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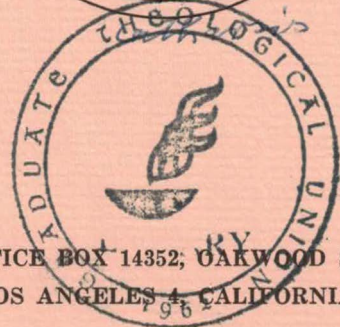
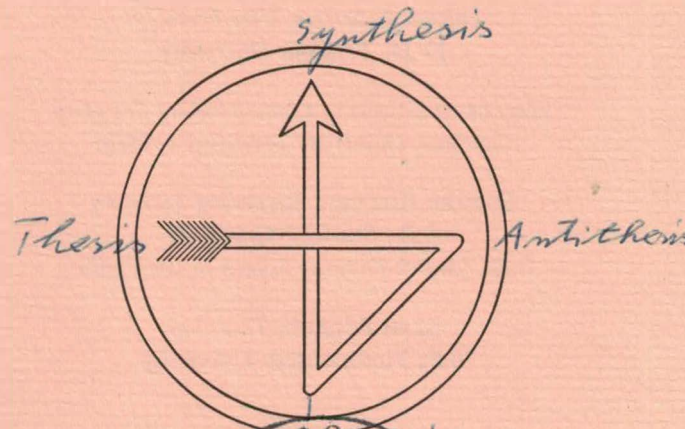
# THE FOUNDATION

For the Advancement of

# RELIGIOUS PSYCHOLOGY

Incorporated

*"The Bent Arrow"*



POST OFFICE BOX 14352, OAKWOOD STATION  
LOS ANGELES 4, CALIFORNIA

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THE FOUNDATION FOR THE ADVANCEMENT OF  
RELIGIOUS PSYCHOLOGY, INC.

is a religious non-profit organization, incorporated under the laws of the State of California.

OFFICERS

FRITZ KUNKEL, *President*  
M.D., University of Berlin

FENNA B. SIMMS, *Vice-President*  
Ph.D., Fremont University

ELIZABETH KUNKEL, *Corresponding Secretary*  
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A.B., Stanford University  
B.D., Church Divinity School of the Pacific

BETH FOLAND, *Treasurer*  
B.S., Northwestern University

## I. THE NEED FOR RELIGIOUS PSYCHOLOGY

Our time is characterized by the growing need for psychological help in a growing number of individuals and groups. Fifty years ago when Sigmund Freud discovered the "Unconscious" as an integral part of human life, he wanted to help the sick; his contribution was medical in nature. Carl Jung, twenty-five years later, was aware of a much wider task. He saw that the process of growing up and maturing requires attention, direction, and often professional help. Not only the physician, but the educator, minister and social worker, need depth-psychology as an indispensable tool.

Today we are conscious of a still greater responsibility. We know that all crises, whether they express themselves in marital, social, financial, mental or medical emergencies, are turning points in the individual's spiritual development. They are the birth pangs of a new religious awareness. The breaking down of old activities and habits, aspirations and prejudices, coincides potentially, though not always actually, with a breaking through of deeper insights and greater creative power. What is needed, therefore, is a new understanding of spiritual evolution.

Ministers, theologians and philosophers would be the logical persons to shoulder this responsibility. But they often feel that they are not sufficiently equipped. The tangles and confusions in unconscious layers which so often accompany our inner growth, require a thorough knowledge of unconscious processes, and that means of depth-psychology. Moreover, the ministry is a full-time job. There always has been and will be "care of souls," but there is not enough time for long-term counseling, dream interpretation, and childhood analysis. Therefore, the client, in the midst of his crisis, is often referred to a non-religious counselor and that usually means for him a miscarriage instead of a spiritual rebirth.

In many cases the client does not like the non-religious approach to psychology, and for want of anything better he turns to fortune tellers, or joins a questionable cult, because he prefers a pseudo-religious counselor to a non-religious one. Thus our cultural institutions indirectly foster religious deviations and superstitions because they do not provide adequate counseling facilities.

The answer to this problem is Religious Psychology.

## II. THE RELIGIOUS COUNSELOR

The Religious Counselor considers his clinical work as an integral part of his religion. He believes that his assistance to his clients can be and ought to be a means to their spiritual growth. He can draw no line between his practice of psychology and his practice of religion. Therefore, he attaches great importance to the conflicts and crises of emotional maladjustment, neuroses and even psychoses. He counts them among the most significant opportunities offered by life, for the discovery and understanding of our spiritual destiny.

The awareness of his responsibility forces the religious counselor to acquire the best psychological training that he can find.

It is only natural to expect that some day the Theological Seminaries will provide such training. However, for the time being, the prospective religious counselor has to study Psychology, Psychopathology, Mythology, and History of Religion in colleges and universities. He must secure the academic degrees as required by the laws of the state in which he plans to practice. But when he has achieved all this, the most important part of his equipment is still lacking; he must study the Psychology of the Unconscious (Depth-Psychology), and undergo his own training analysis. Without this journey through deeper layers of the human mind no one should be considered a well-trained counselor, and certainly not a Religious Depth-Psychologist.

