

# Journal of Education & Christian Belief

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## Book Reviews

**James Arthur**

*Faith and Secularisation in Religious Colleges and Universities*

Reviewer: Trevor Cooling (p.70)

**Paul Cavill, Heather Ward, et al.**

*The Christian Tradition in English Literature*

Reviewer: Andrew Marfleet (p.72)

**Robin Attfield**

*Creation, Evolution and Meaning*

Reviewer: Michael Roberts (p.74)

**Mary Kathleen Cunningham**

*God and Evolution: A Reader*

Reviewer: Michael Roberts (p.75)

**Paul Taylor**

*Truth, Lies and Science Education*

Reviewer: Michael Roberts (p.76)

**Marius Felderhof, Penny Thompson & David Torevell (eds.)**

*Inspiring Faith in Schools: Explorations in Practical, Pastoral and Empirical Theology*

Reviewer: Peter Shepherd (p.77)

**Ruth Hassall & Ian Macdonald**

*Effective Ministry to Tweenagers*

Reviewer: Peter Shepherd (p.77)

**Jeff Astley & Ann Christie**

*Taking Ordinary Theology Seriously*

Reviewer: Peter Shepherd (p.81)

**David B. Perrin**

*Studying Christian Spirituality*

Reviewer: Peter Shepherd (p.82)

**Dave Andrews**

*Compassionate Community Work: An Introductory Course for Christians*

Reviewer: Maurice Smith (p.84)

**Jeff Astley, Leslie J. Francis & Mandy Robbins (eds.)**

*Peace or Violence: The Ends of Religion and Education?*

Reviewer: Keith Watson (p.86)

**Lindsay Brown**

*Shining Like Stars: The Power of the Gospel in the World's Universities*

Reviewer: Emlyn Williams (p.87)

**David I. Smith & Terry A. Osborn (eds.)**

*Spirituality, Social Justice and Language Learning*

Reviewer: Kevin Williams (p.89)

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## Editorial

DEBORAH BOWEN OPENS this issue with an exploration of how a view of literature as practice, as a “participation in life,” connects with the moral and spiritual growth of her students. Drawing upon examples of student responses to literature, Bowen shows how students connect their reading with their understanding of how to seek shalom in the world. Students describe the ways in which their literary experience has helped them to reflect on otherness, identity, respect, and compassion; however, Bowen notes that literature cannot itself produce the radical conversion that empowers actual enacting of shalom. For this reason, she closes her account with reflection on the role of classroom prayer as a way of opening learning up to God’s Spirit.

Leslie Francis and Mandy Robbins continue the focus on the spiritual growth of students. Using John Fisher’s model of spiritual health, Francis and Robbins undertake an empirical comparison of 13- to 15-year-olds who weekly attend various kinds of religious services in terms of their reported spiritual health. Their study finds significant differences between denominational groups that need to be taken into account when considering the spiritual profile of religious teenagers. The data provided by the study reveal some of the complexity of the spiritual backgrounds that teenagers in different denominations bring to school.

Francis and Robbins suggest that theological differences affect the spiritual health of students; the remaining two articles seek to clarify a theology that can effectively ground the work of teachers. Perry Glanzer revisits the phrase “integration of faith and learning,” which has come to be used to describe the goal of a broad raft of Christian scholarly efforts. He argues that the language of integration should be laid to rest, even though the project that it represents should be continued. Existing critiques of integration talk have focused on the concept’s lack of clarity; Glanzer argues instead that the main problem is its lack of biblical resonance, and he suggests that it should be replaced by talk of the creation and redemption of scholarship in order to reemphasize the theological frame of Christian scholarly efforts.

Finally, Clare Watkins continues the concern with how theology should frame the work of Christian educators. She seeks to articulate a theology designed to serve the spiritual growth of teachers and to enable a transformational approach to education. First surveying the contemporary cultural context in which Christian vocation must be lived, Watkins goes on to explore baptism, conversion, grace, and evangelization in relation to the call to teach. The paper closes with a call for more work on the spiritual formation and distinct vocation of Christian teachers. We echo this call and invite readers of this issue of the journal to consider how the various projects represented in it could be carried further.

We hope that you will find much of value in these articles and following book reviews.

*David I. Smith & John Shortt*