

sion “religious education” but it does not address Moran’s influence on educating in faith in his own Roman Catholic tradition.

Boys is not unaware of these difficulties. She explicitly acknowledges the standpoints which have shaped her perspectives and cautions against using analytic frameworks as “rigidly constructed categories” rather than heuristic devices that guide inquiry (ix).

An immensely important contribution to clarifying the identity of the field of religious education, this work demonstrates the author’s gifts as a master teacher who helps others grasp underlying structures and relationships among ideas, an accomplished scholar with encyclopedic breadth and command of the literature, and a graceful stylist who is never dull or pedantic.

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FAYETTE BREAU VEVERKA

*Fashion Me a People: Curriculum in the Church.* By Maria Harris. Louisville, KY: Westminster/John Knox, 1989. 204 pages. \$14.95 (paper).

Maria Harris and her work are unique. Her distinctive contribution has been to come bearing the gifts of an artistic vision to the field of religious education. She is unmatched in this endeavor. Art allows us to see what is in a new way. Harris is an educational artist. In her previous contribution, *Teaching and the Religious Imagination* (1987), teaching is reclaimed as an art and vocation. The work is profound and original. Here Harris turns her attention to curriculum. The term may initially invoke a yawn or a shrug. But *Fashion Me A People* is sure to win converts by its reimaging of curriculum as art-forming.

The work falls nicely into three sections. Part One: The context (chapters 1-3) lays out the framework and nature of the church’s educational ministry. Methodologically, Harris suggests, church education may need to recover a rich past if it is to fashion a new people. Education in the church means taking the historical forms which ecclesial life presents to us, giving them appropriate form and refashioning the form—and ourselves—in the process. The church’s educational ministry has been embodied and lived in five classical forms: *didache*, *koinonia*, *diakonia*, *kerygma* and *leiturgia*. The church educator’s task is to receive these forms as gifts and to mold them as clay placed in our hands. One does not graduate from church education. It is a lifelong and lifewide process of re-creation. Following on this thesis, chapter three proposes a reconceptualized meaning of curriculum as “the entire course of the church’s life, found in the fundamental forms of that life” (63). It is the subject matter and processes in the practice of fashioning a people.

In Part Two: The Vocation (chapters 4-6), Harris (utilizing her root directing metaphor) systematically explores the five classical forms of curriculum: community, prayer, teaching, proclamation and service. These are the stuff, resources and medium of the church’s curriculum. Each is examined in imaginative form and we receive her reflections as if we had journeyed here for the first time. Each chapter concludes with an astutely framed set of questions and concrete insightful exercises.

Part Three: The Planning (chapter 9) lays out a five step process for the design of curriculum. The section commences with calling into question the

technical procedure (nearly universally accepted) proposed by Ralph Tyler in his *Basic Principles of Curriculum and Instruction* (1950). Harris suggests, instead, that we take our cues from the working of imagination and, like creative artists, design the curriculum of the church following the steps of artistic process.

*Fashion Me a People* redirects church education into a creative new framework. Its refusal to limit curriculum to church school materials and technique may spark the emergence of renewed curriculum studies and practice. The book is foundational for those who want to offer the church the treasure of education.

Good art is subversive. However, the vision and artistic process proposed by Maria Harris makes re-form a thing of beauty! The book is what it advocates.

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KIERAN SCOTT

*The Concise Encyclopedia of Islam*. By Cyril Glasse. San Francisco: Harper & Row, 1989. 472 pages. \$59.95.

Teachers of Islam and of the History of Religion will find Cyril Glasse's new reference work a very useful addition to their college and personal libraries. Its principal advantage over the excellent *Shorter Encyclopedia of Islam*, excerpted from the multi-volume work published in fascicles by Brill, is that Glasse has covered a wide range of non-religious topics. The *Shorter Encyclopedia* offers greater depth in specifically religious subjects; but Glasse covers history, literature, geography as well.

Articles on ritual practices and sites are especially good; the piece on Pilgrimage, for example, describes activities for each day of the celebration. A related four-page Appendix gives excellent color maps and plans of the Pilgrimage area and precincts, tracing the various movements that make up the overall complex of rituals. Glasse provides very helpful entries also on theological issues and schools, as well as on sectarian and "denominational" developments (such as, e.g., Alawis, Hurufis, Ahmadiyyah, Druzes, Baha'is, etc). For that area, too, an appendix offers a clear schematic diagram with important dates.

Articles supply excellent reference data on major dynasties, rulers, capital cities. Geographical scope is fairly broad, but a few more entries on Southeast Asia would be very appropriate. Numerous biographical entries cover all areas effectively on the whole; especially strong are those on major figures in Sufism and Islamic spirituality in general.

Among religious topics, Islamic Law gets the least satisfactory treatment. Articles are brief and give little detail about the various schools of legal methodology. An area of such central importance in Islam merits considerably greater attention. One can get an idea of the overall bias of the work by comparing the scarcely three columns devoted to the crucial concept of Shari'ah and the one-quarter column devoted on average to other legal concepts and personalities, to the over thirteen columns given to the "Isma'ilis" and eight to the "Five Divine Presences." Both of the latter pertain directly to only a small fraction of the Islamic world, while Shari'ah and its related issues have a direct bearing on the vast majority of Muslims.



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