

that of a people struggling productively for their own liberation . . . , [and they can] become aware that they are not hapless orphans deserted on the doorsteps of destiny, but are sons and daughters of a caring God" (p. 23). Thus, according to Smith, hate, heartlessness, and harm can be addressed by the healing efforts of social consciousness preaching.

Smith's language is learned and believable. Moreover, his style is sermonic and clear; his concepts are guided by the theme of change in social crisis; and his argument, to the effect that preaching can influence the course of social events, is incisive and convincing. More than a slick manual for preaching, or a pragmatic guide for a benignly zealous ministry, Smith's book is a sensitive documentation of his perception of the 20th century preacher functioning as a moral-spiritual leader in the midst of troublesome social change. Through his life of innovative preaching and teaching—and especially by means of the writing of this informative book—Smith has called the religious communities of our generation to a creative, uncompromising, and persistent social ministry. Preaching and peace-making are religious functions well suited for lay and ordained ministers. In the opinion of this reviewer, the author of *Social Crisis Preaching* has achieved eminent success. This success is based upon an elegantly modest proposal: the possibility of a preaching ministry free of an ahistorical spiritualism and disencumbered of a nostalgia for sermons without social comment.

As a theological commentary on the ethos of preaching in the 50's, 60's, 70's and 80's, this book could well be used in courses on American religion, social ethics, worship, religion and society, as well as homiletical application. Preaching's mission in the context of social crisis has been strengthened significantly by the publication of this book. I therefore eagerly commend this work to anyone who is willing to struggle with a graphically engaging account of the fact that genuine preaching can become a viable instrument of positive social impact and transformative power.

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ROBERT C. WILLIAMS

Sourcebook for Modern Catechetics. Edited by Michael Warren. Winona, MN: Saint Mary's Press, 1983. 493 pages. \$15.95 (paper).

Twenty years ago the catechetical enterprise, more than anything else, epitomized for me the emergence of a new world of Roman Catholicism. Its energy and vitality, its spirit and orientation closed the chapter on counter-reformation apologetics and opened a new vision of educational dynamics in the church.

The movement, which the Catholic Church initially perceived as a threat, was incorporated into its communal body and today penetrates nearly every aspect of its life and work. On the theoretical level, catechetics has emerged as a comprehensive hermeneutical lens through which to image and foster contemporary Catholic identity. On the practical level, it remains today without a serious rival as the dominant form of religious education in our local churches. For an adequate understanding of this success story—its origins, challenges and developments—Michael Warren's *Sourcebook* is indispensable reading.

Warren has skillfully selected and edited a series of historical, theoretical and contemporary essays and documents that tell the story of the roots, current posture and future possibilities for Modern Catechetics. The collection of thirty-two major articles and documents make accessible some foundational literature and seminal writings in the evolutionary journey of the catechetical movement.

Many of these sources had been scattered throughout various periodicals and publications during the past quarter century and were not easily available to academics or practitioners. Warren's significant contribution is to offer the field a body of literature under one cover, with astute arrangement and enlightened commentary.

The book divides neatly into two major parts and closes with an Appendix. Part I, entitled "Historical Studies," brings together key historical materials. It opens with the summaries and conclusions of the six International Catechetical Study Weeks held between 1960 and 1971. Each of these international gatherings represents a new stage, tone and direction in catechetical theorizing. Luis Erdozain's survey essay captures the evolution in modern catechetical consciousness during this decade.

The second series of essays traces the movement from the early church through Medieval times, points to its European roots and chronicles several influential periods in its development in the United States. The historical section concludes by addressing specific issues (e.g., kerygmatic theology and the official Directories), offers an overview of the history of modern catechetics in Roman Catholicism, and presents a revised version by Gabriel Moran of his critical and controversial 1970 essay on contemporary catechetics.

Part II, entitled "Issues," directs our attention to pertinent issues, particular tensions, the polarities, presuppositions, and ecumenical perspectives of the modern catechetical enterprise. Many of the problems addressed in these ten essays still remain unresolved in the field: the role of experience, the place of the bible, the influence of theology, evangelization and catechesis and moral catechesis.

