and symbolize death and loss, her treatment of melancholia shows that cultures and individuals experience melancholia when religion cannot provide the framing narratives for loss. By breaking out of a Freudian binary that associates mourning with health and melancholia with pathology, Kristeva uncovers adaptive, as well as dysfunctional, forms of melancholia. She hints that a constructive and creative path through postmodern, post-religious melancholia can be found, not through religious belief or the experience of the sacred, but rather through the study and interpretation of biblical and religious texts. I begin this essay with a brief introduction to Kristeva's life, career, theory, and approach to religion, before turning to her creative rethinking of Freud's work on mourning.</p>
Josephson, A. M., Nicholi Jr, A. M., & Tasman, A. (2010). Religion and psychoanalysis: Past and present. PJ Verhagen, HM van Praag, JR López-Ibor, JL & Cox, D. Moussaoui (Eds.), <i>Religion and psychiatry: Beyond boundaries</i> , 283-303.	Book Chapter	religion	<p>The book chapter explores the relationship between Freud's theories and religious thought.</p>
Kallenbach, B. D. (2014). "Oh God, what do I do with this patient?!: countertransference reactions of psychoanalytically informed psychotherapists working with religious patients(Doctoral dissertation).	Doctoral Dissertation	religion, countertransference	<p>This study aimed to explore the countertransference responses of psychoanalytically informed psychotherapists working with religious patients. By elucidating the various responses that devout patients may provoke in psychoanalytically oriented psychotherapists, it also sought to investigate how differences in religious orientation - which referred to atheistic, agnostic, theistic, or a combination of these metaphysical views - between patient and therapist may influence the nature of psychoanalytically informed psychotherapists' countertransference responses to their religious patients. Thirdly, it endeavored to understand how psychoanalytically informed psychotherapists manage religiously influenced countertransference responses. A sample of six psychoanalytically informed psychotherapists participated in a self developed, semistructured interview. A thematic content analysis of the psychotherapists' interview transcripts revealed that the therapists' countertransference responses to their religious patients were broadly negative, and primarily took the form of feelings of paralysis and frustration. Concerning the extent to which the therapists perceived that differences in religious orientation between themselves and their patients influenced the nature of their countertransference reactions, a key finding was that, while the theistic therapists generally noted these responses, the agnostic therapists seemed to give more attention to them during the interviews, while reflecting on the extent to which their agnosticism may partially account for the intensity of their countertransference paralysis and frustration. Most of the agnostic therapists, moreover, were able to identify early personal experiences that may have contributed to these responses. Thirdly, regarding the management of these countertransference responses, all the therapists alluded to the significance of supervision, colleagues and their own therapy. It was also found that the therapists' countertransference reactions to their religious patients were partly a consequence of the therapists' perspectives on what constitutes healthy and pathological religion, and perceived similarities between certain religio-mystical concepts and aspects of psychoanalytic thought. The study elucidated the complex interaction between various factors that conceivably influence the nature of psychoanalytic psychotherapists' countertransference reactions to religious patients, as well as the necessity for therapist self-awareness when working with religious patients, with the broader aim of offering an example of an increasingly applied and relevant form of psychoanalytic praxis in a country with a diverse and inherently religious population.</p> <p>This study examined the relationship between mindfulness and countertransference and provided initial data related to these concepts. A national random sample of two hundred and three psychologists and trainees each completed a battery of instruments, including demographic measures and the mindfulness (FFMQ) and countertransference (CTQ) questionnaires. They also reported on a randomly selected client in their care. Correlational analyses suggested that mindfulness and countertransference were inversely related and regression analyses indicated that at least three of the five mindfulness facets predicted degree of countertransference. Perceived adequacy of graduation training regarding countertransference did not affect participants' countertransference scores, and meditation experience did not affect participants' mindfulness scores. Length of participating therapists' personal therapy was related to level of mindfulness but not to degree of countertransference. Findings suggested that mindfulness practice might help psychotherapists avoid engaging in harmful CT behavior toward their clients as it appears to serve as a protective factor.</p>
Kholooci, H. (2008). An examination of the relationship between countertransference and mindfulness and its potential role in limiting therapist abuse (Doctoral dissertation, ProQuest Information & Learning).	Doctoral Dissertation	religion, mindfulness	<p>This study examined the relationship between mindfulness and countertransference and provided initial data related to these concepts. A national random sample of two hundred and three psychologists and trainees each completed a battery of instruments, including demographic measures and the mindfulness (FFMQ) and countertransference (CTQ) questionnaires. They also reported on a randomly selected client in their care. Correlational analyses suggested that mindfulness and countertransference were inversely related and regression analyses indicated that at least three of the five mindfulness facets predicted degree of countertransference. Perceived adequacy of graduation training regarding countertransference did not affect participants' countertransference scores, and meditation experience did not affect participants' mindfulness scores. Length of participating therapists' personal therapy was related to level of mindfulness but not to degree of countertransference. Findings suggested that mindfulness practice might help psychotherapists avoid engaging in harmful CT behavior toward their clients as it appears to serve as a protective factor.</p>

APA Reference	Resource Type	Keywords	Abstract
Lev, G. (2015). Morality, selflessness, transcendence: On treatment goals of a spiritually sensitive psychoanalysis. <i>Contemporary Psychoanalysis</i> , 51(3), 523-556.	Journal Article	religion, morality, spirituality	Psychoanalysis has historically been understood to evince a suspicion or hostility to all ideas or ideals of "religion." But in recent years, a new analytic tradition seems to be emerging, characterized by being spiritually sensitive. In this article, I briefly explore the budding theories of development, transference, and psychopathology as they are newly understood by spiritually sensitive psychoanalysts. I expound on the way they see the healthy personality and how this affects their therapeutic goals. I suggest four main clusters of such goals: 1) changing problematic patterns of faith, 2) developing a moral stance of compassion and responsibility, 3) lessening preoccupation with the self, and 4) helping patients get nearer to the numinous. Finally, I show how spiritually sensitive psychoanalysis's contribution to the spiritual person is unique, compared with other spiritually sensitive psychologies or spiritual traditions. I also discuss the tensions arising between this emerging field of thought, and the existing body of psychoanalytic knowledge.
