

# Interaction

ASERVIC

Volume XII, No. 2

Winter, 2009

## President's Address Elliott Ingersoll



Elliott Ingersoll  
ASERVIC President

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BOOK TWITTER: Heller, A. C. (2009). *Ayn Rand and the world she made*. New York: Doubleday. Anne Heller has done a fantastic job of exploring the complex writer/philosopher Ayn Rand. Whether you love or hate Rand's work (and it is usually one of those two reactions) Heller has drafted a wonderful portrait of an underappreciated hero of 20<sup>th</sup>-century philosophy. In Heller's book we follow Rand's development from a Russian-Jewish immigrant "star-struck" by American capitalism to successful author and then into her downward spiral of disillusionment. If you like to argue about what is real and how to live you'll appreciate this book.

And speaking of what is real...

### Metaphysics Anyone?

I always wonder how many people read electronic newsletters. This column is a bit more controversial so perhaps I'll hear from some members after they read it. As ASERVIC president I've been peripherally involved in *20/20: A Vision for the Future of Counseling (hereafter referred to as "20/20")*. I say "peripherally" because ACA's structure is more or less dominated by the Governing Council that is charged in our bylaws with the strategic (long-term) vision of the organization and the profession. One of the initiatives from Governing Council as well as the Executive Committee is the 20/20 Vision. ASERVIC is one of the divisions that have endorsed the 20/20 vision and I wanted to reflect on that in this column using the tools of metaphysics that have been developed by so many spiritual traditions.

Metaphysics is a powerful legacy of most Eastern and Western spiritual traditions. While the term "metaphysics" may conjure up images of sesame seed/yogurt, California-style consumerism, it's origins in the West are innocent enough. As historian of psychology Daniel Robinson has noted, the editors of Aristotle's works labeled those works written after his physics as "after-physics" translated as "meta-physics." In these works Aristotle took on heavy-weight topics like what is real (ontology) and, given what you think is real how to learn about it (epistemology). These are critical to all spiritual paths. Regardless of which path we are on, our path usually provides us with speculation as to what is "real" and how to learn about it. In many Western paths an existence that transcends the physical is asserted as "real" and you can learn about it via practices like spiritual direction, contemplation or centering prayer. In Eastern traditions many writers have speculated that consciousness is a building block of the universe and that you can experience or learn about this reality via yoga or meditation.

(cont. on page 2)

## *Message from the President (cont.)*

As I said, heavy stuff! So what does this have to do with counseling and the ACA 20/20 vision? Well, I have learned that ontology requires that we define a context before concluding what is “real” (or even important) within that context. For counseling as a profession, the context is a national socio-cultural one where multiple mental health professions compete for clients, insurance funds, and research dollars. I believe that is the context that the 20/20 principles are aimed at. Within that context the idea of a united identity makes sense because that identity can then be promoted in the concrete venues that such promotion requires.

Advertising the effectiveness of counseling in a television ad or describing what we do to a layperson requires a straight-forward, clear-cut description that you can recite in one breath. The same applies to advocating for the profession with state and federal legislators. While the complexities of the profession and its specializations are equivalent to a Mozart symphony, most people learning about counseling prefer a “3-chord” version to start with. That is one of the aims of 20/20 – to present a snapshot of what a counselor is and use that to promote the profession. In the context I described this makes good sense to me.

Now of course in broader, more existential or deeper, more specialized context the 3-chord description of counseling in no way captures the complexity of what most of us do in clinical practice. It does not capture the nuances of specialization nor, does it describe who we are essentially. I seriously doubt that, if given an audience with the creator of the universe and asked who you are, ASERVIC members would respond by saying “a counselor.” I should hope the answer would be far more elegant and complex than that. But this of course would be a different context.

Some ACA members have recently been urging the 20/20 committee to focus more on culture and I think that would be a mistake. Just as culture is only one aspect of human existence it is only one aspect of the counseling profession. In the context of clinical work it is important as one of many ingredients in the recipe of the individual and the interaction. Again though, the recipe for each person is unique and it remains to be seen if one ingredient is more important than another. I should think this understanding of culture in context makes sense to ASERVIC members because many of us understand culture as one variable in a universal or Kosmic context. If you adhere to an ontology that hears an eternal song in each person it makes sense that culture may define the instrument through which the song is played. In this example though, we would certainly not reify the instrument over the song. However, in a context where some group is trying to get everyone to play French horn, diversity certainly must be defended.

