In Archetype of the Spirit, Peter Tufts Richardson presents the most recent fruits of his professional labors. He articulates the complex and subtle workings of the universal psychological processes active in personal and communal expressions of spirituality.

Richardson’s global approach to this work follows in the tradition of Carl Jung, Joseph Campbell and Micea Eliade. It stands atop the personality assessment system pioneered by Isabel Myers Briggs, the Myers-Briggs Type Indicator (MBTI).

Richardson’s work reflects his active participation in the Maine affiliate of the Association of Psychological Type, the International Association for Religious Freedom and his status as Minister Emeritus of the Unitarian Universalist Congregation of Andover, Massachusetts.

Innovative to this reader is Richardson’s conceptualization of four archetypal journeys: unity, works, devotion and harmony. Following Jung, Richardson sets out his archetypes on the cardinal points of a mandala, or compass, with each archetypal journey associated with a corresponding MBTI cognitive function. He goes on to identify these journeys as interrelated universal themes, recognizable in varying combinations within the potentially rich expressions of individual spirituality as well as the dynamic diversity within and among all the world’s religions.

Richardson’s journey language correlates well with his understanding of the underlying integrity of human and organizational personalities. He depicts these personalities responding to the dynamic interactions between internal and external realities by drawing creatively among their archetypal components.

While Richardson does not abandon the gender-related identities of Jung’s archetypes, identifying the archetypes as journeys frees his design from the problematic personification of these types lurking in more traditional type applications. The journey imagery also points toward an expectation of progress, however uneven and multidirectional, rising out of living the spiritual life.

Further into the book, Richardson advances his thesis of human wholeness by taking his insights into the world, where he seeks to recover the ancient names and symbols for the four modern cognitive functions described by Myers-Briggs. In the chapter “The World Tree,” he assembles a global collection of religious artworks illustrating archetypal spirituality as expressed in two variations of Jung’s mandala, the tree and the caduceus.

Having established his evidence and carefully presented his thesis, Richardson provides a general critique of the current state of religious affairs. He includes a chapter describing his optimistic vision of a human world to come, should humanity fully comprehend and utilize the hidden potential of these spiritual archetypes.

Archetype of the Spirit begins with an academic lesson, a succinct introduction and review of the MBTI. The book’s final chapter is a poetic collection of thematic meditations, composed by Richardson and grouped under his five principle images: Earth, sky, sun, moon, and tree (caduceus).

In writing this book, Richardson has followed an axis on his mandala, journeying from the functional modalities of thinking to feeling. Through his personal

If you wish to suggest books for review or if you are interested in serving as a reviewer for CT, please contact Paul Buche MA MS, CT book review editor.

paul_buche@valleymed.org
Chaplaincy Today  •  Volume 24 Number 1  •  Spring/Summer 2008

Collectively, this is a comprehending and intuiting functions. he explores manifestations of the religious works in this book. Richardson has been laboring.

Richardson’s mandalas may be useful for religious professionals who work in ecumenical and interfaith settings, allowing participants from distinct traditions to find common orientations. It also has practical application for religious leaders serving within a given tradition as it helps one to envision the interwoven and sometimes oppositional relational dynamics of a religious body.

Those who provide individual spiritual counsel might add imaginative resources to reframe the lively internal complexities of a counselee. The journey concept also may prove valuable to mental health professionals who seek to assess and engage their clients’ spiritual resources but do not have an adequate grasp of the clients’ particular formal religious systems to function as their religious leaders.

Students of world religions may find tools useful in decoding the psychological components of religious works in this book. This reviewer has found the journey analogy helpful both in working with a diverse population of hospital patients and as a tool for personal spiritual growth.

Keith W. Goheen MDiv
Chaplain
Beebe Medical Center
Lewes, DE

The Mystery of Death
Dorothy Soelle
Nancy Lukens-Rumscheidt and Martin Lukens-Rumscheidt, translators
Minneapolis: Fortress Press • 2007 • 146 pages • hardcover

In this brief work, Dorothy Soelle has composed some personal meditations on death. Not coincidentally, it is the last book she wrote, completed a few days before her own demise. Soelle (1929-2003), born and reared in Germany, was a groundbreaking figure in feminist political theory. Her works were—and are—widely acclaimed.

