

sufficient reason for the machinations that a demon would have to have carried out in order to delude his hapless victim?)

- (2) In 1969 Elisabeth Kubler-Ross came to national and eventually world attention through the publication of her book, *On Death and Dying* (New York: Macmillan, 1969). This work is filled with interviews with terminally-ill patients who express their reactions to and anticipations of dying. Her delineation of the five stages through which dying persons pass has become classic (denial, anger, bargaining, depression, acceptance).

In a subsequent book, *Questions and Answers on Death and Dying* (New York: Macmillan, 1974), Kubler-Ross includes the following:

- Q. "On Sunday I was talking to a returned missionary and mentioned to her that I was going to attend a seminar on death and dying. She immediately asked if you were a 'Christian' and then went on to elaborate and say the only important thing was to know if the patient was 'ready' and knew the 'Lord'. I knew what she believes but I could only conjure a mental picture of someone running into each patient's room asking if they were 'ready to die'. How do you break through to these deeply religious people to make them see that there are more facets to dying than the one mentioned above?

- A. I do not regard these people as truly religious, because if they were really such good Christians, they would accept every human being as 'thy neighbor' and not judge them as good or bad depending on whether they were Christians or non-Christians.' (p. 161)

- Q. "In your work with the dying patient, have you noticed a difference between the Christian dying patient and the non-Christian as to how they accept death?

- A. We have worked with many more Christian patients than non-Christians. The significant variable is not what you believe, but how truly and genuinely you believe. People who have believed in reincarnation, or people from Eastern cultures and religions have often accepted death with unbelievable peace and equanimity even at a young age; whereas many of our Christian patients have had difficulties in their acceptance of death. Only the few true genuine religious people have accepted death with great peace and equanimity; but in our counseling we have seen very few of these people, because we are usually called for consultations to those patients who are troubled. I would say that about 95 percent of our patients that we have studied have been a little bit religious, but not genuine and authentic. They then have the additional concern about punishment after death, regrets and guilt about missed opportunities." (p. 162)

- Q. "In all your research on death, what is your personal belief of what happens after death?

- A. Before I started working with dying patients, I did not believe in a life after death. I now do believe in a life after death, beyond a shadow of a doubt." (pp. 166-167)

- Q. "Deep down do you believe that you are immortal?

- A. I believe that our bodies die but the spirit or soul is immortal." (p. 170)