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Summer 1977

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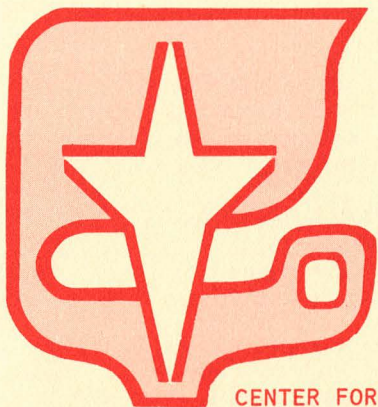
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# CSCM NEWSLETTER

CENTER FOR THE STUDY OF CAMPUS MINISTRY • VALPARAISO UNIVERSITY • VALPARAISO, IND. 46383

SUMMER 1977

## YEARBOOK

This Newsletter has waited to accompany the CSCM Yearbook 1976, which has been in preparation since last December and which pulls together the work of the Center during 1976. The second Center Paper, "The Mission of the Church in Higher Education," is included; so is the Report of the Inter-Lutheran Task Force for the Study of Campus Ministry. These and other articles, we hope, will be useful to local, regional, and national committees and boards with a care for campus ministry as well as to full- and part-time campus ministers. We welcome your response to the Yearbook, your report on the discussion of any of the articles, and your requests for additional copies or reprints of articles.

## POLICIES FOR SPOUSES AND FACULTY

Two new policies to guide the Center's continuing education efforts (including the Visit-to-Valpo and Over-the-Shoulder programs) came out of the May meeting of the Advisory Council. I quote from the meeting report:

1) *With regard to spouses, the Center will seek to provide for, and where pertinent will encourage, the accompaniment and participation of spouses in its continuing education programs. Care will be taken that this not double the expense and so cut in half the number of campus ministers who can participate (e.g. only one full scholarship will normally be given); but some financial support for the spouse may be offered where the need is great. This policy will require seminars and other programs to take on a second intention: helping the spouse to stay in touch with the campus minister's development and interests. This concern arises from the fact that seeking to support both the marital relationships and the continuing education of campus ministers is often a mutually contradictory enterprise; many campus ministers experience threat or pain to their marriages as they are taken away from home by continuing education opportunities. In addition, it was noted that the campus minister's spouse often lacks the supporting community that attends the parish pastor's spouse and that the campus minister often has greater opportunity for involvement and growth that result in an "out-distancing" of the spouse. This policy will aim to take this situation and the person of the spouse seriously without redirecting or lessening the continuing education aims of the programs. The presence and participation of both husband and wife can considerably enhance the experience of continuing education.*

2) *With regard to faculty and administrators, the Center will seek to encourage their participa-*

*tion in campus ministry programs of a group (seminar) nature, especially when they are from the same campus or community as the campus ministers attending. Scholarship monies will be made available to them. The value of this can be perceived in several ways: it will substantially promote "the ministry of the laity" that we are wont to encourage; it will provide rich opportunity for dialogue between campus ministers and other professional people in higher education; and it will avoid the professional self-referencing that happens when campus ministers are cut off from their communities as they develop and evaluate their ministries.*

These, we believe, will be welcome policies in campus ministry circles and, we hope, will give many the needed encouragement to plan campus ministry programs during the next several years that will enlarge their vision, capability, and joy in campus ministry.

## OVER-THE-SHOULDER

Two who have participated in the Center's Over-the-Shoulder program this year are Henry Horn, Cambridge, and Gus Kopka, East Lansing. In April, Gus and Nancy spent a week at UniLu in Cambridge with the Horns. Gus's report contains three significant "forewords":

1. *To the CSCM: This is the best way for a campus minister to spend a week in continuing education, reflection and wholistic renewal. I am returning to my own turf with a more quiet strength of being and professional commitment than I would have thought possible. This has happened because of the over-the-shoulder, into-the-mind-and-heart and with-the-program-and-dreams experiences at UniLu.*

2. *To UniLu: You have a reason (time and place) for being that, hopefully, will never permit you to doubt your call for mission. Faithfulness in the gospel for these increasingly complex times must continue among you with integrity: radical affirmation of the Lutheran tradition, courageous openness to the constantly shifting shape of individual and societal questions, and graceful posturing of all aspects of ministry through graciousness and gratefulness to God and humanity.*

3. *To Henry Horn, faithful pastor of so many years: In the Lord none of the work has been in vain! How I sense the spirit of God being offered through you to so many! "The sacrifices of God..." Perhaps these remarks will encourage and stimulate others to develop their own Over-the-Shoulder visits next year. The August staff conference may be a good time to make the neces-*



sary inquiries and connections. I'm sure that Henry and Gus would be glad to talk with any interested in learning from their experiences.