Soelle traveled and spoke extensively in Europe, North/South America and Asia. She facilitated discourse among liberation movements in these contexts and was a leading voice in ecumenical fora in both Germany and North America. Soelle taught at Union Theological Seminary in New York City for a dozen years between the midseventies and mideighties.

In The Mystery of Death, Soelle refers to a wide variety of writers and thinkers. Among them are Martin Luther, Heinrich Heine, C. S. Lewis, Paul of Tarsus, Erich Fromm, Abraham Joshua Heschel, Emmanuel Levinas, and Martin Buber. Early on, she quotes Martin Luther’s words, “Terror mortis est ipsa mors”: The terror of death is death itself. (p. 3) She points out that there are “new fears that have grown out of, and are still growing along with, advances in the medical field. The terror of death has in many instances been replaced by the terror of technocracy. The old fears—of starvation, death in childbirth, premature death—are now distant memories. But does this mean we are living freer of fear?” (p. 13-14) The clear implication of her rhetorical question is the answer “no.”

Like C. S. Lewis, Soelle has no allusions of being restored to loved ones in the world to come. She quotes Lewis’s words from A Grief Observed: “Talk to me about the truth of religion. … But don’t come talking to me about the consolations of religion or I shall suspect that you don’t understand. Unless, of course, you can literally believe all that stuff about family reunions ‘on the further shore,’ pictured in entirely earthly terms. But that is all unscriptural, all out of bad hymns and lithographs. There is not a word of it in the Bible.” (p. 28)

Soelle shares her own view, which sounds similar to Lewis’s thoughts. “I believe in life after death, the life that continues after my individual death … I do not believe in a continued individual existence. … That feels to me like a faith-crutch, while in reality we are intended to learn to walk.

“A young woman once asked me, ‘Do you think everything is over when we die?’ I replied, ‘It depends on what you mean by ‘everything.’ If you are ‘everything’ there is for yourself, then everything is over for you. If not, then everything lives on.’” (p. 117)

An interesting subsection of her chapter on “Women and Death” is titled, “Jesus Died Differently from Socrates.” Soelle contrasts their respective deaths. Socrates “died free of fear and at peace” while Jesus was not “free of fear; on the contrary, he suffered in dying.” (p. 55) Death remains the ultimate mystery. We posit answers, but we never know. Soelle makes her peace with
the thought that though her life will be over, life itself will go on. As she writes at the conclusion of the book, “Everything continues … I will no longer breathe as this individual, this woman of the twentieth century, but the air I breathed will be there, for everyone.” (p. 130) Even as she approached death, she offered life and its continuity.

David J. Zucker PhD BCC
Rabbi/Chaplain
Director of Behavioral Services
Shalom Park
Aurora, CO

Ask Anything: A Pastoral Theology Of Inquiry
Richard P. Olson
New York: The Haworth Pastoral Press • 2006 • 162 pages • softcover

How long does it take clinical pastoral education students to become comfortable responding to patients with questions, rather than answers? In response to life’s dilemmas, why not search the Christian scriptures for the questions Jesus asked, rather than the answers he gave? If questions have been embraced by rabbis and Zen masters as healing, why not by Christian caregivers? Some may remember Edwin Friedman’s caution at Dialog 88 to beware of overresponding to the need for certifiable expertise, which could include demonstrating that one would always give the right answer.

Richard Olson, parish pastor, pastoral counselor and professor of pastoral theology in the American Baptist tradition, asserts that Jesus asked perhaps two hundred questions in the gospels and thus is as much the questioner as the provider of answers. Some of these come out of Jesus’ mouth, others the author infers. Olson weaves together questions originally gleaned from conversations in a Midwest suburban congregation with Jesus’ questions, studying both Scripture and “living human documents.” He writes in an educational and inspirational style to pastoral counselors and other Christian counselors, to clergy who may be seeking preaching and pastoral care aids and to individuals in need of pastoral care. Discussion questions at the end of each chapter are designed for small group study.

Six chapters about “finding our way” weave together human questions, e.g., purpose, success, parenting, trusting leaders, depression, burnout/fatigue, with questions Jesus asked would-be followers. Six chapters about “God’s way with us” present Jesus’ questions under the headings: God’s love, prayer, unanswered prayer, suffering (theodicy), hope and death/grief. In an epilogue, Olson wonders about the many unasked questions he thought he might hear—about marriage, abuse and violence, obsessive or addictive behavior, abortion and homosexuality as well as a host of social justice issues. Like the chaplain, he wonders about them but has no clear answer as to why they were not asked.