It seems to me though that just as culture is not the primary variable in ontology concerned with eternity; it is not the primary variable in the context 20/20 is nested in. As I noted ASERVIC has signed on to support the 20/20 principles and members can view them at:

<http://www.counseling.org/20-20/index.aspx>

I encourage you to check them out and make your own decisions though.

Just remember, the seven principles listed there are strategies for the 3-chord version of counseling – not the symphony.



### *Newsletter Deadlines*

*We are always interested in articles or information dealing with Ethics, Spirituality, or Religion in Counseling. Please submit any items you may have to the Interaction Editor by e-mail at [cgill@argosy.edu](mailto:cgill@argosy.edu) by the following deadlines:*

*August 15, 2009*  
*Fall 2009 Issue*

*November 1st, 2009*  
*Winter 2009 Issue*

*February 15, 2010*  
*Spring 2010 Issue*

*May 15, 2010*  
*Summer 2010 Issue*

**Association for Spiritual, Ethical, and Religious Values in Counseling**  
**Competencies for addressing Spiritual and Religious Issues in Counseling**

(Revised and Approved, 5/5/2009. Copyright 5/5/09)

**Culture and Worldview**

1. The professional counselor can describe the similarities and differences between spirituality and religion, including the basic beliefs of various spiritual systems, major world religions, agnosticism, and atheism.
2. The professional counselor recognizes that the client's beliefs (or absence of beliefs) about spirituality and/or religion are central to his or her worldview and can influence psychosocial functioning.

**Counselor Self-awareness**

3. The professional counselor actively explores his or her own attitudes, beliefs, and values about spirituality and/or religion.
4. The professional counselor continuously evaluates the influence of his or her own spiritual and/or religious beliefs and values on the client and the counseling process.
5. The professional counselor can identify the limits of his or her understanding of the client's spiritual and/or religious perspective and is acquainted with religious and spiritual resources, including leaders, who can be avenues for consultation and to whom the counselor can refer.

**Human and Spiritual Development**

6. The professional counselor can describe and apply various models of spiritual and/or religious development and their relationship to human development.

**Communication**

7. The professional counselor responds to client communications about spirituality and/or religion with acceptance and sensitivity.
8. The professional counselor uses spiritual and/or religious concepts that are consistent with the client's spiritual and/or religious perspectives and that are acceptable to the client.
9. The professional counselor can recognize spiritual and/or religious themes in client communication and is able to address these with the client when they are therapeutically relevant.

**Assessment**

10. During the intake and assessment processes, the professional counselor strives to understand a client's spiritual and/or religious perspective by gathering information from the client and/or other sources.

**Diagnosis and Treatment**

11. When making a diagnosis, the professional counselor recognizes that the client's spiritual and/or religious perspectives can a) enhance well-being; b) contribute to client problems; and/or c) exacerbate symptoms.
12. The professional counselor sets goals with the client that are consistent with the client's spiritual and/or religious perspectives.
13. The professional counselor is able to a) modify therapeutic techniques to include a client's spiritual and/or religious perspectives, and b) utilize spiritual and/or religious practices as techniques when appropriate and acceptable to a client's viewpoint.
14. The professional counselor can therapeutically apply theory and current research supporting the inclusion of a client's spiritual and/or religious perspectives and practices.

## Call for Nominations: ASERVIC Executive Board!

Call for nominations are currently being taken for President-elect-elect and ASERVIC Board members! Board members are expected to serve a 3-year term.

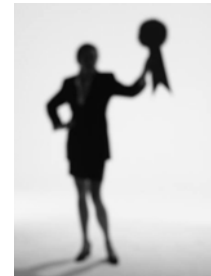
Please submit nominations to Lisa Jackson-Cherry [lisa.jackson-cherry@marymount.edu](mailto:lisa.jackson-cherry@marymount.edu)

## Call for Nominations: ASERVIC Meritorious Service Award!

### Requirements:

The recipient of this award shall be a person within the ASERVIC organization who meets the following criteria:

- ◆ Membership in ASERVIC for at least 3 years
- ◆ Significant service to the field of counseling and values in areas related to concerns of a spiritual and/or humanitarian nature
- ◆ Significant service which has helped to promote the ideals, values, and programs which ASERVIC sponsors for the counseling profession
- ◆ Contributions to the development and sponsorship of new and creative programming in spiritual and value interest in counseling.



