

devotions; who spends himself in a worthy cause, who at the best knows in the end the triumphs of high achievement and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who knew neither victory or defeat (p. 344).

The weakness aside, this volume is worth judicious study and analysis. As leaders we must recognize the inevitability of power and how a churchman can and cannot use it. To do otherwise is to fail to grasp one of the realities of life—and ministry.

Ronald Habermas and Klaus Issler

*Teaching for Reconciliation: Foundations and Practices of Christian Educational Ministry.* Grand Rapids: Baker Book House, 1992, Hardcover, 421 pp.

*Reviewed by* Warren S. Benson

For six years two budding and now blossoming scholars have interacted with their ideas for building a text that they have projected would be at once balanced with the insights of a biblical theology and the social sciences. In their introduction they acknowledge the difficulties of that process, of that complex balancing act that almost inevitably shifts to one or the other. The crux for this review is, did they succeed?

Habermas and Issler have constructed the book through a slight modification of William Frankena's familiar five boxes which give direction to a philosophy of education. They demonstrate how Christian education moves from ideology to practice. The authors have designated them purposes, perspectives, profiles, processes, and practices. This provides the schematic overview and cohesion to the volume. They have faithfully and realistically explicated Frankena's schema.

Immediately one is struck with the creativity used in the materials. Instead of a summary paragraph to conclude each chapter they have winsomely encouraged the student to rethink the content encountered and its ramifications. Some of their ideas have been presented in parabolic and story form and therefore consistently demand the engagement of the mind. For example, as the authors lay out the reconciliation motif and model of Scripture in the second and third chapters, the reader is forced to dialogue through the "Think About It" pop quizzes and reaction questions technique 11 times.

In those chapters, writers J.I. Packer, Ralph Martin, William Barclay,

Nicholas Woltersdorff, Francis Schaeffer, Eugene Peterson, Bruce Demarest, Gordon Lewis, Mary Vander Goot, Frederick Buechner, Randolph Crump Miller, Dallas Willard, Bill Hybels, and Henri Nouwen are all cited. Surely they are a widely representative source of thinkers with whom to interact. And these scholars do not get in the way of the flow of the text. They are not presented to verify and authenticate; rather, their ideas are introduced to enhance the thought process of the reader. Their names become only tangential to the drive and sweep of the material.

This reviewer always reads a book of substance with his right hand on the endnotes in the back of the book. I want to see what authors and concepts are undergirding the content of a book. Like a James Michael Lee volume, the fertility and depth of the authors' cogitation may be mined in the notes. For the thoughtful and well-prepared instructor the notes provide a bonanza (and without J.M. Lee's sarcasm). There are 33 pithy pages of small printed type to track their reasoning processes and conclusion.

Chapter 5 commences with two children's choruses that are an embarrassment to evangelical educators. By interviewing various age representatives they establish the way people think which elucidates these age differences. Then they move logically to a discussion of faith and social, moral, and vocational development. For example, taking the game of Monopoly as a motif they illustrate how the Piagetian categories of four levels explain how each age grouping would "play" the game in the light of their intellectual development. While Jean Piaget, Erik Erikson, and John Westerhoff are presented in the body of chapters 5 and 6, a brief explanation of Kohlberg and Fowler is provided in the endnotes.

The chapters on "Components of Teaching" are of exceptional quality. For the young or the mature pedagogue there is fresh, fruitful, and profitable ideas for teaching from the familiar hook, book, look, took, to the more erudite from Joyce, Eisner, and Brookfield. The sections on teaching adults and adult curriculum are skillfully done. And they are replete with models for teaching the Bible. The teaching youth and youth curriculum chapters throb with vitality and breadth of coverage. They are the most valuable of the age-group materials.

"Designing Ministry Programs" discusses the Situational Leadership Model but their nomenclature is seven years out-of-date. The nomenclature of the four styles of leadership now is more "biblical" with the terms directing, coaching, supporting, and delegating as compared with the former descriptive words: telling, selling, participating, and delegating. While Paul Hersey and Kenneth Blanchard have retained the former terms in their fifth edition (1988) of *Management of Organizational Behav-*

ior, Blanchard moved to the new nomenclature in his and Patricia Zigarmi and Drea Zigarmi's *Leadership and the One Minute Manager* (1985).