The inspiration for this book is the thought that though her life will be over, life itself will go on. As she writes at the conclusion of the book, “Everything continues … I will no longer breathe as this individual, this woman of the twentieth century, but the air I breathed will be there, for everyone.” (p. 130) Even as she approached death, she offered life and its continuity.

The Formation of Pastoral Counselors: Challenges and Opportunities
Duane R. Bidwell and Joretta L. Marshall, editors

From the summary on the back of the book, I learned that the intention was for this book to be a “practical guide for educators working to shape curricula and training programs ….” The authors propose that it is “major contribution” to the formation of pastoral counselors. I would have benefited from knowing more about their intent in the forward or introduction. The writing style of the chapters often is academic and dense. Some chapters are significantly better than others. There are excellent endnotes for each chapter with references and an index at the end of the book. As an American Association of Pastoral Counselors (AAPC) diplomate and clinical pastoral education (CPE) supervisor, I was interested in the title and eventually the intent of this book. I am glad
that I chose it to review as I am not sure that I would have slogged my way through it otherwise.

The forward, written by Margaret Kornfield and Han vanden Blink, two respected authorities in pastoral care, offers important background. They trace the book’s genesis to 1998 when a vision and planning committee set out to discern the “soul of AAPC.” As a result of this process, it became clear that AAPC is “being called to claim (and reclaim) our work as ministry. It also became clear that we must ground our work and ourselves in an intentional spirituality, and that this was already happening implicitly.”

Kornfield and vanden Blink see the pastoral counseling profession as “emerging from a period in which psychoanalytic theory and practice were kept separate from the formative factors of theological reflection, collegial relationships, professional governance, cross cultural engagement, and awareness and appreciation of personal and cultural diversity.”

While I experience chaplains as a more varied group than pastoral counselors, I believe that we are formed by some of the same forces through pastoral care classes and through CPE. For chaplains at the liberal end of the theological spectrum, the effects of post modernism have brought into question the validity of traditional authorities, including scripture, tradition and reason. I have been disappointed in the quality and quantity of theological reflection by pastoral caregivers. I hope that chaplains are experiencing what this book proposes—a grounding of our work and ourselves in intentional spirituality and in our theological reflection.

I see the authors’ embedded mandates as the most important aspect for chaplains: to continue to claim our work as ministry, to ground our work and ourselves in an intentional spirituality, and to inform our practice with theory that is explicitly pastoral. This book is a beginning exploration of how training programs may help pastoral counselors with these mandates.

The book is divided into two sections with diverse chapters from different authors, who give references for the mandates. Section I, which focuses on content and context, includes the following titles:

- The Role of Pastoral Theology in Theological Education for the Formation of Pastoral Counselors
- Theological Reflection and The Formation of Pastoral Counselors
- Thick Theory: Psychology, Theoretical models and The Formation of Pastoral Counselors
- Spirituality and the Formation of Pastoral Counselors
- Race and Ethnicity in the Formation
- Gender Identity, Sexual Orientation and Pastoral Counselors
- Formation in the Context of Economic Disparity

The focus of Section II is models and practices:

- Formation through Parallel Charting
- A Model of Spiritual Formation of a Pastoral Counseling Center
- A Model of Formation in the Multi-cultural Urban Context
- Formation for the Care of Souls: the Claremont Way
- A Model of Formation: The Virginia Institute of Pastoral Care
- Expanding the Context of Care: Formation from the Inside Out and the Outside In

In the midst of ponderous reading, I found some jewels about revitalizing our faith as the grounding for our authority and our work. I am in a place in my professional development where these mandates resonate with my own convictions. I would like to see a more readily accessible book about the ongoing formation of chaplains.

M. Catherine Hasty MDiv ThM BCC
ACPE supervisor, AAPC diplomate
Director, Health Ministry and Pastoral Education
Presbyterian Hospital
Charlotte, NC
Karen Helmeke and Catherine Ford Sori focus on the professional counselor’s integration of spirituality with the counseling process. They recognize that significant improvements in this area of professional care have taken place in the past several years. They set out to capture some of these improvements as well as the creative thoughts that exist among professional counselors integrating spirituality with clinical practice.

