

Book Reviews

Love Does No Harm: Sexual Ethics for the Rest of Us by Marie M. Fortune.
New York: Continuum. 1995. 155 pages. (hardback) \$16.96.

This work purports to be a guide to the process of ethical decision-making on matters of sexuality. It consists of two parts. The first part sets the context and the second offers five guidelines for sexual behavior. A brief Foreword is given by Dr. M. Joycelyn Elders in which she offers the caveat that she is not in agreement with everything stated or suggested in the book. James B. Nelson (whose doctorate is not listed) presents the Preface in which he mainly calls this "a deeply hopeful book."

"The rest of us" to whom this book is addressed is an uncertain category. The author identifies "the rest of us" at one point as all those "who live in the real world" but at another point as those who decline to parrot orthodox doctrine or decline to believe that sexual intimacy belongs only in heterosexual marriage. "The rest of us" on balance seems to refer to pretty much everyone. However, as the text unfolds a strong innuendo emerges that "the rest of us" actually refers to the embattled lesbian community.

In Part I Fortune makes a multitude of claims, many of which will draw no argument, such as her claim that healthy sexual relationships should be out in the open and in the context of community. She also reports that she is an incarnationalist, by which she means an awareness that God's presence within and among us. Unaccountably, given the title of her book, she argues that doing no harm is impossible and that doing the least harm is all that can be hoped for. She argues that doing no harm is impossible and that doing the least harm is all that can be hoped for. She argues that friendship takes priority over marriage.

The author also makes a number of claims that test the reader's credulity, most of which are directed at the shortcomings of men and heterosexuality, or the benefits of lesbian love. She defines lust, all known dictionaries to the contrary notwithstanding, as the urge to possess and dominate sexually, and as a male attribute. The most interesting chapter

in this part of the book is entitled "The Particularities of Heterosexual Relationships." She does not warm up to her subject. She suggests that heterosexuality as we generally know it is an artifact of a perverse culture, not something to be proud of. She contends that one woman in seven has been raped by her husband. She argues that the sexual revolution of the last quarter century has left women with the right to say yes but has deprived them of the right to say no. And astonishingly, she characterizes the late Joseph Fletcher as an ethicist for whom there were no givens and no lines that could not be crossed.

The guidelines that Fortune offers in Part II are:

Sexual partners should be equal in power. Peership as a requirement for sexual intimacy is an argument Fortune has made many times before. It is her main argument. As a general rule few would dispute it. The problem lies in defining peership and weighing exceptions to the rule, matters which she does not explore in this text. Fortune suggests that marriage of equals is something that has not been tried. She also questions whether it is even possible for heterosexuals to have a peer relationship given the social, political, and economic differences in power between women and men. Homosexuals have the advantage here, she argues. She does concede that heterosexuals might be able to achieve peership if they were to acknowledge and adapt to certain realities that she points out.

Each partner must have the option of saying "no." Dominant/submissive relationships are unacceptable to Fortune, as is sex under pressure or sex resulting from harassment. She adds that, because of the norms of heterosexuality, many men presume sexual access to women in complete disregard for authentic consent. She makes the bold but dubious claim that at least one-third of all females are introduced to sex by being molested by a trusted family member, citing Ellyn Kaschak as her authority.

Sexual partners should take protection against sexually transmitted diseases and unwanted pregnancies. She will hardly get any argument on this. But then she repeats the popular nonsense to the effect that having sex with someone is like having sex with everyone with whom that person ever previously had sex. (She does not say whether she believes that being sneezed on in an elevator is like being sneezed on by everyone that ever sneezed on the sneezer.) She also argues that women should be able to choose whether or not to become pregnant.

Sexual partners should be committed to mutual sharing of pleasure and intimacy. She argues that the heterosexual definition of intimacy, which by her account is "the penetration of the vagina by the penis," is brief, narrow, and inadequate. (She does not seem to be punning.) She allows that she should forego oral sex if her partner says she does not want it. She maintains that pornography exploits women and that she still awaits

proof that “pornography as we know it does not harm.” She will likely wait a long time.

