

well as on how to prepare for an interview.

Unfortunately this guide is American in origin and conception and various suggested applications may not be appropriate for Canadian teachers. In particular, there is a list of state credential requirements. Nevertheless, Canadian educators using this volume in teacher training programs could easily provide student teachers with an updated list of Provincial requirements for employment as teachers. For those educators who wish to plan for competence in teaching, this guide is a sensible, pragmatic tool which could be of value to student teachers or practicing elementary school teachers.

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André Lacocque, Pierre-Emmanuel Lacocque.
THE JONAH COMPLEX.
Atlanta, GA.: John Knox Press, 1981.
168 pp.

Mircea Eliade, in his forward to this book, points up that it is the interdisciplinary approach -- from textual criticism and theology to contemporary psychologies and historical events -- which confers a unique value on this work. Further, the authors, in their preface, state that one of their aims is to demonstrate that existential psychology in cross-cultural rapport with biblical disciplines is able to provide a language that can be understood by our contemporaries.

But is Jonah a theological pamphlet or a psychological symbolic tale? The authors see Jonah as a biblical narrative in story form asking of the exegete to be more than a biblical theologian; of the literary critic or psychologist to reach beyond the usual boundaries of those disciplines. Further, Jonah can be read only if the **Sitz im Leben**, the historical setting in life, be carefully pondered.

André and Pierre-Emmanuel Lacocque present us first with their translation of the four short chapters of the Book of Jonah. In the nine sharply focused chapters of their book they take us through the genre and setting of the Book of Jonah, its nature as symbolic narrative, then into four chapters analysing the question facing Jonah, and finally two last chapters analysing the call in Jonah and in each of us, to authenticity, and a final examination of the Jonah Complex. A brief yet comprehensive summary concludes the work.

The authors' key concern is stated early, on the page facing the table of contents, in a quote from Father Mapple's sermon in *Moby Dick*:

And if we obey God, we must disobey ourselves, and it is in this disobeying ourselves, wherein the hardness of obeying God consists.

The setting for the narrative and problem is relatively clear cut. Jonah is asked by God to go to Nineveh to proclaim that her evil has flown in God's face. But Jonah sets sail rather to Tarshish not understanding God's concern for the Ninevites and seeming indifference to the plight of the Israelites. God intervenes (the episode of the whale), and again entreats Jonah to arise and to go to Nineveh. The Ninevites repented, risking that God's anger might change to mercy. God indeed relented. Jonah remains resentful and perplexed.

Two lines of thought and question proceed from this: the one regarding God's treatment of Israel and "other nations" symbolized in Nineveh, and Jonah's mystification in the face of this brand of justice; the other dealing with Jonah's sense of vocation and response seen as a question facing Everyman.

These two lines of thought find their marriage in the carefully considered study in chapters 3 to 6 examining the development from anonymity to calling, the emergence from numbness to meaning, the delicate balance of faith and doubt, and the sensitive study of God's and our interpretation of justice.

Jonah is faced with a call, as we all are, with the struggle involved in hearing the "inner" and "outer" voices. The authors point out that the Jonah in us wishes rather to regress to the motherly womb (the sea, the whale's belly), i.e. to a stage before an existential decision must be made. He still prefers the uncertainty of a perilous escape to "Tarshish" to the mysterium tremendum of God's revelation and of human performativeness. Rather to die than to become. Rather the hate of the Ninevites than the love of God.

The Ninevites, sinful, were chastised, confronted, yet despite appearances they intuited that there was a way out of the impasse. "Who knows whether God will not turn and repent and turn away from his fierce anger that we perish not?" Here, it is the nonspeculative "who knows?" that people of hope oppose to hopelessness, speaking God's very language.

The last major tableau of the book dwells on the call to authenticity as mirrored in Jonah, and recognizable in us all, i.e. a move beyond self-actualization to self-transcendence, a voice, an outer voice that utters a commandment to go, to leave a given situation in order to enter another one that will be revealed in the very process of obedience. In surrendering to the beloved One, Jonah passes from anonymity to the stage of the authentic self.

The temptation to run away is the "Jonah-and-the-whale" complex. The Jonah Complex moves to the authentic by death to the inner voice, despite pain and lack of full insight. Our authors quote Abraham Maslow:

Each step forward is a step into the unfamiliar and possibly dangerous. It also means giving up something familiar and good and satisfying.

The Jonah Complex is a fear of actualizing one's vocation, i.e. to serve God, rejecting the sublime and sacred in life. The resolution comes in listening to the outer voice, shifting one's fascination with oneself to a level of full humanness and respect for life. Albert Schweitzer is quoted:

The highest knowledge is to know that we are surrounded by mystery.

The study eventually leads us to consider God's invitation to the seemingly unjust decision to pardon the Ninevites, and Jonah's complex before this awesome and mysterious self-fulfillment. We find ourselves wrestling with the mystery of God's ways and the psychological realities of our response before life-oriented decisions.

This book is a brief but clear and provocative statement of two unique yet intimately connected issues presented temptingly to those of us who choose to dwell on, and are comfortable with, archetypal questions where the disciplines of psychology and theology may meet. The study is truly "a mirror of our souls".

The book plan knows clarity and precision, the chapters exhibit exquisite unity. Documentation is thorough; an excellent bibliography and index are provided.

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