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

A CONTINUING USEFULNESS

SUMMER 1978

A move of considerable consequence for the Center for the Study of Campus Ministry (CSCM) has developed during the last two months. It culminated, on May 17, in the election of the Center's director, Phil Schroeder, to the position of Assistant to the Executive Director of the Division of Campus Ministry and Educational Services of the Lutheran Council in the U.S.A. (LCUSA-dcmes). Beginning in September, Schroeder will work in the areas of student services, studies, and continuing education and continue to direct the Center at Valparaiso; he will discontinue his half-time service at Valparaiso University's Chapel of the Resurrection. Reuben Baerwald is the executive director of LCUSA-dcmes, which has its offices in Chicago.

This means that the work of directing the Center for this next academic year has been assumed by the Lutheran Council. Care has been taken not to displace the Council's own campus ministry agenda. But since much that the Center has developed since 1973 has been part of the Council's unfulfilled agenda, it fits quite naturally into the job description of the assistant to the director of the Council's campus ministry division. Established in 1973 by and at Valparaiso University, the Center has developed programs of continuing education, study and publication, and in-service training especially for Lutheran campus ministers in the U.S. and Canada. The latest Center Paper, "Understanding and Evaluating Campus Ministry," is scheduled for publication in June.

The Center will remain at Valparaiso, where the director will continue to live with his family. His main office, however, will be in

Chicago. Valparaiso University will continue to provide an office and a part-time secretary (Mrs. Esther Lutze) for the Center.

The third year portion of the Center's current grant for continuing education from the Aid Association for Lutherans will provide for continuation of the following programs during 1978-79: a summer seminar, regional continuing education conferences, Visits-to-Valpo, the Over-the-Shoulder program, and a free lending library for campus ministers. After this third year, negotiations will take place to see in what ways the work of LCUSA-dcmes can be enhanced through the continuation of programs developed by the Center.

By this move, three institutions have cooperated to support and promote the work of Lutheran Campus Ministry: Valparaiso University, which under its retiring president, A. G. Huegeli, established the CSCM in 1973; the Aid Association for Lutherans, which through its fraternal benevolence program has generously supported the work of the Center from the very beginning; and the Lutheran Council, which through its Division of Campus Ministry and Educational Services exercises care and foresight for campus ministry on behalf of the four major Lutheran church bodies in the U.S.

Also to be appreciated are all those colleagues in campus ministry who through the Center have worked for and with one another in a variety of ways, the benefits of which continue to be available and point us to the work ahead.

A relatively modest endeavor, the Center in the past five years has seen gracious provisions, good times, and satisfying results. Now it looks ahead to a continuing usefulness in concert with LCUSA-dcmes.

BOOKS THAT SHAPE MINISTRY

Andrea Diegel - Lutheran campus minister in Baltimore, Md.
 Gustaf Aulen, *Christus Victor*
 Anders Nyvaren, *Agape and Eros*
 W. T. Stace, *Religion and the Modern Mind*
 John Steinbeck, *Grapes of Wrath* and others
 Elizabeth O'Connor, *Journey Inward, Journey Outward*

Victor Frankl, *Man's Search for Meaning*
 Soren Kierkegaard, various writings
 Henri Nouwen, *The Wounded Healer* and others
 Meister Eckhardt, various writings
 James Muilenburg, *The Ways of Israel*
 Albert Camus, *The Plague*

Henry E. Horn - Lutheran campus minister at Harvard

Evelyn Underhill, *Collected Papers*, edited by Lucy Menzies; *Letters, Fruits of the Spirit; The School of Charity: Meditations on the Christian Creed*

Abraham Heschel, *God in Search of Man; Man Is Not Alone; The Prophets*
 John Baillie, *Invitation to Pilgrimage and Diary of Private Prayer*
 Daniel Jenkins, *Prayer and the Service of God*
 Eric Werner, *The Sacred Bridge*
 Michael Polanyi, *Personal Knowledge*

Baron von Huegel, *Letters to His Niece*
 Martin Buber, *I And Thou; Between Man and Man; Eclipse of God*

Elizabeth Sewell, *The Orphic Voice*
 Jerome Bruner, *On Knowing: Essays for the Left Hand*
 and *the Process of Education*
 Bruno Bettelheim, *The Informed Heart*
 Walter Ong, *The Presence of the Word*
 Dietrich Ritschl, *Memory and Hope*
 H. Richard Niebuhr, *The Responsible Self*

Frederick Hoffman, *The Mortal No: Death and the
 Modern Imagination*
 Wm. G. Perry, Jr., *The Intellectual and Ethical
 Development of the College Student: A Scheme*
 Peter Berger and Thomas Luckmann, *The Social
 Construction of Reality*
 Gregor Siefer, *The Church and Industrial Society*

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).