Please email nominee's information (name and brief statement of contributions) to Shannon Ray, Awards Chair, at [shanray@nsu.nova.edu](mailto:shanray@nsu.nova.edu). Any questions regarding the nominations can be directed to Shannon either via email or phone at (800) 541-6682 ext. 5725. The nomination deadline is February 15<sup>th</sup>. Thank you very much for your service to ASERVIC!

## Call for Nominations: ASERVIC Lifetime Service Award!

### Requirements:

The recipient of this award shall be a person within the ASERVIC organization who meets the following criteria:

- ◆ Membership in ASERVIC for at least 8 years
- ◆ Demonstrated leadership in ASERVIC (please submit specific committee involvement/offices held/general contributions)
- ◆ Significant service which has helped to promote the ideals, values, and programs which ASERVIC sponsors for the counseling profession
- ◆ Contributions to the development and sponsorship of ASERVIC initiatives such as *Counseling and Values*, conference programs, scholarly works, spiritual competencies.

Please email nominee's information (name and brief statement of contributions) to Shannon Ray, Awards Chair, at [shanray@nsu.nova.edu](mailto:shanray@nsu.nova.edu). Any questions regarding the nominations can be directed to Shannon either via email or phone at (800) 541-6682 ext. 5725. The nomination deadline is February 15<sup>th</sup>.



Thank you very much for your service to ASERVIC.

## HIGHLIGHTED: SPIRITUAL COMPETENCY SCALE STUDY

Last year, Linda Robertson, was working on a dissertation in which she was conducting a large scale factor analysis of the 9 Spiritual Competencies. Her findings greatly informed the revision process of the *New Spiritual Competencies* (see page 3) and gave the new competencies a solid empirical foundation that largely affirmed the work of the original Summit on Spirituality. In an effort to advance ASERVIC's commitment to integrating spiritual values into the counseling process as well as provide more empirical evidence for the newly revised competencies, you are being asked to complete the *Attitudes of Spiritual/Religious Issues in Counseling Scale* (see pages 6—12).

The purpose of this study is to further validate the new Spiritual Competencies as well as investigate the beliefs of ASERVIC membership about spiritual and religious issues as they relate to counseling. If you choose to participate, please complete the enclosed *Attitudes of Spiritual/Religious Issues in Counseling Scale* (pages 6-12) which includes questions about your thoughts and reactions to incorporating spirituality into counseling as well as demographic indicators. The questionnaire should take about 15 minutes to complete.

**Participants will be automatically entered into a raffle to win a free ASERVIC Conference Registration and postage will be reimbursed upon request.**

For more information regarding this study please see the informed consent form on the next page or contact Stephanie Dailey at [stdailey@argosy.edu](mailto:stdailey@argosy.edu). Thank you, in advance, for your participation.



## ASERVIC EVENTS AT ACA

<i>ASERVIC Event</i>	<i>Day</i>	<i>Date</i>	<i>Time</i>
Board Meeting	Friday	March 19	9-5:30
Luncheon	Saturday	March 20	12-2
Editorial Board Meeting	Saturday	March 21	3-4
Graduate Student Meeting	Saturday	March 20	2-3
ASERVIC, AACE, C-AHEAD, IAAOC Joint Reception	Saturday	March 20	5:30-7:30
Catholic Mass	Sunday	March 21	7-8
Interfaith Service	Sunday	March 21	8-9
Town Hall Meeting	Sunday	March 21	11-12
Past-President's Meeting	Sunday	March 21	11:30-12:30
State President's Meeting	Sunday	March 21	2-3

## Informed Consent

*I am at least 18 years of age and completing this questionnaire constitutes my informed consent.*

Dear ASERVIC Member,

The purpose of this questionnaire is to investigate the beliefs of ASERVIC membership about spiritual and religious issues as they relate to counseling. You were selected because of your membership in ASERVIC and your participation in this study is voluntary. If you choose to participate, you will be asked to complete the *Attitudes of Spiritual/Religious Issues in Counseling Scale* (see next page) which includes questions about your thoughts and reactions to incorporating spirituality into counseling as well as demographic indicators. The questionnaire should take about 15 minutes to complete. Your participation is invaluable to this research and is greatly appreciated! Please note:

- Your participation is voluntary. You may refrain from participating without any impact on membership or status in ASERVIC.
- If you agree to participate, your identity will not be connected to your survey responses, so please do not write your name on the questionnaire. Identifying information collected by the researchers will include your name and address, included on the return envelope. This will be kept confidential and is used for incentive purposes only (e.g., two drawings for a paid ASERVIC 2010 conference registration).
- If you would like to be reimbursed for postage or would like to be informed of the study results, please include this request (on a separate sheet of paper) with your completed questionnaire. Please do not write on the questionnaire. This separation serves to ensure survey anonymity and so protect the identity of survey participants.
- There are no right or wrong answers, so please answer all questions honestly. If you are unsure about how to answer a question, please choose what you feel is the best response.
- The results of this study will be used to inform the counseling profession about ASERVIC members' views on these issues and may help professionals determine how educational and professional endeavors can be best tailored to meet the needs of the counseling community. It is anticipated that results will be reported in a scholarly article and presented at a national conference. All reports will be of the combined data from all participants and will not include any identifying information.
- The benefits for your participation may include a heightened awareness of spiritual/religious issues in counseling and a sense of contributing to your profession. We cannot promise that you will receive any benefits from this study.
- There are no known risks associated with your participation in this study. However, if any of the questions make you feel uncomfortable, please feel free to leave them blank. You may also discontinue your participation at any time by not returning the questionnaire. If your participation in this research project stimulates issues that require further discussion, please contact the primary researcher (see contact information below).
- Your privacy and the research records will be kept confidential. Only authorized research personnel, and the Argosy University, Washington, DC Institutional Review Board (IRB) may inspect the records from this research project.
- If you have any questions about this questionnaire, please contact the researcher, Stephanie F. Dailey, at 703-861-3383 or by email at [stdailey@argosy.edu](mailto:stdailey@argosy.edu).
- This research study has been reviewed and certified by the Institutional Review Board, Argosy University, Washington DC, for the period January 1, 2010, to December 31, 2010. Questions or concerns about research participants' rights may be directed to the Argosy University IRB office at Argosy University, Washington, DC, Dr. Ed Shearin, 1550 Wilson Blvd. Ste. 600, Arlington, VA 22209. The phone number is 1-866-703-2777 x5811, and email is [eshearin@argosy.edu](mailto:eshearin@argosy.edu).

After you read this letter, please continue on to the next page and complete the questionnaire. Your completion of the questionnaire constitutes your informed consent to use your results. When you are finished, you can (1) scan your completed survey and email it to [stdailey@argosy.edu](mailto:stdailey@argosy.edu), (2) fax the completed survey (attention Stephanie Dailey) to **703-893-8973** or (3) mail the questionnaire to the following address:

### SCS Study

**Attn. Stephanie Dailey**  
**2512 N. Kenilworth Street**  
**Arlington, VA 22207**

Thank you very much for your time and effort in completing this questionnaire. Your participation is sincerely appreciated and may ultimately help professionals in higher education meet counseling students' needs.

Sincerely,

Stephanie F. Dailey, M.A., LPC, ACS  
Doctoral Candidate  
Argosy University, Washington, DC  
1550 Wilson Blvd., Suite 600  
Arlington, VA 22209

## Attitudes of Spiritual and Religious Issues in Counseling

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### Section I:

**INSTRUCTIONS:** *Please familiarize yourself with the unique response format before you begin.*  
Indicate your level of agreement or disagreement with the following by selecting ONE response for each item.



*Begin Here*

Agreement  
Low \_\_\_\_\_ High

Disagreement  
Low \_\_\_\_\_ High

▼      ▼      ▼

▼      ▼      ▼

#### EXAMPLE:

I am ready to begin this questionnaire. (*High Agreement*)

