

**Clinical Theology Association**

**RISKS  
and  
OPPORTUNITIES**

*A Conference on pastoral counselling in life crises  
to be held at  
St. Catherine's College Oxford  
20 - 24 August 1979*

**The Annual Conference** this year offers an opportunity to work with two of the most experienced and innovative leaders of Clinical Pastoral Counselling and Education in the States.

**Prof. Howard J. Clinebell**

is Professor of Pastoral Counselling in Claremont California. The author of the standard work 'Basic Types of Pastoral Counselling', his skill has been in assimilating the newer therapies to pastoral counselling.

**Prof. Thomas C. Oden**

is Professor of Theology and Ethics at Drew University Graduate School. He relates the newer therapies to their roots in Christian experience and theology.

*Work in Groups with CTA Staff.*

**Write for details and brochure to Conference Secretary, Clinical Theology Association, Lingdale, Weston Avenue, Nottingham NG7 4BA**

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Alison Roberts

## **Some thoughts on Kenneth Gray's Article Wo/man: Species, Individual and Therapy**

I think I agree with Kenneth Gray about the Greeks being the first to make the decisive step towards a development of thought process and thereby self consciousness. The Egyptians did not 'think' as we understand it, but rather 'saw', but I would differ with the writer when he said "they constructed reality from vague sensorial awareness". Their awareness was far from vague but instead of thinking about the 'process' of life, they "saw" "it" and in that sense I am not sure how much they can be said to have had the perceptions of a child, since their representational art testifies to their penetrating perception and was grounded in a very strict canon of proportion which is hardly 'child like'. I agree though that their capacity to "think" about this experience and define it in the categories which we use to understand and experience was not developed.

It was strange when I read the article because although I felt some of it was 'fine', I also felt at the same time it wasn't. An over-simplification perhaps - since the Egyptians saw in the various manifestations of the sun god Re not "separate fathers" who are yet one, but rather *Aspects* of his essential nature which in its multiplicity of forms was yet one. Thus to show a ramheaded Re was to express the concept of an ageing sun which had to descend in the Underworld and emerge from the Mother renewed in the morning as a child or in the image of a scarab. Yet the images were not unconnected and disparate, they were all part of a unified cyclical process, the richness of which and also the transformations implied could only be expressed in multiple images. To me this is not "child like" thinking, since the Egyptians were quite capable of making connections between the different forms of Re, and seeing them as part of a unified whole.

Indeed the image of a ram-headed Re by its very nature implied its opposite 'the scarab' - since one was an image of descent and old age, and the other of renewal and ascendance in the morning. It was a polarisation of perception which is not present in a child as far as I know?

I agree with Dr. Gray that the Egyptian civilization was a very definite point in the evolution of man's consciousness. I am just not sure how much he had worked out his ideas with regard to Egypt and considered the very complex symbolism which was used to represent the Egyptian comprehension of the world in which they lived. The separation of man's perceptions from the outside world and his capacity to think about them separately is an important phase and step, and in that sense, yes Egypt was still in "childhood" but there is more to consider from that. I think he was quite right to stress that the Egyptians believed the cosmic cycle would be broken if their ritual wasn't performed each day, but does this imply that they thought they were the reason the sun went up and down? I am not sure about this although I think it was valid in many ways. I think really what I felt was missing from the article was an appreciation of the extraordinarily rich and complex nature of the Egyptian apprehension of "reality" and their profound use of symbolism to express this. It is perhaps their use of symbols with all that implies, which so characterized their civilization and gave it such "richness".