

Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships* (Grand Rapids, MI: Baker Academic, 1986, 2003), 128 pp.

Judith E. Lingenfelter and Sherwood G. Lingenfelter, *Teaching Cross-Culturally: An Incarnational Model for Learning and Teaching* (Grand Rapids, MI: Baker Academic, 2003), 144 pp.

When reflecting on multicultural issues in ministerial training a pair of books published a decade ago merit inclusion on any bibliography. Judith and Sherwood Lingenfelter have significant missionary experience in both the Pacific Islands and Africa. Out of their missionary work, as well as formal pursuits in linguistics and cultural anthropology, Sherwood Lingenfelter developed a model of understanding culture through an exploration of values. Following the work of Marvin Mayers, Sherwood develops a framework for assessing and analyzing twelve critical elements found in contrasting pairs in most cultures.

This model, along with a questionnaire that measures these values, make up the core of the book, *Ministering Cross-Culturally*. Although Sherwood lays an adequate theological foundation for engaging cross-culturally by turning to the Incarnation, readers will find the most useful parts of the book in these six pairs of values. For example, various cultures differ over the way that time is perceived. In much of North America, time is highly valued. Schedules are important and punctuality is honored. However, in other cultures, the focus is much more on the event. Waiting for everyone to arrive, taking time to work through all the particularities of the event, and attention to the present moment (rather than what is next on the schedule) are treasured. Needless to say, when persons with different cultural expectations about time are working together, conflict and misunderstanding are not far away.

Ministering Cross-Culturally serves as a useful primer on these distinctive elements of culture. In addition to time, Sherwood and Mayer present five additional pairs of values—judgment, handling crises, goals, self-worth, and vulnerability. In many respects, this work sets the stage for the second title, *Teaching Cross-Culturally*, authored by both Sherwood and Judith Lingenfelter.

Judith Lingenfelter's background is education and she works with the same theological underpinnings of the Incarnation to offer some approaches to teaching cross-culturally. Not unlike the first title, Judith introduces pairs of learning approaches to illustrate and contrast them with each other. Thus

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.

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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-