ABSTRACT
It can be said that Psychology is configured as an area of study that seeks understanding, listening, reception and assistance in the autonomy of the individual in the different situations of everyday life. Thus, an integral recognition of the human being is necessary, focusing not only on the bodily and psychic dimensions, but also on the spiritual dimension, in order to emerge a care in its entirety. Therefore, this article aims to present the history of Division 36, a subdivision entitled “Division of Psychologists Interested in Religious Problems” (PIRI) of the American Psychological Association (APA) and its challenges; the scientific productions of the Psychology of Religion; research groups in Psychology of Religion in Brazil; and the discussions of the Regional Council of Psychology in relation to the National Working Group – Psychology, Religion and Spirituality.

Keywords: religious problem, psychology of religion, religious experience.

RESUMO
Pode-se dizer que a Psicologia se configura como uma área de estudo que busca a compreensão, a escuta, o acolhimento e o auxílio na autonomia do indivíduo nas diferentes situações da vida cotidiana. Assim, faz-se necessário um reconhecimento integral do ser humano, enfocando não apenas as dimensões corporal e psíquica, mas também a dimensão espiritual, a fim de emergir um cuidado em sua integralidade. Portanto, este artigo tem como objetivo apresentar o histórico da Divisão 36, subdivisão intitulada "Division of Psychologists Interested in Religious Problems"
INTRODUCTION

This article aims to present the history of Division 36, subdivision entitled "Division of Psychologists interested in Religious Problems" (PIRI) of the American Psychological Association (APA) and its challenges; the scientific productions of the Psychology of Religion; the research groups in the Psychology of Religion in Brazil; and the discussions of the Regional Psychology Council in relation to the National Working Group - Psychology, Religion and Spirituality.

Psychology can be said to be an area of study that seeks to understand, listen, welcome and help the autonomy of the individual in the various situations of daily life. In this way, an integral recognition of the human being is necessary, focusing not only on the bodily and psychic dimensions, but also on the spiritual dimension, so as to emerge a care in its totality. Furthermore, considering the studies on the international and national scenario, it is possible to note that this theme has proved to be of great importance in the therapeutic conduct and psychological interventions.
In this sense, the study is justified, since it is necessary to encourage teaching, research and extension in topics, often marginalized, and to allow teachers, students, academics and professionals of various nationalities to know the history of the Psychology of Religion, the current Brazilian experiences and their challenges. For that reason, documents and articles were used.

2 PSYCHOLOGY AND RELIGION: FROM EARLY TO PRESENT

Psychology, since its beginnings as a science, has been interested in the religious phenomenon, considering it or not as part of the psychological development of man and the process of subjectivation. Since then, various psychological theories have developed around religious experience and faith, at times justified as fundamental experiences for the psychological and subjective process of human existence (Croatto, 2001; James, 2017; Otto, 2007; Paloutzian, 2017; Wilman, 2009).

The production of a "Psychology of Religion" is linked to several names, such as: Wilhelm Wundt (1926), William James (2001), Carl Gustav Jung (1978), Abraham Maslow (2007), Antoine Vergote (1969), Erik Erikson (1987), James Fowler (1992); these names are representative of the history of psychology. Even today, the psychological question of religion is not exhausted, seen by the countless ongoing researches, in order to delimit with greater rigor what is meant by religious experience. Researcher Harold Koenig is currently a reference in the field of study on religiosity and spirituality and the impact of these factors on the mental and physical health of individuals. The author obtained several important conclusions about the theme through his research (Koenig, 2012), publishing books and developing the theme at Duke University (USA).

In this panorama, scientific psychology so seriously incorporated religion into its analysis that from 1976 the American Psychological Association (APA) created a subdivision entitled "Division of Psychologists interested in Religious Problems" (Division 36). According to APA, the purpose of this area of study is:

promote the application of psychological research methods and interpretative structures for various forms of religion and spirituality; encourage the incorporation of the results of these works in contexts applied to clinics and others; and promote constructive dialog
and exchange between psychological study and practice on the one hand, and between religious perspectives and institutions on the other (APA, 2015).

