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Review of Thomas Verner Moore: Psychiatrist, Educator, and Monk by Benedict Neenan

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public silence by responding to ten questions that have arisen in recent studies, and in an epilogue discredits the "very cynical portrait" of the pope in Cornwell's sloppy and biased study of "Hitler's pawn."

R., associate dean for academic affairs and professor of law at the University of Mississippi School of Law, presents a brief in the pope's defense by presenting historical evidence, circumstantial and direct, to clear Pius XII's reputation and to demonstrate what motivated him to act as he did during the war. He argues that Pius did not fail to provide the moral guidance that was needed and that his moral sentiments and opposition to anti-Semitism were clearly acknowledged during the time by friends and foes alike. Pius did not publicly condemn the Nazi atrocities for a number of reasons, but primarily because he and others feared that doing so would only worsen the conditions of the imprisoned.

R.'s work is a credible interpretation of the evidence that challenges to some extent those interpretations (e.g., Susan Zuccotti's *Under His Very Windows: The Vatican and the Holocaust in Italy*, 2000) that expected more from the pope than the evidence and historical circumstances warranted. R.'s work will not end the debate over those moral expectations, but his interpretations deserve serious consideration. The moral situation of the Holocaust is much clearer for us today than it was in the 1940s for the pope who had to make prudential decisions on how best to respond to the evils of his day.

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PSYCHOLOGY AND AMERICAN CATHOLICISM: FROM CONFESSION TO THERAPY?
By C. Kevin Gillespie, S.J. New York: Crossroad, 2001. Pp. xviii + 214. \$24.95.

Kevin Gillespie's small and ambitious book examines the history of the changing relationship between American Catholicism and the professional field of psychology. G., a professor of pastoral counseling at Loyola College in Maryland, attempts to show how that rela-

tionship has evolved in response to larger changes within both psychology and the Catholic Church.

In the early 20th century, as psychology became a professional discipline, Catholics reacted with caution and sometimes condemnation to a science that seemed reluctant to acknowledge the world of the spirit and therefore threatened to displace the Church as the keeper of souls. For their part, psychologists often regarded Catholics as too constrained by dogma to derive much benefit from the insights of psychology. By the end of the Second World War, this mutual hostility had begun to give way to more respectful dialogue, as Catholics appropriated many of the precepts and practices of professional psychology, and psychologists began to welcome their Catholic counterparts into the field.

G. adroitly locates these changing attitudes within the larger context of the Church's evolving response to the modern world. He explains, for instance, how the Second Vatican Council accelerated the spirit of détente by encouraging Catholics to embrace the advances made by scholars in many fields, including psychology and the social sciences.

Perhaps to give a human face to his story, G. organized his text around a series of biographical sketches. These capsule portraits provide much useful information about important American Catholic psychologists of the 20th century. Alas, they too often stand by themselves and seem disconnected from the broader flow of the book's narrative. The reader may wish for more detail about the impact of these eminent scientists on the dialogue between Catholicism and psychology.

If this insightful but unwieldy book were better organized, it would be more useful to scholars, as well as more enlightening to readers not so well acquainted with the mysteries of psychology or Catholicism.

ISAAC McDANIEL
Spalding University, Louisville

THOMAS VERNER MOORE: PSYCHIATRIST, EDUCATOR, AND MONK. By Benedict

Neenan, O.S.B. New York: Paulist, 2000. Pp. vi + 336. \$29.95.

In this biographical work Neenan shows that Thomas Verner Moore (1877–1969) was a man of astonishing energy and profound interiority. Throughout his vocation as a religious priest and his career as an academic and clinician, Moore struggled to unite the then seemingly disparate disciplines of theology and psychology. For N., Moore's essential battle was to combine an immense active ministry with the intensity of monastic contemplation.

In his narration N. carefully details how Moore first trained as a psychologist under luminaries such as Pace at Catholic University of America and Wundt at Leipzig, and then as a psychiatrist under Kraepelin at Munich and Meyer at Johns Hopkins. Moore went on to serve as professor and chairman in Catholic University's department of psychology and psychiatry from 1922 until his retirement in 1947. The long tenure enabled Moore to influence several generations of students and converse with many Catholic religious leaders of the first half of the 20th century. As N. describes, during the same period Moore also managed to publish 12 books and dozens of articles and at the same time help to establish an abbey, a clinic, and two schools.

Moore's vocational journey alone makes for a remarkable story that N. tells well. Moore first joined the Paulists in 1896, then the Benedictines in 1922, and finally the Carthusians in 1947. N.'s account of Moore's life is meticulous in detail, as 48 pages of endnotes demonstrate. Originally a dissertation, the book has an even flow and offers insights into Moore's monastic struggle as only one immersed in a similar vocation can portray. These pages bring Moore to life so that the contemporary reader can be inspired by the wisdom and witness of one of the most remarkable figures of 20th-century Catholicism.

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Loyola College in Maryland

BODY, SOUL, AND LIFE EVERLASTING:
BIBLICAL ANTHROPOLOGY AND THE MO-

NISM-DUALISM DEBATE. By John W. Cooper. Updated with a new preface. Grand Rapids: Eerdmans, 2000. Pp. xx-viii + 241. \$24.

Cooper's first edition (1989) impressively pulled together current work in Scripture, theology, and philosophy on the issue of body, soul, and ongoing life. He defended "holistic dualism," the notion that the human person is constituted of a soul which is distinct from the body, yet the soul and body form a close unity. This new edition, apart from the 13-page preface, remains the same.

The book examines relevant passages and themes in the Old Testament, intertestamental literature, and the New Testament. C. attaches great importance to the notion of Sheol in the Old Testament and argues that, despite the Hebrew Bible's admittedly holistic anthropology, Sheol requires some form of dualism. The intertestamental period contains, on C.'s reading, a plurality of views including dualism and immortality, monism and no ongoing life, dualism and intermediate state resurrection, and monism and nonexistence until the final resurrection. C.'s analysis of the New Testament leads him to argue for dualism, some form of intermediate existence without the body, and final resurrection. He bases his argument on one doctrine that he regards as central to Christianity: living with Christ between the time of death and the final resurrection.

In the "updated" preface, C. reaffirms holistic dualism but now "concedes" at least one version of monism that may be compatible with being with Christ in the intermediate state. This version is William Hasker's emergentism: humans begin as purely material organisms, but the person emerges with mental-spiritual capabilities as the organism develops; at death God could maintain the person until the final resurrection. C. maintains, however, that this is really a disguised dualism.

C.'s inclusion of work in philosophy is brief and very selective. In addition to an historical survey, he discusses some contemporary views—John Cobb, Richard Swinburne, and Lublin Thomism. The new preface also glances at the