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Research into the development of moral reasoning began with Jean Piaget in Switzerland. *The Moral Judgment of the Child* appeared first in French in 1932 and continues to be available in English. It is Piaget's observation about the child's developing sense of subjective responsibility and moral sensitivity to increasingly advanced forms of justice which provided the base for the research of Lawrence Kohlberg (first of the University of Chicago, and now at Harvard) in moral development. While Kohlberg has presented no major book, he has produced through his research reports and journal essays a veritable mountain of literature. Among his best works are some reviewed here.

Thomas Lickona has edited *Moral Development and Behavior: Theory, Research and Social Issues* (New York: Holt, Rinehart and Winston, 1976, \$15.95) which is easily at the top. Lickona is on the faculty at the State University of New York at Cortland, and is on leave this year teaching at Harvard and Boston College. In an opening chapter dealing with crucial issues in moral development and behavior, Lickona provides an overview of the three major sections in the book. These range from theoretical perspectives on moral development and behavior into a section dealing with reporting on research. A final section targets morality and social issues. While no reader will feel that all contributors have written equally well and penetratingly, I have little question but that anyone interested in moral development will find a dozen chapters of the twenty to be distinctly provocative and helpful. Dr. Lickona has served us well in recruiting a symposium of writers representing widely varying perspectives. With contributors including Urie Bronfenbrenner, Martin L. Hoffman, James R. Rest, Robert L. Selman, and Kohlberg himself, the editor has put together an exceedingly helpful work.

In his own introduction to the volume, Dr. Lickona raises the question: "How does one account for evil in the world?" In this section he summarizes perspectives from various chapters, coming at last to the statement that "evil on a large scale must be traced to its origins in individuals, and so the search for understanding turns

ultimately from the situation to the person.” Among the perspectives explored, Lickona cites chapter eight with its discussion of shame and pride as being “a source of hostility and aggression” which “affirms the idea that evil emanates from the affective organization of personality.”

There is little question but that moral development research and theory will continue to inform the church far beyond its mere educational responsibilities. The significance for child-rearing practices, the importance for understanding the role and function of evangelism, and the ability to see the life of the congregation as an arena in which we are our brothers’ and our sisters’ keepers makes this field exceedingly important to us.

If Lickona’s book is regarded as a moral development reader, it has been followed quickly by Peter Scharf’s *Readings in Moral Education* (Minneapolis: Winston Press, Inc., 1978, \$7.95). Scharf, who studied with Kohlberg and now teaches at a University in California, has edited an extended symposium focused almost exclusively upon the public school. Parts two and four are distinctly oriented towards classroom instruction and the applications of moral education. Part three deals with the teacher as a moral educator and the school as the social curriculum. An opening section of some 60 pages offers essays by Scharf, Kohlberg, and Fenton, defining and giving a research base to the book. Ed Fenton’s chapter “Moral Education: The Research Findings” is perhaps the most troublesome chapter since he has found only microscopic research to report on. The immediate task for moral development surely is the spawning of significant research in the application of the pure science to various settings where people may be assisted by the findings. It is regrettable that education as perceived in this whole volume belongs almost exclusively to public schools. Virtually nothing is offered which might help parents contribute to either cognitive or moral development in the earliest years before the glory of modern American schooling is presented to the child. Part five of Scharf’s volume is devoted to criticism and controversy and persons interested in testing the connection between structuralism *per se* and cognitive structural development will find Edmund V. Sullivan’s chapter of particular benefit. These two readers surely represent some of the more exciting literature in the field currently available. The following titles are of somewhat less general significance but are important for the person attempting to keep abreast of this field of inquiry:

- Wren, Brian A., *Education for Justice*, Maryknoll, NY, Orbis Books, 1977, 145 pp. \$4.95.
- Hall, Brian P., *The Development of Consciousness: A Confluent Theory of Values*, New York, NY, Paulist Press, 1976, 268 pp., \$5.95.
- Elder, Carl A., *Values & Moral Development in Children*, Nashville, TN, Broadman Press, 1976, 151 pp., \$5.95.
- Hall, Robert T. and John U. Davis, *Moral Education in Theory and Practice*, Buffalo, NY, Prometheus Books, 1975, 189 pp., \$4.95.
- Sullivan, Edmund V., *Moral Learning: Findings, Issues and Questions*, New York, NY, Paulist Press, 1975, 123 pp., \$3.95.
- Stearns, Bill, *Anybody Here Know Right From Wrong?* Wheaton, IL, Victor Books, 1971, 94 pp., \$1.25.
- Hennessy, Thomas C., *Values and Moral Development*, New York, NY, Paulist Press, 1976, 234 pp., \$7.95

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Exploring Christian Education, edited by A. Elwood Sanner and A. F. Harper, Kansas City: Beacon Hill Press, 1978. 504 pp.

Exploring Christian Education is an aptly-titled book which should have a good reception as an introductory text, especially in institutions of higher learning associated with the Wesleyan-Arminian tradition. The editors of the book, as well as its contributors, are responsible scholars working mainly in the Church of the Nazarene and its institutions; nonetheless, the book is not denominationally oriented. In my opinion, it will enable the beginning student to do exactly what the title implies, namely, to explore the ministry of Christian education as a field of study.

A comfortable book to read, *Exploring Christian Education* offers few surprises. There is an evident commitment to evangelical theology and to a Wesleyan-Arminian understanding of Christian experience. The esoteric jargon which has come to be associated with some similar books is rarely evident. Throughout, one receives the impression that this work has been supported by appropriate research; leaders in the religious education movement, leaders in evangelical Christian education, and recognized scholars in associated disciplines are cited regularly. Reading suggestions at the end of each chapter, though not extensive, are adequate enough to enable the student to follow up topics of interest quite conve-

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niently—and, I might add, in works of relatively recent vintage.

In one of the stronger sections of the book, F. Franklin Wise addresses age-level issues in Christian education. Wise's four chapters (9-12) bring together a wealth of material in slightly less than 100 pages which to hurried pastors, frustrated Sunday school superintendents, and inquisitive students may prove to be worth more than the price of the book. The accomplishment in these chapters is not so much that Wise has offered a creative new way of understanding age-level issues, but that he has, in brief compass, effectively organized materials and concepts which should prove helpful at the practical level — for example, where priorities must be set in local church programs. A similar comment is appropriate concerning part I, "The Foundations of Christian Education," where the editors have neatly assembled a considerable body of historical, philosophical, and pedagogical information which they have presented in readable, if not supremely interesting, fashion.

Even though it has a certain wooden quality, there are two reasons why I believe *Exploring Christian Education* should find a place on the shelves of many individual and institutional libraries: 1) There is a considerable breadth and depth to its content, and 2) it is thoroughly evangelical without that caustic quality which renders some books of this type useless to the reader who cannot accept every point of view presented.

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The Other Side of Silence, by Morton T. Kelsey, New York: Paulist Press, 1976. 314 pp.

Here is a book proposing to set forth a Christian way of meditating which can bring to ordinary individuals "a whole new vision of reality and new effectiveness in their living." *The Other Side of Silence* is a timely book in that it has been released during a period of rising awareness that we Christians need all of the help we can find in actualizing this kind of vision for reality and effectiveness in our lives. Thus, it is not surprising that significant numbers of Christians have purchased this reasonably priced book in testimony to the belief that the author has succeeded, at least in part, in presenting a helpful way of entering upon a more satisfactory level of Christian living through meditation.