#### BOOKS FOR SHAPING

Also at the May Advisory Council meeting, we began to gather lists of "Books That Have Shaped My Ministry"; we'll be publishing some of these as we have opportunity in this Newsletter. Undoubtedly the most unique so far is the list of Richard Luecke, former campus minister at Princeton, now director of the Commission on the Future of Work, Chicago, and a member of the Center's Advisory Council:

- + Marcus Tullius Cicero, *De Inventione*. Cambridge, Mass.: Harvard University Press, (Loeb Edition), 1968  
Most re-published textbook in history. Formative in development of the liberal arts, and effective on both sides of many historic arguments, including the reaction of the Renaissance. Includes the four famous "constitutions of questions," basic to any inquiry in the social sphere.
- + Marcus Fabius Quintilianus, *Quintilian on Education*. Tr. William M. Smail. New York: Teachers College Press, 1966. Books I and II are published in *On the Early Education of the Citizen Orator*. Tr. John Selby Watson. Ed. and Intro. by James J. Murphy. Indianapolis: Bobbs-Merrill, 1965  
A landmark in Roman educational theory and practice and important in development of the liberal arts. With Cicero, very influential in the Renaissance.
- + Desiderius Erasmus, *On Copia of Words and Ideas*. Tr. Donald B. King. Milwaukee: Marquette University Press, 1963  
A Renaissance use of the device of the "commonplace" as a source not only of rhetorical embellishments but of ideas. Devices for gaining new ideas. Many lists. They don't make text books like this any more.
- + Philipp Melancthon, *Loci communes rerum theologicarum seu hypotyposes theologicae*. Tr., ed., Clyde L. Manschreck. New York: Oxford, 1965  
A reformer's use of the locus. Were the reformers taking a new tack because medieval thought was simply wrong, or because it had become formalized and therefore productive of complacency and despair?
- + Robert Haywood, ed., *The Works of the Mind*. Chicago: University of Chicago Press, 1974  
See especially the opening essay by Yves Simon and the concluding essay by Mortimer Adler. Intellectual work conceived as work, and related to craft on the one hand and to worship on the other.
- + Richard P. McKeon, *Thought, Action and Passion*. Chicago: University of Chicago Press, 1951

Full, illustrated treatment of the themes of love, truth, freedom, and imitation, and of philosophy, history, rhetoric and poetry. A complete exercise of discursive thought. A sleeper.

- + Sebastian de Grazia, *Of Time, Work, and Leisure*. New York; Doubleday, 1962  
Monumental Mediterranean treatment of leisure. A richly documented criticism of modern work cultures.
  - + Alfred North Whitehead, *The Aims of Education*. New York: Macmillan, 1929  
Broadly humane essays on education and special disciplines. See especially the title essay and the one on "Technical Education and Its Relation to Science and Literature".
  - + Robert N. Hutchins, *Great Books: The Foundation of a Liberal Education*. New York: Simon and Schuster, 1954  
Originally a first volume introducing the Great Books. Sets forth the uses of this program in a way conducive both to scholastic and citizen education.
  - + Ivan Illich, *Deschooling Society*. New York: Harper and Row, 1971  
The influence may be more personal than literary. This independent thinker deserves listing as a critic who actually removes scales from the eyes of the ordinary readers.
  - + David Burrell, *Exercises in Religious Understanding*. Notre Dame: University of Notre Dame Press, 1974  
Does Augustus, Anselm, Aquinas, Kierkegaard and Jung as struggles to form and use concepts for the divine reality. Few books succeed in setting the struggle with constructive results so usefully for college readers. The notes point toward Burrell's forthcoming Aquinas which will help with residual misgivings.
- We invite you to develop such a list of the books that have shaped your mind and ministry and to share it with us. We hope to print others here as we have opportunity.

#### BOOKS FOR BORROWING

Finally, you may be interested to know, as you look at the Booklist in the next pages, that many of the books listed here are received as review books from publishers and so do not represent costly investment of modest funds. Can the Center provide you with a book or three for your summertime reading? That's one of the things we are here for. You may want to refer also to lists sent earlier.

Phil Schroeder, Director  
Center for the Study of Campus Ministry  
Valparaiso University  
Valparaiso, Indiana





# C.S.C.M. Library

The items indicated below, mostly unpublished, have been received and filed in the CSCM Library, a place where materials by campus ministers and/or of importance to ministry in a learning society can be collected. Most can be made available for use by persons doing research or otherwise interested. We invite continued submission of such materials to the Center (three copies, please, if possible).

