My dear Friends and Colleagues of Division 36:

In this first greeting to the membership of Division 36, may I express my heartfelt thanks for your support and confidence in electing me president. I am grateful and happy for this honor.

Our first Convention Program at the annual APA meeting in Washington, D.C. - as known to members attending - was a great success. Attendance at the several sessions was a clear testament to the excellence of the presentations arranged by our program committee chaired by Dr. Eileen Gavin and so impressively offered by our participating speakers. Formal praise cannot adequately express our debt to speakers and panel members who so effectively inaugurated Division 36 as a full fledged operating unit of APA. Theirs was indeed an admirable performance. Our program for the San Francisco meeting in August 1977 is now being planned under the cochairing direction of Drs. Richard Kahoe and Margaret Gorman, both of whom served so well on the 1976 committee. The membership may be confident that with Division-wide cooperation they will prepare a fine program for San Francisco.

One of my most satisfying experiences at the Washington meeting was the pleasure of meeting personally so many of you whom I had come to know through correspondence as my fellow petitioners for our election to divisional status. An additionally deep satisfaction was to meet so many new friends who supported our divisional status and who promise to give their scholarly abilities and energies to the attainment of our promise as an APA division.

The great contemporary interest in religious issues is clear evidence of the challenge before us as members of Division 36. Our future is an intellectually and spiritually exciting one. But the fructification of our promise depends on the general participation of all our members in divisional affairs. Views, suggestions, and other direct participation by all of our membership are welcomed both by myself and by our Executive Board. Our Newsletter Editor, William Barry, will be happy to hear from the membership concerning all activities and matters relevant to our divisional objectives and interests.
As APA Division 36, PIRI, has made a great start. Our future growth will determine the value of our contributing accomplishment in American Psychology. That growth depends on our recruitment of members to add to our splendid charter group. At the beginning of this academic year, let us work - each one of us - to interest our colleagues in joining Division 36. Above all, share your ideas for the development of Division 36 with me, with your Executive Board, and with the chairpersons of the various divisional committees. To succeed we need the benefit of your thoughts on what we are doing or should be doing.

Best wishes for a successful year.

Virginia Staudt Sexton
President, Division 36

END OF AN ERA

VYTAUTAS J. BIELIAUSKAS, PH.D.

The PIRI era of transition has been finished and the new era of Division 36 of the APA is in full swing. For me, this transitional period started four years ago and it is now completed.

In 1972, I was elected to the positions of Executive Secretary and NEWSLETTER Editor and I carried out those jobs on behalf of PIRI Board and the membership until PIRI finally found its platform in the APA in petitioning for and receiving a divisional status. Since January of this year, I functioned as Executive Secretary of PIRI and also as Secretary of Division 36 of the APA. During this period, our NEWSLETTER changed into a divisional newsletter.

Beginning with the 84th APA Convention in Washington, D.C., Division 36 of the APA was really born. During this meeting and on the occasion of the bi-centennial of the U.S.A., religious issues and research in psychology of religion became a significant part of the APA program. We had an excellent show of interest and support for the newest division in the APA.

Since my joining the APA in 1952, I felt that it was an organization which could accommodate all professional psychologists regardless of their personal, political or religious persuasion. And, now, in 1976, I am sure that my conviction was correct. APA has had and will continue to have a place for all professional psychologists. Religious behavior is human behavior and as such it is part of the study of psychology. This area is now an official part of the APA agenda and I am happy to have it happen.
Division 36 of the APA - Psychologists Interested in Religious Issues - has selected its new officers. Since September, Margaret Donnelly became Secretary-Treasurer, taking over a great many of my duties. Bill Barry agreed to take over the editorship of this NEWSLETTER and I am most grateful to him, because I know how much work this will involve and also I know that he will continue and increase the quality of the official organ of the division. Virginia Sexton is now the president of Division 36, giving me one year to take a breather from front-line divisional duties to which I will return next year, succeeding her.

I want to thank the many Boards of PIRI, the Executive Committees of Division 36, the membership and to many colleagues and the staff of the Department of Psychology at Xavier University for all the help and support I received during these years.

Ecumenism among psychologists was our goal and we all reached it in the APA! I am happy to be relieved from many duties which required quite a bit of time and effort, but they were "the duties of love" and I enjoyed them. My best wishes to all the new officers of Division 36 of the APA and especially to Bill Barry, the Editor of this NEWSLETTER.