Initially, the sheer volume of contributions that these editors utilize may overwhelm the reader; however, the organization and the care that has been given to sensitivity of issues, as well as the breadth of issues addressed make the reading educational, enjoyable and practical. A detailed grid, which appears at the beginning of each volume, provides the reader with a quick reference guide for finding helpful materials to address a specific presenting problem.

Each chapter follows the same format. The first paragraph sets out the objective that the contributor seeks to focus upon and includes an activity for use with a client—a homework assignment or a handout geared to a particular therapeutic session. In many chapters the handout reinforces the content and explains the activity or exercise in a succinct and readable manner. The reader will see what “type of contribution” each chapter seeks to illustrate:

Each contributor makes a vigorous effort to give clear guidelines for use and practice. Clinical vignettes are included to aid with practice and integration as well as follow-up guidelines for use with specific clients. The chapter text concludes with a section titled, “Contraindications,” which provides suggestions on when a particular activity is not appropriate for use. In addition, the following reference sections appear at the end of each chapter: a list of all references that were cited, “Professional Readings and Resources” and “Bibliotherapy Sources for the Client.”

Great care has been given to the task of respecting one’s own religious beliefs and being careful not to superimpose them on others. Contributors stress the importance of maintaining the proper ethical stance in integrating spirituality with practice. In addition, the editors include a diverse population of religions and spiritual perspectives.

There are several strengths to emphasize from these two volumes—collectively termed a book by the editors. Chaplains, clinical pastoral educators and pastoral supervisors will find that many of the therapeutic issues discussed resonate with their own practice and training needs. Further, suggestions are made in such a practical way that the chaplain or clinician pastoral educator may make immediate use of the ideas enumerated.

For example, several of the contributors speak to the issue of the image of God that one has available for coping in the times of stress and crisis. Dealing with a patient’s image of God and whether it is helpful in coping is a meaningful area of assessment for the clinical chaplain. Other chapters focus on the coping strategies that persons in crisis utilize and what the research is showing concerning certain defined methodologies for coping. Clinical chaplains who perform regular pastoral counseling, either through an employee assistance program or informal and supportive staff pastoral counseling, will find detailed instructions for expanding their skill sets in integrating spirituality with clinical chaplaincy.

Topics of interest to the professional chaplain include the following: (Volume 1) using popular films to integrate spirituality, facilitating change through contemplative prayer, embracing emotional pain as a means of spiritual growth; (Volume 2) enhancing reliance on God as a supportive attachment figure, children and grief; using Psalms as spiritual tools in coping with mental illness, spiritual steps for couples recovering from fetal loss.

Helmeke and Sori offer many valuable and practical tools to enhance the skills of professional counselors. I think that The Therapist’s Notebook not only will be useful to this audience, it also will be valuable for pastoral educators, chaplains and even professional clergy who seek to increase their options in helping those who seek to use spirituality as a positive coping instrument in facing life crises.

Beverly C. Jessup DMin BCC
CPSP Diplomate, Pastoral Supervision
Clinical Director, Pastoral Care
FirstHealth Moore Regional Hospital
Pinehurst, NC

The Journal of the Association of Professional Chaplains
Living Forward: Spiritual Wisdom for Successful Retirement
C. W. Brister
Binghamton, NY: Haworth Pastoral
Press • 2006 • 158 pags • softcover

There is little doubt that C. W. Brister sought to author a book to help prepare others for the “afterlife” or perhaps the after-retirement-life. Brister is a retired minister, professor and theological educator, who held the Warren Hultgren Chair of Pastoral Care at Southwestern Baptist Theological Seminary in Fort Worth, Texas, and also served as Distinguished Professor of Pastoral Ministry.

Without question, this book contains both philosophical and practical ideas that one should consider before retirement. The difficulty is that one has to cover a lot of ground before stumbling on these notions. At times, Brister’s prose is somewhat obtuse. He writes, “There are numerous models for viewing the human life cycle in relationship to aging and retirement. Each model reflects the significance of temporality – the fact that we are simultaneously immersed in the past, present, and future.” (p. 32) He then goes on to quote “four models of Christian caregiving for retired persons and the elderly: a symmetrical model, a loss/compensation model, and an epigenetic model … [and] a fourth historical/eschatological construct.” (p. 32) This is not easy reading.

