

the reader will encounter chapters on formal schooling and traditional learning or varied roles for the teacher (and the corresponding advantages and disadvantages). Judith also makes a strong, convincing case for appreciating non-traditional learning strategies. Learning takes place in multiple dimensions and cross-cultural engagement requires sensitivity to each possibility.

In many ways these two titles function well together. *Ministering Cross-Culturally* offers a solid introduction to cross-cultural realities, presents a theological response, and introduces a very helpful, concrete way of understanding cultural differences through the values model. The path toward understanding comes through meaningful relationships; *Ministering Cross-Culturally* offers a helpful guide. *Learning Cross-Culturally* extends the conversation to present learning styles and strategies, demonstrating the varied outcomes of different teaching roles, and helping the teacher best match her role to the context and desired end. Together these two books would serve well for ministerial training as introductory readings for seminary students who will find themselves in cross-cultural contexts no matter the particular geography.

Carson E. Reed  
Abilene Christian University  
Abilene, TX



**Donald Capps, *Pastoral Care and Hermeneutics* (Eugene, OR: Wipf and Stock, 2012), 123 pp.**

Readers of *Reflective Practice* may rightfully find the title of this book familiar. This is a reprint of the same book that was originally published in 1984 by Fortress Press in their Theology and Pastoral Care Series. The only change in the 2012 book is that the original Forward by Don S. Browning was removed. Even the typographical error on the very last page was repeated in the latest printing. Unfortunately for the unsuspecting book buyer, Wipf and Stock do not indicate it is a reprint. This being said, reprints of foundational books are often very helpful and this is the case for this book. This original book as well as his many subsequent writings has made Don Capps, long time professor at Princeton Theological Seminary, one of the leading writers in the area of practical theology dealing with pastoral care. Heralded as one of the fathers (along with Charles Gerkin) of the hermeneu-

tical model of pastoral care, Capps proposes a corrective to what at that time was considered to be an overly psychotherapeutic approach to the action-reflection model of clinical pastoral education.

Addressed to those who care about the meaning and quality of pastoral practice, this book speaks to the need for better methods for understanding what makes pastoral actions meaningful. In contrast to the action-reflection model, Capps' model makes distinction between the "pastor's conscious intentions and the intentionality revealed through the pastoral action itself... taking seriously the biblical view that "by their fruits you shall know them" (p. 39). Capps' interpretive method is based on Ricoeur's theory that texts and meaningful actions are similar enough that hermeneutical theories developed for interpreting texts can be applied to the understanding and evaluation of human actions. Both the text and the human action have a meaning that goes beyond the "ostensive reference" or the meaning intended by the author. They also both give rise to world-disclosive meaning—a larger vision of a certain way of being-in-the-world. Capps contends that pastoral actions are appropriated through interpretation, and those which are not interpreted are "like the seed that fell on rock and withered (Luke 8:6)" (p. 117).

Carefully lifting key elements of Ricoeur' theory, Capps offers a cogent discussion on the importance of engaging relevant conceptual schema for understanding pastoral action, particularly in the use of genre and the place of metaphor in the creation of meaning. For example, his choice of familiar metaphors in pastoral care, such as shepherd, wounded healer, and wise fool, together with self metaphors such as the responsible self, the believable self, and the accessible self, offer a rich conceptual schema to appropriate critical distance in order to understand and evaluate the effects of pastoral actions.

Thirty years later, readers can see how this seminal work continues to make a significant contribution to practical theology, particularly as a way of connecting the theoretical concerns of contemporary theology to the practical concerns of pastoral care. If you are engaged in the formation of theologically grounded and interdisciplinary reflective practitioners in ministry and you have not read this book, I gladly recommend it.

Lorraine Ste-Marie  
Saint Paul University  
Ottawa, Ontario