EDITORIAL
WILLIAM A. BARRY, Ph.D.

"Never leave a meeting before it is adjourned; you may find yourself with a job you had not counted on." I left the executive committee meeting of Division 36 (since my role as member of the board of directors of PIRI was completed) before it ended, and the next morning was greeted with the request to edit the newsletter. After some soul-searching (will "soul" now become an accepted word in psychology?) I agreed, though I began to doubt my wisdom when so many people thanked me with sighs of relief. Did they know something I didn't know? The last thing I edited was my high school newspaper, and that is ancient history. All of which is to say that I need your help to continue the newsletter tradition begun by William C. Bier and continued by Vytautas J. Bieliauskas for PIRI with so much success that PIRI is now Division 36. In this space I want to share with you my hopes for how you can help.

Division 36 is brand new, but it has links with the past. Those links are evident in the results of the first division election; most, if not all, of those elected were prominent in PIRI and in its predecessor, the American Catholic Psychological Association. The link with tradition no doubt befits a division interested in religious issues. But now the future beckons. Most of the new members of Division 36, as well as many of the petitioners, have no links with the organizational predecessors of Division 36. We are in many ways a new body. The questions before us concern direction and future leadership.
What will be the focus or foci of Division 36? What tensions and pushes and pulls are there within the membership that will result in a direction for the division? These are questions which I believe this newsletter should address in the first year or two in its new home in A.P.A. Eugene Kennedy’s presidential address is a first step in this direction. But I need your help to keep the pot boiling. I suggest that we focus this year on the directions of Division 36. I welcome articles, letters, symposia that will enable us to see the various possibilities open to the Division.

The future leaders of the division will obviously arise from the membership. It is incumbent upon us to expand that membership. We need the twofold ecumenism Kennedy speaks of in his presidential address. Members should strive to recruit new members this year, as Virginia Sexton urges in her message. But the members of this new division also need to get to know one another’s views. The newsletter is one place to accomplish this. My hope is that through the newsletter people will get to know the views of potential future leaders. If you want to influence the direction of the division, the newsletter is one way to air your views and to become known.

I know that you join me in thanking Vytautas Bieliauskas for his years of devoted service as editor of the PIRI newsletter. I also want to thank Earl Kronenberger for his dedicated work as book review editor for the past four years. Orlo Strunk will be contacting members to review books. This service will also enable members to keep abreast of the field of psychology and religious issues and to get to know the reviewers.

The editor of a newsletter like this cannot function without the interest and help of the members. Help me! The next issue will hopefully appear in March; the third issue in June or early July. The deadline for copy for the March issue is February 1, for the June issue May 1.

THE TASK OF DIVISION 36
EUGENE C. KENNEDY, Ph.D.

There are certain features to this first scientific session of the Division of Psychologists Interested in Religious Issues of the American Psychological Association, experiences appropriate even for the most rigidly scientific among us. They are of celebration and commitment, celebration of the achievement of our divisional status and commitment to its future. Nor is it a moment devoid of faith and hope but, lest we pursue the metaphors of the spirit too far, we must also recognize that this is not an entirely easy moment. It resembles a wedding for a couple whose destiny of union was writ long ago in the stars but whose families have not quite accepted each other or the idea of the match as yet. Make no

Presidential address delivered at the 84th annual convention of the American Psychological Association, Sept. 4, 1976.
mistake, religion and psychology belong together but there are those still wary of the mix who believe that either or both partners have married below their station or without really knowing what they were doing. But as a marriage is made by what man and woman know of themselves and their possibilities, so psychology and religion, rather than their encompassing families and relatives, join themselves at this time. It is their life to make together and it demands the best that is in both of them.

We must acknowledge the skepticism of some of the onlookers without making undue efforts to please them or to prove ourselves. Indeed, our fundamental identification as scientists must prevail if the future of division 36 is to be secured. We need the virtues and restraint as well as the discipline of science if we are to play a role in deepening our understanding of religious behavior, themes, and questions. It may be that we will need most of all the sense of scientific vocation, of concerning ourselves more with new knowledge than with its premature application to the enormous religious questions of the day. If we are to be able to define these religious issues for the field of psychology in general we must do it with the perspective of the scientist rather than the passion of the evangelist. At the same time we need a broad receptivity to the wide range of behavior that can be termed religious rather than the pinched soul of the reductionist.