The Other Side of Silence is addressed to a very broad audience by Morton T. Kelsey, an Episcopal priest who has spent the last decade teaching Christian education and theology at the University of Notre Dame, possibly the most prestigious Roman Catholic institution of its kind in America. The point of view on meditation proposed by Kelsey was developed during more than 25 years in the parish ministry and refined more recently in his research and teaching at Notre Dame. The viewpoint presented here was not created in a vacuum; it shows the effects of a thorough knowledge of the Bible, church history, theology, the devotional classics, and depth psychology (notably the work of C. G. Jung). If a man is to attempt to write a book on meditation and the practice of prayer, it seems proper that he be prepared by life as well as by his scholarly studies; in his mature years, then, Kelsey has made such an attempt.

A key to Kelsey's perspective in *The Other Side of Silence* is his conviction that God touches people's lives — *really*. God is there, He reaches out to individuals not merely in the manner of a vague presence or "thinking thought," but as a living, loving Being. This perspective is supported by a model derived from Kelsey's understanding (1) of the New Testament — especially the teaching of Jesus, (2) of the early fathers of the church, and (3) of depth psychology. Kelsey's model suggests that humankind is a bridge linking two worlds: a material one and a spiritual one. Kelsey argues that the position of early Christianity was that there is an aspect of human personality joined to the physical world of matter, as well as an aspect joined to the spiritual world, with the human soul functioning as an instrument of communication between the two. ". . . the soul, which is quite an amazing reality . . . can move in two different worlds, and must love in both of them if it is to realize its potential" (p.35). That aspect of man's personality in touch with the space-time, material world is associated with his rational consciousness; the deeper aspects of his personality are those associated with the world of spirit. "Meditation," then, "is the practice, the art of letting down the barrier that separates one's rational consciousness from the depths of one's soul. In Christian meditation one is trying to come into touch with the spiritual world in a way that will open one's whole being to the reality of this creative and integrating center, or the Risen Christ" (pp. 35, 36).

Kelsey is careful to distinguish Christian meditation from those eastern forms of meditation which envision meditation as another

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step toward release from the illusory character of this world and from the burdens and pains of this present life. Christian meditation, he argues, is quite different from such eastern practices because the Christian has every right to expect to meet someone, God, with whom he may experience relationship in a personal way.

In the early centuries of the Christian era, pressured as they were by the ever present tension in a world where at any moment they might be apprehended and put to death, Christians affirmed the value of time for meditation. Prayer and meditation brought them into contact with God and provided them with a consciousness of His presence in their lives. As Christianity became the accepted thing, and pressures eased, the ardor for prayer and meditation cooled. Indeed, Kelsey points out, there developed a two class system in which only monks and nuns tried to follow the Christian way of close daily contact with God, while ordinary Christians slipped into heaven by the skin of their teeth. The present age, then, seems to be a time for renewing something of the consciousness of the early Church and to revive the little used practice of meditation as one means by which God may become a reality in our day to day lives.

Nearly half of *The Other Side of Silence* is given to suggestions on beginning a prayer life using meditation. The needs for time, silence, and imagination are thoroughly discussed. In a practical chapter entitled "A Check List for the Journey Inward," Kelsey proposes that the serious Christian make use of the sacrament and ritual of his own denomination, that he keep a religious journal, that he share his life and testimony with others, and that he seek spiritual direction from mature Christians. Sadly, he notes that one point of failure for the church is that it has provided so few individuals capable of giving spiritual direction for the many who are seeking this kind of help. Here Kelsey notes a serious educational task, namely, to prepare individuals for the ministry of being what he calls "spiritual directors." The final quarter of the book presents 19 "Windows Inward," or what might be called meditational exercises.

Conservative Christians will find reason to rejoice in the orthodox Christian consciousness demonstrated by Kelsey in *The Other Side of Silence*. Nonetheless, some will have cause for experiencing negative reactions to certain meditational practices which sometimes seem to be recommended. Kelsey does step outside the boundaries of conservative, evangelical Protestant Christianity. But it should be recalled that his intended audience is much broader than these

boundaries. His chapter, "Aids in the Practice of Silence," is a case in point. Here are proposed "several practices of eastern religion that may be helpful," to wit: elements of yoga, Zen, breath control, etc. Kelsey admits that these suggestions may "sound strange to most Christian ears." The corrective he proposes is for the Christian to separate those meditational practices which are suitable for use in the Christian tradition from the theoretical background in which they developed. Here I would observe that many sincere Christians will not have developed those critical capacities which are necessary to the task of evaluating meditational aids; thus, such Christians may run the risk of involvement in practices which have the capacity and power to lead them afield.