- Charland, Wm. A., Jr., A NEW LOOK AT LIFELONG LEARNING, *Union Press: Monographs*, March 1976, 6 pages  
The director of the University Without Walls at Chicago State University reviews past and recent studies of adult development (Havighurst, Chickering, Gould, Levinson) and discusses socialization and personal growth as motive forces in adult learning. "Changing and growing are legitimate aspects of being adult.... Educators today have an unusual opportunity to attempt to help adults who wish to grow through learning."
- Feerer, Jane, PROMISE: A FOLK MASS, East Lansing: The Episcopal Ministry at Michigan State University, August 1976  
It is joyful and singable (!) and the outgrowth of a continuing experience in Christian community. It follows the ICET texts and is quite complete: besides Kyrie, Gloria, Agnus Dei, Sursum Corda, Proper Prefaces, Sanctus, Canon, Mystery of Faith, and Lord's Prayer, there are opening, gradual, offertory, communion, and closing hymns. First used on Whitsunday 1974, it was composed by an MSU pre-theology student. Sheet music (pew and altar editions, 90¢ and \$1.50) and a recording (\$4.95) are available.
- Greenleaf, Robert K., THE SERVANT AS LEADER, Cambridge, Mass.: Center for Applied Studies, 1970, 1973, 37 pages, \$1.25  
In this first of five essays, the author unpacks the thesis: the great leader is first a servant. Through stories and common wisdom he pictures the leader as one who takes initiative, has dreams and direction, is a good listener, uses language to stimulate others' imagination, accepts and empathizes, has intuition, cultivates awareness, is persuasive, conceptualizes, shares in healing, and builds community. "It is terribly important that one know, both about self and about others, whether the net effect of one's influence on others enriches, is neutral, or diminishes and depletes." The enemy is able servants with the potential to lead who do not lead but who follow a non-servant. The book would serve well a group wanting to discuss servant-leadership.
- Greenleaf, Robert K., THE INSTITUTION AS SERVANT, Cambridge, Mass.: Center for Applied Studies, 1972, 36 pages, \$1.25  
In this second of five essays, the author addresses particularly the trustees of churches, universities, and businesses, whose capacity to serve and performance as a servant he wants to enlarge. "The most important qualification for trustees should be that they care for the institution, which means that they care for all of the people the institution touches, and that they are determined to make their caring count." Greenleaf emphasizes conceptual over operational leadership and proposes a shift from the hierarchical model to a team of equals with a *primus inter pares*: "It seems clear that the model of the single chief sitting atop the hierarchy is obsolete and consequently we are at a point of crisis for want of trust in our major institutions." The church's first task is "to build a society of equals in which there is strong lay leadership in a trustee board with a chairman functioning as *primus inter pares*, and with the pastor functioning as *primus inter pares* for the many who do the work of the church"; the second task is "to make of the church a powerful force to build leadership strength in those persons who have the opportunity to lead in other institutions, and give them constant support".
- Greenleaf, Robert K., TRUSTEES AS SERVANTS, Cambridge, Mass.: Center for Applied Studies, 1974, 1975, 40 pages, \$1.25  
This third of five essays applies Greenleaf's thesis about servant-leaders to trustees of institutions: "Having power (and every trustee has some power) one initiates the means whereby power is used to serve and not to hurt. Serve is used in the sense that anyone touched by the institution or its work becomes, because of that influence, healthier, wiser, freer, more autonomous, more likely themselves to become servants. Any institution that does not strive with all of its resources, human and material, to achieve the reasonable and the possible in these dimensions is not being adequately cared for by its trustees." A conceptual flaw exists in that the common role of the administrator does not provide for adequate trustee functions. Greenleaf defines trusteeship, management, administration, and leadership and describes the importance of their role, judgment, and pedagogy - and their venturesomeness as servants.
- Greenleaf, Robert K., ADVICES TO SERVANTS, Cambridge, Mass.: Center for Applied Studies, 1975, 64 pages, \$1.25  
This fourth of five booklets on servant-leadership is a collection of nine recent articles and talks by Greenleaf: "Business Directors Initiate Social Policy", "Memo on Growing from Small to Large", a case study for university trustees, "Liberal Arts Education and the World of Work", "Campus Use of Resource People", two articles for foundation trustees, "Organizing To Serve", and "Education and the Art of Knowing". Greenleaf aims not only to convert nonservants to servanthood but also to help servants become aggressive builders of serving institutions.
- Hallman, W. E., SO THERE'S A COMMUNITY COLLEGE IN YOUR TOWN: A GUIDE FOR LOCAL MINISTRY WITH THE NEARBY COMMUNITY COLLEGE, New York: UMHE Communication Office, Publisher, November 1976, 102 pages, \$3  
Community colleges and churches can help each other without compromising their integrity. Both are community service institutions and so potential allies in an important mission. This basic concept underlies this handy book, which consists of the six Perspective papers (by Hallman, Mayo, Schmidt, Gleazer, Geier, and Lowell) published from 1972-5 by UMHE's Community College Project and Mary Alice Geier's 1972 handbook revised and updated.
- Kuhn, Kenneth C., A BRIEF DESCRIPTION OF LUTHERAN STUDENT MOVEMENT IN CANADA, February 1977, 14 pages  
This helpful paper by the Lutheran campus minister at Alberta describes the history, structure, and emphases of LSMC and then offers an analysis according to four models: socialization, segmentation of radicalism, development of organizations, and generational value change. The history is traced back to 1939 (and even 1927). The relationship with the Lutheran churches is sketched; autonomy came in 1961.
- Lathrop, Gordon, THE HUNGRY FEAST: REFLECTIONS TOWARD A LUTHERAN THEOLOGY OF WORSHIP, New York: American Lutheran Publicity Bureau, 1976, four lectures (ca. 45 minutes each) on two cassette tapes  
The Wartburg Seminary pastor gives here a marvelous, passionate appeal for a traditional sense of worship, originally to New York Lutherans. Three symbols - Baptism, the Word, the Meal - are held up as adequate both to human need and God's grace. Three themes are set out: the holy place is one that offers a radically alternative vision of the world, the hungry feast can put us in solidarity with the hungry of the world, and the eucharistic assembly whose existence cries out for God's justice allows us to be hospitable to humans. Lathrop decries the separation of traditional and contemporary worship, wants them all mixed up.