It is clear from the experience and character of the membership that this commitment to the highest traditions of honest scientific inquiry is present. That is our hallmark and no one should expect or entertain a shiver of fear that this division intends to mix the experience of religion with the exploration of religion.

It is as difficult, Paul Pruyser has observed, to define religion as it is to define art. Indeed, we have been less than generous in our application of the term religion to a variety of the experiences that richly deserve it. We have focussed on what might be termed explicitly religious behaviors and have hesitated imaginatively to explore the religious texture of other experiences. It is probably true, then, that authentic scholarship can be understood as religious activity. The light that will shine from this division is not that of traditional piety but that of men and women bending to their tasks of experimentation and investigation with a fullness of honesty and integrity. This is not to make of religion an artifact that gives emanations of once useful rites but which can now be dated and analyzed as safely and dispassionately as a dead bone. Religion remains a vital force in culture, an enduring dimension of human behavior and it deserves a special reverence, that which science gives to everything it investigates.

To borrow from the vocabulary of theology we also need an ecumenical spirit in division 36 and this in two senses. First, it needs broad participation from all religious traditions, from all professional psychologists with an interest in or a concern for the religious dimension of life. The full-blooded identity of the division depends on this reality. It is, in fact, a service to psychology and to religion to have this hetero-
geneous membership. This image is happily reflected in this year’s scientific program, both in the participants and the subjects of their concern. The program also illustrates another type of desired ecumenicity: it reflects an awareness of and a readiness to encourage a diversity of research approaches. This is ecumenical science at its best, fresh air for a field of investigation that badly needs it. Many have observed our need to employ the complementary richness of the phenomenological and the experimental approaches in research on religious questions. Hanford has called for a synoptic viewpoint, “... which includes the rigor of empiricism without its reductionism, and includes the challenge of the phenomenologists without their insufficient means for validity.” (Hanford, 1975, p. 220) In fact, Hanford claims that this was the approach of William James who, in his judgement, “combined the empirical and the protophenomenological orientations within a wide frame of reference. In his Varieties, which is still the outstanding production in the psychology of religion, he used a prototypical synoptic orientation” (Hanford, 1975, p. 225). One of the most pressing of division 36’s tasks is to welcome the contemporary inheritors of James’ vision and approach.

Other questions also remain, some of them on a more philosophical level, and yet these must also be addressed patiently and systematically in the years ahead. One of the issues that casts shadows across our gathering centers on the application of research on religious behavior and attitudes. We live, after all, in a world where many persons have their own reasons for inspecting and using, if not sometimes even exploiting, our research findings. There are the ever present media, interested in news, and how whatever we find can be ground through their mills and out to the curious public. There are groups, reformers and mild revolutionists among them, who can find a political use for almost any research finding. This is particularly tricky in the area of religious research when the findings, without qualification or distinction, may be applied to a theological or institutional conflict. It is a thorny passage, made already by many of us here, to conduct research and keep the results in reasonable perspective when there are those who insist that we must translate our results immediately into progressive solutions for the problems of institutional religion.

We are the heirs of the American genius for defining problems in simple terms and proceeding to do something about them; it may be that optimism, obsessiveness, and pragmatism are in our genes, huddled democratically together and turning us confidently to whatever task is at hand from social engineering to ecclesiastical reform. But do we appreciate the nature of our psychological knowledge and its relationship to theological formulations and the structures of institutional religion? What do hard data reveal to a world that has spoken to itself religiously in mytho-poetic language, in metaphors rather than measure? The application of research results about religious behavior may resemble in some way the application of the findings of sex research to sexual
behavior. It has been somewhat more respectable to speak about sex research than about religious research in recent years, of course, but the widespread immediate application, the transformation of findings into treatment that has characterized the field of sex research offers a paradigm for what can happen, somewhat less spectacularly, in the field of religion. Because people have needs and problems, because society and parenting have always been imperfect, there is pressure for deliverance through science, redemption through information, salvation from a new priesthood that dispenses findings like grace. There is little proof that sexual research has been applied with complete success to human confusions; there is no doubt that the findings, despite caveats and protests by scientists, have been popularized and politicized on a broad scale. The role of psychology in relationship to theology or to the everyday practice of religion is not as clear as it needs to be and only care in defining, carrying out, and reporting our research can protect our scientific integrity. We need to respect both the limitations of our techniques and the boundaries between the various ways of knowing that so clearly exist.

