

# BOOKS

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## THE EXPERIENCE OF FAITH

**V. Bailey Gillespie**  
Birmingham, Alabama: R.E.P.  
Books, 1988. Paper, 250 pages,  
\$14.95.

Bailey Gillespie has provided valuable information for professionals who serve as guides to those who experience the joys and setbacks in the journey of faith. As the author points out, we “often fail in really understanding the people to whom we witness and serve” (p. 247). The book is divided into 11 chapters addressing two major themes: the theological and philosophical basis of the faith experience, and the various stages in the development of religious faith.

Gillespie builds his foundation on the theories of Erikson, Fowler, Kohlberg, Piaget, and many others in the field of developmental psychology. As he explains, the life of faith progresses logically through various stages. He divides this development into seven stages, which he calls “situations”:

- Situation 1*  
Borrowed Faith (Early Childhood)
- Situation 2*  
Reflected Faith (Middle Childhood)
- Situation 3*  
Personalized Faith (Early Adolescence)
- Situation 4*  
Established Faith (Later Youth)
- Situation 5*  
Reordered Faith (Young Adults)
- Situation 6*  
Reflective Faith (Middle Adults)
- Situation 7*  
Resolute Faith (Older Adults)

The author is well acquainted with a vast amount of research in his profession and moves through it with ease. Gillespie’s matching the chapters to the stages of faith development makes it easy for the reader to follow the chain of thought.

Perhaps the main contribution of this book is to call parents, educators, and pastors to reconsider the activities and/or curriculum they provide to their children, students, or members. Are they mostly theoretical and cognitive, or is there a balance between the practical and relationship needs of the individual? Do these caregivers provide too much too soon? *Knowing*, as the author points out, does not necessarily produce *being*. Learning without adequate love, or religious education without wholesome relationships can easily produce a confused and rebellious individual.

There are two potential difficulties that the reader may have to confront. One is readability. The average layperson may not be comfortable with the language of the sociologist or the psychologist. The other difficulty is lack of application. We will have to wait for a companion volume for specific strategies and techniques. In this volume Gillespie does provide direction, necessary warnings, and practical insights.

*The Experience of Faith* presents a clear challenge to those who assist in the faith development of the children of God.—Edward M. Norton.

*Dr. Edward M. Norton is Associate Superintendent of Education for the Michigan Conference of Seventh-day Adventists in Lansing, Michigan.*

## HANDBOOK OF YOUTH MINISTRY

**Donald Ratcliff and James A. Davies, Eds.**  
Birmingham, Alabama: R.E.P.  
Books, 1991. Paper, 300 pages,  
\$14.95.

Professionals who work with preadolescent or adolescent youth in the fields of either teaching or ministry will find the *Handbook for Youth Ministry* a uniquely valuable resource.

Unfortunately, we tend to see teaching and ministry as separate and unequal (sometimes even mutually exclusive) modes of service in the church. This misperception will probably keep the book from ever being read by religious education professionals in the Adventist Church, who have been socialized to think of religious education as school-based and youth ministry as church-based. Therefore, the odds of an educator investing the time to read a volume on “youth ministry” are not great.

*Handbook for Youth Ministry* was written to American mainstream religions where the parochial school is the exception rather than the rule. In these denominations the Sunday School must be the primary organ of religious education. So this *Handbook* is meant for educators, whether they serve in the school or in the church.

In the opinion of this reviewer, the *Handbook* more than lives up to its stated purpose of giving “A research-based foundation for quality religious education.” Its compilation of articles by experts in the field includes chapters on adolescent subculture, adolescence as a cultural invention, adolescent thinking and under-

standing, the tension of being a child while the media/culture encourages children to assume adolescent roles, the effects of parental influence and religious schools, communication and relationships, adolescent moral development and sexuality, methods for the religious education of adolescents, activist youth ministry, and conducting a needs analysis and research to discover the crucial needs of the adolescents with whom we work.

The *Handbook of Youth Ministry* is nothing less than a *tour de force* of the field. Educators will find Chapter 8, “Procedures in the Religious Education of Adolescents” of immediate help in their classrooms.

In Chapter 7, the “Suggestions for Helping Adolescents Develop Morally” (p. 193 onward) are essential if our church is to have any hope of reversing the trends that confronted us in the Valuegenesis Report. Dennis Dinks suggests that the lower-than-expected moral development scores for conservative evangelical Christians “may be due to the absence of cognitive dissonance and to church leaders asking for acceptance of their ideas rather than encouraging innovative thought. This is in contrast with the parables of Jesus that always produced cognitive disequilibrium, making hearers question the meaning of His words” (p. 195).

Chapter 4 quotes the highly significant, yet widely unknown research of Manning and Manning, which shows how the school itself “is an external source of self-hatred” for the preadolescent. Cited as particular assaults on children are “heavy emphasis on testing, homogeneous grouping, the use of a large number of worksheets, heavy drill, and long periods of sitting and listening” (p. 111).

This *Handbook* speaks to all educators (not just Bible teachers) and youth pastors. It does create some “cognitive disequilibrium,” which if heeded will benefit the children and families we serve.

This volume can help us see the challenge of religious educa-

tion as a ministry that both school- and church-based professionals are called to share.—George B. Gainer.