- Batey, Richard A. **THANK GOD, I'M OK: THE GOSPEL ACCORDING TO T.A.** Nashville: Abingdon, 1976, 112 pages, \$2.95  
By a Southwestern professor of religion, "this book is an invitation to enlarge your personal freedom by appropriating the psychotherapeutic value of the N.T. faith"; it is "an interpretation of the gospel message of freedom in the popular language of Transactional Analysis," "a N.T. approach to self-realization and personal freedom that tells you how to be OK for keeps". This "study in N.T. theology", therefore, discusses sin and not-OK-ness, the law as Parent, grace and OK-ness, love and the Adult, etc. "The N.T.'s proclamation of freedom is that God says in the Cross 'You're OK'."
- Blaug, Joseph L. **JUDAISM IN AMERICA: FROM CURIOSITY TO THIRD FAITH.** Chicago: The University of Chicago press, 1976, 156 pages, \$8.95  
This essay - part of the Chicago History of American Religion series - by the religion professor at Columbia describes how the Jewish tradition has been modified by America's cultural and religious environment: "The host culture is remarkably hospitable: voluntarism and pluralism combine with 'protestantization' to provide the possibility of a Jewish 'renaissance' in the U.S."
- Cargas, H. J. **HARRY JAMES CARGAS IN CONVERSATION WITH ELIE WIESEL.** New York: Paulist Press, 1976, 126 pages, \$6.95  
"It is through deeds such as Wiesel's words that we may save a world," says the Webster College professor and writer. Wiesel is "the world's greatest living author"; his writings are "those of an authentic Jew which means an authentic Man". The last chapter, recommending Wiesel for a Nobel Prize, reviews his twelve books. "Wiesel does no less than splendidly yet simply offer faith to each of us - faith in God and faith in Man."
- Carroll, James. **WONDER AND WORSHIP.** New York: Paulist Press, 1970, 167 pages, \$1.95  
"Our world will not be wonderful until we ourselves are full of wonder." So the Paulist priest introduces his book of delightful fairy tales, one of the best ways to express (and seek) the wonder of life. Wonder and worship both arise from the human craving for union with all things. (TD)
- Christo, Carlos Alberto Libanio. **AGAINST PRINCIPALITIES AND POWERS: LETTERS FROM A BRAZILIAN JAIL.** Maryknoll, N.Y.: Orbis Books, 1971, 1977, 241 pages, \$8.95  
In November 1969, a 25-year-old Dominican seminarian was arrested on charges of subversion against the military government of Brazil. These are letter-meditations to family and friends from 1969 to 1973, when he was released. "We feel useful.... What others regard as privation is gain for us."
- Finnerty, Adam Daniel. **NO MORE PLASTIC JESUS: GLOBAL JUSTICE AND CHRISTIAN LIFESTYLE.** Maryknoll, N.Y.: Orbis Books, 1977, 223 pages, \$8.95  
"There is something basically the matter with the lifestyle of the rich world, and most especially of the United States; and if we do not change it drastically and soon, we may take the world beyond the limits wherein human life can be supported." Finnerty is a member of the Philadelphia Churchmouse Collective and was a national organizer for the Shakertown Pledge, which he describes in a section on "The Simple Living movement". In essays on "the limits to consumption", "the myth of the middle class", "global redesign", "toward a poor church in America", and eight others, he looks at both world and church and suggests "how it will be possible for us to reclaim this planet and to forge an international society in which all people's basic needs are met."
- Freire, Paulo. **PEDAGOGY OF THE OPPRESSED.** New York: Herder and Herder, 1972, 186 pages, \$2.95  
The Brazilian educator, who has made an impact not only in education but also in national development, here hammers out a revolutionary educational philosophy. He seeks a dialogical form of learning and an "awakening of critical consciousness" whereby people will act to change their lives and world. The book, with a Foreword by Richard Shaull, is grounded in the experience of the author as one of the oppressed.