Psychology in many ways has replaced theology as the queen of the sciences, at least in public expectation and response, and this reality dictates great discipline and care as we move forward with our work. For power resides in such an influential profession and there are those who recognize it with a judgment born of cunning and an intuition sharpened on street wisdom about how the world runs. The findings of psychological research have, after all, been employed on a wide scale by experts in manipulation, by brain-washers and detergent-sellers, by the marketeers of candidates and causes beyond numbering. Our care in presenting our findings will protect us against plundering by the insensitive who would popularize or misapply out of due time what we discover. It also protects us against the inevitable reaction that will arise on the part of theologians and religious leaders who are already on their guard against what they see as the excessive psychologizing of religious experience or the use of social science research to maneuver them politically.

This is a particular danger in a country that fairly booms with a Rotarian optimism about human fulfillment. We are the home of the human potential movement, the religious-like commitment to getting better and getting ahead, to positive thinking and therapeutic wholeness, to ultimate actualization and peak moments. And our optimism is democratic about the human situation. Perhaps there is no room for a tragic sense in scientific psychology; it is clear that there is no taste for it. Prevailing psychological values, held at least subtly by most of us, are ordered to the perfection of our human state. Religion, on the other hand, has had a traditionally mixed view of the person, a feeling for sinfulness, a sense of mankind manque, of how things do not work out for so many despite their best efforts, of the inequity and unevenness of existence, of good and evil locked in combat in the arena of history. Our tendency for
progress and reform may cause us to ignore the twisted face of human suffering which organized religion, howsoever unsteadily, has gazed into throughout the centuries. There is unexplored territory here and no psychology of religion can be complete if it does not attempt to understand something of the lack of human wholeness, of the falling short of human potential, of the failed self-actualization and the flat moments that may, after all, be religion's chief operational concern.

We must be wary, I think, of trying to pasteurize experience that is intrinsically confounding, of neglecting dread and terror, of transforming meditation, for example, into a sedative rather than a contemplative entrance into reality, of making our approach to death a positive and tidy process that does not inconvenience others too much and hardly makes any difference to us. Psychology cannot become the exclusive instrument of the American tendency to improve endlessly without distorting its perception of religion and its concerns.

It may be that we have perceived here the edge of a problem that needs further investigation. It is a problem that has had only the most rudimentary definition but it has many implications for the psychology of religion in our day. The problem, I believe, is connected with authority, a subject that most Americans draw back from instinctively, mindful as they are of the well-researched characteristics of authoritarianism. Authority, religious authority included, is, according to social observers, in disrepute and the well-ordered functioning of government, education, and the churches is, as a result, threatened. Anomie, lawlessness, an age of narcissistic absorption, all these phrases have been employed to describe the historical moment of which we have made purchase. Religion has traditionally made much of authority but it is now experiencing enormous practical difficulties in exercising it. One is reminded of how new phenomena, precisely because they are new, have always been initially translated in terms of the familiar; the unknown revealed in the known; the automobile as the horseless carriage, the radio as the wireless. Perhaps the problem with authority gives a hint of itself in the term leaderless groups and its contemporary counterparts in church and state. We are defining something new in terms of something we know because we have no better words for it. But it only hints at and does not deliver a real idea of the change that has taken place.

I raise this issue not as a practical problem to be solved but as an issue whose psychological aspects need investigation in the realm of religious behavior. We need to explore the nature of authority as it is perceived and as it is exercised, not to do away with it - not even to make it more effective - but to see it clearly. It is so intimately an aspect of religious practice - at the heart of the psychological functioning of traditional religion - that it demands a more systematic investigation with some allowance that the proper exercise of authority may be very different from the authoritarianism which has been at the center stage of our concerns for so long. We do not, I suggest, know nearly enough about the psychological nature
of authority in religious behavior and one of the tasks of division 36 is to further systematic research in this area.

As yet we have good reasons for being a modest presence in American psychology. But the possibilities of our contributions, like those of a newborn child, are very great. Our task - and I trust our obsessive, democratic optimism will not serve us ill in this regard - is to fulfill that splendid promise.


NEWS AND NOTES

Recruitment of New Members. All members are urged actively to recruit new members for division 36. Any interested person can write to the chair of the membership committee, Paul J. Centi, Siena College, Loudonville, N.Y. 12211.

