

BOOK REVIEWS

BEIT-HALLAHMI, BENJAMIN, ED.

RESEARCH IN RELIGIOUS BEHAVIOR: SELECTED READINGS.

Monterey, Calif.: Brooks/Cole Publishing Company, 1973.

Reviewer: Thomas J. Pugh, Professor of Psychology of Religion and Pastoral Care at the Interdenominational Theological Center, Atlanta, Georgia.

That a book can be so labeled is an indication of growth and openness in the power structure of religious leadership. As I make comments about this book I have before me three other books—all older—and dealing with the psychology of religion. In 1959 Orlo Strunk, Jr., sought in *Readings in Psychology of Religion*, to give his readers the best in classical psychological studies of religion. Again, in 1971 he revised and enlarged part one of the above mentioned book under the title, *The Psychology of Religion: Historical and Interpretive Readings*. And at the same time Robert H. Thouless published the third edition of his classical, *An Introduction to the Psychology of Religion* completely rewritten. Thouless's book has been in circulation for twenty-five years.

In this same period of time, more than a decade, empirical studies on religious behavior have been published in professional journals with regularity. So the time has come for Benjamin Beit-Hallahmi's book *Research in Religious Behavior*. The book is divided into five parts and contains seventeen scientific studies previously published. The question of legitimacy may be raised occasionally yet. However, we can note less security threat when raised. Everyone of these studies presents findings that add to the efficiency of the responsible person who would teach, guide, pastor or help in other ways. This book and the findings from the immediate past decade of religious behavior will provide direction for the new psychology of religion. Acceptance of the empirical approach to religious behavior will be the major breakthrough since the discovery of the unconscious. This means psychology has come of age. And its potentials for the social sciences will benefit itself too in growth possibilities, relative to growth and change in the social sciences.

The book has particular importance for teachers in church schools and also for professional persons who have opportunity for the care of souls—helping another develop and make real himself.

FREUD AND SAINT PAUL. BY CARL T. HEALER, Dorrance & Company, Philadelphia, Pa., 1972, 55 pp., \$3.00.

Reviewer: Thomas J. Pugh. He is Professor of Psychology of Religion and Pastoral Care at the Interdenominational Theological Center, Atlanta, Georgia.

The searchlight of the psychoanalytic approach developed by Sigmund Freud in the nineteenth century has occasioned another look at behavior and life with insight benefits. Despite resistance to apply Freud's approach to the phenomenon of religion when done the findings have been fresh, clear and meaningful. In this short work the value of which is not limited by its half hundred pages, Carl T. Healer does an interpretation in religion that reveals similarities between Saint Paul and Sigmund Freud in attitude toward conflict.

He tries to understand St. Paul's personal-social struggle in the Epistle to the Romans, chapter seven, verses fourteen to twenty-five. And decides that there is a similarity between Freudian personality theory and what St. Paul is talking about. In fact this rather common human experience seems to incur rejection for St. Paul and acceptance for Mr. Freud. Healer thinks the difference could be the religious flavor. Thus a need is focused for more openness between psychiatry and religion.

One develops feelings upon reflection at least about how he/she handles conflict. In this work the neurotic emotions are guilt and shame. They block goal acquisition if only to delay pursuit of them or order some other course. The response made to the obstacle is one thing when a law is violated and another when the responding person feels he has failed a person. These reveal the operation of guilt, and shame respectively. The emotion of shame is reduced as the quality of the interpersonal relationships reduces threat. There can be no substitute for caring in relationships if life is to be alive.

The message of the book is clear and to the point. It is relevant for the minister and layman.

INTRODUCING THE BIBLE. BY WILLIAM BARCLAY, Nashville & New York: Abingdon Press, 1972; pp. 155, (paper)

This is a "how to do it" (study the Bible) manual combined with an excellent brief discussion of what the Bible is and why its study is important. The author, William Barclay, is one of the best known and most highly respected contemporary biblical scholars, Professor of Divinity and Biblical Criticism in the University of

Glasgow, an associate editor of *THE EXPOSITORY TIMES* ("Men and Affairs"), and one of Britain's popular writers and broadcasters.

He tells us in the Preface to this work that he has "been teaching the Bible for thirteen years in a parish and for twenty-five years in a university . . ." and that this book was written in response to an invitation from the Bible Reading Fellowship and the International Bible Reading Association. (Cf. his "second rule for the study of Scripture," pp. 92-93.)

Introducing the Bible provides the following helpful information: "Prayers for Bible Study" (five suggested prayers for beginning the study of Scripture; cf. his first step or rule as to method of study, pp. 90-92); "Preface"; "The Ancient Book" (something of the nature, significance and value of the Bible); "The Making of the Old Testament" (definition of Old Testament canon, its growth and closing, ancient writing materials, procedures, costs, etc.); "The Making of the New Testament" (the Church's birth and nurture in Judaism, its separation there from, its eventual production of writings, factors influencing literary activity such as delay of the Second Coming, Christians living in a cosmopolitan, literary world and under obligation to evangelize, and the rise of heresy); "The Apocrypha" (definition, development, contents, value and significance); "How to Study the Bible" (the longest chapter with practical steps outlined, elaborated, and well illustrated); "The Inspired Book" (representative views of inspiration and what is meant by the Bible as word of God); "Aids to Reading" (books for further study—two pages of annotated bibliography); and "Index."

Dr. Barclay has the extraordinary ability to summarize and to press into brief

compass vast quantities of technical data and to present these in language which appeals to and communicates with the average reader. Perhaps this is due to his profuse use of examples and illustrations drawn from Scripture and from Christian history. Although the book, being intended as a study guide for the laity, is in non-technical language and is lacking in footnotes and other paraphernalia of scholarship, it will be of interest and value to clergy and scholars as well because of Barclay's uncommon insight, learning, and talent for putting things succinctly, orderly, and clearly. This reviewer found his statements meaningful and his conclusions warranted for the most part and was bothered only by an occasional remark such as that on page 37 to the effect that the Jews came to regard the prophetic voice as "now silenced for ever" and his reference to Daniel as "one book of prophecy" (p. 23) and as "clearly a prophetic book; . . . which characteristically foretells the future" (p. 37). Such statements of questionable accuracy, however, may be attributed to the need for simplicity and brevity.

The book ranks high in its technical and practical quality. The print is clear and the proof-reading was excellent. Only one slip (a missing "is" on page 142, third line from the bottom) was caught. The book is a valuable guide to biblical study and is unsurpassed among works known to this reviewer for its convenient size and availability coupled with its rich contents and lucid style.

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