- Glock, Charles Y. and Bellah, Robert N., editors. **THE NEW RELIGIOUS CONSCIOUSNESS.** Berkeley: University of California Press, 1976, 391 pages, \$14.95  
What is the new self-awareness and the spiritual orientation that is reflected in the religious movements that have arisen in America in the last decade? This "first comprehensive study of American countercultural belief systems" describes nine groups or movements active in the San Francisco Bay area: three Indian-rooted movements (Healthy-Happy-Holy Organization, Hare Krishna, Divine Light), three quasi-religious movements (New Left, Human Potential, Synanon), and three Western religious movements (Jesus Movement, Catholic Charismatic Renewal, Church of Satan). Historical perspective and the response of established religion, including campus ministry, are reported on; a survey notes the extent and influence of these alternatives to conventional forms of consciousness. The two Berkeley professors who directed the research and edited this book write concluding essays: Bellah sees these groups contributing to fundamental structural change, socially and culturally; Glock sees the youth counterculture of the Sixties reflecting rather than initiating significant social change. Meanwhile, the search for alternative realities continues.
- Greenleaf, Robert K. **SERVANT LEADERSHIP: A JOURNEY INTO THE NATURE OF LEGITIMATE POWER AND GREATNESS.** New York: Paulist Press, 1977, 335 pages, \$10.95  
This volume brings together the four essays by Greenleaf noted in *CSCM Library* this month (the fifth, "The Servant As Person," is not yet published) and also several additional articles, including biographies of two servant leaders - Abraham Heschel and Donald Cowling (president of Carleton) - who were close friends of his and reflections on Robert Frost's "Directive": "Here are your waters and your watering place. Drink and be whole again beyond confusion." Greenleaf retired in 1964 from management research and development with A.T. & T. and has taught at Dartmouth and Harvard.
- Harrington, Fred Harvey. **THE FUTURE OF ADULT EDUCATION.** San Francisco: Jossey-Bass Publishers, 1977, 238 pp., \$10.95  
The adult education revolution is barely under way. This study by a Wisconsin professor (and one-time president) describes and encourages it. Harrington describes the current boom, which he finds supported by a long tradition (150 years). He discusses credit (on- and off-campus) and non-credit programs and demonstrates their importance in terms of the necessity of lifelong learning. He urges that adult education be recognized as a fundamental responsibility, not marginal or second-class, of colleges and universities. Separate chapters take up "'Basket Weaving' and Liberal Education", obligations to the disadvantaged (adult education is not narrowing the gap between rich and poor), and financial questions.
- Hendin, Herbert. **THE AGE OF SENSATION: A PSYCHOANALYTIC EXPLORATION.** New York: W. W. Norton & Co., Inc. 1975, 354 pp.  
A powerful challenge is put to the church by this study: to show how the Gospel can open people to involvement and commitment. What distinguishes this generation, says the Columbia professor of psychiatry, is its active pursuit of disengagement, detachment, fragmentation, and emotional numbness: emotional involvement is the surest route to disaster. This "open-ended psychoanalytic study of college youth in America" treats the relations between the sexes, the meaning of work and success, the dynamics of friendship - also drugs, homosexuality, and impotence: "this culture is at war and young people are in the front lines." Feeling trapped by society, their own past, and their own personalities, students face with dread the emotional facts of their own lives. "Sensation is king in a nation in which it seems the best antidote to pleasurelessness and deadness."