Bauer, P. T., *WESTERN GUILT AND THIRD WORLD POVERTY*, Washington, D.C.: Ethics and Public Policy Center, Georgetown University, 1976, 18 pages, 50¢

A London professor of economics argues: "So far from the West having caused the poverty of the Third World, contact with the West has been the principal agent of material progress there." He seeks to show that colonialism and even multinational corporations have not been incompatible with economic development. The West has contributed to Third World poverty in two quite different ways: by producing a decline in mortality (more poor people are alive) and by politicizing social and economic life (government resources and control have increased). But to assign guilt to the West "denies identity, character, personality, and responsibility to the societies and individuals of the so-called Third World" and leads to policies and activities that do not promote a sense of responsibility.

Black Theology Project, *MESSAGE TO THE BLACK CHURCH AND COMMUNITY*, August 1977, 4 pages

The BTP is a network of black Christian activists and others who share a commitment to liberation tasks confronting the churches amid economic depression and racist backlash; it is directed by Muhammed Kenyatta, chaired by Chas. Spivey, and headquartered at 475 Riverside Drive, NYC. This statement, adopted by a national conference, is a rededication of black churches to the struggle for freedom from injustice, racism, and oppression. It sees ultimate salvation and historical liberation as inseparable aspects of the indivisible gospel of Jesus.

Burry, Allan and Fletcher, Christopher, *ETHICAL ISSUES IN RECOMBINANT DNA RESEARCH: ANNOTATED SELECTIVE BIBLIOGRAPHY*, National Campus Ministry Association, 1977, 24 pages

From articles to books, 23 items are listed here under four categories: overview, descriptions of technical processes, history of the regulation, and ethical implications.

Buus, Virginia, *A TIME TO BE BORN: A PRACTICAL GUIDE TO VOCATIONAL PLANNING*, Minneapolis: Augsburg Publishing House, 1977, 48 pages each (study book and leader's guide)

A former Los Angeles Lutheran campus minister has developed this (ALC) course for youth, who are urged to take responsibility for their future choices and to regard themselves as very talented, gifted, and skilled. The six sessions focus on a life/work journal, varieties of gifts, developing your own picture, biblical perspectives on the meaning of work, a time to be born (justification and vocation), and work in the world. "God's call will always be there and it will always be something good for you." This is something good, too.

The Community of Christ, Washington, D. C., *HOMOSEXUALITY: RESPONSE TO THE ALC'S DRAFT STATEMENT OF MARCH 18, 1977*, January 1978, 14 pages

A predominantly heterosexual ALC congregation describes here the reasons for its dismay and embarrassment at the church body's 1977 statement on homosexuality. It offers a critique, lists fundamental questions to be answered, offers suggested guidelines for a church statement on homosexuality, and at length poses an alternative to the statement's non-Lutheran approach to Scripture. It sees the challenge to re-thinking homosexuality coming not just from secular activists but from within the church: "in recent years increased understanding of the phenomenon of homosexuality and the work of biblical scholars in illuminating the historical context of scriptural condemnations of homosexual behavior have given the church reason for changing its attitude toward homosexuality and its pastoral approach to homosexuals."

Metzler, Norman, *THE BOOK OF REVELATION - SYMBOLISM*, 1978, 7 pages

The Oregon Lutheran campus pastor interprets most of the symbolism of Revelation as an aid to its study and interpretation. A bibliography is included.

Mundahl, Anne and Tom, editors, *VISION AND REVISION: OLD ROOTS AND NEW ROUTES FOR LUTHERAN HIGHER EDUCATION* (Essays and Explorations of the Shalom Research Group, 1976-77), Division for College and University Services, The American Lutheran Church, 1977, 203 pages, \$2.00

The Shalom Research Group is an experiment in educational research. It consists of faculty on sabbatical leave who participate in weekly seminars that explore a wide range of issues connected with their individual research, particularly issues basic to the church's involvement in higher education. These ten essays are about rerooting and rerouting. Jerry Folk explores "The Biblical Vision of Shalom", A. Joseph Everson "Prophetic Vision and the Task of the Church College", and Vern Faillettaz "A Theological Agenda for Colleges." Thomas Wilkens writes a lengthy, substantial essay on roots (search for a useable past) and shoots (search for a useable future), "Vocation and Higher Education: Some Lutheran Perspectives and Prospectives". Clifford Swanson, St. Olaf chaplain, contributes three Chapel talks on "The Ecology of Faith". Loren Halvorson emphasizes the college as middle ground between theory and practice, between theology and social engagement, in "The Learning Community and the Community as Learner". Johannes Schiller, in "Is The Lutheran Clergy A Profession? A Sociological Perspective," concludes

that professions, characterized by exclusiveness and protection of function, are incompatible with Christian community. Ballard Pritchett studies "the pedagogy of church leadership, Khin Jensen the "voices of Asian women" in church colleges today, and Duane Addison the gifts of Native Americans to Christian higher education. Pro-vocative and useful!

Sandler, Bernice, director, PROJECT ON THE STATUS AND EDUCATION OF WOMEN, Association of American Colleges, March 1978
The latest materials from this continuing project include articles on recent court rulings, an analysis of the 1975 Age Discrimination Act, and an annotated bibliography on Women in Management and the Professions.