Another indispensable part of his experience is "supervised counseling" which can be accomplished only under the individual direction of a qualified depth-psychologist. This characterizes the last part of the training as a kind of apprenticeship, and limits the number of trainees to a small and carefully selected group.

The Training Center of the Foundation For The Advancement of Religious Psychology, as a graduate school, provides this training in depth-psychology, including training analysis and supervised counseling.

## III. THE APPROACH TO RELIGIOUS PSYCHOLOGY

There are as many psychologies as there are philosophical points of view. The materialist is bound to develop a materialistic explanation of human behaviour. The idealist will think and act idealistically, in his psychological work as well as elsewhere. The spiritual seeker and the religious believer cannot help but see the human being as related to a higher reality, a creative power beyond space and time.

Therefore, Religious Psychology is not a "natural science." It cannot be demonstrated in the laboratory. Like history, it deals with documents, and like the political sciences, it observes and evaluates the experiments and experiences of contemporaries. It is based on scholarly research and careful analysis, and does not accept any findings unless they are tested and verified by different observers in different places.

The starting point of this research is the human being, not as an "object" of investigation, but as an acting "subject," who is to some extent (however limited) free to choose his way and forced to bear the consequences of his choice.

Wrong choices, often induced by the environment of early childhood, result in deviations, character difficulties, and crises. Lack of love or wisdom in one generation engenders lack of love or wisdom in the next. Bewilderment, selfishness and competition grow, and so does suffering. In this way the individual is forced to participate in the collective debt.

However, this growing pressure from outside and from inside, together with the ever-present help of the Divine Power, force the individual through crises, small or great, into a new awakening. He grows spiritually, his consciousness expands, his creative power increases, and he finally recognizes that his journey, in spite of its detours and obstacles, was a wisely planned and patiently guided adventure of spiritual evolution. The negative influences reveal their positive results, the suffering ceases, and the individual now is able to answer evil with good, and turn hostility into love.

## IV. THE FOUNDATION FOR THE ADVANCEMENT OF RELIGIOUS PSYCHOLOGY, INC.

(Excerpts from the By-Laws)

### I. The *Purposes* of the Foundation are:

A. The integration of psychology and religion through the clarification of psychological findings from a religious point of view, and the application of the clarified findings to the development of psychotherapy and counseling.

B. The provision of a training and research center for the further development of said Religious Psychology, and its utilization for the benefit of the public, especially for aid to those who feel the need for psychological guidance.

C. The theoretical and practical training in Religious Psychology of professional counselors, depth-psychologists and religious personnel.

D. The definition, maintenance, and protection of ethical standards in the practice of Religious Psychology.

E. The spreading of interest in Religious Psychology.

### II. The Foundation has five *groups of members*: Charter Members, Practicing Members, Associate Members, Friends of Religious Psychology, and Honorary Members.

Practicing Members are religious counselors, depth-psychologists, and child psychologists with adequate academic background, and training in Religious Depth-psychology.

Associate Members are professional people in related fields (such as ministers, physicians, teachers, probation officers, social workers) who are interested in Religious Psychology and wish to participate in the work of the Foundation.

Friends of Religious Psychology are students in training, and/or laymen who desire to further the goals of the Foundation, and who wish to attend the public lectures and workshops for their own benefit.

### III. The *Departments* of the Foundation are: The Training Center, the Research Center, and the Department of Publications.

### IV. *The Training Center.* The most important department of the Foundation is the Training Center. It admits three types of students:

A. Interested laymen who attend public lectures, workshops and classes for their own benefit.

B. Associate students who study Religious Psychology to improve their efficiency in their respective professions (ministers, physicians, teachers, probation officers, social workers).

C. Regular students who want to become Religious Counselors, Depth-psychologists or Child Psychologists.

The requirements for admission to the different courses are specified in the class schedule for each term.

The training for associate students and regular students is graduate work and constitutes an addition to the psychological training of colleges, universities or theological seminaries, which the student should have acquired in advance, or is acquiring concurrently with his study of religious psychology.

There shall be five kinds of training, beginning October, 1952:

A. Training for laymen.

B. Training of professional counselors.

C. Training of depth-psychologists.

D. Training of child psychologists.

E. In-Service training.

A. *Training for Laymen:* The goal is religious or spiritual self-education. The prerequisites necessary are the serious desire for self-improvement and further study in the field of religious psychology.

This training consists of public lectures and workshops particularly designed for this purpose. The laymen may audit certain seminars with the other students. Details will be announced in the term-schedules.

B. *Training of Professional Counselors* for short-term counseling with individuals as well as with groups; preventive and educational psychology with special emphasis on religious education.