Illich, Ivan. CELEBRATION OF AWARENESS: A CALL FOR INSTITUTIONAL REVOLUTION. Garden City, N.Y.: Doubleday & Co., 1969, 189 pages

Illich seeks to illustrate "the destruction implicit in all international institutions which now dictate the kinds of goods, services, and welfare available to satisfy basic human needs" and then calls for people to re-establish control and suggests ways of going about it. Essays include "The Powerless Church" and "The Futility of Schooling". (TD)

Kaufmann, Walter. RELIGIONS IN FOUR DIMENSIONS: EXISTENTIAL AND AESTHETIC, HISTORICAL AND COMPARATIVE. New York: Reader's Digest Press, 1976, 494 pages, \$30

The Princeton philosophy professor thinks that no subject is more important than religion, theology is one of the worst aspects of religion, and it is wrong to dissociate religion from experience. Out of thirty years of study and reflection, he offers here - in marvelous form - the biography of ten religions, told as one story that begins at Mt. Sinai and moves east to Mt. Fuji. He is not concerned with beliefs and speculation but aims to show what the major religions have done to people. Also by Kaufmann are 250 photographs, most in sharp and beautiful color. ("This book is part of a battle against blindness."). Two major chapters discuss religion and the arts (in Judaism, Christianity, and Islam; in Hinduism, Jainism, and Buddhism). How does it all end? "Now the gods, too, have died, leaving us songs and music. There are those who try officiously to keep the gods alive in a state of suspended animation; but they do neither them nor us a favor. A century ago some people thought that once the gods were dead all would be well. We know better."

Lande, Nathaniel. MINDSTYLES/LIFESTYLES. Los Angeles: Price/Stern/Sloan Publishers, Inc., 1976, 496 pages, \$7.95  
Remarkable for its scope and its price, this encyclopedia gives short (most are 1-4 pages) popular summaries of mindstyles, body styles, sex styles, alternate lifestyles, God styles, the occult, parapsychology, consciousness and altered states, and conceptual frontiers. Here are brief descriptions of the analysts, scientists, groups, physicians, psychics, healers, meditators, preachers, gurus, movers, shakers, and activists: Freud, Skinner, Maslow, psychodrama, esalen, scientology, bioenergetics, rolfing, Masters and Johnson, swinging, gay liberation, Unification Church, flying saucer cults, Om, tarot, kirlian photography, our divided brain, Casteneda, cloning, and many more. Hans Selye and Buckminster Fuller write "bookends". Rollo May writes a brief essay on "the myth of care", which enables us "to stand against the cynicism and apathy which are the psychological illnesses of our day". Corita Kent contributes 13 full-page art works. Seeing tension/stress as the life-characteristic of the mid-70's, Lande says: "All we really have is each other; we ought to get in touch with that. It is not always where you're going that counts, but where you're coming from." Lande is a playwright and director, filmmaker, and TV executive producer.

Lee, Bernard. THE BECOMING OF THE CHURCH: A PROCESS THEOLOGY OF THE STRUCTURES OF CHRISTIAN EXPERIENCE. New York: Paulist Press, 1974, 304 pages, \$5.95

Believing that process thought has great theological potential for the Church over against secularization, Lee makes this probe in the genre of philosophical theology in an attempt to understand the Church and the Sacraments. He draws chiefly on Whitehead, Cobb, and Teilhard. In the final chapter he draws out some pastoral and catechetical implications. The Church and the Christian must have one foot in the Jesus-event and one foot in the particularities of history in order to feel care for what matters and to make life with God (a process) available. "When is a Christian" is a better focus than "What is a Christian": one is a Christian "when some aspect of the Jesus-event plays an important role in the pattern according to which he assembles the facts and events of his existence".

Lynch, William F. IMAGES OF HOPE: IMAGINATION AS HEALER OF THE HOPELESS. Baltimore: Helicon, 1965, 319 pages

This valuable work by the Jesuit theologian outlines a psychology and a metaphysics of hope. "Hope comes close to being the very heart and center of a human being" and is tied to the imagination: the nature of hope is to imagine what has not yet come to pass but still is possible. The momentum of hope is supplied by wishing, which includes imagination, mutuality, judgement, and passion. Hopelessness is part of the burden of hope: many things are hopeless. The important thing is to keep the hopeless out of hope. Reality is not conflictual; human values are not at war with one another. Recommended by Richard Swanson.

Nouwen, Henri J. M. THE GENESEE DIARY: REPORT FROM A TRAPPIST MONASTERY. Garden City, N.Y.: Doubleday & Co., 1976, 199 pages, \$6.95

This diary of seven months spent at the Abbey of the Genesee in upstate New York takes us well into the life-struggle of the Dutch priest-teacher. It is courageous and remarkable. Did the retreat work, Nouwen asks at the end. "God himself certainly is the last one to be impressed by seven months of monastic life, and he did not wait long to let me know it." "A monastery is not built to solve problems but to praise the Lord in the midst of them." Yes, it worked.