Sexual partners should be faithful to their commitments. She contends that deceit is harmful; truthfulness furthers intimacy. But people do change and so therefore must commitments change. Partners should be informed of such changes. She contends that sexual exclusivity is “a good idea these days” because of the threat of disease and because it allows better emotional focus on one person.

Much of what is in this brief book is true enough, though one would be hard pressed to show how any of it is new and why it needed to be published again.

But much of this book is also quite troubling, especially the stark agenda portraying males as culprit and caricaturing heterosexuality as an anachronistic social convention. For example, in virtually every illustration or vignette in this book the male is in some way an abuser or worse. A man beats his woman with a baseball bat. A father who sexually abused his four-year old asks, “What else was I supposed to do? She unzipped my fly.” Another abusing father argues, “It’s nobody’s business. Didn’t do her any harm.” A wife describes how she kept trying to enjoy sex with her husband who required sex six and seven times a night. A wife, over dinner, says to her husband: “The strangest thing happened. My doctor says that I have gonorrhea.” He replies, (looking across table): “There’s nothing strange about that. I’ve been seeing prostitutes for thirty years.” On and on they go, picture after picture of the male as an insensitive bully, if not deserving prison. The covert message here is that abuse rarely if ever occurs between lesbians, and when it does it is only because they are trying to act like heterosexuals. The brief reference to sadomasochism in the homosexual community is explained as a flawed attempt by homosexuals to model heterosexual male/female behavior.

This book purports to present universal sexual ethics guidelines. It is not really what it claims to be. It is like previous works from the author’s pen, another firebrand tract in the current gender war. It is a mistitled, seemingly unedited collection of rumblings that are neither scholarship nor new contributions to practical wisdom. It is a partisan diatribe fired at males and heterosexuality.

The fact that this book was published at all is a grim commentary on the level of readership in the religious communities of later twentieth century America.

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Jesus and Israel, One Covenant or Two? by *David E. Holwerda*. Grand Rapids: P. Eerdmans, 1995, Pp. xi + 193, npi, paperback.

Professor Holwerda teaches New Testament Studies at Calvin Theological Seminary and has given us a compact volume of substantial erudition and constructive theology. Baastian Van Elkderen says that it is "Challenging to the scholar but easily accessible to the layperson. Holwerda does not engage in acrimonious polemics but forthrightly and lucidly presents the results of his years of study and reflection."

Jesus and Israel addresses the question of amillennial and premillennial promise and fulfillment theologies in the Christian Bible, particularly in the gospels and Romans 9-11. In the end, the author attempts a crisp elucidation rather than a final solution to the millennial question, and he explains why the former and not the latter.

Behind the various eschatological viewpoints labeled as millennial lie certain fundamental theological assumptions that shape the entire perspective. How one answers certain basic questions inevitably determines the shape of everything else. Once one is committed to certain set of basic answers, the interrelation of most promise-fulfillment texts seems self-evident. Consequently, disagreement among eschatological viewpoints concerning the status and role of Israel is not so much a matter of this or that isolated text as it is a matter of disagreement concerning foundational perspectives. Therefore, each chapter in this book addresses a basic question concerning the relation of Jesus to Israel, and the answers arrived at constitute the basic assumptions of a Reformed theological point of view For full agreement on all points in dispute, we must await God's promised future. God has his way of surprising us all. (pp. x, xi)

This attractively presented volume has seven chapters and is composed in a highly readable style, addressing such issues as Jesus and Israel in the Twentieth Century, Jesus and Israel: A Question of Identity, Jesus and the Temple: A Question of essence, Jesus and the Land: A Question of Time and Place, Jesus and the Law: A Question of Fulfillment, A Future for Jewish Israel? And Universal and Particular Fulfillment. A brief and interesting preface and indexes for authors and scripture references completes the book.

This is a volume which must be studied by every budding New Testament student and should be seriously perused by all mature scholars in the field.

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Summoning Up Remembrance by *Henry Stob*. Grand Rapids: P. Eerdmans, 1995. Pp. 354, npi, paperback.