Through a brief historical retrospective, we have that Division 36 of the APA had its origins in 1946 with the founding of the American Catholic Psychological Association (ACPA), whose official founding members were Charles Doyle of Loyola University and Walter Wilkins; Alexander Schneider of the University of Detroit and Sister Mary of Marygrove College; Roger Philip of Queens University and Lawrence Dahaw of the University of Ottawa; Joseph Kubis and Richard Zegers of Fordham University; and John Stafford and Gertrude Reiman of the Catholic University of America (Reuder, 2018).

The original objectives of the ACPA were to bring psychology to Catholics and to bring a Catholic viewpoint to psychology (Bier, 1975). In other words, it sought to stimulate the scope of psychology in Catholic colleges and encourage Catholics to obtain PhDs in psychology. Thus, one of the main goals was the elevation of psychology to a legitimate curricular area within many Catholic educational institutions. In addition, it was intended to establish the ACPA as a truly professional organization and not just a parochial social group, avoiding its transformation into a separatist interest group of Catholics in the field of psychology. Another goal was to emphasize academic programs, which included formal paper sessions, publications, symposium proceedings, and the journal *The Catholic Psychological Record* (Reuder, 2018).

In 1967, the membership of the ACPA peaked at 764. After this, a gradual decline was installed. To this end, a committee had already been set up to analyze the situation and make recommendations. After discussions, a conclusion was reached: to reorganize and choose a new mandate. Thus, in 1968, the current president, Paul Cenri, chaired a committee for restructuring, whose fundamental characteristics and objectives were to eliminate the word "Catholic" from the title and the declaration of purpose, attract interest in the psychology of theoretical and investigative and applied religious issues, and reach the subject "non-Catholic" for religious issues (Reuder, 2018).

In 1969, ACPA members approved a reconstitution of the organization as PIRI (Psychologists interested in Religious Problems) and its stages were completed in 1970. Specifically, between 1970 and 1976, as the PIRI meetings were held in conjunction with the APA conventions, its statement of purpose, membership requirements and activity programs
were characteristic of it, it became clear that the former could play a more effective role in psychology, not as an independent organization, but as a division of the APA (Reuder, 2018).

Thus, in 1973, a formal request was created for the acceptance of the PIRI as a division of the APA. However, in the 1974 election of the APA's Council of Representatives, the PIRI's petition for division status received intense opposition due to advisers' concern over the proliferation of divisions. Even so, the petition was resubmitted in 1975 and was finally approved. To this end, the organization developed goals, statutes, membership criteria, and status change as a complete division of the APA with the official founding date of 1976. Notably, the new goals were to encourage and accelerate theoretical and practical research in the Psychology of Religion and related areas; facilitate the dissemination of data on religious and related issues; and, integrate the collected data with the current theory and practice of psychological research (Reuder, 2018).

In addition to concern with religion as a psychological variable in all its aspects, it is important to briefly mention and explain some problems and concerns permeating the IRRP, such as issues of membership, internal variety of views, budget and division considered practical, which follow below (Reuder, 2018).

In relation to membership, there was concern about increasing the size of the association and the diversity of its members. In addition, the consequences of the need to be a member of the APA as a prerequisite for being a member of the division were at stake. There was the fear that with the opening of full membership, there would be official and voting privileges for all, including those untrained in psychology (Reuder, 2018).

On the other hand, regarding internal variety, as the PIRI broadened, the psychological homogeneity among the founding members based on "interest in religious matters" did not extend to religious and political preferences and ethical and moral positions. It's become explicit the diversity of views within its own members and the division's position was in the direction that its individual members are free to act according to the chosen one, but that the division itself would not lead to any official policy on such issues (Reuder, 2018).

Continuing, another constant concern was the tight budget and efforts to minimize spending. Yet another concern was to balance its image within the APA and to divide the program of the Psychology of Religion into scientific, theoretical and clinical aspects, since Division 36
is constantly classified as a division of "practice", although its presidents, for the most part, are or were mainly of academic orientation (Reuder, 2018).

Over the years, Division 36 continued to grow, face challenges and gain more respect within the APA structure, although there is still an "anti-religion" element. It remains ecumenical and avoids domination by a single religious point of view. He continues to contribute academic presentations at annual meetings. The current challenges are to recruit members from groups other than Judeo-Christian; the tendency of others to classify Division 36 as a "practical" division; the unavailability of a database to which to refer students wishing to specialize in the Psychology of Religion; and, finally, the ever-present difficulty (common to many divisions) of involving a larger percentage of its members in divisive activities (Reuder, 2018).