Lev, G. (2018). Poetics of reconciliation: Psychoanalysis and dilemmas of faith. <i>Psychoanalytic Psychology</i> , 35(1), 38.	Journal Article	religion, faith	The article offers an original and comprehensive review of the history of psychoanalytic attitudes toward faith and a religious worldview. It begins with a systematic examination of Freud's approach to religion and faith, demonstrating that contrary to the common understanding of his attitude as one of radical atheism, Freud displayed ambivalence on this issue. After Freud's death, psychoanalysis as a discipline seems to have effected a split: Whereas the psychoanalytic establishment adopted and reinforced the antireligious stance, a small number of prominent analytic thinkers nurtured the possibility of integrating faith into their practice. Since the beginning of the 21st century, changes in social and cultural trends, encouraging spiritual attitudes, will be shown to have permeated into the psychoanalytic mainstream.
Lijtmaer, R. M. (2009). The patient who believes and the analyst who does not. <i>Journal of the American Academy of Psychoanalysis and Dynamic Psychiatry</i> , 37(1), 99-110.	Journal Article	religion	A patient's religious beliefs and practices challenge the clinical experience and self-knowledge of the analyst owing to a great complexity of factors, and often take the form of the analyst's resistances and countertransference reactions to spiritual and religious issues. The analyst's feelings about the patient's encounters with religion and other forms of healing experiences may result in impasses and communication breakdown for a variety of reasons. These reasons include the analyst's own unresolved issues around her role as a psychoanalyst-which incorporates in some way psychoanalysis's views of religious belief-and these old conflicts may be irritated by the religious themes expressed by the patient. Vignettes from the treatments of two patients provide examples of the analyst's countertransference conflicts, particularly envy in the case of a therapist who is an atheist.
Magaldi-Dopman, D., Park-Taylor, J., & Ponterotto, J. G. (2011). Psychotherapists' spiritual, religious, atheist or agnostic identity and their practice of psychotherapy: A grounded theory study. <i>Psychotherapy research</i> , 21(3), 286-303.	Journal Article	religion, spirituality, atheism	In this present grounded theory study, 16 experienced psychologists, who practiced from varied theoretical orientations and came from diverse religious/spiritual/nonreligious backgrounds, explored their personal religious/spiritual/nonreligious identity development journeys, their experiences with clients' religious/spiritual content in psychotherapy sessions, and how their identity may have influenced the way they interacted with religious/spiritual material during sessions. Results revealed that psychologists' spiritual/religious/nonreligious identity is conflicted and complex and that their academic and clinical training did not provide sufficient opportunity to examine how this may affect their therapeutic work. A tentative grounded theory emerged suggesting that psychologists both identified with and were activated by clients' spiritual/religious conflicts and their internal experiences about the spiritual/religious content, both of which presented significant challenges to therapeutic work.
Malark, A. (2017). Sexuality, religion, and atheism in psychodynamic treatment. <i>Psychology of Sexual Orientation and Gender Diversity</i> , 4(4), 412.	Journal Article	religion, sexuality	This case study involves psychodynamic treatment with a man raised in an Orthodox Jewish family. Over the course of treatment, the patient came to identify as both bisexual and atheist. Bisexual individuals and individuals whose religious identity differs from their family of origin face unique challenges in asserting their own identities, navigating interpersonal relationships, and integrating past and present experiences to develop a cohesive sense of self. Bisexual individuals can face the difficulty of expressing their desires while interacting with cultural norms that encourage only same-sex or opposite sex eroticism. Sexual minority individuals raised in heterosexist religious communities may face the challenge of establishing their own affirming religious identities while maintaining relationships with family members. Both tasks can necessitate engaging with strongly conflicting thoughts and feelings that can contribute to emotional distress and avoidant behaviors. Individuals may neglect important aspects of their experience, including major aspects of erotic desire, personal identity, or past experiences to minimize distress. Relational psychodynamic psychotherapy offers an intervention that can address these issues and help individuals develop self-affirming, integrated identities. This case study explicitly focuses on the use and exploration of wishes, desires and emotions, the challenging of avoidant behaviors, and the use of the therapist's own affective responses to provide feedback and facilitate dialogue. Through these methods, relational psychodynamic therapy can empower individuals to develop and integrate both spiritual and sexual identities into their lives.
Martinez, S., & Baker, M. (2000). "Psychodynamic and Religious?" Religiously committed psychodynamic counsellors, in training and practice. <i>Counselling Psychology Quarterly</i> , 13(3), 259-264.	Journal Article	religion	The intersection of psychodynamic psychotherapy and religious beliefs may present technical challenges for the psychotherapists; particularly if patients request to know more about the therapist's religious beliefs. Contrary to a recent technical recommendation for therapists to self-disclose personal religious beliefs when asked to do so, I suggest that such a request is complex and requires a thoughtful grounding in psychotherapeutic theory. Disclosing personal beliefs to patients runs the risk of being off-task as well as holding oneself out as an exemplar for the patient. Rather than adopt a formulaic response to requests for information, to deepen the understanding of the patient and the work of therapy, the therapist needs a complex understanding based on a careful diagnostic assessment of the patient, as well as an assessment of the current status of the psychotherapeutic venture. The workings of patients' particular transferences are often evident in requests for personal information and require careful evaluation and consideration. Likewise, countertransference elements may influence the type of response offered by the therapist. Using ethical principles as a guide is different from using them as a rule. The nexus of religious belief, psychosocial context, psychotherapy, and self-disclosure provides a potentially rich source of understanding when explored in the psychotherapeutic situation.
