

Letter

The next section, chapters 7 and 8, deal with attachment theory (Bowlby; Ainsworth's "strange situation"), and the varieties of attachment that result (secure, avoidant, ambivalent, disorganized) and can influence the development of attachment in adults. There is no specific connection there with neurobiology (except in terms of memory). What is novel though is how the author applies these attachment styles to the manner in which we relate to God. Through the use of biblical narrative and poetry, and through meditative exercises, he helps his clients develop a more stable, secure, loving relationship with God, which can change their perception of reality, hence the title of chapter 8: *Earned Secure Attachment: Pointing to the New Creation*.

Chapter 9, with the engaging title *The Prefrontal Cortex and the Mind of Christ*, presents the synthesizing, reflecting, and moderating function of the prefrontal cortex. It connects spiritual disciplines such as meditation, prayer, fasting, study, and confession to its better functioning, which Thompson connects with "having the mind of Christ." The last few chapters connect Christian themes such as sin and redemption, sin and rapture, resurrection, and living in community with the material developed in the preceding chapter, interwoven with new case studies.

Overall, this is a didactic book (as opposed to a more open, exploratory or descriptive one) organized around a set of topics interwoven with stories and exercises. This would work well with a college-level lay audience, or with students preparing themselves to be therapists. Like Daniel Siegel, who influenced him, Thompson connects his clinical approach to neurobiology findings, stressing neuroplasticity. In addition, the way the author finds echoes of our brain's ways of learning, unlearning, and mislearning in biblical narratives, poem, and themes points to a deeper transformation through prayer and spiritual disciplines, as well as through therapy.

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Letter

A Correction to the Review of Russell, *Time in Eternity*

I appreciate the editors' granting me a chance to correct my review of Bob Russell's *Time in Eternity*

(PSCF 65, no. 2 [2013]: 135–7). It appears that I confuse light cones with inertial frames of reference in the review at the bottom of p. 136 and top of p. 137, an error Russell was kind enough to point out. In fact, in shortening the word-count of an earlier draft, I deleted a key point necessary to understand the paragraph in question. Here is that point, which, I emphasize, is my interpretation of Russell's view.

His argument for an ontological and inhomogeneous past-present-future structure ("ppf") within a light cone logically entails that, *mutatis mutandis*, more than that single light cone has the same ppf structure. Call the event at the center of the given light cone "Q." When Q is present, any event which is simultaneous within Q's inertial frame of reference, will also be at the center of a light cone with the same or very similar ppf. (This assumes a standard simplification in general relativity, viz. that for an inertial frame of reference one ignores the negligible curvature of space-time within the frame.) Events in the same inertial frame will have approximately the same temporal metric, and so also ppf relations. And this would spread Q's ppf structure beyond one light cone to those in its frame.

This proposed interpretation is missing from the text, and it explains the way I wrote the offending paragraph. I do own the error in the draft I submitted, and apologize to the author, and to the readers and editors of PSCF, for making it.

Alan Padgett
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