Shneidman, Edwin S., editor. DEATH: CURRENT PERSPECTIVES. Palo Alto, CA.: Mayfield Publishing Co., 1976, 547 pp., \$8.50

"Death is oxymoronic, a paradox made up of contrasting values, opposite trends, and even contradictory facts." The UCLA professor of thanatology puts together here "a representative sample of recent and contemporary (1965-75) writings on the myriad aspects of death and dying" to be used as a college textbook and also by professionals of all sorts. Forty-two selections - by Fowles, Toynbee, Russell, Lifton, Kübler-Ross, Shneidmann, and others - describe four perspectives on death: cultural, societal, interpersonal, and personal. An introduction discusses the many breezes in the thanatological wind, and prefatory comments attempt to guide through the readings. Well done and very useful!

Spurrier, William Atwell. NATURAL LAW AND THE ETHICS OF LOVE: A NEW SYNTHESIS. Philadelphia: Westminster Press, 1974, 159 pages

The Wesleyan University professor seeks a synthesis of Roman Catholic natural law ethics and Protestant situational love ethics and, helpfully discussing sex and nuclear war, indicates "a new and better way of practicing Christian ethics". He seeks to replace the easy conscience of both approaches with a creative moral uneasiness, produced and maintained by justification by faith. Very concise and readable.

Strømmen, Merton P. FIVE CRIES OF YOUTH. New York: Harper and Row, Publishers, 1974, 155 pages, \$6.95

This research psychologist/Lutheran clergyman's 420-item survey of 7,050 youth of many denominations led to the identification of five major cries of youth: self-hatred (loneliness), psychological orphans (family trouble), social protest (outrage), the prejudiced (closed minds), and the joyous. The author treats each cry individually and suggests answers and alternatives.

Yoder, John H. THE POLITICS OF JESUS. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1972, 260 pages, \$3.45

In a very readable way, the associate director of the Institute of Mennonite Studies advocates a specific form of Christian pacifism which disavows violence and manipulative non-violence. He works through the Gospels and Epistles, whose thought is as relevant and uncomfortable for our time as for their own, to conclude: "A social style characterized by the creation of a new community and the rejection of violence of any kind is the theme of N.T. proclamation from beginning to end, from right to left." (TD)



May, Rollo, SYMBOLS FOR OUR FUTURE, N.C.R. Cassette, 1974, 57 minutes

We live in a time when the myths and symbols have disintegrated. The symbols that began at the Renaissance - individualism, rationalism, technology - have become diabolic (= opposite of symbolic) in our time. We must have the courage to live despite this disintegration; such courage includes openness to experience the transition to another culture and humility to realize that the new truth may have a different basis than the old. A destructive monotheism must be replaced by a period of non-destructive polytheism. May personalizes this creative analysis by describing his own form of daily meditation.

McGown, David and Creel, Marilyn, editors, THE WORKBOOK: LOCAL COMMUNITY PARISH AND LOCAL COMMUNITY COLLEGE INTERACTION, Chicago: United Commission on Campus Christian Ministry - Chicago Metropolitan Task Force/Community College Project, 1976, 92 pages

This workbook encourages and helps local parishes interact with community colleges. It describes this new kind of college/student and offers a conceptual framework for ministry there. Identifying ten primary arenas for ministry (local congregations, pastoral presence, student activities, Christian student organizations, credit courses, career counseling, non-credit courses, community service, faculty, and citizen participation), it describes tested strategies and projects for each with flow-charts, checklists, and evaluation forms. Good work in an area of great need.

National Institute for Campus Ministries, NICM JOURNAL, Vol. 1, 1976

The *NICM Journal* is published quarterly and edited by Pres. Myron B. Bloy, Jr. The Winter issue (No.1) centers on "Why Should Higher Education Be A Special Concern for Jews and Christians?" with articles by Arnold Wolf, Evelyn Whitehead, Steven Murphy, Eleanor McLaughlin, and Richard Levy; additional articles are by Parker and Sally Palmer on "Paradoxes of Community," Wm. Emblom on "Theology and Paradigm," and Henry Horn on "Campus Ministry and Reading". The Spring issue (No.2) explores Jewish/Christian dialogue; Paul van Buren's article on "Christian Theology Today: Status and Prospects," which explores the consequences for Christian theology of Judaism's renewal in our time, is responded to by Rosemary Ruether, Arthur Waskow, James Daane, Norbert Samuelson, Philip Schroeder, Alan Lettovsky, and Robert Bullock. The Summer issue (No.3) reports on the developing dialogue between ecumenicals and evangelicals with articles on "The Role of Conversion" by Gordon Lewis and Parker Palmer, "The Call for Justice" by Robert Bertram and Marie Neal, "The Use of Scripture" by Jack Rogers and Dorothy Dawes, and remarks by David Hubbard. The Fall issue (No.4) discusses "The Religious Identity of Women" in articles by Robert Johnson, Ruth Barnhouse, Elisabeth Fiorenza, Laura Geller, Josephine Lewis, and Peggy Way; two baccalaureate sermons - Robert M. Brown on "The Need for Passion" and Irving Greenberg on "The University as an Instrument of Redemption" - are included. Here is good material not only for private reading but also for discussion with boards and faculty/student groups.

