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# Review of Psychotherapy and Spirituality: Integrating the Spiritual Dimension into Therapeutic Practice, by Agneta Schreurs

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forms. We need imagination that "creates the future."

C. identifies and explains well what is increasingly apparent today—our reliance on story and experience rather than on abstract thought. He does not give principles of discernment, but expands the mind-set of student and professor alike, and makes many helpful suggestions for further reading.

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SPACES FOR THE SACRED: PLACE, MEMORY AND IDENTITY. By Philip Sheldrake. Baltimore: Johns Hopkins University, 2001. Pp ix + 214. \$15.95.

Novelist Barbara Kingsolver loves the places where she writes. She observes: "Whether we are leaving it or coming into it, it's *here* that matters, it is place. . . . Our greatest and smallest explanations of ourselves grow from place, as surely as carrots grow in the dirt" (*Small Wonder* [2002], pp. 39–40). The significance of place to our increasingly rootless society also provokes Philip Sheldrake's wide-ranging theological reflection.

Place, however, is hardly a straightforward concept. It is not merely geography, even when imbued with particular meaning. Rather, place is a cultural category, subject to multiple interpretations, and includes the notion of person as embodied and therefore located. Places form landscapes, which S. defines as "sets of relational spaces each embodying (literally and metaphorically) emotions, memories and associations derived from personal and interpersonal shared experience" (4–5). Hence the interrelationship between place, memory, and identity acknowledged in the subtitle.

S. first surveys Christian theology's ambiguous record with respect to place, moving quickly beyond literal to metaphorical understandings. He then probes Trinity, Incarnation, and especially Eucharist as grounds for a Christian understanding of place, memory, and identity. At the same time, he acknowledges the strong tendencies pulling Christian imagination away from

particular places to seek the God who also transcends the material. S.'s treatment of the ambiguous Reformation understandings of place, while too brief, does underscore his commitment to holding in tension with the sacramental, the estranged, flawed, and damaged in material existence. S. rightly insists that treatments of place include an ethical dimension.

The second half of the book is comprised of "practices of place" (ix). S.'s treatment of mysticism effectively focuses on its boundary-breaking character, while his provocative concluding chapter, "Re-Placing the City?" provides an urgently needed call to reflect theologically on our built environments. This topic can only grow more pressing as increasingly greater numbers of the human population dwell, more or less well, in urban centers.

In S.'s competent hands, place offers a locus for deepening our understanding of both religious experience and identity.

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PSYCHOTHERAPY AND SPIRITUALITY: INTEGRATING THE SPIRITUAL DIMENSIONS INTO THERAPEUTIC PRACTICE. By Agneta Schreurs. Philadelphia: Jessica Kingsley, 2002. Pp. 313. \$26.95.

During a period when the word "matrix" has inspired a variety of images from a movie metaphor to the name of a foreign car, a book comes along that uses "matrix" as a way of bridging the world of psychology and theology. In this integrative text Schreurs presents the notion of matrix as a foundational and formational means for theology to speak more creatively to psychology.

Organizing her text into four parts, S. invites the attentive reader to engage the book's insights on the clinical level as well as on the existential and relational levels. Rich with vignettes, this intriguing work may speak to both believers and nonbelievers. The sketches in part 1 show how clinical encounters can raise complex issues as suggested by the titles of several subsections: "Psycho-

logical or Spiritual Trauma," "Visions or Hallucinations," "Depression or Spiritual Darkness," "Narcissism or Misdirected Worship." In positing these and other psychospiritual polarities, S. asks the reader to examine his or her countertransference impulses toward such tensions.

In part 2, "A Grammar of Western Consciousness," S. brings together a vast interdisciplinary literature, much of it European, to show how cultural, psychological, and spiritual metaphors are interconnected. Placing her analysis within the group therapy context, she argues that a "formational matrix" emerges from the various assumptions and beliefs held by individuals in a group. The interplay of these personal meanings in turn can create a formational matrix of meanings.

Viewing spirituality from its existential and cognitive aspects in part 3, S. shows how psychotherapy involves a process of change in one's relationships with self and others and often with God. In this respect, such psychological concerns as guilt, revenge, sadness, and shame can have spiritual implications. The value of the book for theologians becomes especially clear in part 4 where S. discusses how theological understandings can foster spiritual growth within the therapeutic relationship. At the same time, she demonstrates how theology can hurt and do violence to one's relationship to self and others.

The book, rich with bibliography and endnotes, will prove valuable to graduate students in psychology and theology alike.

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MATURE GRIEF: WHEN A PARENT DIES.  
By Donna Schaper. Cambridge: Cowley, 2002. Pp.103. \$11.95.

Schaper's work is a welcome contribution toward understanding the thoughts and feelings one experiences on the death of a parent. Especially important is the fact that S. emphasizes the experiences rather of grieving adults than of grieving children. The death of a loved one, especially a parent, is gener-

ally painful, but an adult experiences the grieving process much differently than a child. While a child may feel abandoned in the death of a parent, an adult may have unresolved feelings such as anger or bitterness or perhaps indifference or coldness. S.'s book is one of the few in the marketplace that deals exclusively with adults and their grieving process.

Throughout, S. emphasizes the importance of forgiveness as a path to spiritual healing. Actively forgiving one's parent after death allows the surviving children to transcend the negative emotions that they may feel toward their parent. Negative emotions that are allowed to fester and go unchecked usually prevent healthy grieving and a positive resolution.

One salient point that S. could have explored is the role of ritual in grief work. She briefly mentions the place of rituals, but stops short of fully exploring important events such as visiting the gravesite and personal and communal prayer. These ritual and symbolic actions provide survivors the context, vocabulary, and images to fully express their emotions and feelings toward God and toward their deceased parent.

The book would be a helpful text for courses in pastoral theology and counseling.

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THE UNFORGETTABLE AND THE UNHOPED FOR. By Jean-Louis Chrétien. Translated from the French by Jeffrey Bloechl. Perspectives in Continental Philosophy, vol. 26. Translation of second edition. New York: Fordham University, 2002. Pp. xxiv + 135. \$35; \$20.

This is the first English translation of a work by philosopher Jean-Louis Chrétien. It comprises four dense meditations on time as forgetting and remembering, as both gain and loss: "The Immemorial and Recollection," "The Reserve of Forgetting," "The Unforgettable," and "The Sudden and the Unhoped For," preceded by a new preface and followed by a review ("Retrospec-