

have a rather narrowly-defined market, excluding most persons outside of an intellectual and liberal Catholicism.

However, Greg and Hilda are probably too busy to even read far enough in this book to discover the theological issues. There are too many other things they would like to do. *Exit* Greg and Hilda. . . .

The heavy use of metaphor and the light use of story discourages anyone but the most serious reader. Occasionally a specific example is used, but the reader is more often faced with page upon page of ponderous material. Sporadically, one is struck by a delightfully colorful phrase or sentence, more often by a profound statement that illumines a dark corner of one's being — and some readers will find these plusses worth the effort. Because the authors do have some important things to say, perhaps this book should not be read in normal fashion. Rather, it could form the basis for a year's meditations, taking a chapter a month and allowing its insights to mellow within, with the expectation of new visions of adult Christian maturing. — *Daniel Christian Jessen*, Assistant Professor of Christian Education, Gordon-Conwell Theological Seminary.

**ADOLESCENT SPIRITUALITY: PASTORAL MINISTRY FOR HIGH SCHOOL AND COLLEGE YOUTH.** By Charles M. Shelton. Chicago: Loyola University, 1983. Cloth. Pp. x + 366, \$15.00.

Adults who work with adolescents in roles such as teacher, counselor, minister, parent need all the help they can get today. They need resources to assist them in understanding the young, categories to aptly respond to their developmental needs and strategies to appropriately intervene in their lives. Charles Shelton's book, *Adolescent Spirituality*, promised to be one such valuable tool to empower adults in youth ministry. Some will find it valuable. Its initial promise for me, however, largely fades in the conceptual and semantic world of the text.

Shelton explicitly sets out to write a practical book with a pastoral focus. His interest is interdisciplinary. He seeks to integrate counselling and developmental psychology, pastoral theology and spirituality. These perspectives are applied to various area of an adolescent's life such as moral growth, sexuality, social consciousness and religious quest.

The book begins with a definition of terms: *who* is the adolescent, *what* is spirituality, and *how* are they interrelated. To accept the proposed meaning of the terms is to be tied into the conceptual scheme, logic, and developmental presuppositions of the rest of the book. This I found myself resisting from the beginning.

Chapter two has some valuable material on the appropriate role and characteristics of the adult who wishes to dialogue with the adolescent in various settings. Counselling strategies and questioning techniques are proposed as effective ways of engagement. The suggestions show a sensitivity to the young and an honoring of their personal integrity.

Chapter three, constituting nearly a third of the book, is a review of contemporary developmental perspectives on the adolescent's cognitive (Piaget), moral (Kohlberg), values (Perry), identity (Erikson), faith (Fowler), interpersonal (Selman), and career (Super) development. The summaries are apropos and accurate — but without critical assessment.

Chapters four and five shift the focus toward spirituality and spiritual guidance, specifically addressing the place of prayer, the role of doubt, the sacra-

mental challenge and the process of spiritual direction in the lives of young people. Some practical guidelines are suggested to enable adults to foster adolescent spiritual growth and engage constructively in guidance. The latter part of the book examines the perennial problematic areas in the lives of teenagers: the crisis of faith, moral development, sexual activity and social justice consciousness. Again Shelton's approach is guided by a deep sensitivity to the pastoral, the contextual and the christological.

To a large extent the major weakness of the book is its inadequate image of development. Developmental theories are uncritically embraced and combined without any generic category to image the journey to maturity.

There is also a glaring lack of attention to educational forms and processes. Young people today need the best of schooling in religion. That is, they deserve the right to a knowledgeable and critical appreciation of their own tradition. Shelton's approach, however, is so steeped in psychological categories that attention to religious literacy and critical reappropriation of one's tradition is all but absent. Part of the problem here is the form of religious language used throughout the text. The semantic world is exclusively Roman Catholic and it floats at times into pious-talk and spiritual clichés.

Finally, the two words in the title of the book (*Adolescent Spirituality*) seem particularly reductionist in the text. The author's frame of reference seems to have been white, middle class, heterosexual, school bound, Roman Catholic teenagers. Absent from the picture are racial and ethnic minorities, gays, the jobless, the dropouts and adolescent representatives from diverse religious traditions.

What spirituality could we possibly offer all the above that might ring true to their lives? The corporal communal, sensual and political spirituality espoused by Matthew Fox and the Creation Centered Spirituality team seems to me more inclusive and empowering than the version proposed here. — *Kieran Scott*, Saint Bonaventure University, New York.

**FOUNDATIONS FOR A SOCIAL THEOLOGY: PRAXIS, PROCESS AND SALVATION.** By Dermot A. Lane, New York: Paulist Press, 1984. Paper, 192pp. \$6.95.

In this book Dermot Lane does an excellent job of outlining the "turn to praxis" in contemporary theology. While his perspective and resources are distinctly Catholic, it will be of interest and value to people of any tradition who see critical reflection upon their historical praxis in faith as the point of both departure and arrival for doing theology.

In Chapter One, Lane pushes beyond the turn to the subject and to experience in contemporary philosophy, and establishes the turn to praxis in theology as the emerging paradigm for theological method. Rejecting the "classical paradigm" with its "theoretical oneness," Lane points to the work of Metz and Gutierrez as representatives of a theology that presupposes the primacy of praxis. Lane outlines the philosophical background of a praxis way of knowing, tracing the concept from Aristotle, through Hegel and Marx, to the Frankfurt School and Habermas today (Chapter Two).

Chapter Three draws together a contemporary understanding of praxis. Lane sees it as critical reflection upon historical activity that is both personally and socially transforming and is in constant and dialectical tension with theory.



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