Massad, J. (2009). Psychoanalysis, Islam, and the Other of liberalism. <i>Psychoanalysis and history</i> , 11(2), 193-208.	Journal Article	religion, Islam	This paper examines the terms and methods used by psychoanalytic authors to explain and understand something they other as "Islam." The paper engages critically and psycho-analytically with these authors' attempts to read "Islam" psychoanalytically, and finds that more often than not they subject it to liberal principles that are not defined in psychoanalytic terms. Focusing on the work of Tunisian author Fethi Benjama, the paper analyses and deconstructs certain key semantic and conceptual confusions of "Islam" and "Islamism" that are manifest in the general psychoanalytic literature on "Islam".

APA Reference	Resource Type	Keywords	Abstract
Meissner, W. W. (1992). The pathology of belief systems. <i>Psychoanalysis & Contemporary Thought</i> , 15(2), 99-128.	Journal Article	religion, belief	Discusses the role of belief systems (BELSs) in the intrapsychic economy of the individual believer, and the extent to which pathological derivatives can be identified in the BELS itself, regardless of its neurotic use. Questions of the pathological quality and the truth-value of a BELS are not synonymous. BELSs may be pathological without being delusional, but if delusional they are necessarily pathological. BELSs may be regarded as pathological when they are entirely idiosyncratic and without firm connection to a religious tradition; they thus have no culture within which to articulate themselves. Delusional systems are created anew (e.g., that of D. P. Schreber, 1955) and isolate adherents from the community. A religious BELS is the product of tradition; its content is not idiosyncratic, but reflects the common needs of the community.
Meissner, W. W. (2008). Psychoanalysis and Catholicism—Dialogues in transformation. <i>Psychoanalytic Inquiry</i> , 28(5), 580-589.	Journal Article	religion, Catholicism	This article discusses some of the overlapping confluences between psychoanalytic understanding and Catholic belief and theology. Suggestions are proposed for meaningful mutual dialogue and inquiry between Catholic theological reflection and psychoanalytic interpretation. Areas considered are the psychology of grace, psychobiography of lives of saints, psychological aspects of sacramental theology and experience, and, from a psychohistorical perspective, the origins of the Church as a religious movement and exploration of unconscious fantasy systems underlying pervasive religious convictions and beliefs. Potential areas for further analytic exploration and dialogue are discussed.
Merkur, D. (2013). <i>Relating to God: clinical psychoanalysis, spirituality, and theism</i> (Vol. 9). Rowman & Littlefield.	Book	religion, God, theology	In <i>Relating to God: Clinical Psychoanalysis, Spirituality, and Theism</i> , Dan Merkur conceptualizes religious discourse within psychoanalysis. He proposes that God be treated as a transference figure whose analysis leads to a reduction of the parental content that is projected onto God. Merkur notes that religious conversion experiences regularly involve theological intuitions that are either rational or, owing to morbid complications, have undergone displacement into irrational symbolism. Analysis renders the religiosity more wholesome. Traditionally, psychoanalytic thought has been dismissive of religion. Freud is on record, however, as having called psychoanalysis a neutral procedure. He argued that religion, with its dependency on a providential God who punishes disobedience, imagines spirituality on the model of human parents and fails to approach spirituality in an appropriately scientific manner. He wrote little of spiritual phenomena, but mentioned both the rationality of the universe and the parapsychological occurrence of thought transference. Occasionally, later psychoanalysts used different language in order to contrast wholesome and morbid forms of religion. Erich Fromm distinguished authoritarian and humanistic religions, while D. W. Winnicott condemned fetishistic behavior while approving of playful illusions that require "belief-in." These formulations constructed a middle position for clinicians, neither categorically opposed to religion as classical psychoanalysis was, nor do they embrace cultural relativity as "spiritually oriented" psychotherapists are currently advocating. What sorts of spiritual practices does psychoanalysis find unobjectionable? As examples of humanistic religion, Fromm named Zen Buddhism, Buddhist mindfulness meditation, and the via negativa or "way of negating" that some Christian and Jewish mystics have followed. Because the Bible-based approaches are little known, Merkur discusses their histories, procedures, and psychoanalytic understanding.
Narramore, B. (1994). Dealing with religious resistances in psychotherapy. <i>Journal of Psychology and Theology</i> , 22(4), 249-258.	Journal Article	religion	Examines the management of resistances with Christian patients who are using their religious faith to reinforce their defensive structure in the psychotherapeutic process, specifically resistances that are reinforced by religious experience, world view, or biblical interpretation. Managing resistance to insight and change is one of the central tasks in psychotherapy. When faced with the added task of dealing with resistances that may be supported by the patient's religious belief system, therapists need to find ways of interpreting those resistances without undermining or challenging the healthy aspects of patients' faith. This can be done by affirming the healthy aspects of patients' faith, while offering balancing biblical passages or alternative scriptural interpretations that challenge the defensive use of scripture. A case example illustrates common scriptural defenses and a biblical corrective.
Northcut, T. B. (2000). Constructing a place for religion and spirituality in psychodynamic practice. <i>Clinical Social Work Journal</i> , 28(2), 155-169.	Journal Article	religion, spirituality	A focus on spirituality has become in vogue for the media as well as for professional conferences, journals, and schools of social work. Likewise, our clients are struggling with how to integrate religion and/or spirituality with their therapy. The premise of this paper is that we have a role in assisting our clients with this integration and to consider some of the current postmodern approaches. However, in attempting such an integration it is important to retain certain parameters and guidelines that have been helpful to our clinical work. This paper will examine how to make room for religion and spirituality in psychodynamic psychotherapy and the ways in which constructivism can be helpful in this process. The influences of psychodynamic theories and postmodernism shape the discussion in the following areas: definition of terms, self-awareness, deconstruction of clients' narrative, assessment of strengths and vulnerabilities, and reconstruction of a useful narrative.