Often he seems to see his audience solely as Christian ministers, committed Christians or at the least, Christians. He writes, “In such trying times, the best of God’s people recognize their need for guidance. They have appreciated the psalmist’s affirmation: ‘For this God is our God forever and ever: he will be our guide even to the end’ (Ps 48:14, NIV). They cling to Christ’s pledge to all true believers: ‘Whoever follows me will never walk in darkness, but will have the light of life’ (John 8:12 NIV).” (p. 73) To this reviewer, Brister equates “the best of God’s people” with those who “cling to Christ’s pledge to all true believers.” It is hard to see how his statement could apply to a wider audience than that.

Finally, I am sure that there are many other books available which may offer spiritual wisdom for successful retirement without having to read many, many examples drawn from the good works of C. W. Brister.

David J. Zucker PhD BCC
Rabbi/Chaplain
Director of Behavioral Services
Shalom Park
Aurora, CO

I Will To You
Herbert Brokering
Minneapolis: Augsburg Books • 2006 • 140 pages • softcover

Gifted author Herbert Brokering creatively considers his inner world of thoughts and feelings and spiritual gifts and shares them with others in this unique last will and testament. In the introduction, he writes that “this book is my legacy of things I want to give and to see live on in people I love. These things are also for you the reader, for strangers, for people everywhere who have in them this unfinished business of living and the dreams that empower us to live as loving children of a loving God.” (p. ii)

Brokering presents his hopes and joys, losses and woes as gifts to others, writing of right time, dance, hospitality, shadows and a broken heart. In a fascinating blend of the abstract and the concrete, he bids the reader to enter a new world of creative reflection.

These one hundred reflections may serve as a resource for personal reflection or group conversation. I met Herb Brokering over thirty years ago when he was a resource person at a family retreat for young soldiers. Like that retreat, this book calls us to think about much of the “stuff” of life in new and different ways. How else can I describe his desire to gift the ordinary and the extraordinary to those he loves? Those such as I, who are acquainted with his work will hail this book as a wonderful addition to his many writings. Those not yet fans of his may find this a wonderful introduction to this gifted and creative child of God.

I Will To You is a book that challenges the reader to focus on the spiritual gifts and memories s/he may want to leave to loved ones. Behind all his creativity, Brokering is at heart a spiritual person. Like his familiar hymn, “Earth and All Stars,” he helps us rejoice at the invitation to understand the many gifts of God in new ways and to get in touch with the spiritual side of life more fully.

Take some quiet moments to read some of Brokering’s bequests, and then reflect on how they might apply both to you and to those whom you love. Better yet, why not think about your own legacy in new and expanded ways. You may find yourself with memories to share.

Kenneth M. Ruppar DMin BCC
Pastor
Lutheran Church of Our Saviour (ELCA)
Richmond, VA
Waiting often is considered a burden to bear. This book suggests that we allow this time to teach us how to receive the gifts of waiting. Whitcomb writes: “If we consciously allow waiting to be our teacher, we can accommodate waiting more peacefully. If we welcome waiting as a spiritual discipline, waiting will present its spiritual gifts.” (p.13). This spiritual discipline calls for active waiting. Whitcomb wants her readers to experience a “dynamic conversion from waiting as something to be endured to waiting as a gift.” (p.13)

Each of the book’s seven chapters provides an opportunity to learn how to receive the gifts of waiting: patience, loss of control, living in the present, compassion, gratitude, humility, trust in God. Each chapter sets forth a specific gift, lessons to be learned and ways to implement what has been learned.

Receiving each of the gifts is by no means an easy task. For example, “The Second Gift of Waiting: Loss of Control” (p. 29) begins with these lines: “For those of us for whom staying in control is the ultimate achievement, loss of control seems like a perverse and rotten gift indeed. The release of control, though, can be an empowering spiritual step.” (p. 29).

For example, out of the wreckage and death caused by the terrorist attack on the World Trade Center we learned again that we can depend on each other. “September 11 was a time of rallying together, of pitching in, of witnessing everyone’s contribution. That out of control and tragic day fostered an uncanny spirit of mutuality and dependence on one another” (p. 31).

