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Turning Points in Pastoral Care: The Legacy of Anton Boisen and Seward Hiltner

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the radical Enlightenment through the critique of rationalism among the Romantics and into the twentieth century. In this section Taylor examines why it came to be that people could make sense not only of science, but even of morality and the spiritual dimension without the necessity of the existence of God. This happened because new sources for morality and spirituality, especially disengaged reason and the goodness of nature, came to be seen as available and preferable to Christian faith. Part IV traces how and why these sources became available to us.

I first read *Sources of the Self* because a magazine columnist mentioned the book as summer reading that would cause thought rather than merely entertain, and stated that the book might well earn a place alongside Lash's *Culture of Narcissism* and Bellah's *Habits of the Heart* as a significant analysis of the current state of North American culture. The book has definitely kept this promise and, I believe, is a deft guide to the pitfalls and problems of modern ethical thinking. In fact, I have found Taylor ultimately to be more helpful than either Lash or Bellah, both of whose work I value highly, because he does not just point to who we think we are at the present, but how we came to think this way of ourselves. It would seem to me to be essential reading for modern preachers and theologians—especially in the cultures derived from the British Isles—who want to understand better their own and their hearers' deeply held but seldom articulated assumptions about themselves and their place in the universe. For those who find the original tough going, a published version of Taylor's 1991 Massey Lectures given this Fall on CBC radio is available as *The Malaise of Modernity* (Concord, Ontario: Anansi, 1991). Read one or the other.

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Turning Points in Pastoral Care—The Legacy of Anton Boisen and Seward Hiltner

Leroy Aden and J. Harold Ellens, editors
Grand Rapids: Baker Book House, 1990

Turning Points in Pastoral Care is the fourth in the Psychology and Christianity Series, a collection of books committed to the exploration of the, for many, problematic relationship between psychology and Christian faith. If this relationship is conceptualized in the metaphor of a marriage, some would demand a divorce (seeing psychology as the abuser), others counsel for a separation, while still others would propose ongoing therapy to promote better mutual cooperation, if not intimacy, between the two.

The first book in the series was aptly titled *Christian Counselling and Psychotherapy* as it depicts the common dilemma in the evangelical community in feeling the need to both reject and accept secular psychology

in the formation of a counselling ministry that is distinctly Christian yet sound in its theoretical foundations and clinical practices. For instance, in that first book Crabb presents his "spoiling the Egyptians" model in which he proposes that we "gladly accept whatever help God provokes the Egyptians to offer" since "secular psychology often stumbles onto a biblical concept, then develops it through research" (94, 95).

What is different in this fourth book in the series is that it focuses on two pioneers in the pastoral care field who represent dominant trends in liberal, Protestant thought and practice in North America in the last 60 to 70 years. Both believed in an empirical method in Pastoral Theology. Boisen found a source of revelation not just in human experience but in instances of psychotic breakdown and mental illness. Hiltner respected the human ability to access inner resources of health and moral guidance in his Rogerian model of pastoral counselling. The "living human document" was listened to in the context of both the human sciences and theological concepts.

The authors in this book are competent and sympathetic in presenting the Boisen/Hiltner legacy. Boisen is recognized as the "Father of Supervised Pastoral Education" and Hiltner as the "Dean of Pastoral Theologians". Some of the authors knew Boisen personally, even worked with him. Many of them took graduate studies with Hiltner at either Chicago or Princeton. They are able to present their teacher/mentors in the historical context of significant trends and thoughts which influenced them.

Of special interest is the focus on the impact of the legacy on our understanding of what constitutes Pastoral Theology. Different chapters explore the meaning of an "Experiential" (Glenn Asquith), a "Dynamic" (Donald Capps), and a "Perspectival" (Rodney Hunter) approach to Pastoral Theology. Herbert Anderson provides an informative chapter on Hiltner's eclectic psychological personality theory and his concern to develop this in terms of a theological anthropology. For Pastoral Care to claim a Pastoral Theology is significant. Pastoral Care departments in theological schools at times experience a marginal identity as the adopted child. The book in review may be helpful in search for the birth parent.

In addition to being eminently qualified in presenting the thought and influence of both Boisen and Hiltner, several of the authors are leaders in the Pastoral Care and Theology field in their own rights. They are able to point to shortcomings in the legacy as well as its prophetic thrust present in current pastoral care approaches. There is a "new" interest in connecting narrative to theological doctrine, of finding a place for one's own story in the "collective legend" (Harvey Cox), and in using modern hermeneutical methods to bring a "horizon of understanding" (Charles Gerkin) to interpret human experience in new and novel ways reflecting the larger story of what constitutes the gospel.