Four persons have crucially shaped my life: Alberta Kortman, who taught me six of my eight elementary years and told wonderful stories of her travels in the Holy Land, Egypt, Turkey, and Greece; my father, who taught me the corpus of Reformed Theology before I left home at sixteen; Henry Stob, whose method, style, integrity, and personal grace in intellectual inquiry and Christian living unveiled for me the meaning of "abundant living"; and Searid Hiltner, who taught me how to relate the psychological and theological sciences.

Summoning Up Remembrance is the story of Professor Stob. This saint of God is and for fifty years has been an institution, a symbol, and the incarnation of the Christian scholarly ideal. He was born in Chicago in 1908, educated there in Christian schools and subsequently at Calvin College, Hartford seminary, the University of Gottingen, and the Free University of Amsterdam. From 1939 until he retired in 1975, with the exception of three years as a naval officer, he taught philosophy and theology at Calvin College and Seminary. His retirement from academia, however, did not terminate his role as spokesman and practitioner of courageous theological work and admirable Christian living. How we have the first volume of his personal testimony regarding what his years of thought and work meant to him and to the Christian community in which he worked out his distinctive pilgrimage.

Summoning Up Remembrance is a poignant, passionate, and compassionate book, which is at the same time, and at the appropriate places, dispassionate, courageous, and an incisive critique of the ethical, political, and philosophical struggle of the special Christian community and the general American world in which Stob lived his life. There are fourteen chapters in this biography, structured chronologically in terms of the major passages through which Stob's odyssey unfolded from 1908 to 1952, when he was appointed to the faculty of Calvary Seminary. It may be anticipated that the second volume, which we can devoutly hope will very soon appear, will carry the matter at least through Stob's retirement. That would leave room for a third volume of *Reminiscences of the Golden Years* of rest and reflection, from 1975 to 1995.

Dr. Lewis B. Smedes has fondly exclaimed regarding Stob's first volume, . . . what a treasure, what a pleasure to read. It is plain talk—unaffected, natural—the talk of a man totally incapable of speaking or writing anything but a transparent and elegant sentence. It is an honest and modest memoir, with not a trace of pious self-serving in it, not a hint that the writer wants to be sure that we have noticed that he is—as in fact he is—one of the finest philosophical and religious minds of our time. But most important, this is a book that shows how great character is

formed and shaped within families that are kept going by a hope rooted in a faith that is practiced in the simple doing of good. Anyone who worries about our next generation will learn from Stob's story how good people and splendid lives are made. And in the process he or she will also learn a great deal about America. I have waited for this volume for a long time; it is even better than I had imagined it could be. [p.] Smedes is seconded cryptically by Professor Cornelius Platinga who declares that this beautifully designed and packaged volume is "An absorbing record of a staunch and cultivated Christian life. In the patrician style that is his voiceprint, Henry Stob explores some of the ghosts and glories of Calvin College and of a Reformed subculture that has produced remarkable writers, intellectuals, and entrepreneurs. These pious and learned confessions show us a person, an era, and a community from an acute angle of vision." [dust jacket]

Dr. Stob was the most provocative and profound teacher in my experience. He did not come by accident into his destiny as a teacher, philosopher, and Christian mentor. He rose to that stature by wise forethought, a gracious providence, and diligent work. This volume is the beginning story of that journey.

Professor Stob is the author of a number of published books including two earlier Eerdmans' volumes entitled *Ethical Reflections* (1978), and *Theological Reflections* (1982). He was also the founder and an editor of *The Reformed Journal*.

Eerdmans Publishing Company has wisely given Stob's book an artistically designed black and gold cover of classic dignity, a worthy and substantial binding, about 75 illustrative photographs, and a very useful index of about 1100 entries. Those who have known Dr. Henry Stob, upon hearing of the book will buy it. Those who do not know him will do themselves a great disfavor by overlooking this lovely chance to see him as he is: a gentleman of dignity and refinement, a writer of precision and elegance, a profound and eloquent thinker, an eminent scholar, a saint of God.

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Give Sorrow Words: Working with a Dying Child by Dorothy Judd. New York/London: The Haworth Press, 1995 (2nd Edition). 242 pages (Paper). \$19.96.