Novis-Deutsch, N. (2015). Identity Conflicts and Value Pluralism—What Can We Learn from Religious Psychoanalytic Therapists?. <i>Journal for the Theory of Social Behaviour</i> , 45(4), 484-505.	Journal Article	religion	Does the way we think about our personal self-complexity affect how we accept others? Researchers have offered various conceptualizations of how individuals manage their complex identities, while others have identified links between cognitive complexity and acceptance of outgroups. This paper integrates the two bodies of work by positing a route by which personal identity conflicts may lead to cognitive and cultural pluralism. For individuals committed to multiple identities perceived as conflicting, the intra-psychic experience of value conflicts may lead to a recognition of self-complexity, which is then transposed from the personal domain to the social one and expressed as a pluralistic attitude towards others. This argument finds support in a study of Israeli Jewish Orthodox psychoanalytic therapists who belong to what they perceive as non-pluralistic religious groups, yet express value pluralism, which they attribute to their complex identities. One of the educational implications of this study is that facilitating engagement with internal complexity, multiple identities and personal value conflicts may promote pluralistic thinking for individuals in religious societies.

APA Reference	Resource Type	Keywords	Abstract
Pandolfo, S. (2018). <i>Knot of the Soul: Madness, Psychoanalysis, Islam</i> . University of Chicago Press.	Book	religion, Islam	<p>Through a dual engagement with the unconscious in psychoanalysis and Islamic theological-medical reasoning, Stefania Pandolfo's unsettling and innovative book reflects on the maladies of the soul at a time of tremendous global upheaval. Drawing on in-depth historical research and testimonies of contemporary patients and therapists in Morocco, <i>Knot of the Soul</i> offers both an ethnographic journey through madness and contemporary formations of despair and a philosophical and theological exploration of the vicissitudes of the soul.</p> <p><i>Knot of the Soul</i> moves from the experience of psychosis in psychiatric hospitals, to the visionary torments of the soul in poor urban neighborhoods, to the melancholy and religious imaginary of undocumented migration, culminating in the liturgical stage of the Qur'anic cure. Demonstrating how contemporary Islamic cures for madness address some of the core preoccupations of the psychoanalytic approach, she reveals how a religious and ethical relation to the "ordeal" of madness might actually allow for spiritual transformation.</p> <p>This sophisticated and evocative work illuminates new dimensions of psychoanalysis and the ethical imagination while also sensitively examining the collective psychic strife that so many communities endure today.</p>
Potik, D. (2010). <i>In loving God's spirit: Integrating the 12-Step program into psychoanalytic psychotherapy</i> . <i>Journal of Spirituality in Mental Health</i> , 12(4), 255-272.	Journal Article	religion, God	<p>Belief in God and spirituality constitute significant components of subjectivity, but the psychoanalytic school of thought has disregarded these ideas for many years. This article examines this prolonged resistance to God belief and spirituality, and offers a possible implementation of some major concepts of a spiritual treatment approach—the 12-step program—into psychoanalytic psychotherapy. The importance and the advantages of integrating spiritual ideas into treatment are discussed along with the premise that therapists' willingness to listen to religious and spiritual themes is predicated upon openness for new experiences and respect for beliefs they do not hold. This open-mindedness enables the patient to present scenes from his psychic theatre and also to express different elements of his subjectivity which constitute integral parts of mental and spiritual growth.</p>
Rice, E. (1999). Religion and the adolescent: A psychodynamic perspective. <i>Psychoanalytic psychology</i> , 16(1), 58.	Journal Article	religion, adolescence	<p>The adolescent phase of emotional and cognitive development involves attempts, with varying degrees of failure or success, to disengage from primary parental objects and to solidify a sense of identity in terms of both self-image and sexuality. Some of the functions of formal, institutionalized religion are not only to give body to this emergent process by the creation of surrogate parental figures, be they in fantasy or reality, tangible or transcendent, but also to facilitate the completion in adulthood of this variant of a separation-individuation process. Religion also allows for control and aim-inhibited gratification of instinctual drives. The initiation, vicissitudes, and outcome of the theistic-atheistic conflict in adolescence is describe, and case vignettes exemplify this process. Peter Blos's (1984) concept of the incomplete resolution of the negative oedipal conflict in adolescents and its role in neurogenesis is used as an explanatory hypothesis.</p>
Ross, J. A. (2010). "Sacred psychoanalysis": an interpretation of the emergence and engagement of religion and spirituality in contemporary psychoanalysis (Doctoral dissertation, University of Birmingham).	Doctoral Dissertation	religion	<p>From the 1970s the emergence of religion and spirituality in psychoanalysis is a unique development, given its traditional pathologizing stance. This research examines how and why 'sacred psychoanalysis' came about and whether this represents a new analytic movement with definable features or a diffuse phenomena within psychoanalysis that parallels developments elsewhere. After identifying the research context, a discussion of definitions and qualitative reflexive methodology follows. An account of religious and spiritual engagement in psychoanalysis in the UK and the USA provides a narrative of key people and texts, with a focus on the theoretical foundations established by Winnicott and Bion. This leads to a detailed examination of the literary narratives of religious and spiritual engagement understood from: Christian; Natural; Maternal; Jewish; Buddhist; Hindu; Muslim; Mystical; and Intersubjective perspectives. synthesized into an interpretative framework of sacred psychoanalysis. Qualitative interviews were then undertaken with leading experts focusing on the lived experience of contemporary psychoanalysts. From a larger sample, eleven interviews were selected for a thematic narrative analysis and from within this sample, six interviews were then the focus of a reflexive intersubjective analysis, utilizing psychoanalytic techniques. This research concludes that three forms of sacred psychoanalysis can be identified embracing a generic framework for theoretical and clinical understanding; a framework for intersubjective presence; and a framework for spiritual/sacred encounter.</p>