From all the exposed path of Division 36, what is then the Psychology of Religion? There are many answers to this question, but the most obvious is that the Psychology of Religion is defined by the study of psychological in religion. This definition may be vague, but it has its validity for distinguishing itself from other religious sciences and for characterizing a study, whose objective is to investigate the psychic processes in relation to religiosity, both in the aspects of personality and in the process of subjectivation of existence. Thus, the Psychology of Religion studies and researches what is psychological in the phenomenon of religion, that is, it is concerned with describing and interpreting religious and spirituality experiences in general or in specific manifestations and not the religion itself (Mano, 2016).

In other words, the psychology of religion is the study of behavior that refers to a transcendent object, commonly called "God" in Western culture. And, this behavior can be both acceptance and rejection of the transcendent object, which can be given several other denominations (Paiva et al., 2009).

Authors such as Frazer and Tylor (1982) concluded that religion is a failed science because it produces a number of errors. For them, religion was doomed to disappear. In Marx and Freud, according to Ricoeur (1977), there is the idea that man should give up religion and any religious experience for considering conflicting and alienating experiences of reality. However, with Malinowski (1984), Durkheim (2003), Jung (1978) and Weber (1982), religion will have its status and its importance for the development of humanity. For such authors, religion is a universal dimension of cultures. About this universality:
Although dichotomies have pushed away religion/religious experience and psychology, there is no denying that man is an eminently religious being. History bears witness to humanity’s unrestrained quest to relate to a sphere that signifies its experiences, especially those that generate anguish and suffering. Often, the religious dimension also needs to be reworked, since this can generate various psychopathological problems, as psychology has already pointed out (Wilman, 2009, p. 11).

In this tessitura, in the course of the construction of our society, we have experienced a diversity of interpretations on religion and faith coming from other religions, theologies and human and social sciences, which could not fail to happen also with Psychology. Furthermore, as already written by Wilman (2009), it is possible to witness in our daily lives some psychological, cultural and even political conflicts coming from religious ideas and cultures.

In this way, the conflicts generated by religious questions have psychological, cultural and political dimensions, and for this reason, the study of the psychological and cultural aspects of religion is conceived of great relevance in the understanding of our world and Brazilian daily lives. However, it is not only the problems generated by religiosity that are present, but also the benefits that it brings to the well-being and quality of life of a person, both in the psychological and cultural and social life of the human being. Religion thus took on an ambiguous role in the sciences worthy of prominence for research among academics and professionals from various fields (Wilman, 2009).

Based on the above, it is considered fundamental the student of psychology (not just of psychology) study, research and analyze religious experience, its processes of subjectivation and human health expanding this knowledge in the university field. According to Wilman (2009), it is of paramount importance to understand religious experience, according to the psychological paradigm at the present time, to provide an understanding of how religious experience influences the behavior and structuring of human psyche and to investigate how psychotherapy has dealt with issues of religious experiences.

To this end, according to Eliade (1992), "the only way to understand the mental universe of another is to be situated within it, in its own center, to attain, from then on, all the values that this universe (which is the person himself) commands" (cited by Wilman, 2009, p. 13). However, this attitude is not without risks, since the analyst will have to resort to his own menemical processes to form a representation of the patient and the situation brought by him that is analytically relevant (Wilman, 2009).
Moreover, all the present discussion refers not only to religion and religiosity, but also to spirituality. That is, interest in the spiritual dimension or spirituality has also always existed in the course of human history despite different epochs or cultures. However, only recently has science shown interest in investigating the topic: several current research and studies have indicated that, in general, the dimensions of spirituality and religiosity are associated with better quality of life. However, it is necessary to define in this scenario that religiosity and spirituality, although related, are not described as synonymous. Religiousness involves systematization of worship and doctrine shared by a group, while spirituality is accustomed to questions about the meaning and purpose of life, with belief in spiritualistic aspects to justify its existence and meanings (Moreira et al., 2006).