Program for 1977. The Division 36 Program Committee for 1977 encourages PIRI members to start now thinking about contributions to the APA meeting in San Francisco in 1977. The APA Call for Papers will be out within a month or so with details, but in general the Program Committee is asking for formal papers (12-15 minutes in length) and symposia which would bring together different contributions on one general area in psychology of religion or other relationships between psychology and religion. In order to minimize unnecessary overlap in the subjects of symposia, Co-Chair Margaret Gorman is coordinating symposia. Anyone who has an idea about a symposium or would like to organize one should contact Dr. Gorman at the earliest possible time. We hope by this early coordination to keep Division 36 programs on the same high level we started in the 1976 meeting in Washington. Richard D. Kahoe, Psychology Dept., Georgetown College, Georgetown, Kentucky 40324; Margaret Gorman, 785 Centre St., Newton, Mass. 02158.

Change of Address: All change-of-address information should be sent to Central Office of APA in Washington. The Newsletter will be mailed by Central Office.

Employment Information Officer. At the request of the Committee on Employment and Human Resources APA is forming a communication network of Employment Officers (EIO) which will enable APA to provide up-to-date information on the state of human resources issues in psychology to universities, division, and state associations. Rita D'Angelo of Herbert Lehman College, Bronx, N.Y. has agreed to serve as EIO for Division 36.
Journal of Psychology and Judaism. This semi-annual journal dedicated to exploring the relationship between psychology and Judaism has just been launched. Subscriptions and editorial offices are at 1747 Featherston Drive, Ottawa, Ontario, K1H 6P4.

APA Council Apportionment Ballot. You will soon receive or already have received an APA Council apportionment ballot. We urge you to exercise your franchise and to give Division 36 all the support that you can.

Division 36 - Psychologists Interested in Religious Issues - American Psychological Association

LEADERSHIP - 1976-77

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No aide is of greater significance to the scholar and student than a solid bibliography of the work in an area of interest. The volume *Psychology of Religion: A Guide to Information Sources* produced by Capps, Rambo and Ransohoff appears to fulfill this need fairly well. Here we have 271 pages of citations, a fair number of which are annotated. This section is followed by author, title and subject indexes. A brief introduction further informs the reader of the approach of the compilers and its limitations.

References are organized under seven dimensional headings, termed mythological, ritual, experiential, dispositional, social and directional. Four to eight subheadings are found within each. Needless to say, the difficulties in establishing the locations of various of the sources is acknowledged and must be recognized by users. The first section presents “General works in the Psychology of Religion,” and in one’s haste to search for specific references, this must not be overlooked, for it includes two pages of additional bibliographies, some of which are essential for the scholar. Probably the most compelling argument necessitating further search stems from the fact that Capps *et al.* have confined themselves overwhelmingly to American published works between 1950 and 1974, thus dissertations and many other papers are not included.

Some minor difficulties are also present which may present problems, more for the novice than the experienced worker in the field. For example, in this reviewer’s opinion an invaluable edited volume such as Strommen’s *Research on Religious Development* merits separate listing of the different authors and chapters, since many of these are definitive summaries of thinking and research in the psychology of religion.

Of lesser significance is the tendency to provide a first author followed by an *et al.* if a reference has three or more authors. If one desires to search out all the writings of a certain scholar, there is the possibility of missing some significant work. If a future bibliography lists the present volume similarly, it would seem a disservice to overlook Rambo and Ransohoff. In addition, sometimes one remembers that a specific scientist participated in some work; however, no author listing may be found in this volume.

Another problem concerns the “rather fine line” (p. xi) between the social dimension and material relating to the sociology of religion. There are a number of references where this reviewer feels the criteria of
inclusion-exclusion are somewhat confused and should have been elaborated upon for potential users.

In order to test the bibliography, one approach employed was to select five issues of the Journal for the Scientific Study of Religion and check the citations and indexes. This revealed missing articles plus poor coordination of the three indexes. If an author is known, the desired reference is likely to be found. Most papers thus located were not listed under the title index and sometimes could be found only with great difficulty in the subject index. For example, in the latter situation the term “typological studies” includes Intrinsic-Extrinsic faith, a rubric which probably deserves its own distinction. Dogmatism appears, but the I-E approach seems to have been heuristically much more productive, yet is absent.

Finally, this reviewer could not find citations to such works as Goldman’s Religious Thinking from Childhood to Adolescence, Maranell’s Responses to Religion, Stewart’s Adolescent Religion, and Strommen’s Five Crises of Youth. If Feifel’s The Meaning of Death could be included, how could Kastenbaum and Aisenberg’s The Psychology of Death be overlooked?