Rubin, J. B. (2006). Psychoanalysis and spirituality. In <i>D. M. Black, Psychoanalysis and religion in the 21st century: Competitors or collaborators</i> (pp. 132-153). New York, NY, US: Routledge/Taylor & Francis Group.	Journal Article	religion, spirituality	<p>In this chapter I shall reflect upon how spiritual experiences might enrich psychoanalysis and how psychoanalysis might enlighten spiritual seekers. My thesis is twofold: first, both psychoanalysis and the spiritual quest have been impoverished by the lack of contact between them, and second, both could be enriched by a dialogue of reciprocity in which there is mutual respect and a willingness to learn from each other. Insights from spiritual experiences could expand psychoanalytic conceptions of the nature of self-experience, empathy and compassion. But there is a tendency outside psychoanalysis to idealize spiritual experiences as blissful and inherently positive. Psychoanalysis reveals the fallacy of romanticizing these experiences and can elucidate pathologies of spirit. My strategy will be to first discuss spiritual dimensions of psychoanalysis, and then to explore psychoanalysis' neglect of the spiritual and the cost to psychoanalysis. Then I shall examine pathologies of spirit. Next I shall consider some clinical implications of valuing spiritual experiences. In the concluding section I shall point toward some of the ingredients of a contemplative psychoanalysis, a psychoanalysis that would at once be receptive to, yet unafraid of being properly critical of, spirituality.</p>
Ryce-Menuhin, J. (Ed.). (1994). <i>Jung and the monotheisms: Judaism, Christianity, and Islam</i> . Psychology Press.	Book	religion, Judaism, Christianity, Islam	<p>Jung and the Monotheisms brings together a range of scholars to provide an exploration of some of the essential aspects of Judaism, Christianity and Islam. The contributors include leading Jungian analysts and scholars, among them Baroness Vera von der Heydt, Ann Belford Ulanov and Murray Stein. They bring to bear psychological, religious and historical perspectives in an attempt to uncover the nature and psychology of the three monotheisms. The book provides a fresh and profound source of interpretation and comparison of Islam within the western psyche. The editor, Joel RyceMenuhin, is especially concerned to bring both the essential and comparative elements of the religious psychology of Islam to the attention of the contemporary reader and to provide a forum for an increased dialogue between the three monotheisms.</p>

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Schlauch, C. R. (1993). The intersecting-overlapping self: Contemporary psychoanalysis reconsiders religion—again. <i>Pastoral Psychology</i> , 42(1), 21-43.	Journal Article	religion	Heinz Kohut's psychoanalytic psychology of the self advances a distinctive interpretation of "human nature" that has significant implications for the study of religion. It presents a gestalt through which data otherwise not seen may be observed, and known data may be observed from a new angle of vision. To illumine particular features of this distinctive gestalt, as well as how and why it evolved, the discussion turns to the context within which all psychoanalytic theorizing emerges: the clinical situation. A clinical vignette is presented. An interpretation of the vignette from a classical psychoanalytic perspective exposes how Freudian categories, and our colloquial language, mistakenly collapse all data to fit within the boundaries of a subject-object model. Certain clinical data contribute to the formulation of a "selfobject" model, re-presented in terms of the root metaphor "intersecting-overlapping self." Methodological, orientational, and normative implications of the selfobject model for the study of religion are presented.
Schlauch, C. R. (1999). Rethinking selfobject and self: Implications for understanding and studying religious matters. <i>Pastoral Psychology</i> , 48(1), 57-78.	Journal Article	religion	Research having to do with psychoanalysis and religion customarily explains a religious experience, expression, or event in terms of psychoanalytic methods and concepts. In marked contrast, this essay pursues a different objective by way of an alternative route, revealing how a theory and model of self opens up to and implies a way of understanding and studying religious matters. It accomplishes this objective through a series of steps: reflecting on how theories and models function and change; illustrating a particular instance of theory change—examining the emergence of Heinz Kohut's self-selfobject model in relation to the subject-object model embedded in classical psychoanalytic theorizing; discussing the warrant for and outlining the contours of a revised way of reading the self-selfobject model; identifying implications of this model, now re-read, for understanding and studying religious matters.
Schlauch, C. R. (2006). Deeper affinities: Fundamental resonances between psychoanalysis and religion. <i>Pastoral Psychology</i> , 55(1), 61-80.	Journal Article	religion	This essay considers how we "create meaning" in the interplay of "felt sense" and "symbols," and examines the direct and immediate interplay between some common everyday experiences and a series of concepts from psychoanalytic perspectives to reveal how this interplay has affinities with religion. Psychoanalysis and religion are overlapping projects. Psychoanalytic symbolizing of experience facilitates our knowing features of religion not previously known, as well as knowing features previously known, in new ways.
Schulman, R. P. (2004). Psychotherapy and religion—A paradox?. <i>International Journal of Applied Psychoanalytic Studies</i> , 1(1), 73-81.	Journal Article	religion	A discussion of how religion fits into the psychoanalytic understanding of humans.