*George B. Gainer is Chaplain of Columbia Union College, Takoma Park, Maryland. He previously served as a Bible teacher at Takoma Academy, also in Takoma Park.*

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## WHY LEADERS CAN'T LEAD: THE UNCONSCIOUS CONSPIRACY CONTINUES

**Warren Bennis**  
**San Francisco: Jossey-Bass Publishers, 1990. Paper, 191 pages, \$12.95.**

As a leadership writer, Bennis certainly has the credentials: Peter Drucker endorses his book; he was Douglas McGregor's successor at M.I.T.; he has authored 15 books and more than 500 articles; he is a popular speaker and consultant. In addition, his writing style is "reader-friendly," rather than "scholarly," though it is evident that Bennis has done his scholarly homework.

Readers who enjoy a touch of vinegar with their reading fare will find that no societal idol—person, place, or thing—is exempted from his biting commentary. Bennis enjoys the stinging pun and the well-turned, cutting phrase. Without fear or favor, he makes public figures and institutions the target of his barbed arrows.

However, entertainment and amusement is not what Warren Bennis is up to in *Why Leaders Can't Lead*. Behind the book one

imagines a serious, intense writer who is conspiring almost desperately to arouse the conscience and conviction of his readership. His implicit title could well be, *How Leaders Could Lead*.

There is a reason why leaders can't lead. As early as the preface, Bennis announces what's on his mind. He asserts, "In America today, it is harder than ever to lead. . . . Though we need leaders as much as ever, we have never held them in lower regard." He insists that there is "a commitment to the status quo . . ." and that "people without a dream are less easily inspired by a leader's vision."

But why is there no vision? Bennis pronounced this "The Age of Unreality." People are retreating into their "electronic castles"—cocooning, getting infected with "terminal egocentricity." "We know everything, but we don't have to do anything. . . . We're in on everything, but unscathed by it, untouched; involved, but not responsible." Referring to the great protagonist of unreality, television, Bennis quips, "Just show us everything; we'll think about it later." And, what's more, he believes that we really like it that way!

Bennis' thesis might well be stated thus:

Both people and leaders have become greedy and self-serving. "Our ambitions have killed off our conscience and made competence irrelevant." There is a preoccupation with earning big wages and enjoying the things money can buy. Because people are focused on living the good life, they don't have a vision and will not respond to leadership that does. But, because the leaders have emerged from the same social and ethical context, they don't have a vision, either (of course). They are intent on managing for high profits and have become unconcerned with service or quality.

Then is there no hope? Ponder this sentence on the final page of the book: "The leader knows what we want and what we need before we do and ex-

presses these unspoken dreams for us in everything he or she says and does." Practically on the heels of that sentence is this one—which thoughtful Seventh-day Adventist educational leaders will find to have intriguing implications: ". . . one day a leader will appear who will express that need, and fulfill it."

All educational leaders hope to manage their business well. At the same time they want to dream. We Adventist educators are convinced that "we have a dream." In fact, we revel in reminding ourselves that this dream is loftier than any human thought. But, what are we doing—merely managing the business—or are we leading toward the dream, too?—Charles D. Scarbrough.

*Charles D. Scarbrough is currently a Doctoral Student in the School of Education at Andrews University, Berrien Springs, Michigan. He has taught at the elementary and secondary levels in the United States and has served as an academy principal and teacher in Canada.*

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**THE GREAT VISIONS OF ELLEN G. WHITE, Book 1**  
**Roger W. Coon**  
**Hagerstown, Md.: Review and Herald Publishing Association, 1992. Hardback, 159 pages, \$12.95.**

Seventy-eight years ago Ellen White's voice was silenced in death. Yet her messages continue to influence the Seventh-day Adventist Church, which she

co-founded. In addition to the 25 million words from her pen, numerous materials have been written about her, and entire courses have dealt with her life, ministry, and writings. Roger W. Coon takes his readers behind the scenes to examine 10 of Ellen White's most significant visions in book 1 of *The Great Visions of Ellen G. White*. He also provides historical context for the visions he has selected.

Coon begins with Ellen White's first vision, "The Path," given in December of 1844, a few short weeks after the Great Disappointment. Ellen Harmon, a fragile 17-year-old, seemed an unlikely candidate for God's messenger. Coon portrays her as virtually a medical "basket case." He presents a picture of White that may be new to readers: near-total invalid with frequent coughing spasms and lung hemorrhages, diagnosed with a form of tuberculosis and impaired heart action, with a life expectancy described as "liable to drop away at any time." Coon explores God's purpose in giving this first vision and its message for God's people today. Through the visions included in this volume, Coon moves the reader through the history of Adventism, thereby illustrating the process of inspiration in the life of Ellen White and the growth and development of the Adventist Church.

This volume will give Adventist educators valuable insights into the historical context of events in our church history that may seem distant and far removed from people on the brink of the 21st century. It can help educators and students alike to better understand some of the major doctrines of the church, while demonstrating Ellen White's relationship and contribution to the tenets of our faith.—Kathy Goddard. ✍

*Kathy Goddard teaches English and religion at Highland View Academy in Hagerstown, Maryland. She wrote and edited the recently published upper-grade religion textbook entitled God Is the Victor.*