No user of a bibliography should ever assume it to be complete. As the compilers note, Meissner’s 1961 annotated bibliography is a must. So is that of Berkowitz and Johnson. The present work partially brings these up to date.

Compiling this bibliography was undoubtedly a herculean task. Unfortunately, it has a number of shortcomings but is still a valuable addition to the literature. It is hoped that Capps and his coworkers might see fit to publish an addendum of omitted works and offer additional bibliographies as the most recent citations are already two years old.

In the last analysis, the significance and utility of bibliographies such as this should not be underplayed, neither should they be taken as final answers. There is no substitute for an exhaustive analysis of the pertinent literature and this will always include the use of both primary and secondary sources.

Bernard Spilka, Ph.D.
Department of Psychology
University of Denver
Denver, Colorado


This book is one of a series on “Problems of the Religious Life.” The author, Father Godin, has a doctorate in philosophy, as well as his licentiate in theology, and is presently Professor of the Psychology of
Religion at the International Lumen Vitae Institute in Brussels, and is Professor of Psychology at the Institut Superieur M. Haps de Bruxelles, and a member of both the Belgian and the International Societies for Psychoanalysis.

The book, though brief, is both informative and provocative. There is a separate 151-item bibliography which is very helpful.

Father Godin surveys the results of fifteen years (1960-1975) of research on the psychology of vocations - chiefly male. He sees psychology as having failed to reveal any profile which is distinctly characteristic of a religious vocation. Psychometric approaches have been valuable in detecting the more seriously maladjusted applicants, but the inherent limitations of tests prevents them from successfully predicting such things as perseverance and efficiency in a religious vocation. Test findings can be useful in helping the religious discover more about themselves and thus be more effective in their ministry.

He concludes this first section on "The Personality of the Priest" by endorsing the statement that "priests and religious are psychologically like other men when they come to the seminary or to the novitiate." He does, however, cite clinical investigations that indicate a propensity on the part of religious to have problems in the area of latent homosexuality, psychosomatic disorders, and depression with alcoholism.

The section on the meaning of "having a vocation" discusses this matter from a sociological and developmental point of view. Except in rural areas, the fact of having attended a parochial school does not seem to increase the chances of having a vocation, although the desire to become a priest emerges two years later among those who attended public high schools.

Godin points to the anomaly that in Yugoslavia and Poland, where religious schools have been suppressed, there has actually been an increase in vocations.

Finally, while in favor of allowing dating for seminarians, he does quote Greeley's data which indicate that there was no difference on frequency of dating between diocesan priests who "resigned" and those who have persevered.

The third section of this book offers the most significant contribution and is one on which Godin places greatest emphasis. This concerns itself with the impact of the mother on vocations. He cites many clinical studies as well as questionnaire approaches, and the experience of the Roman Tribunals responsible for laicization requests, all of which lead to the conclusion that mothers have had a predominant influence on their sons' choice of a religious life. He seems to believe that fully one-third of religious reveal some form of "mother complex," but states that the demonstrated relationships are merely statistical, and that the relationship between psychosexual passivity and a consecrated life is only a plausible psychological interpretation. There are many other young men with the same traits who do not make such a vocational choice.
However, all of these findings do make me wonder whether his earlier instance that priests are "like other men" at the time they enter the religious life is not somewhat inconsistent and overstated. I believe he is selling his data short and drawing back from obvious clinical inferences.

The remainder of this slim volume concerns itself with the "Crisis in Vocations." Here we have a consideration of the consequences for youth facing a vocational choice, motives of clerical drop-outs, methodological difficulties in evaluating vocational success, as well as an updated recitation of the numbers of priests and religious who have "abandoned" their calling in the various countries throughout the world. The failure to recruit new members as well as the number who are lost through death and resignation truly do impress the believing Catholic as a "crisis" of catastrophic proportions.

The end is clearly not in sight. Father Godin attributes some of these losses of both growth and attrition to the rapid and sometimes chaotic changes in formation programs, styles of religious life, wide gamut of ministries offered. One should not be surprised if the author fails to provide us with a clear-cut prescription to resolve the contemporary crisis in religious vocations. In any event, that would be beyond the role and competence of the psychologist. Meanwhile, he urges the psychologist involved in vocational selection to place more emphasis on the ability of the individual to live in community, to assess his impact on other personalities, and to evaluate his potential for efficiency and making a contribution in the ministry despite existing personal limitations.