This is the second edition of a book that was first published in 1989. In her preface to this new edition, she says ". . . there is an increasingly healthy awareness amongst nurses, doctors, medical students and other professionals of the painful issues around truth-telling; consent; the need for

health workers to have more support; around the difficulties of switching to palliative care; and the need to look into our own psyches as well as attempting to be aware of those of our patients."

The book is divided into three parts. Part I which is entitled Framework consists of six chapters which help the reader prepare to deal with an extensive Case Study presented in Part II. She includes chapters on the following topics: "The Death of a Child," "Children's Attitudes to Death," "The Dying Child's Awareness of Death," "Should We Talk to Children about Death?," "The Stages of Emotional Reactions to Life-Threatening Illness" and "Support Available." Part II is a Diary of her Work with a 7 and one-half year old dying patient over two plus months, a postscript and a retrospective analysis. Part III is entitled Survival or Death. It includes chapters on "Prolonging Dying?," "Those Who Survive" and "After the Death of a Child." An Epilogue follows the three parts.

Compared with other books I have read recently on the same subject, this book is both much more descriptive of a clinician's work with a dying child and much more profound from a theoretical perspective. The theoretical framework of the book is Kleinian although the author studied the works of Anna Freud, Winnicott, Bowlby, Bion, Meltzer and others to extend her theoretical framework.

The author was trained as a child psychotherapist at the Tavistock Clinic in London. She became interested in the psychodynamic approach to illness and disability. Through the years she has proven herself to be a talented child psychotherapist. For several years she has convened a work discussion group at the Tavistock Clinic. She has also helped develop a psychological support and treatment service for physicians and families.

Very early in the book, the reader is introduced to a 7 and one-half year old boy named Robert. His dying and death experience over a period of approximately three months constitute the main section of the book. The diary is a moving account by the author to care for him in ways that are generally uncharacteristic of psychotherapists who work with children (holding, changing soiled clothes, holding his sputum cup, etc.) while at the same time analyzing the relationships and supporting others who care for him. Robert had leukemia. He occupied a room in the children's ward of a large teaching hospital in the North of England.

The author's goal is to address children's attitudes to death and how an imminent death affects those attitudes, i.e., "ways in which adults, both professionals and parents, approach the death of children." She attempts "to marry clinical experiences with theoretical concepts, published research on children's attitudes to death, and interviews with other experienced professionals." In that regard, I think she accomplished her task. I was pro-

foundly moved by the breadth and depth of her book on this most important subject.

One of the greatest strengths of the book is the way the author prepared the reader for the Case Study. She began each of her chapters with quotes from significant persons, e.g., Nelson Mandela: "I do not have words to express the sorrow, or the loss I felt. It left a hole in my heart that can never be filled" (on the death of his eldest son). She incorporated findings not only from research studies but from her many conversations with patients, families and professionals. In Chapter four, she concluded "It seems from the weight of evidence that children need to be given the opportunity to speak" In that same chapter she said "It is critical that the whole family is carried along as a unit and that everybody has participated in the decision-making." Another strength is the Diary of the Case Study itself. She knew Robert for the last 2 and a half months of his life. Part III is the book's shortest, and also its weakest, section. I wish the author had spent as much time reflecting upon the event as she did preparing for the event of the case study. She may have run out of time and energy but I think she missed a good opportunity.

This book has much relevance for those persons engaged in ministry with children and their families. The Diary itself describes the ways the author engaged the mother and father differently as they tried to deal with the death of their child. The powerful content of the book has the capacity to take the reader behind the scenes of a terminal illness and to open up vistas of engagement with oneself, the patient, the family and the staff/congregation. I recommend it very highly for those persons engaged in ministry to sick children.

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DSM-IV Training Guide by *William H. Reid, M.D., and Michael G. Wise, M.D.* New York: Brunner/Mazel, 1995. 347 pages (Paper) \$26.95.

The purpose of this book, as the title suggests, is to provide a guide for mental health clinicians in using DSM-IV, which is the fourth edition of *The Diagnostic and Statistical Manual of Mental Disorders* published by the American Psychiatric Association. In actuality, DSM-IV is the fifth

DSM because a revision of DSM-III, called DSM-III-R was also published and in use from 1987-1994.