(1) Prerequisites: Adequate academic training in their respective fields; the equivalent of a B.S. or B.A. from an accredited college or

university, or graduation from an accredited theological seminary.

(2) Training: Courses and seminars as offered by the Training Center during at least two school years; approximately thirty hours of training analysis; thirty hours of supervised counseling, and a written report on two cases of short-term counseling.

(3) Certification: The candidate receives from the Foundation of Religious Psychology a certificate which specifies the work successfully completed and states for which type of counseling he can be recommended.

C. *Training of Depth-Psychologists* for intensive long-term work on more complex cases, with special emphasis on problems of religious crises and long-term religious self-education.

(1) Prerequisites: One of the following degrees from an accredited educational institution: B.D. (with a B.A.), M.D. or Ph.D. On recommendation of the Admissions Committee an M.A. in Psychology or a related field plus several years of practical experience may be considered as adequate preparation.

(2) Training: Three years of study in the Training Center; approximately 120 hours of personal psychological experience (training analysis); 100 hours of supervised analysis (practice as an intern); and two written case histories.

(3) Certification: The candidate receives a certificate from the Foundation of Religious Psychology which specifies the work successfully completed and says that he can be recommended as a religious depth-psychologist.

D. *Training of Child Psychologists* for the psychological treatment of children.

(1) Prerequisites: The same as for professional counselors.

(2) Training: The training is identical with that for counselors plus approximately 300 hours of internship with a recognized child therapist, or in a clinic. It includes the observation of children's play and interpretation of its meaning; the giving of tests for investigation of children's emotional problems; the giving of intelligence tests; the writing of case histories.

(3) Certification: The candidate receives a certificate which specifies the work successfully completed and states that he can be recommended as a child psychologist.

E. *In-Service Training* for professional workers such as ministers, ministers' assistants, physicians, lawyers, teachers, social workers, nurses, probation officers, court investigators and labor relations personnel.

(1) Prerequisites: Adequate academic training in their respective fields; and a minimum of two years' experience in their professional work or the equivalent in a related field.

(2) Training: The Center offers courses and seminars for such students, but no definite number of hours is prescribed. Opportunity for personal psychological experience (training analysis) and supervised counseling (practice as an intern) is provided, but again no definite requirements are stipulated.

(3) Certification: The student will receive from the Foundation of Religious Psychology a certificate specifying the courses and seminars which he has successfully attended, and the amount of time which he has given to his training analysis and his practice as an intern.

The *training analysis* and the supervised analyses have to be given by a senior staff member of the Training Center. Completed or partial analyses with outstanding representatives of other psychological schools may be acknowledged at the discretion of the Admission Committee. But, in such case, some analytical work has to be done, and the supervised counseling and the case histories have to be worked out with one of the Staff Members of the Training Center.

For further information write to Foundation for the Advancement of Religious Psychology, Post Office Box 14352, Oakwood Station, Los Angeles 4, California.

## STAFF MEMBERS OF THE TRAINING CENTER

**FRITZ KUNKEL**, Director of Studies, received his M.D. degree from the University of Berlin; studied psychiatry and psychotherapy with disciples of Sigmund Freud and with Alfred Adler. He was one of the founders of the International Conferences of Psychotherapists and later of the Institute for Psychological Research and Psychotherapy. He practiced psychiatry in Berlin for 20 years, was a lecturer at the Pacific School of Religion in Berkeley, and is presently a consulting psychologist in Los Angeles.

His books include "LET'S BE NORMAL," "GOD HELPS THOSE," "WHAT DO YOU ADVISE?" "HOW CHARACTER DEVELOPS," "IN SEARCH OF MATURITY" and "CREATION CONTINUES."

**HAROLD DRYSELIUS**, consulting psychologist in Los Angeles for the past twelve years, is a former lawyer, who had his psychological training at the Claremont Graduate School, the University of California in Los Angeles and the University of Southern California. He trained in clinical psychology at the Psychological Clinic, Claremont Graduate School, and had his psychological internship at the Santa Monica Hospital, Santa Monica, California. He trained in depth-psychology under Dr. Fritz Kunkel and has been his associate for a number of years.

**ELIZABETH KUNKEL**, consulting psychologist, was graduated from Teachers College in Schwerin, Mecklenburg, Germany, and from the University of Frankfurt a/Main, and studied Adler's Individual Psychology in Vienna and Jung's Analytical Psychology in Munich. She was Director of the Child Welfare Department and Instructor at the Institute for Psychological Research and Psychotherapy in Berlin. After the recent war she was appointed lecturer for youth leaders under the British Military Government.

**FENNA B. SIMMS** received her B.S. and A.B. degrees from the University of Nebraska, studied later with Alfred Adler, and did graduate work at the University of Southern California. She received her Ph.D. degree at Fremont University. For 25 years she has been a lecturer and practicing child psychologist in Los Angeles, emphasizing child therapy and counseling with parents.