New criteria are, or will be, emerging which will change the old approaches to psychological assessment of candidates for the religious life.

Le Roy A. Wauck, Ph.D.
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If I were to choose one word to describe Primal Man: The New Consciousness, it would be provocative. This is a long book with sixteen chapters and five appendices. Two of the chapters are jointly written by Janov and Holden, and there is a chapter on "Feelings and Survival" by Bernard Campbell. Publication deadlines are cited as preventing the inclusion of the most recent physiological studies. Possibly deadlines also prevented more careful editing which could have eliminated some of the repetition and lack of integration seen in the book.

In the Introduction, Janov says that he believes that a major contribution of this book lies in the exploration of levels of consciousness.
The first four chapters - dealing with the nature of consciousness, the development of the brain and consciousness, the levels of consciousness, and the neurophysiology of consciousness - are well written. This book is described as representing the “highest development of Primal Theory thus far,” and theoretical material is interpreted as applied to Primal Theory and supported by results of research involving patients.

This book was written for professionals, graduate students in the mental health sciences and sophisticated lay persons. Some background in physiology seems necessary for reading sections of the book, so the statement on the book jacket describing it as “written in a style that makes it both readily understandable and engaging for the general reader” is unfortunate.

Interesting distinctions are made between consciousness and awareness, Primals and abstractions, and insight and pseudo-insight. Functions of the major and the minor side of the brain and the various levels of the brain are graphically presented. Brain activity during a Primal is contrasted to that during meditation, and a discussion of the effects of LSD on consciousness is included.

It is good to see the warning that Primal Therapy should not be practiced by anyone who is not qualified to do so. Inclusion of a chapter on “Therapeutic Implications of the Levels of Consciousness: Dangers in the Misuse of Primal Therapy,” and Janov’s statement that “incorrect Primal Therapy can be more dangerous than no therapy,” also signal caution. However, some of the material on “mock” therapists left me with an uneasy feeling as did the reference to a trainee who called for openness, claiming there is no room for self-expression at the Primal Institute. The trainee was disabused of his “paranoid notions.”

The references to God, religion and morality, as well as the characterization of Primal Man, should elicit fairly strong reactions from those who have religious faith. Janov speaks of the manufacture of an all powerful God to help us with our early, undelineated feelings of helplessness and powerlessness and relates the need for a helpful and powerful God in some measure to the strength of the residual feeling of helplessness from birth. He deems “first-line” events as necessary but not sufficient for suicidal preoccupation, adding that what is needed is a very repressive early atmosphere, or religious home, military school, parochial school, etc. In describing Primal Man, he said, “He will not be governed by religious dictates, what to eat which day - he will be governed by his feelings,” and “He loses his religious ideas without one word about religion being discussed in his therapy.”

Some rather generalized statements are made about morality. Among them are these samples: “Feelings are the only moral principles for natural man.” “Of course the whole notion of morality is based on the premise that we are inherently evil and must be exhorted against ‘evil’ impulses.” “Morality is the enemy of the people.” “I consider the Primal
Institute a moral institution precisely because it invokes no morality. There is no judgement and no blame.”

The description of Primal Man could also provoke questions regarding what is desirable as the product of successful therapy. Janov indicates that if there is anything that Primal Man is not interested in it is philosophy and ideology, that his interest is mostly to seek out beauty and enjoy it, that feelings dictate naturally moral behavior just as repressed feelings inevitably lead to immoral behavior. He also states, “I believe that Primal Man is essentially anarchic.” He mentions that very few whom he has observed have become involved with politics, for “they do not want to control anyone else’s life, and therefore have no political ambitions, indeed, very few ambitions except to live a life of peace.”

It is not surprising to see Janov’s reference to Huxley when talking about what man is really like. The people in Huxley’s The Island do not seem too different from Janov’s Primal Man. In the Introduction to the Primal Scream Janov wrote, “Theory, I must emphasize, did not precede clinical experience.” To the extent that theory parts from clinical experience in this book, its contribution diminishes.

This is a heavy book, it contains much valuable material, and the answers it gives should stimulate some worthwhile questions.

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College of Notre Dame of Maryland
Baltimore, MD 21210

Books for review and suggestions of books for possible review should be sent to the Book Review Editor: Dr. Orlo Strunk, Jr., Area of Religion, Culture, and Personality, Boston University School of Theology, 745 Commonwealth Avenue, Boston, MA 02215.