1. It is important for counselors to be able to describe their own spiritual and/or religious belief systems.

2. Religious beliefs can be both a problem and a solution.

3. It is possible to refer a client to clergy who will compromise treatment goals.

4. Spiritual/religious beliefs are aspects of multiculturalism.

5. Some issues are better dealt with by religious leaders than by counselors.

6. Spirituality cannot exist without religious beliefs.

7. It is inappropriate to include spiritual material in counseling.

8. Models of spiritual/religious development should be taught in counseling programs.

9. Some people who have spiritual experiences are not religious.

10. If the spiritual domain is not addressed, counselors overlook significant information.

11. To increase acceptance of a client with different beliefs and values, counselors must first understand their own.

12. Understanding a client's spiritual/religious beliefs is part of diagnosis.

13. Counselors who have not examined their spiritual/religious values risk imposing those values on their clients.

14. It is imperative for counselors to be able to identify the spiritual connotations embedded in clients' statements.

15. Spirituality/religion can be part of the client's problem.

16. A client's worldview is affected by religious beliefs.

17. A majority of clients want to discuss religious beliefs in counseling.

18. Someone can be religious without being spiritual.







## Attitudes of Spiritual and Religious Issues in Counseling

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*Continue Here*

	Agreement			Disagreement		
	Low	High	High	Low	High	High
	▼	▼	▼	▼	▼	▼
82. Inquiry into spiritual/religious beliefs is part of the intake process.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
83. Religious bibliotherapy exclusively involves sacred texts.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
84. Spiritual and cultural values are strongly related.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
85. It is essential to determine a client's spiritual functioning during an intake assessment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
86. It is helpful for counselors to have relationships with clergy members.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
87. Counselors who are not spiritually self-aware are at higher risk for negative reactions to clients who are religious.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
88. Understanding a client's level of spiritual development informs a counselor's work with that client.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
89. Counselors who have not explored their own spirituality cannot effectively include spirituality in counseling.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
90. Part of a counselor's job is to become acquainted with local religious leaders.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### Section II:

**Please respond to the following questions.**

1. Which best describes your current status?       Student       Counselor Educator       Practitioner
2. If you are a *student*, how many credit hours have you completed in your program?       0-6       9-12       Over 12  
 If you are a *professional*, how many years have you been practicing or teaching? \_\_\_\_\_
3. Which best describes your counseling track or area of expertise?       Mental Health       School       Marriage & Family  
 Other \_\_\_\_\_
4. If you attend or teach at a religiously-affiliated college/university, what denomination? \_\_\_\_\_
5. Is your counseling program CACREP accredited?       Yes       No       Do not know
6. What is your age?       20 to 29 years       30 to 39 years       40 to 49 years       50 to 59 years       60 years or older
7. What is your gender?       Male       Female
8. Please indicate your ethnicity: \_\_\_\_\_
9. In which religious/belief system (if any) were you raised? \_\_\_\_\_
10. Which religious/belief system (if any) do you now follow? \_\_\_\_\_

## Attitudes of Spiritual and Religious Issues in Counseling

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11. How would you describe your level of religiousness?  Conservative  Liberal  Fundamental  
 Evangelical  Spiritual but not religious  
 Neither spiritual nor religious

12. Did your spiritual/religious beliefs play a role in your choice to enter the counseling profession?  Yes  No

If **YES**, please explain: \_\_\_\_\_

13. Do you feel that your training program has prepared you to include spiritual/religious material in counseling?  Yes  No

If **YES**, how were you exposed to this material?  Component of a class  Class specific to this material

14. If you are a **student**, would you feel comfortable addressing spiritual/religious topics in counseling?  Yes  No

If you are a **professional**, do you address spiritual/religious topics in your teaching or practice?  Yes  No

If so, how: \_\_\_\_\_

15. Do you think that spiritual/religious beliefs are related to mental health?  Yes  No  Some of the time

16. How long have you been an ASERVIC member? \_\_\_\_\_

17. Has your ASERVIC membership contributed to your knowledge about spirituality/religion in counseling?  Yes  No

Please explain: \_\_\_\_\_

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18. Which of the following best describes your familiarity with ASERVIC's nine ***Spiritual Competencies*** (check all that apply):

Not familiar  Aware that they exist  Moderately familiar  Intimately familiar

19. If you are aware of or familiar with the nine ***Spiritual Competencies*** please describe your experience (check all that apply):

- I was introduced to them during my own training
- They are occasionally relevant to my practice
- They are foundational to my practice
- I introduce them to my students
- I have designed coursework around them
- I participated in their development
- I have included them in my research/professional writing
- Other: \_\_\_\_\_

