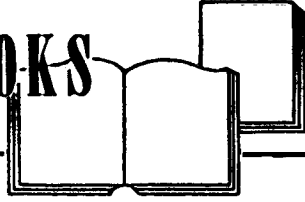


reviews of

current **BOOKS**



COUNSELING THE DYING by Margaretta K. Bowers, Edgar N. Jackson, James A. Knight, Lawrence LeShan (Thomas Nelson & Sons, 1964, pp. 183—\$4.50; special price to Book Club members, \$3.95)

(This book is the current selection of Pastoral Psychology Book Club.)

The goals of psychotherapy for the individual patient have most commonly been oriented toward the removal of intra-personal obstacles to more productive living, adjustment to the realities of life as it must be confronted and the development of a capacity for positive relationships. So consistently has the focus been on preparation for living that the possibility of psychotherapy for the dying has not been generally considered. Since so little of life remains to such a patient, psychotherapy as commonly conceived seems unnecessary and even a bit wasteful.

This volume centers around the positive values of psychotherapeutic intervention with the dying person and draws many helpful implications for the work of physicians and ministers with the dying. The foundation for therapy with the terminally ill has its roots in the thought of the existentialists who show that the confrontation of death is related to encounter with the real meaning of life. When one faces the reality of his own death with equanimity, he truly begins to live.

When one is able to give consistent meaning to death and to life, death is not so much dreaded as a hostile intruder but is accepted as the continuation or eventuation of the mode of living. Thus both life and death are put into a meaningful context by counseling with the dying.

This study is a rather effective synthesis of the thinking of several disciplines ably represented by Dr. Margaretta Bowers, a practicing psychoanalyst; Dr. James A. Knight, a professor of psychiatry and of theology; Dr. Lawrence LeShan, a clinical psychologist, and the Rev. Dr. Edgar N. Jackson, a pastor and counselor. The only point at which there appears to be any significant difference between the contributors is in the realm of theological understanding. In some portions of the study the understandings of faith and hope are extremely subjective. Religious resources are seen in terms of being helpful projections growing out of man's needs and aspirations. The power to heal is depicted as resident in faith itself as a subjective reality rather than in the object of faith. At other points in the volume there is the adoption of a Tillichian stance, presenting the necessity for relating one's own being to the ground of all being. With this one area of exception the synthesis is very smooth.

There are a great many points at which *Counseling the Dying* will con-

tribute to the thought and work of anyone who seeks to serve the dying. Helpful emphasis is given to the quality of communication with the dying individual. Sensitive understanding is given to the feelings of the dying: his own grief. There is detailed exploration of the difficult question of whether or not a person should be told that he is dying.

Perhaps the most valuable of all is the thoroughgoing discussion of the therapist's, the doctor's, the minister's own feelings toward death and the basic way in which these are involved in counseling the dying.

We have here a challenge to take very seriously the whole matter of preparation for dying, a concern of the church through the centuries. In this study it is given a thoughtful and stimulating redefinition.

—PAUL E. IRION
Associate Professor of
Pastoral Theology
Lancaster Theological Seminary

THE WHOLE PERSON IN A
BROKEN WORLD by Paul
Tournier, M.D. (Harper & Row,
Inc., 1964, pp. 192—\$3.75)

(This book is the next selection of
Pastoral Psychology Book Club.)

Here is a new and fascinating book by a world renowned physician-psychiatrist who is at the same time a profoundly committed Christian and lay theologian, based upon years of scientific psychotherapeutic work with people in difficulties, as well as profound theological and psychological thinking.

Based upon this kind of past concrete experience, the author attempts to point out, as well as to bridge, the rift between the spiritual and the temporal, and suggests that this rift can be transcended only by religious judgment

that uses the fruits of the secular sciences but without being totally bound by its method. The progress of science as well as the scientific myths are examined to show how they can sometimes mislead modern man and give him a false base upon which to build his value structure.

Thus, the book becomes a source of a great wealth of insight as well as evangelical warmth which makes of it marvelous inspirational reading, as well as a source of new understanding of man, his world, as well as his dilemmas. It is a valuable and much needed corrective to much contemporary American thought that has not examined fully both the positive contribution as well as the myths of science.