In spite of the above caution, I believe that Morton Kelsey's *The Other Side of Silence* makes a most significant contribution to devotional literature. It has a proper place in the library of every pastor and on the tables of many thoughtful laypersons.

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Process and Relationship, edited by Iris V. and Kendig Brubaker Cully, Birmingham: Religious Education Press, 1978. 139 pp.

A festschrift for Randolph Crump Miller, *Process and Relationship* brings together the current thought of 15 significant scholars in the field of religious education. These scholars were asked to address themselves to matters related to two of Miller's intellectual interests, namely, process and relationship; hence the title. Randolph Crump Miller is quite possibly the most profound shaper of the religious education movement during the third quarter of the twentieth century. His 1950 book, *The Clue to Christian Education*, served to re-focus the then socially oriented attention of the movement upon theological issues. Miller's other writings together with his editorship of *Religious Education*, the official journal of the Religious Education Association, served to keep alive his search for "the-truth-about-God-in-relation-to-man." Miller's interests are also practical, he has actively looked for vehicles by which the results of his search for theological truth might be incorporated into the educational ventures of the church.

The editors of *Process and Relationship*, Iris V. and Kendig Brubaker Cully, have been in close touch with Miller and his

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educational vision for a number of years. Furthermore, they have moved widely among the scholarly leaders of the religious education movement. Thus it is altogether fitting that the Cullys should be the initiators and editors of this timely volume.

Process and Relationship is a well conceived book which will be of greatest interest to individuals professionally involved in educational aspects of the church's ministry. It is a book which might be thought of as a kind of sampler. A brief book, every chapter left me thinking that the author might profitably have been given just a few more pages to extend his investigation. *Process and Relationship* is also a good book in which each contributor seems to share the cream of his scholarship as he leads the reader to critically examine important issues in process/relational thought.

Since the contributors were commissioned to be tentative and investigative in their presentation, most readers will find plenty of issues to disagree with. In my opinion, one of the major values of the book is that the contributors state their position without building defensive verbiage around what it is they are trying to say. Since I wish to commend the contributors for accepting the kind of vulnerability thrust upon them by the Cullys, I will not throw stones.

If it is true that most readers will find something to disagree with, it is likewise true that they will probably find sections that reflect interests bordering on their own tastes. For myself, I respond warmly to Sara Little's chapter, "Ways of Knowing: An Approach to Teaching About Teaching." She reports on a classroom experience in attempting to discover the pertinence for teaching of seven types of knowledge which have relevance to the Christian faith as they are to be found in the works of Plato, Kierkegaard, Bruner, Buber, Dewey, and Friere. Boardman W. Kathan's chapter, "Exemplar of Process and Relationship" may be the major contribution of the book since it offers a brief, informative life of Randolph Crump Miller. Kathan's chapter insures that *Process and Relationship* will enjoy regular circulation in libraries of institutions offering courses in Christian education. For me, other significant chapters are Neely Dixon McCarter's "Organizing the Field of Christian Education," Evert H. Cousins' "Dialogue with Whitehead's Process God," and Howard Grimes' "A Process Developmental View of the Divine Human Relationship."

Process and Relationship is a readable book which should serve to raise the level of consciousness concerning the impact of pro-

cess/relational thought upon Christian education. It is also a meaningful tribute to the work of Randolph Crump Miller.

I have one suggestion to make: The Cullys really ought to prevail upon these same contributors to produce a similar work five or ten years from now.

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