

SECTION I

LIVING WITH FEAR WITHOUT BEING FEARFUL



The fears we know are of “not knowing,” wrote W. H. Auden about the ‘Age of Anxiety.’ The atom bomb had brought previously covert, unformed, and “free-floating” anxiety of many people into terrifying focus. We feared forces we could neither control nor comprehend. For our time, those fears have been magnified and intensified. What may have once been hidden in the unconscious now fills the mind with primordial apprehensions. Terror compels people into irrationality, doing what they would not do in a more sensible mood. Terror is a pall of fear that covers ideals and determination. It drives people to cower in tight, safe places. People are willing to sacrifice freedom for the sake of security. When there are no answers to questions about irrational suffering in the world, we settle on fear, and it governs how we live. As a result, the fear of some strangers makes it easier to fear all strangers. Fearmongering is a political strategy. Because the war on terror inevitably creates more fear, the solutions to our anxiety have become part of the problem.

When the Editorial Board determined the theme for Volume 28, we did not know that fear would be an issue in the U.S. presidential campaign. Nor did we anticipate the books that would be published addressing the problem of fear in modern life. Dick Millsbaugh has reviewed a number of those books in an essay entitled, “The Great Lie: You Will Not Die.” We were aware, however, of the reciprocity between the inner and outer worlds in which we live. These are times not hospitable to the soul because societies are simultaneously more dangerously violent and more porous. Terror in the social and political air we breathe becomes part of our inner anxiety, and fear within finds new reinforcement in the environment. Richard Shweder once argued for this reciprocity around the theme of “cultural psychology.” “Cultural psychology is the study of the ways subject and object, self and other, psyche and culture, person and context, figure and ground, practitioner and practice, live together, require each other, and dynamically, dialectically, and jointly make each other up” (Richard A. Shweder, *Thinking Through Cultures* (Cambridge, Mass.: Harvard University Press, 1991), 73.).

In a Supplement to *The Journal of Pastoral Care and Counseling* Ryan La-Mothe has written a lengthy, provocative essay on “Empire Matters: Impli-

cations for Pastoral Care" (volume 61, number 5) that follows a perspective similar to cultural psychology. Empires generate fear and anxiety through threat, force, and coercion. The psychological cost of the present American Empire is the pervasive paranoia and insecurity of its people. Pastoral care needs to address individual fear and suffering. However, because political and economic systems cause harm of individual citizens, we need to understand the cultural categories that affect personal well-being. His argument is echoed in many of the essays around the theme "Formation and Supervision in the Presence of Fear."

Martha Stortz exposes the political use of fear since Hiroshima and the Holocaust and then challenges the culture of fear with a culture of connection and love. Instead of being exploited by fear or assuming that we will conquer fear with heroic violence, Eric H. F. Law proposes that, in the work of formation and supervision in ministry, we discover fear as a gift from which we may mine the hidden wisdom of God. Han van den Blink draws deeply from his experience as a very young prisoner of the Japanese during World War II and subsequent reactivation of that trauma in later life. Such trauma, he proposes, can be healed by regular spiritual practice faithfully done. Daniel Liechty, writing as a social worker and a theologian, draws on the wisdom of Ernest Becker to connect "Terror and Transference" in supervision and life. Interspersed throughout this volume, you will discover thoughtful paragraphs from Youtha Hardman-Cornwell. We hope these essays will deepen your awareness of the impact of terror in daily living so that we might live with fear without being fearful.

Herbert Anderson
Editor