

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.

Saint Bonaventure University

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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