National Institute for Campus Ministries, PERSONALIZING THEOLOGY: CONVERSATIONS ON MINISTRY, 3 cassette tapes (81, 63, and 57 minutes), 1977

These three tapes consist not of lectures but of conversations and reflections and include breaks for group discussion on personal reflection. The first tape, "Staying Alive: Alone and Together," is a conversation about individual spiritual life and friendly relationships by José Hobday, Henri Nouwen, and Robert Werner. Hobday describes God as delightful rather than dutiful; Nouwen describes prayer as spending useless time in the presence of the Lord, ceasing trying to be useful and so worthwhile. The second tape, "Being Faithful: Engaging the Powers," is two conversations on confronting the institution of higher education with its power to form and deform: Will Campbell, Arthur Green, and Tad Guzie warn against being eaten up by the system; Sheila Collins, Peter Henriot, and William Stringfellow warn against seeing the university as an ally of the church. The third tape, "Praying: Faith to Faith," is an intimate, delightful conversation on prayer between Rabbi Zalman Schachter and Brother David Steindl-Rast, who conclude by saying together, in English and Hebrew, the Our Father.

Schaper, Donna, SPIRITUAL SURVIVAL FOR WOMEN IN MINISTRY, 1977(?), 10 pages

"We are responsible for some of our trouble and can therefore correct some of it. We have not responded to centuries of being put down in a heroic manner. Some of us have; still others have responded outrageously. The great majority of us, however, are stumbling along." The urban minister of Tabernacle Church, Philadelphia, and a leader of Campus Ministry Women discusses the struggle of women ministers at three levels: us (what did we expect?), them (men and parishes), and us and them. Women must give one another freedom to achieve. There is no way men can be comfortable with them: they have busted up a men's club and represent the final feminization of the church. Women must regard themselves not as specialists, tokens, or beggars but as a treasure to the church.

Springsteen, Anne, HANDFUL OF THORNS: POEMS OF GRIEF, Valparaiso, Ind.: Orchard House, 1977, 29 pages, \$2.95

After the death of her daughter, Anne lived in grief; here in a delicate way she conveys "the dryness and the hurt we too have known". "When no one was listening/The music stopped./ Without warning/The wind turned hot and dry./ Alleluia is a foreign word/That sticks in my throat./ And now I take a strange and silent journey/Surrounded by the hot dry breath of God." "If you feel you must say/Something cheerful,/Be quiet, be very quiet." "God sits deep/Deep in the marrow of my bone,/A stubborn infection in my blood/That I cannot shake off./ God sits deep in my bone/Saying nothing;/In and out of my desert/We go in silence,/Remembering each other..." "Grief is a solitary journey; a hidden handful of thorns."

The United Methodist Church - Board of Higher Education and Ministry/National Commission, CAMPUS MINISTRY STATEMENT, *Higher Education and Ministry Report*, January 1977, pp.4-5

This statement sees the presence of the church in higher education as required by its understanding of ministry. The ministry to higher education includes concern for the community of faith, for persons, for the freedom of inquiry, for values, and for global perspectives. Future strategy and programing must include concern for ministry in a learning society, ministry in a pluralistic society, ministry to community colleges, ministry involving laity and local congregations, new patterns of staffing, and new financial support.

YOUNG ADULT MINISTRY - NATIONAL CONFERENCE, sponsored by National Council of Churches - Division of Education and Ministry, in cooperation with the U.S. Catholic Conference's Young Adult Ministry Director, Barry College, Miami, January 1977

Speakers at this conference were Margaret Mead, Daniel Levinson, and Bob Ross; Al Carmines made a presentation. The Center's folder so far includes a 4-page report by Paul Walley, a 5-page conference statement, a 17-page report by Brian McNaught, a 5-page report on the denominational discussions, and a roster of participants. Additional reports are welcome.