Even a superficial analysis of the textbook reveals the solid scholarship and literary communication skills of the authors. Often a book of this genre is full of biblical examples in the first several chapters where evangelicals tend to want to impress each other that this will indeed be more biblical than most others. Farther along in a given book, it becomes more consumed with the social sciences and the biblical data becomes incidental and in some cases nonexistent. Not so in this volume. The biblical thrust continues and any potential for it to be used in the classrooms to the left of us on the theological spectrum is forfeited. It is just too biblically oriented for them.

In chapter 2, a reconciliation model of Christian maturity is a motif based on Acts 2:42-47 that appears throughout in line with the volume's title. Four themes, i.e., communion, community, character, and commission emerge from this passage. These four themes are reiterated repeatedly and a plethora of Scripture passages are cited and on occasion expounded to substantiate their importance in developing a consistently scriptural philosophy of Christian education.

A word should be said about layout, copy, and binding. Baker Book House can take a front seat at the next Bookseller's Convention. The layout is superb: enough white space to make it interesting, an abundance of clarifying charts that are adequately explained, good but not perfect line drawings with which we ordinary mortals who do not dig books for students of architecture can enjoy, and a cartoon or three.

When the volume is brought to a conclusion it becomes abundantly evident that the Frankena Model is not academic window trimming. The book reverberates and finds cohesion through the Model. The nine appendices round out its contribution aptly with helpful materials such as Appendix A with a chart of all the "Protestant Christian Education Introductory Texts Since 1930" and Appendix B's "Multidisciplinary Evidences for Quests and Filters" in which they discuss ideas from philosophers Bertrand Russell and C.S. Lewis, anthropologists Robert Redfield, Stephan Grunlan (actually a sociologist), and Marvin Mayers, empirical researcher James Fowler, missiologist David Hesselgrave, John Stott, personality theorist Erik Erikson, plus the astute insights of Neil Postman and Charles Weingartner.

Without question, the seemingly well-disguised footprints of Habermas and Issler's mentor, Ted W. Ward, are found on not a few pages. Excellent scholarship, a refreshingly practical writing style, and a passionate desire to improve the church's educational ministry indelibly mark this book.

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Academics and laypersons will attest to the enabling contribution to introductory Christian education ministry that it affords.

Gerald L. Gutek

*Cultural Foundations of Education: A Biographical Introduction*. New York: Macmillan Publishing Company, 1991, 407 pp.

*Reviewed by* Warren S. Benson

The prolific professor of historical and philosophical foundations of education at Loyola University of Chicago pens a fine study of personages from Plato to W.E.B. DuBois. Gutek has been teaching these figures for 25 years so the maturity of the discussion is first rate. Each impact player treated is evaluated in his or her own cultural context which gives full range for Gutek's profundity of historical and sociological insights.

Plato (427-347 B.C.) is evaluated in light of his interaction with his mentor Socrates and the Sophists who promised so much and delivered only on the occasion. Plato's magnificent *Republic* is evaluated from a number of perspectives, e.g., *paideia*, the concept for the "total cultural formation of the person" in which the pedagogue's role is to "effect a kind of intellectual conversion experience in the learner that redirects the person from the sensory world of appearances, images, and opinions to the realm of ideas" (p. 25).

Quintilian (35-95 A.D.) was a rhetorician who reflected Roman ethical traditions of a broad general education who chose outcomes of both the good orator and the good person. He was the complete educational theoretician who developed "a coherent body of doctrines that covered the human life span." His insights were remarkable for his time.

By common consent Thomas Aquinas (1225-1274) was the greatest philosopher theologian of the Middle Ages (Colin Brown, *Christianity and Western Thought*, p. 119). Thomas followed a period of new learnings from Arab scholars, a radical revival of commerce, and the rise of the modern university. To the corps of fundamental knowledge retained by the cathedral and monastic schools, the university was in their debt. Aquinas was at Paris where a professional school of theology was instituted.

The person who "integrated knowledge and virtue as two interpenetrating elements of professional life" was the Aquinas model of the teacher (p. 63). The dominance of the learned Angelic Doctor's teaching and writing casts a shadow that continues to the present.