20. Which of the following best describes your familiarity with the **2009 Revised *Spiritual Competencies***?

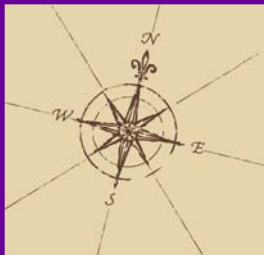
Not familiar  Aware that they exist  Moderately familiar  Intimately familiar

Suggestions, opinions, or comments about ASERVIC, the *Spiritual Competencies* or this study? \_\_\_\_\_

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***Thank you very much for completing this questionnaire!***



**ASERVIC**  
*Association for Spiritual Ethical and  
Religious Values in Counseling  
Conference on Spirituality*



***Navigating the Spiritual Journey of Life***

***August 1-3, 2010***

***Springmaid Beach Retreat and Resort***

***Myrtle Beach, S.C.***

***The goals of this conference are to provide practical information for mental health professionals as well as meaningful experiential activities. In thinking globally, ASERVIC is committed to providing a conference that is earth-friendly.***

*Because hotel conference rates will be extended prior and following the conference, consider including the conference in your family vacation. For details, see [www.springmaidbeach.com](http://www.springmaidbeach.com).*

For more information about conference registration, accommodations, and proposal formatting, visit our website at [aservic.org](http://aservic.org).

Session presentation proposals can be submitted to Mark Young ([meyoung@mail.ucf.edu](mailto:meyoung@mail.ucf.edu)) by February, 28th, 2010.

*For information contact Elliott Ingersoll, ASERVIC President, [ingersez@worldnet.att.net](mailto:ingersez@worldnet.att.net)*

## 2010 ASERVIC Conference—REGISTRATION FORM

*ASERVIC Conference on Spirituality in Counseling: Navigating the Spiritual Journey of Life*

### ASERVIC 2010 Registration Information

### Conference Badge Name

Name _____ Address _____ City/State/Zip _____ Day Phone _____ Email _____ National ASERVIC Member?    ___ YES       ___ NO State ASERVIC Member (if so, list state)? _____	First Name: _____ Last Name: _____ Organization: _____ _____ City: _____ State: _____ Nickname for Badge: _____
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### ASERVIC Conference General Registration

Membership Status	Postmarked by May 15 <sup>st</sup> , 2010	Postmarked after May 15 <sup>st</sup> , 2010
Professional/Regular ASERVIC Member	\$ 165.00	\$ 215.00
Non-Member	\$ 215.00	\$ 265.00
Student Member	\$ 100.00	\$ 125.00
Student Non-Member	\$ 140.00	\$ 165.00

\*\* on-site registration by cash or check only!

Please list any special accommodations you may need: \_\_\_\_\_

#### Completed Registration form and payment should be mailed or faxed to:

Dr. Elizabeth O'Brien  
 University of Tennessee at Chattanooga  
 615 McCallie Ave  
 201 Pfeiffer Hall; Dept. 2242  
 Chattanooga, TN 37403  
 Fax (423) 425-5443

If paying by check, please make these out to "ASERVIC"

If paying by credit card, please include the following information:

Card Type:

\_\_\_\_\_ Visa           \_\_\_\_\_ MasterCard           \_\_\_\_\_ Discover           \_\_\_\_\_ AMEX

Card Number \_\_\_\_\_ Exp. Date \_\_\_\_\_

3 Digit Security Code on Back of Card \_\_\_\_\_

Total Amount to be Charged: \_\_\_\_\_ -\_\_

Name on Card: \_\_\_\_\_

Billing Address: \_\_\_\_\_

\_\_\_\_\_  
 \_\_\_\_\_

#### ADDITIONAL INFORMATION: Hotel Registration

Hotel prices at the Springmaid Beach Resort located in Myrtle Beach, SC. Rooms are available on a first come, first serve basis. Rooms at the group rate are no longer guaranteed after June 16<sup>th</sup>, 2010.

Single           \$ 139.00                      Double           \$ 139.00                      Triple   \$ 139.00

\*\*\*To book hotel please contact Springmaid Beach Resort directly\*\*\*

Phone for hotel information: (843) 315-7100

Other accommodations, such as camping and family efficiencies, may also be available upon request.

\*\* on site continuing education hours certificate available for \$20 (cash or check only).