APA DIVISION 36
Psychologists Interested in Religious Issues

Minutes of Business Meeting
Sept. 4, 1976, Washington, D.C.

I. Executive Secretary’s Report

Vytautas J. Bieliauskas presented his report as Secretary. At first he summarized the midwinter Executive Committee Meeting which took place on February 7, 1976 in New York. At this meeting, the following decisions were reached:
1. PIRI should cease existing as an independent organization. The Executive Secretary was empowered to take all necessary legal steps to dissolve it.

2. Current PIRI members and associates who are not APA members will be invited to apply for Division 36 Affiliate status. They will be granted this status upon request. However, new affiliates will be accepted by the Executive Committee by invitation only. Division 36 Affiliates will receive all the information but they won’t be required to pay any dues. This decision was made keeping in mind that many colleagues of the old PIRI supported this organization through many years and that it was our desire to maintain them in our organization and that this should be expressed in not charging them any dues.

3. It was agreed to grant a divisional fellowship status to all the APA Fellows applying for divisional membership.

4. Division 36 monies will remain with the APA until the next meeting of the Executive Committee. All Division 36 expenses will be paid by PIRI treasury. Both treasuries will be reconciled at the annual meeting of the Executive Committee and the Business Meeting of Division 36.

Then Vytautas J. Bieliauskas reported on the annual meeting of the Executive Committee which took place on Sept. 3, 1976. Committee reports were received and appreciation expressed for their work on behalf of Division 36. Committee Chairpersons will present reports for each committee later on. The Executive Committee approved the following recommendations to be presented to this Business Meeting for ratification by membership:

1. Sixty-two APA fellows who either are members or applied for membership in Division 36 should be given divisional fellowship status, if they request it. The same principle should guide the applications during the current year.

2. Applications to be approved as follows: 137 for membership, 52 for associate membership and 34 for affiliate status in accordance with the recommendations of the Membership Committee.

3. In order to reconcile PIRI and Division 36 treasuries, the PIRI treasury should be reimbursed $1,248.12 by Division 36. This represents the actual expenses by PIRI advanced on behalf of Division 36 from January 1, 1976 to date.

4. In order to be able to operate the division, a modest divisional assessment of $3.00 for fellows, members, and associates should be instituted and added to the APA dues for the year beginning January 1977.

President Kennedy requested the membership vote on each of the above recommendations separately. Each of them was approved unanimously.
5. Vytautas J. Bieliauskas expressed his appreciation to all the PIRI Board members, Division 36 Executive Committee Members and to all members of the Division for entrusting him to manage PIRI during the transitional period and during the first steps of the Division 36. His special thank-you was directed to Earl J. Kronenberger, PIRI Book Review Editor and to his staff at Xavier University for support of his work.

II. Treasurer's Report

A. Current Status:

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
<th>Advanced by PIRI</th>
<th>At the APA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Board Meeting</td>
<td>$698.82</td>
<td>$1248.12</td>
<td>530.79</td>
</tr>
<tr>
<td>Phone Calls</td>
<td>88.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>NEWSLETTER</td>
<td>500.00</td>
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<tr>
<td>Membership Forms</td>
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<tr>
<td>Xerox</td>
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<tr>
<td>Student Help</td>
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<tr>
<td>- 90.00*</td>
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</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$1248.12</strong></td>
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</tr>
</tbody>
</table>

*Last year's PIRI Hospitality Suite paid for by Division 36.

Balance due to PIRI: $1248.12
At the APA: 530.79

B. Proposed Budget

Anticipated income: $3900.00
On hand at the APA: 530.79

Expenses:

<table>
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<th>Item</th>
<th>Cost</th>
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<tr>
<td>NEWSLETTER</td>
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<td>Postage</td>
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<td>Wm. James Award</td>
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<td>PIRI Reimbursement</td>
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<tr>
<td><strong>Total Expenses</strong></td>
<td><strong>$2588.12</strong></td>
<td></td>
</tr>
</tbody>
</table>

The Treasurer's report and the new proposed budget were approved by voice vote.

IV. Eugene Kennedy introduced Virginia Sexton to take the gavel as the new president of Division 36. Virginia Sexton thanked all outgoing officers for their work well-done and expressed strong determination to work as a leader of Division 36.