The concluding Appendix presents the encyclical letter, "Evangelii Nuntiandi: On Evangelization in the Modern World," which emerged from the 1974 International Synod of Bishops in Rome.

There is little doubt that *Sourcebook* will be a standard text in catechetical courses at the undergraduate levels. Every library, diocesan resource center and director of religious education ought to have it in their possession. It will serve as a key resource to remind those engaged in the catechetical mission of the church who they are, where they have come from and the road they have yet to travel.

As the editor readily admits, the organization and selection of material for this volume betray many personal preferences. Editing is a political process and manifests one's constitutive interests. Warren has shown his hand both in what he has excluded and included. The material that gets in has a consistency, consensus and conceptual clarity to it. I remain uneasy, however, with a number of essays: Westerhoff's (1983) is an undisciplined stream of consciousness and Schoonenberg's (1970) is mired in an unreconstructed view of revelation. My deepest concern is the implicit uncritical acceptance throughout the book of the current ecclesial and ideological world represented by catechetics. Only Moran (in revised form) is allowed in to challenge the parochial context, content and curriculum of catechetical programming.

The material left out is revealing. There is little attempt to place catechetics in a wider educational context and have it interplay with other forms of religious education. This is the next step in catechetical development—the stage of critical self-consciousness and global religious sensibilities.

In this volume, however, Warren has offered us a catechetical consensus and a wealth of its literary treasures. He has succeeded admirably in his task.

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KIERAN SCOTT

Religious Education Development: Images for the Future. By Gabriel Moran. Minneapolis, MN: Winston, 1983. 235 pages. \$4.95 (paper).

Gabriel Moran's well-known fascination with the meaning of words is focused, in this book, on the terms: development, growth, education and religious education. After a discussion of their various meanings, he goes on, in chapter one on the developmental theories, to state that the two-fold aim of his book is to provide "a context for a responsible criticism of developmental theories [which] will lead into my formulation of a theory" of religious education development (p. 10).

In chapter two, Erikson's theory is presented in three pages, followed by some reflections on the religious implications of his theory. In the next few pages, the theories of Gould, Boelen and Levinson are quickly presented.

A similar approach is used in presenting Piaget's theory in chapter four. When Moran presents Kohlberg's theory, he maintains that Kohlberg would "do better to drop the apparatus of equilibrium" (71). Such a critique indicates a rather limited understanding of the concept of cognitive equilibrium. In fact, his criticism of Kohlberg's theory of justice is of a theory Kohlberg himself would not recognize. One must, therefore, read Moran's interesting and somewhat insightful critique with this in mind. His conclusion to the chapter on Kohlberg is ambivalent, for he only repeats what Kohlberg himself would admit—that moral reasoning and moral development are not equivalent. Finally, when he maintains that Kohlberg's theory offers little for the pre-operational child or for the adult, he obviously is not familiar with the works of Lickona or Lande.

In chapter five, Moran presents, somewhat superficially, a few of the critiques of Kohlberg—Dykstra, Gilligan and Hauerwas who emphasize the absence of the notions of care, virtue, character and community in Kohlberg's model. It is certainly true that the cognitive structural theory needs to be supplemented by the insights of other psychological theories, especially those of socialization theory, with the notions of modeling and habit formation. Moran's statement that the moral development of adults is "not an issue that can be tacked onto a Piagetian scheme of childish powers" (106) again reveals his ignorance both of current critiques of Piaget and of the work of Perry, Kitchener and King on later cognitive development.

Moran then goes on to present Fowler's model of faith development and follows this with an involved discussion of the meaning of the terms: kingdom of God, faith and belief. He strongly criticizes Fowler's proposal that faith should be a verb, a statement which Moran says categorically "simply is not true" (124). No effort is made to try to understand why Fowler wanted to make faith a verb;



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