Seltzer, A. (1983). Psychodynamics of spirit possession among the Inuit. <i>The Canadian Journal of Psychiatry</i> , 28(1), 52-56.	Journal Article	religion, spirituality, Inuit	Three cases of spirit possession were studied to determine common underlying psychodynamic factors. The spirits were believed to represent culture bound defense mechanisms, and attempts at problem solving in individuals suffering from unresolved conflicts. These being anomic anxiety, dependency, sexual identity and aggression. The symptoms, therefore, were considered to be attempts at conflict resolution. Furthermore the psycho-dynamic process is described as a transition phase in psychic development between externalization and internalization of intrapsychic distress or collective versus individual ego solutions to life stress. As such, therapy will be facilitated by knowledge of myths and customs and culturally significant methods of healing.
Sochaczewski, J. (2017). Psychoanalysis And Religion In The 21st Century: Examining The Possibility Of Integration. <i>Contemporary Psychoanalysis</i> , 53(2), 247-268.	Journal Article	religion	Using Ian Barbour's fourfold typology of the relationship between religion and science—Conflict, Independence, Dialogue, and Integration—this article examines how the relationship between religion and psychoanalysis has increasingly moved from being one of perceived irreducible Conflict to one in which Dialogue and—even in some cases— Integration are attempted and valued. Examination of the evolving relationship between religion and psychoanalysis allows for corollary discussion of how the effects of religion on modernity may be understood via a psychoanalytic lens. Although sociopolitical models are often used in studying secularism and the implications of modernity and postmodernity for religion, psychoanalytic investigation offers an alternative perspective on how modern individuals experience religion. Further, this article aims to demonstrate how the epistemological changes that have affected religion and the field of religious studies have also contributed to the reinterpretation and reconstruction of the classical psychoanalytic view of religion.
Sorenson, R. L. (1994). Therapists'(and their therapists') God representations in clinical practice. <i>Journal of Psychology and Theology</i> , 22(4), 325-344.	Journal Article	religion, God	Examined how therapists' developmental antecedents of their own God representations can also have differential impact on their clinical work, especially with patients who are religious. 12 psychologists judged stimuli from 12 students who wrote essays on (1) their own developmental God representations from their family of origin, (2) their experience of how religious issues were addressed in their own personal therapy, and (3) how they handle religious issues in their own clinical practice as therapists. Ss were asked to match cards on clinical practice with cards on God representations. Results support the argument that therapists' experience with how religious issues were handled in their own personal therapy is more important to determining how they work with religious issues in therapy than is their developmental construction of God as a psychological representation. 10 vignettes are presented.
Spero, M. H. (1990). Parallel dimensions of experience in psychoanalytic psychotherapy of the religious patient. <i>Psychotherapy: Theory, Research, Practice, Training</i> , 27(1), 53.	Journal Article	Religion	Summarizes psychological aspects of religious experience in the therapeutic process and proposes a model for conceptualizing anthropocentric (interpersonal) and deocentric (human-and-God) object relationships. The model addresses 2 clinical dilemmas: identification between therapist and patient and interpretation of religious material during therapy. Using this model, therapists can think in terms of object representations wherein deocentric experiences might be envisioned. Special meanings can be derived for the religious material that emerges in therapy.
Spero, M. H. (1995). Countertransference-derived elaboration of religious conflicts and representational states. <i>American journal of psychotherapy</i> , 49(1), 68-94.	Journal Article	religion, countertransference	Illustrates the manner in which patients for whom religious dynamics and their underlying object representations are an important treatment focus communicate significant dimensions of their conflicts by fostering unique kinds of countertransference crises within the psychotherapist. Polysemous qualities of the patient's use of language and metaphor are among the subtle factors involved in the creation of an ambience conducive to projective identification, leading to the evolution of these crises. Carefully interpreted countertransference crises provide pathways to conceptualizing the early substrata of the world of religious representations and intrapsychic object relations. The case of an older-adolescent male patient illustrates this process.
Spero, M. H. (2004). Hearing the faith in time: Countertransference and religious metaphor in an oncology patient's psychotherapy. <i>The Psychoanalytic Quarterly</i> , 73(4), 971-1021.	Journal Article	religion, faith, oncology	Material from the psychoanalytic psychotherapy of a patient with breast cancer demonstrates the emergence of constructive meaning in areas of psychological experience burdened by conflicts regarding the dimension of time and faith. During analytic work, the spontaneous appearance of religious metaphors revealed deeper layers of memory where time, faith, language, and the sense of being listened to once interacted in ways whose significance could be conceptualized, with the help of the countertransference, as a rediscovery of a hearing breast, or even a sacred hearing breast. Implications for the psychoanalysis of religious experience are discussed.

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Spero, M. H. (2008). The experience of religious transformation during psychoanalysis as an event horizon. <i>Psychoanalytic Inquiry</i> , 28(5), 622-637.	Journal Article	religion	Reflection upon the psychoanalytic literature dealing with religious faith and practice indicates that our conceptualizations since Freud's original formulations have run into a blind alley and are in danger of becoming repetitious. It is clear that the decision to focus upon the more general phenomena of faith and "spirituality," which do not demand a firm commitment to the belief in an independent entity known as God, evades all that is of theological relevance to the religious believer and all that is clinically complex for the psychoanalyst. I suggest that the notion of the event horizon, borrowed from astrophysics, offers a better, if frustrating, portrait of the apparent encounter with the divine object representation.
Spero, M. H., & Cohen, M. (2009). Introduction to a symposium: The God representation in the psychoanalytic relationship: When is three a crowd?. <i>Journal of the American Academy of Psychoanalysis and Dynamic Psychiatry</i> , 37(1), 1-19.	Journal Article	religion, God	An introduction is presented to a symposium discussing the way in which the representation of the image of God can affect the analytic dialogue and process, focusing on the beliefs and images of the analyst as well as the analysand. If, as theorized, an image or a concept identified as "God" is an ineluctable element of the development of the human mind (whatever else this image may or may not mean theologically), then it would seem that the dynamic roots and potential of this kind of representation would find some expression in the countertransference dimension of analytic work. Contributors to the symposium were asked to offer detailed clinical material, paying special attention to their countertransference experiences in order to focus on the impact of religious imagery on their own "religiously oriented" internal experiences. Three questions were posed in order to conceptualize the clinical transaction in ways that could elucidate our research interests. It was not assumed that the symposium authors, or analysts in general, are formally religious, nor was this necessary to the task. The majority of the 14 authors identified themselves as currently religious; 4 were circumspect to one degree or another. Interestingly, the intensity of countertransference involvement on the level of personal religious experience varied throughout the group.