Both the analysis and the synthesis are brilliantly done in this book, showing the effects—positive as well as negative—of the scientific method upon a philosophy of life. Because the scientific method is self-limiting, it must always fall short of the human necessity for the development of a philosophy of life's values and meaning. The temptation of the scientific era is to create its own mythology of science and believe in it with religious fervor. This leads to errors of judgment concerning life and its values which are doubly dangerous because they assume both scientific validity and philosophical infallibility. Modern man is frustrated and deceived because he has projected the mythology of science into all of life. In consequence, he measures his humanity by less than the human and his divinity by a measure that has no place for it.

The author makes a powerful and convincing plea for a psychocentric view of man, urging that we must accept science but that we must reject "scientism."

All in all, this book, in which the author diagnoses the illness of our age

and prescribes with wisdom and great sympathy and understanding the ways of healing, is another important contribution to the ministry which no preacher or pastoral counselor can afford to miss.

—EDGAR N. JACKSON
*Pastor of
 Mamaroneck Methodist Church
 Mamaroneck, New York*

NEUROTICS IN THE CHURCH
 by Robert James St. Clair
 (Fleming H. Revell, 1963, pp. 251
 —\$4.50).

(This book is the current dividend selection of Pastoral Psychology Book Club.)

The stated purpose of this book is to throw light on the dynamics of neurosis in the Church as a necessary prerequisite for rediscovering the power and mission of the Church. The distortions in our culture are also the distortions in our local congregations. Our church meetings are filled with trivia and our church leaders are picked for their success in our socio-economic society. The strains on the minister in this situation can be intolerable. As a result he either spends 30% to 50% of his time oiling the organizational wheels to work in harmony, or he may find himself forced to move. With this miserable situation as the background, the author proceeds to analyze the church neurotics.

This is a frightening book. The author—a pastor of ten years' experience—pictures very vividly the neurotic vindictiveness that can suddenly envelop a whole church in flames. I am afraid young men would be discouraged from entering the ministry after reading this. Throughout there is the fear that if enough people are in the power structure with the neurotic lay leader, the pastor is sure to be ousted. De-

nominational committees are too often willing to settle for peace in the congregation at the expense of the Christian witness—and the pastor. The dedicated preacher will have more enemies within the church than without.

While the lamentable situations described in the book do happen—and happen far too often—it is also true that when these situations are presented one after the other, an unbalanced negative impression of congregational life results. The author tends to be harsh in his judgment of neurotics, at times matching their anger with his own. Only occasionally do we read that “all of us participate to some extent in these neuroticisms.” As a result there is a tendency to oversimplify the problem. After awhile one gets the impression that there are “good guys” and “bad guys” in the congregation, and usually the “good guys” are the pastors. The author is at his best when he describes the neurotic tendencies in the pastor. Here the sense of humor he advocates shines forth, even as it is often lacking when he describes the neurotic lay leader out to get the pastor.

The earlier chapters particularly are written in a free swinging style in which the author attacks in many directions and shoots at many targets. Sometimes the analyses are hasty and the insights undeveloped. In contrast, his description of the Pharisaic “king” who descends to share guardedly with his admirers in the congregation and then withdraws to his protective aloofness, is exceptionally well done. In fact, his whole description of how neurotic patterns feed on religion, and how the congregation becomes the vehicle for the neurotic power struggle, and how the pastor can be the indigestible obstacle in this power struggle, is excellent.

In lamenting the uneasy position of

the pastor, the author recommends a strengthening of this position. His experience is largely with the Presbyterian form of church government and most of his references are to the Reformed and Baptist bodies within Protestantism rather than to the Lutheran wing. To cure these ills within the churches, the author advocates the strengthening of church discipline to oust lay troublemakers after all else fails. "We cannot have Protestant freedom without authority." A denomination appointed area pastor—with clinical experience—should facilitate this discipline and also be available for counseling with the pastor. The layman should be taught to honor his pastor, and the church denominational structure should respect and protect its clergy.