This book is written by two psychiatrists who are considered to be experts in psychiatric diagnosis. William Reid is a forensic psychiatrist, who has written numerous books and articles in psychiatry and psychiatric diagnosis. Michael Wise has also written widely in the field of psychiatry. The authors co-authored the DSM-III-R training guide, which is very much like this training guide, and which was extensively used by mental health clinicians and educators.

The book is divided into two sections. The first section, titled "The Basics," provides a good overall view of DSM-IV and its use in diagnosis. It begins with a history of the development of DSM-IV, a very useful summary which helps to place DSM-IV in context, and also helps one to see the way in which the concept of diagnosis has developed in psychiatry. Next is a summary of the multi-axial classification in diagnosis and the essential features of DSM-IV. This section concludes with five short chapters which explain how to use the multiple axis system of diagnosis. Included are brief vignettes, providing excellent examples of how the classification system should be used.

The second section of the book, titled "The Disorders," takes up the major portion of the book. This is basically a short summary of the disorders as found in DSM-IV. It also provides helpful vignettes to illustrate each of the major diagnostic classifications.

I found this book to be very useful in enabling me to understand DSM-IV and how to use it. The vignettes are especially useful in understanding the multi-axial classification system and the various disorders. I used their previous book on DSM-III-R in teaching a class on diagnosis and would use this book in teaching a class on DSM-IV.

This book would be useful to the parish pastor who seeks to understand the psychiatric classification system. It is much easier to use than DSM-IV itself, and helps to explain the diagnostic system in a way the DSM-IV does not. The book would be very helpful to the pastoral counselor who must use the DSM-IV classification system, and especially would be helpful to pastoral counseling training directors in teaching psychiatric diagnosis.

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Psychotherapy and the Sacred: Religious Experience and Religious Resources in Psychotherapy by *C. Michael Smith*. Chicago: Center for the Scientific Study of Religion, 1995. viii. 201 pages (Hard) \$32.95.

Where in the world, especially in the world of secular and pastoral psychotherapies, is God? Why is it, according to a recent survey cited in this work, that while 77 percent of American psychotherapists of various theoretical persuasions report that they hold and attempt to live by religious beliefs in their own personal lives, only 29 percent considered religious content important in their work with clients? Smith, a former pastor with advanced theological degrees and a licensed psychologist now in private practice in Michigan, seeks to penetrate the sources of this loss of the sacred in contemporary Western culture and therapy. He ultimately holds forth the psychological and philosophical systems of Carl Jung and Alfred North Whitehead as mutually compatible and potentially fruitful correctives to this neglect of religious themes and resources in therapy.

Smith convincingly argues that therapists uneasy with exploring the religious beliefs of those they counsel remain unduly handicapped, neglecting one of their greatest therapeutic resources. Quoting cultural anthropologist Charles Keyes, Smith notes that Western medical practice “is perhaps unique in its effort to interpret illness without reference to the problem of suffering” [p. 20]. He links this discomfort among therapists, including pastoral counselors, to the larger culture’s increasing secularism and lost sense of sacred moorings. Citing research by Kathleen Noble, Smith reports “that most members of the mental health establishment view ‘transcendent experience’ . . . as a rare and pathological phenomenon largely because of two major influences—on Western psychotherapy, the scientific views of behaviorism, and naturalism in psychoanalysis” [p. 22]. But he recalls for the reader of a host of influential students of the soul—James, Boisen, Jung, Erikson, Winnicott, and others—who themselves remained sensitive to the spiritual aspects of psychological illness and healing. Smith seeks to reclaim, then, a post-modern sense of the sacred in therapy and culture without in the process neglecting what is of value in modernity.

He begins this ambitious task by considering several historians of religion who have attended to the phenomena of religious experience. Rudolph Otto, Gerhardus Van Der Leeuw, and Mircea Eliade collectively trace the numinous origins of religion, the paradoxical and mysterious sense of both fascination and dread elicited by the Holy in human experience. Smith likewise examines how this sense of attraction and repulsion is acknowledged in the healing rituals of traditional cultures which retain a sense of the sacred within their assumptive worlds, again citing a number

of theorists including Eliade, Robert L. Moore, Victor Turner, and John Weir Perry.