Still in this panorama, it is possible to identify in the growing literature evidence that spirituality also implies protection factor in medical and psychological issues, as well as in situations related to the field of education. Thus, the health implications of spirituality have been scientifically evaluated and documented in hundreds of articles, demonstrating its relationship with various aspects of physical and mental health (Cascudo, 1983; Propst, 1992; Azhar & Varma, 1995; Pargament, 1997; Strawbridge et al., 1997; Hummer et al., 1999; McCullough et al., 2000; Myers, 2000; Koenig; Koenig 2001; Marques, 2001; Mueller et al., 2001; Sousa et al., 2001; Berry, 2002; Baltazar, 2003; Powell et al., 2003; Volcan et al., 2003; Pargament et al., 2004; Shaw et al., 2005; Huguelet et al., 2006; Moreira et al. 006; Guimarães & Avezum, 2007; Péres et al., 2007; Soeiro, 2008; Almeira, 2010; Murakami & Campos, 2012).

However, even though spirituality and religiosity are important and sometimes fundamental to human life, there is a difficulty on the part of health professionals in integrating this theme into medical and psychotherapeutic treatments. In addition, there is a discomfort with spiritual and religious themes on the part of educators and professionals from Brazilian universities in general. This is often brought about by problems in the formation, study and research of the theme. Such discomfort has generated consequences, such as: a considerable number of health professionals, as well as psychologists, who do not receive training and training to deal with such issues and thus neglect the dimensions of the human and open a gap between the care developed and the knowledge about the importance that religion and/or spirituality represents in patients' lives (Murakami & Campos, 2012).
From this question arise demands in contemporary society, such as: the need of the students and teachers of the Psychology course to address the theme in the classes, since when done it occurs in a superficial manner, often guided in opinion and judgment of value, encompassing more precisely the concept of personal religion and its causes and socio-historical-cultural effects. Thus, the focus on the experience of religiosity or the recognition of the individual's spiritual experience are often postponed and even abandoned by future professionals (Koenig, 2012).

Such a demand, therefore, refers to the very student of the Psychology course - and not only - who seeks particular clarification in areas that relate psychology, religion and spirituality. In addition to seeking instruction in the present time, there are the demands of the field of work of this future professional where, increasingly, there is a progressive demand of the community for a reception of their spiritual needs, their beliefs and transcendent objectives in health professionals.

In addition, a second demand arises: the need for disciplines and/or supervision/training regarding how to deal with questions of spirituality and/or religiosity when these are fundamental to the patient's life, thus avoiding incomplete professional and personal training, generating possible difficulties in their work.

It should be noted, however, that even though the theme is uncomfortable both outside and inside the academies, as of 2006 several universities have included in the medical curriculum elective courses in Medicine, Health and Spirituality, such as: Federal University of São Paulo (UNIFESP), University of São Paulo (USP), Federal University of Minas Gerais (UFMG), Federal University of Rio Grande do Sul (UFRGS), Federal University of Rio Grande do Norte (UFRN), Federal University of Juiz de Fora (UFJF), University of Taubaté (UNITAU). The discipline Psychology of Religion is also on the curriculum of some postgraduate courses in Religious Sciences at UFJF, the Federal University of Paraíba (UFPb), Catholic Universities of São Paulo, Paraná, Minas Gerais, Goiás, Pernambuco and Campinas. Mackenzie Presbyterian University and UFPb offer the discipline in their undergraduate theology and psychology courses, and in the Graduate Program in Health, UFJF offers the discipline "Research in Spirituality and Health" (Paiva, 2015). For this reason, of an institutional nature, it is necessary to Psychology the recognition of spirituality as an essential component of personality and health by professionals and students aiming at a greater contribution to the quality of life and care to
the needs of patients who experience difficulties in their mental health, as well as to other patients who seek treatment.

In this tessitura, far beyond what has already been exposed, there is a true infinity of associations, academic leagues, nuclei, study groups and extension projects that cover the theme in Brazil, such as: Spiritist Medical Association of Brazil (AME-Brasil), Laboratory on Health, Spirituality and Religiosity (LASER) of the State University of Campinas (UNICAMP); Academic League of Health and Spirituality (LIASE) of the Federal University of Goiás (UFG); Nucleus of Spirituality and Health (NUPES) of UFJF; Studies of Religion (NER) of the University of Brasilia (UnB); Health, Spirituality and Religiosity Program (ProSer) of the Psychiatry Institute of the Medical School of the University of São Paulo (FMUSP); Interdisciplinary Center for Transdisciplinary Studies on Spirituality (NIETE) of UFRGS; University Center of Health and Spirituality (NUSE) of UNIFESP, among others.