In addition to patience and discipline, the author advocates the effective preaching of the Word for the healing

of church neuroses. Here the "authority of the Word" is emphasized in opposition to theological liberalism which he accuses of impoverishing the churches with its destructive higher criticism.

The author has a real message. He also has real ability in seeing the issues. His book would be better if he were more objective and careful in his presentations, and if he did not substitute theological predispositions and personal impressions for clarity of expression, fullness of explanation and tested analyses. Nevertheless, he has done us a service and we can all profit from his work. Let us hope we hear more from him.

—WILLIAM E. HULME
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FOR *THE LIVING* by Edgar N. Jackson (Channel Press, 1964, pp. 95—\$1.50)

Many responsible Americans in general, and ministers in particular, are re-thinking their attitude towards funerals and the practices which have come to be associated with them. Jessica Mitford's book, *The American Way of Death*, let fly a blast of criticism which in turn sparked off a whole series of T.V. programs, magazine articles, and discussions.

During a recent visit to a small rural church I was surprised to find the minister and his leaders having a series of studies using Jessica Mitford's book as a basis for discussion. They thought enough of the criticism to consider it in making a Christian re-evaluation of the funeral.

One problem in the controversy is that although many of Jessica Mitford's criticisms probably needed to be made, some of her alternatives are not acceptable to religious leaders. Many a clergyman in discussing the book has said, "Why didn't a minister write a book like this?"

For the Living is written by a minister with a unique and wide experience and whose previous book, *Understanding Grief*, made a significant contribution to the field of study. In his newest and smaller book, he gives a very fine exposition of the dynamics of grief, and the way it should be handled. He makes appropriate reference to the work and researches of Dr. Erich Lindemann and acknowledges the fundamental research by him, a consideration which could never be overlooked by a writer on the subject of grief.

One of the most unfortunate aspects of this book is that it should have been mailed out by a mortician's organization to ministers, in part giving the impression that a highly respected and

representative clergyman like Dr. Jackson might be speaking for the clergy as an answer to the criticisms of Jessica Mitford, and in defense of funeral directors.

In some parts of the book the author does offer almost an apologia for the undertaking "profession." He points out that feelings of guilt may come with the passing of loved ones, and the bereaved, and sometimes guilty relatives, often vent their hostility on the physician or some other person related to the death, and they may see the undertaker as a convenient target. Dr. Jackson gives a personal testimony as to the integrity of most undertakers as he has perceived them in his contacts across the years. He also lists five ways in which the undertaker helps in the management of grief. One wonders if this is an endorsement of the undertaker as a "grief therapist," which Miss Mitford says some of them claim to be.

As one who comes from a different culture and is repelled by the "open casket" funeral service, I was relieved to discover Dr. Jackson say, "I think the practice of having the casket open during the religious service is inappropriate and is to be discouraged . . . To have the service end and then have the casket opened so the congregation can file past the casket is an inexcusable violation of the intent and purpose of the religious service."

This criticism comes to the heart of the problem. The "frills" of embalming, cosmetics, special clothes, and expensive caskets are all geared towards this significant moment of display. If viewing the corpse were done away with, many of the practices would automatically be undercut.

For twenty years I conducted funerals in Australia where the casket was always closed before the church service, where I never saw a body embalmed, and I can testify that my pa-

rishioners handled their grief just as effectively as in our own American culture.

Dr. Jackson takes funeral directors to task in the matter of the terminology when they refer to "slumber rooms" or use expressions which take away from the reality of death. Again it seems that in many facets of the modern funeral the whole thing is geared to undermining the reality of the final separation.

For the Living is very well done. It is psychologically sound and written from the perspective of the minister. At times it sounds a little too much like a defense of funeral directors, but it tempers the Mitford book and should certainly be read by every minister.