For psychotherapy to be effective, Smith concludes, the therapeutic 'shaman' must take into account the sacred cosmology of the cultural community, including its conception of health and illness and its methods of diagnosis and treatment: "Therapeutics can only be effective after the nature of the disorder is manifest or known in terms meaningful to the patient" [p. 58]. If the disease is thought to be the result of the intrusion into the body of an external disease-object, then the therapist must work to extract the disease-object. If, however, the disease is believed to be the result of the loss of one's soul, or the intrusion of an evil spirit, or the breaking of a taboo, then the healer must labor either to restore the soul, exorcise the foreign spirit, or provide for confession and penance.

The healer, whether ritual elder or contemporary psychotherapist, seeks to create a liminal space and utilize ceremonial forms whereby the troubled person may be restored to a sacred centeredness. Initiation rites in traditional tribal cultures capture in bold relief the three phases typical to this process: a separation or withdrawal from the familiar community and ordinary responsibilities; a transitional period in which the person is subjected to ordeals, painful trials, physical and emotional dismemberments, and spiritual training; and finally reincorporation into the previous community and ordinary space and time, but with newfound social status and spiritual awareness. The ritual elder or therapist is charged with the difficult task of creating and maintaining, often at considerable odds, a sacred space at once both threatening enough to provoke change, but safe enough to allow the initiate to experiment with new ways of thinking, believing and acting in the world.

Smith notes that the contemporary church, with its elders, rituals, architecture and symbols, remains well suited to provide just such a "containing vessel" or "holding environment," enabling persons to tolerate the perils of change [p. 64]. The two most compelling chapters stand at the book's center, where Smith traces his own pastoral counseling work with a terribly afflicted 25-year-old man who heard voices informing him that the world was coming to an end. The man, "S.K.," was uncertain whether the voices were from God, but insisted that he was not crazy and begged the author not to refer him to a psychiatrist, convinced that his experience was religious in nature. Under a supervisor's guidance and relying heavily on Jungian approaches, Smith took seriously the religious content, skillfully entering S.K.'s own frame of reference. He also enlisted the supportive structures of the larger congregation. At one point, for example, the author asked S.K. to mediate on the mandala-like stained-glass rose window of the sanctuary. In just six months of regular pastoral psychotherapy, S.K.

made stunning progress. The terrifying voices quickly and permanently subsided, he regained reality orientation, experienced a Christian conversion, and remained many years later an active and productive member of the church.

The case study clearly supports Smith's initial thesis concerning the healing power available to therapists in their counselees' experiences of the Holy, as well as in the sacred symbols, rituals, and community of believers of the church. The author's brief analysis of the case would have served as a satisfying conclusion to an already structurally complex book. Unfortunately, however, Smith clouds what he has carefully demonstrated in the case study by attempting in several final chapters to prove the *sui generis* reality of the Holy. Therapists can be reasonably reassured concerning the reality of God, Smith argues, by considering parallels between Whitehead's notion of the Divine Initial Aim and Jung's concept of the archetypal Self. This reader's patience was taxed in these anticlimactic and finally ineffectual concluding chapters. Smith's efforts are more convincing in the earlier chapters where he simply trusts therapists' self-reports concerning their own religious convictions, but then ably presses them to trust such convictions in those whom they counsel as well.

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Anchors for the Innocent: Inner Power for Today's Single Mothers & Fathers by *Gail C. Christopher, D.N.* (Chicago, IL. Human Capacity Press, 1993). 350 pp. \$12.95.

Statistics have determined that 60% of all children born in the U.S. today will live in a single parent home at some stage of their growth and development. As pastors, counselors, psychotherapists and educators, we know that we can no longer assume the nuclear family as primary. In our offices, institutions, parishes and homes, we struggle to bring effective skills for successful parenting. The impetus to prepare persons for effective parenting, and relationship, skills is upon us. Anxiety emerges as we consider how to effectively bring theory (ies) of family and parenting skills to the real life situations that beckon for our help.