Spero, M. H., & Mester, R. (1988). Countertransference envy toward the religious patient. <i>The American journal of psychoanalysis</i> , 48(1), 43-55.	Journal Article	religion, countertransference	Four illustrations have been presented which demonstrate the uses and interpretations of envy in countertransference reactions to religious patients. To be sure, envy reactions to any patient are significant, whether they simply distort the therapist's perception or contribute to a deeper understanding of the patient. In the case of the religious patient, envy reactions in the therapist may serve as an additional instrumentality for understanding the ways in which the dynamic determinants of religious behavior and metaphor become enmeshed in and also transform the pathology of the patient as well as the therapeutic process itself. Both the constructive and destructive object relational implications of envy must be borne in mind by the therapist in order to adequately explore the range of reciprocating forces between therapist and patient. Primitive mechanisms such as projective identification and psychotic transference are particularly prone to evoke envy reactions of surprising intensities, yet an empathic attitude will usually enable the therapist to differentiate the true source of his envy as he more carefully comprehends the quality of object relational and dynamic needs such envy serves.
Stone, C. (2005). Opening psychoanalytic space to the spiritual. <i>The Psychoanalytic Review</i> , 92(3), 417-430.	Journal Article	religion, spirituality	Psychoanalysis is a practice that claims to be open to all aspects of the human experience, but which has traditionally been closed to the domain of spirituality except as a defensive posture. Spirituality can be theistic or atheistic, contemplative or active, in or out of community. In addition to patient listening, presence, and awareness, there are several other congruencies between psychoanalysis and spiritual traditions. One of these is the shared goal of discovering one's true identity. In psychoanalysis, the "true self" is sought by uncovering the false selves that alienate the patient from his or her genuine feelings and desires. The Jungians conceptualize this as losing self, with a small "s" to ultimately realize self as Self, with a capital "S." Psychoanalysis and spiritual traditions share an understanding of the importance of the search for the source of authentic being through a relationship with the analyst, guru, or god image. If the analyst has a sense that there is the possibility of spirituality beyond the conventional institution, the patient can be supported through a letting go of the unhealthy attachment and discovery of a postconventional spirituality. In other words, leaving a conventional spirituality does not mean the abandonment of all spirituality. On the contrary, it can be the first step to further spiritual development.
Strawn, B. D. (2007). Slouching toward integration: Psychoanalysis and religion in dialogue. <i>Journal of Psychology and Theology</i> , 35(1), 3-13.	Journal Article	religion	This article traces the changing relationship between psychoanalysis and religion by paralleling it with the author's own journey of faith and psychology. Contemporary psychoanalytic models (e.g. relational) have evolved, making psychoanalysis more accessible to psychotherapists as well as allowing more meaningful integration with religion. As Relational models have gained prominence, however, some of the gems from earlier models of analysis are in danger of being lost. A case is presented to demonstrate the challenge of not throwing out the "baby with the bathwater" as well as some of the particular difficulties religious therapists may have working with patients.
Tillman, J. G. (1998). Psychodynamic psychotherapy, religious beliefs, and self-disclosure. <i>American Journal of Psychotherapy</i> , 52(3), 273-286.	Journal Article	religion	The intersection of psychodynamic psychotherapy and religious beliefs may present technical challenges for the psychotherapists; particularly if patients request to know more about the therapist's religious beliefs. Contrary to a recent technical recommendation for therapists to self-disclose personal religious beliefs when asked to do so, I suggest that such a request is complex and requires a thoughtful grounding in psychotherapeutic theory. Disclosing personal beliefs to patients runs the risk of being off-task as well as holding oneself out as an exemplar for the patient. Rather than adopt a formulaic response to requests for information, to deepen the understanding of the patient and the work of therapy, the therapist needs a complex understanding based on a careful diagnostic assessment of the patient, as well as an assessment of the current status of the psychotherapeutic venture. The workings of patients' particular transferences are often evident in requests for personal information and require careful evaluation and consideration. Likewise, countertransference elements may influence the type of response offered by the therapist. Using ethical principles as a guide is different from using them as a rule. The nexus of religious belief, psychosocial context, psychotherapy, and self-disclosure provides a potentially rich source of understanding when explored in the psychotherapeutic situation.
Tillman, J. G. (1999). Religious language in psychotherapy: Dyadic and triadic configurations. <i>Psychoanalytic Psychology</i> , 16(3), 389.	Journal Article	religion	In this article, clinical material from 3 patients with psychotic liabilities who introduced religious cosmologies into the psychotherapeutic situation is examined. These constructions did not occur in the context of an ongoing faith experience or long-standing participation in a religious community. One way of understanding these narratives is through dyadic and triadic configurations. In some cases, the introduction of a God representation is an attempt to withdraw from the therapeutic dyad into one of more omnipotence, promise, and hope. In others, the introduction of the God representation serves the purpose of locating a lawful Third to the regressive forces of the therapeutic dyad. The purpose of the Third is to structure the roles and relationships of the participants and to moderate the effects of regression inherent in a dyadic configuration.