With respect properly to Psychology, one has in the National Association of Research and Graduate Studies in Psychology (ANPEPP), the working group (GT-52) Psychology & Religion. The GT Psychology & Religion (2006) was created in 1998 and its origin was due to the awareness, by some psychologist researchers, of the absence of the theme "religion" in the scope of Brazilian scientific psychology, absence also detected in publications, training courses in Psychology, scientific events and postgraduate programs. In this way, the WG committed itself to holding the biennial seminars "Psychology and Religious Sense", which have already taken place at UFMG, USP and the Pontifical Catholic University of Campinas (PUC-Campinas), and to publishing in the form of books or book chapters, the contents worked on in these scientific events (Paiva et al., 2009).

Notably, the seminars "Psychology and Religious Sense" have been held every two years since 1997. One can say that the WG and the seminars sprung up to bring together the efforts that were already being made in research into religious behavior and of religious experience in some universities, like UFMG, USP, PUC-Campinas and PUC-SP. Over time, the efforts were joined by researchers from UnB, the Methodist University of São Paulo and USP-Ribeirão Preto. And, the objective of the WG is to insert in the teaching in the Psychology of Religion, of the Graduate and Graduate Programs the themes considered relevant by the researchers of the Group (Paiva et al., 2009).
In addition, there was the creation of the Laboratory of Social Psychology of Religion in USP's Postgraduate Program in Social Psychology with activities that include carrying out research and publications (Paiva et al., 2009). We also have the Group called "Social Psychology of Religion in Postmodernity" at PUC-Goiás (Paiva, 2015) and the Laboratory of Phenomenology and Subjectivity (LabFeno) at the Federal University of Paraná (UFPR). LabFeno was created from the development of the Human Development Nucleus (NEDHU) in various laboratories and research centers. It has close relations with important vehicles of scientific diffusion, such as *Phenomenological Studies* - Journal of the Gestaltic Approach, The Journal NUFEN: *phenomenology and interdisciplinarity* (UFPA) and AORISTO (see *International Journal of Phenomenology, Hermeneutics and Metaphysics*).

Generally speaking and with regard to the production of scientific journals conveyed to groups, nuclei, seminars and laboratories, the topics most addressed maintain rich diversity, such as health, religious experience, religious vocation/priestly vocation, religious identity and relationships between psychology and religion, aggressiveness, archetypes, attitudes, communication, body, guilt, scruples, personality, social representation, sexuality and symbolism, among others (Paiva et al., 2009). As an example, organized by PUCSP, we have the "Compendium of Science of Religion" with works on popular religions and Afro-Brazilian religions from PUCRJ and the translations and validations of the Religious/Spiritual Coping Scale, of Pargament, and the Spiritual Welfare Scale, of Paloutzian and Ellison by UFRGS through the Graduate Program in Development Psychology (Paiva, 2015).

In this tessitura, the more conscientious use of psychological theories in the study of religious phenomena in recent years was perceived. Between 1960 and 1980, several studies were not grounded in clear psychological theories, i.e., present a lack of theory or loose association of theoretical views. From 1990, the diffuse fundamentals disappear and the most researched themes are psychology and religion in various articulations, such as literature; culture history; clinical and psychotherapy(s); sexuality; modalities of desire; development throughout life; winnicottian reinterpretation of illusion; encounter of cultures; Afro-Brazilian expressions; popular religion; change from modernity to post-modernity; dilemma atheism-devotion; spirituality and sacred (Paiva et al., 2009).