Another example, “The Fifth Gift of Waiting: Gratitude,” reveals just how challenging the process of receiving these gifts can be. Whitcomb describes the temptation that entitlement presents: “It is very easy to become whiny, to expect special privileges and to act entitled while we are waiting. In the pain of our waiting, we may slip into feeling entitled. If we believe we are getting less than we deserve, there is no way we can be content, let alone grateful.” (p. 67) However, if we focus on what we have rather than on what we don’t have, the feeling of entitlement is likely to be replaced by a grateful heart.

Chaplains will find that the “Spiritual Practice” and “Questions to Ponder” sections at the end of each chapter are resources for personal development. Accordingly, it is advisable to select a time and place for personal reflection and solitude. Chaplains who are called on to lead a group study or a retreat for colleagues, nurses and staff will find the “How to Use This Book with a Group” section (pp. 93-96) and the “Retreat: A Spirituality of Waiting” section (pp. 97-113) of practical assistance. Clinical pastoral education supervisors may find this work a helpful tool for encouraging their students to acquire the discipline of learning from waiting experiences.

The strength of Whitcomb’s book is that it is clearly written and professionally organized to facilitate a learning experience. Readers will have little or no difficulty in identifying with each of the waiting experiences and illustrations provided. I’m sure I’ll return to this book from time to time. For me, learning to receive the gifts of waiting is a continual process to be experienced in different forms and at different times in my life.

Michael G. Davis DMin BCC (Retired)
Hernando, MS

A Good Friend for Bad Times: Helping Others Through Grief
Deborah E. Bowen and Susan L. Strickler
Minneapolis: Augsburg-Fortress Press • 2004 • 132 pages • softcover

Social worker Deborah Bowen and counselor Susan Strickler team up to provide a potentially helpful text concerning grief. They developed the material for this book with support from the staff of the Lower Cape Fear Hospice and LifeCareCenter [sic] in Wilmington, North Carolina.

There seems to be no end to the available books regarding grief, and new ones are published annually. One wonders if there is anything new to say about this universal experience. That was my question as I looked at this book, which addresses concerns of interest to several groups: family of the decedent, loved ones of the survivors and friends who have been affected by the death. The theory is uncomplicated; the advice is practical and the resources potentially beneficial.

Chapter 1 includes overviews of models of the grief process from Granger Westberg (1962), Elizabeth Kubler-Ross (1969) and William Worden (1992). Westberg listed ten stages of grieving: shock and denial, emotions erupt, anger, illness, panic, guilt, depression and loneliness, reentry difficulties, hope and reality. The classic five-stage model
defined by Kubler-Ross identified a range of emotions experienced by people who were dying: denial, rage and anger, bargaining, depression or despair and acceptance. It also has been used to describe the experience of those grieving a death or other types of loss.

Worden’s contribution to the study of grief comes in his book *Grief Counseling and Grief Therapy: A Handbook for the Mental Health Practitioner*. The authors identify this book as “the primary source used by hospice bereavement professionals in working with people who are grieving.” Worden outlines four tasks of mourning: to accept the reality of the loss, to work through the pain of the loss, to adjust to environments in which the person is missing and to “relocate” and memorialize the life.

Bowen and Strickler also address the issue of anticipatory grief, recognizing that it is important for those who will survive to talk about the coming death and to take specific steps to prepare themselves. They specifically note the importance of knowing and acknowledging the customs and spiritual beliefs about dying and death which are important both to the dying person and to his/her immediate family.

This book includes special chapters on the topics of AIDS, Alzheimer’s disease and catastrophic events. While grief itself is universal, these chapters consider responses in relationship to specific situations. Considering that statement “don’t be judgmental” in terms of HIV/AIDS, for example, gives the reader something more concrete to consider. *A Good Friend* concludes with a listing of organizational Internet sites that offer grief resources. Although readers will need to update it periodically, it seems to be a good start.

What makes this book different from the many others on this topic? Those involved in helping people cope with the pain and process of grieving likely have favored texts already. This book may assist the nonprofessional by providing a simple framework and issues to consider. It may help us professionals in the healthcare arena as well, for even when we think we’ve read it all, we may just find a new comment that will be of help in our ministries.

Kenneth M. Ruppar DMin BCC Pastor Lutheran Church of Our Saviour (ELCA) Richmond, VA