—JOHN W. DRAKEFORD
*Professor of
 Psychology and Counseling
 Southwestern Baptist
 Theological Seminary*

THE MORAL THEORY OF BEHAVIOR: A New Answer to the Enigma of Mental Illness, by Frank R. Barta (Charles C Thomas, 1952, pp. 35—\$2.00)

This brief monograph by a Roman Catholic psychiatrist is an attempt to present a theory of mental illness and mental health based on the philosophical and theological principles of Thomas Aquinas. The crucial question, he feels, goes like this: In mental illness, what is the relation between the moral virtue of one's efforts, and his success in living in accord with objective eternal law? Answer: the relation is seriously at fault, and the resulting frustration emerges as mental illness. This follows from the Thomistic conception of sin not only as act, but as act knowingly against what is right or good, so that good people are as likely to become mentally ill as others. But in

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that case, their ignorance may be overcome.

By using the ideas of "too much" or "too little" in relation to expectation of self, and expectation of others, the author creates a typology of four categories. Not only can all persons be placed in these categories, but they permit a very neat dovetailing with the sanguine, choleric, melancholic and phlegmatic temperatures of Hippocrates.

The reader is tempted to commend at least the ingenuity of this rather literally interpreted Thomism until he reaches certain remarks about marriage. Here, he finds, a successful husband and wife "almost invariably are opposite in temperament." In fact, "Domestic strife occurs in marriage of like personalities." At this point we detect authoritarianism as well as moralism, and find ourselves blessing the Protestant principle for its willingness to accept a little less "closure" even in the mind of God. Nevertheless, the serious student of pastoral psychology should realize the force of this line of argument in view of the appeal which its simplicity, rationalism, and apparent comprehensiveness can make.

—SEWARD HILTNER
*Professor of Theology
 and Personality
 Princeton Theological Seminary*

EMPATHY: Its Nature and Uses
by Robert L. Katz. (Free Press of
Glencoe, 1963—\$4.95)

Reading this book provided a pleasant surprise. When invited to review it, it seemed unlikely that anything new or different could be presented on the subject of empathy. Not that this process is without scores of unanswered questions for this reviewer, but because it seemed that little could be said which had not been repeatedly stated in our technical literature.

This reviewer, trained as a psychoanalyst, was totally unfamiliar with the literature cited from the field of aesthetics, as well as most mentioned from psychology. Professor Katz admirably draws together the information from these varied fields, relates them conceptually to each other, and provides the reader with a multitude of vivid accounts of why empathy develops. Through repeated description, the reader gets the "feel" of the empathic process. Since it is probable that multiple experiences with a situation are needed to comprehend fully its meaning, such reiteration is appropriate. One is reminded of Nikoï Kazantzakis' character, Zorba, who, after several attempts to describe an idea, finally says to his companion, "Just a minute boss, I'll dance it for you." Professor Katz dances his descriptions so well that when the final page is turned, one has substantial awareness of the empathic process, the problems it raises, and the means a person uses to develop skill in dealing with it. This book may be highly recommended to all persons working where interpersonal communication skill is a requisite.

—ANDREW S. WATSON, M.D.
*Associate Professor
of Psychiatry
University of Michigan
Medical Center*

MAN OF THE MONTH

(Continued from page 4)

is still read by students today. His Ph.D. from Edinburgh included a dissertation on "The Gestalt Concept in Psychology as an Instrument for the Interpretation of Religious Experience." In the summer of 1948, he participated in the National Training Laboratory in Group Development at Bethel, Maine. During the 1963-1964 academic year he has been a Lilly Fellow at the University of Illinois, studying under the direction of O. Hobart Mowrer in the area of psychology and religion with special reference to the genesis, function, and resolution of personal guilt. He has been instructor in psychology at North Park College, Chicago, and visiting lecturer in religion at Dartmouth College, Hanover, New Hampshire.

With early roots in Minneapolis, Phil and his wife, Phoebe, and their three children, Ross, Roy, and Amy, retain their love for Lake Michigan, spending their summers in a cottage built largely by themselves in sand dune country, overlooking the Lake, in Sawyer, Michigan. Mrs. Anderson, herself a graduate of CTS, is the author of the nursery material for the new United Church of Christ curriculum which has been received with such enthusiastic response.

Dr. Anderson is one of the growing group of workers in the personality and religion field whose interests cannot be confined either in the Christian Education or the Pastoral Psychology fields. Working from a solid psychological base, he never loses sight of the theological dimensions which are determinative for the growing personality.

—ROBERT C. LESLIE