Scientific publication in the form of books or book chapters on PR is subsidiary to journals. We have some notable works published before the 1990s, such as Leonel Franca's...
Psychology of Faith (Franca, 1933), Merval Rosa's Psychology of Religion (Rosa, 1971) and Antonius Benkö's Psychology of Religion (Benkö, 1981). Since 1990, there has been greater Brazilian emphasis on the publication of books as well as periodicals. The following are some examples: Psychology and religious experience of Valle (1998); In the face of the mystery: Psychology and religious sense of Massimi and Mahfoud (1999); The religion of scientists: a psychological reading and Between need and desire: Psychological dialogs with the Paiva Religion (2000, 2001); Vanguard in existential psychotherapy and Spirituality and clinical practice of Angerami-Camon (2004a, 2004b); Psychology, Religion, Religion, Religion and Phenomenology of Paiva Holland (2004); Representation in religion: psychological perspectives of Paiva and Zangari (2004) and Psychology and spirituality of Amatuzzi (2005) (quoted by Paiva et al., 2009).

At the national level of recognition, PR is inserted in the classification of the various specializations of Psychology by the National Council for Scientific and Technological Research (CNPq) and by the Brazilian Society of Psychology (SBP). It is also the reason for a Research Group of the CNPq. Along with this, the "Psychology and Religious Sense" seminars receive regular assistance from the development agencies, such as the Research Support Foundation of the State of São Paulo (FAPESP) and the CNPq, as well as the grants given by public, confessional or private university institutions and by the postgraduate programs supported by the Coordination for the Perfecting of Higher Level Personnel (CAPES). Also, the development agencies, in the federal or state ambit, finance the participation of researchers in international congresses of PR, such as those promoted by the Società Italiana di Psicologia della Religione, by the European psychologists of the religion, and by the International Association for the Psychology of Religion (IAPR) (Paiva et al., 2009).

It is essential to present the discussions of the document *Positioning the System Psychology Councils for the issue of Psychology, Religion and Spirituality* of the Regional Psychology Council (CRP). This document presents the CRP's position on one of the most important issues for the maintenance of democratic institutions, which guarantee the rule of law. According to Article 5 of the Federal Constitution, we have the guarantee of secularism of the State and religious freedom (GT 06 - CRP, 2013).

Strictly about secularism, it must be understood as a stone principle, that is, it can never be questioned. Besides being unquestionable, secularism expresses the yearning of the Brazilian
population, since the Brazilian constitutes extraordinary cultural and religious diversity and this represents a potential for the resolution of problems of contemporary society. Thus, affirming that the State is secular does not imply claiming that the people should be devoid of religiosity, spirituality and related practices, but it does mean that institutions are obliged to guide their actions by guaranteeing constitutional rights (GT 06 - CRP, 2013).

Accordingly, the sciences and the professional practices arising from them must be geared to their actions on the basis of the principle of secularism of the State. Equally and through the System Councils of Psychology, Brazilian Psychology, in focus, "recognizes the obligation of being guided by this reference point when carrying out its actions of orientation, supervision and regulation of the profession" as part of its social commitment. Finally, the document mentioned highlights the importance of dialog about Religion and Psychology for greater understanding of the subjectivities of the human being, as well as greater knowledge of the interfaces that Psychology establishes with other sciences, knowledge and religions (GT 06 - CRP, p. 1-2, 2013).

3 FINAL CONSIDERATIONS

From the above, we highlight the creation of the "Division of Psychologists interested in Religious Problems" (Division 36) by the American Psychological Association (APA). We briefly highlight the relevant researchers, as well as the transformations and challenges faced in the recognition trajectory of the Psychology of Religion. After demonstrating the relevance of religion's research as a psychological variable, even though religion, religiosity, spirituality and religious and/or spiritual experiences can negatively influence the individual, we identified in the literature evidence that they may also imply a factor of protection to the physical and psychological spheres.

Especially in the Brazilian panorama, we highlight the alert for the difficulty on the part of health professionals and students in integrating this theme into medical and psychotherapeutic treatments. However, although the topic is uncomfortable outside and inside the academies, we have a considerable amount of associations, academic leagues, laboratories, nuclei, study groups and extension projects. Also, we have magazines and books, which relate the theme in question to other objects of research.
Finally, we present the document *Positioning the System Councils of Psychology for the issue of Psychology, Religion and Spirituality* of the Regional Council of Psychology (CRP) and we present the importance of dialog between Psychology and Religion, a better understanding of the subjectivities of the human being, the strong feeling of religiosity of the Brazilian expressed by means of multiple forms and the obligation of psychologists to be guided according to the secularity of the State and religious freedom according to Article 5 of the Federal Constitution.

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