Dr. Gail Christopher brings a sign of hope in her book, *Anchors for the Innocent*. She writes from her experience as director of several holistic programs for single parents, i.e., The Family Development Institute, The

Body Owner's Workshop, The Families Motivational Institute. While serving as director of a human resource company in Chicago, Dr. Christopher was featured in two PBS Documentaries. Presently she serves as Program Associate for Information and Services Clearing House at the Howard University School of Divinity in Washington, DC.

In this creative work she shares her professional insights while being helpfully vulnerable with her personal experience of single-parenting. Her voice continues to be heard as a consultant, workshop facilitator, and government lobbyist on parenting and family issues. She clearly articulates the need to protect the "innocent" child in adult relational decision. However, she poignantly perceives the adults to be "innocent" of many of their actions related to a dearth of mental, emotional developmental insights and structures to understand and solidify human relationships.

Anchors for the Innocent provides the help for parents, pastors, counselors and resource persons to face this challenging role of single parenting. The central theme of this book focuses on the parent's need to integrate physical, emotional, mental and spiritual health toward becoming an effective parent. Even more it suggests that this kind of health and wholeness is available and achievable. Her book is not a new "how-to" manual but an analysis of a life process where one might learn resourceful skills for personal/particular life application. She is clear that the danger would be to approach this material as a goal to be achieved from simple "how-to" steps rather than a process to be experienced from life-examination and new applications. While development of self and effective parenting skills is a life-long process, *Anchors for the Innocent* suggests that it is a process that can be approached with enthusiasm and a feeling of accomplishment.

Four over arching Anchors stabilize the parent-child development in the movement and turbulence of life. These Anchors are **Self-Esteem, Support, Solvency, and Strength**. In very clear language Dr. Christopher assists even laypersons in the understanding and development of healthy self-esteem. From a healthy position of self-esteem parents find permission for personal support for their life situations as well as for the life-development of their children. This book demystifies the views of money discussing a personal and spiritual responsibility for solvency in the parenting relationship. Clear options are offered for strength in this role of responsibility and development.

Anchors for the Innocent notes seven (7) basic functions whose performance predicts a successful family—**support, validation, education, self-esteem, socialization, nurture, security**. These basic functions include physical, mental and emotional perspectives with breath of spirituality flowing through each of them. This author firmly believes that one could not be anchored as parent without being connected to the spiritual resources

of one's God (higher being). Added to this clarity I would hasten to state that this author would not perceive the spiritual development separate from the other components of development. In this work integration of the physical, emotional, mental and spiritual becomes a normal part of the process of living, breathing, parenting. Dr. Christopher clearly articulates that she is "a holistic health-care practitioner and human resource administrator." Her concept of "holistic" focuses on the word whole. For her the "whole thing" is always greater than the sum of its parts.

The sub-title is misleading. It should read "Inner Power for Today's . . . Mothers and Fathers." The first sections of the book should be separated and published for "coupled" as well as "single" parent relationships. They outline the basic values and principles for effective parenting, single or coupled. Ghanians have the appropriate proverb that states, "It takes a community to raise a child." *Anchors* . . . offers clear and concise ways for a person to become a community of self, as well as a part of a collective community, to nurture children to their autonomy. She brings together spirit, mind and body in a union of the whole toward life, living and effective parenting. The innocent (child & parent) become anchored in this life development process.

Dr. Christopher supplies depths of life dynamics without being confined to the language of the academy. Her desire would be for persons to take charge of their lives and family with clarity and understanding of focus. She uninhibitedly approaches topics about money, love, dating, sexuality, communication, stress, nutrition, self-esteem, dating discipline, education, child-care, child support/protection.

The book concludes with "*Afterwords*" written by her daughter at age 12 and her son at age 18. Reading these two very intimate sharings confirm that theory and other material of this book were not merely provocative theories born out of research nor insightful conclusions drawn from collected data. These principles have been tested, tried and proven to provide stable anchors for the two innocent of her care. I experienced the integration of the mental, physical, spiritual and emotional while reading these pages. I must confess that the power of the emotional and the sacred was present in the "*Afterwords*."

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