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Tummala-Narra, P. (2009). The relevance of a psychoanalytic perspective in exploring religious and spiritual identity in psychotherapy. <i>Psychoanalytic Psychology</i> , 26(1), 83.	Journal Article	religion	The attempt to make meaning of the soul is inherent to psychoanalytic inquiry, despite its historical diminution of religion and spirituality. Feminist ideology and multicultural psychology have played a critical role in challenging traditional psychoanalytic conceptions of the practice of religion and spirituality as pathological and/or regressive. Contemporary psychoanalysis that emphasizes two-person psychology, and the intersubjective aspects of the analytic space has also allowed for more open inquiry into the spiritual lives of clients and therapists. Both psychoanalysis and spirituality share the goal of a search for particular aspects of one's identity. This search for one's real or true self becomes particularly poignant for both the therapist and the client, as it is highly reliant on the therapist's and the client's specific religious and spiritual contexts. This paper examines the development of identity as influenced by religious and spiritual beliefs. The author discusses a clinical case to illustrate the complex interaction between religious traditions and individual experiences of religion and spirituality, and related implications of a contemporary psychoanalytic approach to psychotherapy.
Vitz, P. C., & Mango, P. (1997). Kernbergian psychodynamics and religious aspects of the forgiveness process. <i>Journal of Psychology and Theology</i> , 25(1), 72-80.	Journal Article	religion	The concept of forgiveness is defined and placed in an object relations framework of Otto Kernberg and of John Gartner. The latter presents an interpretation involving the overcoming of splitting which is a kind of proto-forgiveness applicable for treating borderline patients. Given this context, a model of five stages in the forgiveness process is outlined. These stages are adapted from Linn and Linn (1978) and from Kernberg (1992). It is proposed that the crucial last stage requires more than self-acceptance. Specifically, recovery from genuine harm done to others or the self (real guilt) requires repentance and forgiveness, neither of which can be supplied by psychotherapy. Positive clinical signs of genuine forgiveness are briefly described, as are ways in which forgiveness is often put in the service of pathology, such as false forgiveness. Clinical procedures to facilitate forgiveness are noted.
Vitz, P. C., & Mango, P. (1997). Kleinian psychodynamics and religious aspects of hatred as a defense mechanism. <i>Journal of Psychology and Theology</i> , 25(1), 64-71.	Journal Article	religion	Hatred is placed in the theoretical framework of object relations, e.g., splitting, as developed by Melanie Klein and Otto Kernberg; it is also interpreted in a general religious context as a major barrier to forgiveness and to psychological health. Within the therapy process of the adult client, an important aspect of hatred is that it is a willed choice, i.e., the self acting as agent (Meissner, 1993). Hatred's extreme resistance to change is explained as due to its function as a defense against narcissistic injury. Defenses supported by hatred are described, for example, hatred defends one against the source memory and thus against a depressing, humiliating or inadequate past; hatred protects one from the risks of intimate relationships; it creates the benefits of the sick role and of self-pity; it defends one's unrealistic ego-ideals and moral pride; and it permits the pleasures of moral superiority.
Wallace, E. R. (1983). Reflection on the relationship between psychoanalysis and christianity. <i>Pastoral Psychology</i> , 31(4), 215-243.	Journal Article	religion, Christianity	Coming to terms with Freud's ideas and attitudes toward religion is prerequisite to any consideration of the compatibility between psychoanalysis and Christianity. In a previous essay and in this one I have attempted to sort out Freud's ambivalence and ambiguity in the area and to point out their relevance to the issue at hand. In this paper I survey and criticize the opinions of a number of writers, as well as putting forward some of my own. I emphasize that the compatibility question is one of value, rather than of fact, and that one's answer to it depends largely on one's conception of psychoanalysis itself. The issue is not clear-cut. Some aspects of psychoanalytic theory and practice appear more reconcilable with Christian theology, ethics, and spirituality than others. A few psychoanalytic tenets seem in direct contradiction to religious ones. I close with an historical-sociological point that I believe has some bearing on the matter.
West, W. (2000). <i>Psychotherapy & spirituality: Crossing the line between therapy and religion</i> . Sage.	Book	religion, spirituality	This book is encyclopaedic in its range compacting much fascinating material into a small space....West has a gift for summarising and critiquing others' thought with brevity....The book will resource and stimulate its readers' — Counselling. 'There have been many books written about counselling with respect to class, politics, gender, culture and similar issues but, as far as I am aware, this is the first major work to be presented in this country about working with a client's spirituality and the importance this may have... Is a must for trainees in the field and for those who feel a client's spirituality is an irrelevance.'
Worthington, E. L., & Aten, J. D. (2009). Psychotherapy with religious and spiritual clients: An introduction. <i>Journal of clinical psychology</i> , 65(2), 123-130.	Journal Article	religion, spirituality	This invited issue of the <i>Journal of Clinical Psychology: In Session</i> is devoted to psychotherapy with religious and spiritual clients. After offering definitions of religion and spirituality, noting areas of potential convergence and differentiating nuances, the authors highlight the prevalence and types of spirituality among both clients and mental health professionals. They describe the historical and current context for examining approaches to psychotherapy with clients who endorse religion, experience spirituality within their religion, or define themselves as spiritual even if not religious. They then summarize the subsequent articles in this issue, which offer practical guidance for practitioners.
Wyatt, J. (2002). 'Confronting the almighty God'? A study of how psychodynamic counsellors respond to clients' expressions of religious faith. <i>Counselling and Psychotherapy Research</i> , 2(3), 177-183.	Journal Article	religion, God	While there is a considerable psychodynamic literature on the topic of religious faith, little is known about how counsellors work with faith in the consulting room. Prompted by the author's own clinical experience, this paper presents findings from a small-scale research study that explored this phenomenon further, and provides an account of how the research was conducted from a Heideggerian phenomenological standpoint. Two research participants' experiences are examined and a fusion of horizons offered in conclusion.