Schmidt, Robert, THE "NEW REFORMATION" CHALLENGES RELIGION IN HIGHER EDUCATION, March 1978, 9 pages
Sensing a restlessness among laity in the churches, the Seattle campus minister challenges religion in higher education to do practical theology, training lay people who are trying to be the church and to change the world. He sees the rationale for this as deriving from the secular liberal tradition of the university and religion as the most liberating part of a liberal arts education.

Shinto, William Mamoru, MALES AND THE FEMINIST MOVEMENT, UMHE Monograph Series, No. 2, July 1977, 11 pages, \$1
Believing that sexism is culturally, philosophically, and theologically based, Shinto hopes that men and women can negotiate an open agenda and sharing of perspectives about the human condition. After discussing anatomy, rape, and diversity, he discusses three kinds of women's groups: the feminists (women equal to men), the women's liberationists (women against men), and the androgynous (men and women equal to each other).

South West African People's Organization (SWAPO), THIS IS THE TIME: INTERVIEW WITH TWO NAMIBIAN WOMEN, published by the Chicago Committee for African Liberation, August 1977, 29 pages
This is a helpful description of the Namibian situation from the viewpoint of two women who are active in the liberation movement, SWAPO. "Women are participating at all levels of the struggle SWAPO is now waging."

Strom, Herbert E., THERE IS A GOD IN THE WORLD: SEVEN STUDIES IN I JOHN, Minneapolis: Augsburg Publishing House, 1976, 76-page folders in study pak, 32-page teacher's guide
Developed by a Montana State campus minister, this Bible study course on 1 John is especially appropriate for the Easter season of ILCW year B. Teaching aids include photographs and a poster. The seven sessions focus on introduction, true fellowship, being the children of God, loving in deed and in truth, distinguishing truth from error, faith active in love, and life in his Son.

The United Methodist Board of Higher Education and Ministry, OCCASIONAL PAPERS, Vol. I
No. 17 - "Queens Without Kingdoms: Women Divorced from United Methodist Ministers," by Patricia Evans Coats, 14 February 1978, 11 pages
Grown out of a master's thesis and based on 45 questionnaires and some interviews, this essay is a casual discussion of the experience of divorced women and suggestions for the church. "She is called 'Queen of the Parsonage.' There are few more difficult things to be than a queen with no kingdom, king, or castle. That wife needs assistance in gaining a new identity."
No. 18 - "The Emerging Pacific Basin and Its Implications: Reflections on Training and Action," by Roy I. Sano, 26 March 1978, 14 pages
Director of a Pacific and Asian American Center at the Pacific School of Religion, Berkeley, Sano describes the American relation to Asia and the Pacific Islands as imperialistic (neocolonialism abroad and internal colonialism at home). He calls for an apocalyptic sectarianism to counterbalance the excessively churchly aspirations within the denominations, minorities struggling for thorough overhauls rather than integration into safe and privileged niches.

Wilson-Garrison, James, HOLOCAUST: NOT TO REMEMBER IS TO REPEAT and HOLOCAUST: FORGETTING AND REMEMBERING, April, 1978, 7 and 8 pages
The Lutheran campus minister at Kalamazoo believes "it is vital that the world confront Holocaust, perhaps for the first time, and discover the enormous loss of innocence we have experienced, the increased violence to which we have accommodated".

The Wittenburg Door, BEHIND CLOSET DOORS: THE DOOR LOOKS AT HOMOSEXUALITY, Oct.-Nov. 1977, 40 pages
This issue of the bi-monthly journal contains interviews with Anita Bryant and Malcolm Boyd, a brief article by Anthony Campolo (Pennsylvania professor of sociology), an editorial, a couple clever multiple choice tests, and a few book reviews. Bryant says: "If you love somebody, you want to tell him the truth.... The word 'gay' just belies the depravity of their life.... I have a very heavy burden for homosexuals and for all sinners.... I think that people in trouble would be drawn to something with my name on it by the very fact that I did stand up for my beliefs.... Homosexuality has nothing to do with civil rights. They aren't born that way.... I have never had any hate or malice for any individual homosexual." Boyd says: "All kinds of people have had to get used to a Malcolm they didn't know.... I acted straight and I prayed that this leprosy could be taken from me, this thorn in my side.... Child abuse is disproportionately heterosexual.... I'm proud and happy about myself in the sight of God.... I couldn't wish to be heterosexual. It doesn't interest me.... I think we are very sinful in the way we look at sin.... I don't believe in homosexual marriage.... I think it is time we cut out the arrogance of daring to 'define' God's truth in the cultural images of our choice.... I've been on a cross for more than 50 years... just as social punishment for my God-given nature.... Wouldn't it be an irony if because of Anita Bryant we got over this oppression?... The church has lost a whole generation of gays." Campolo points to the increasing evidence that homosexuality has biological origins and says, "When homosexuals are converted, they become Christian homosexuals." The editorial regards homosexuality as a deviation from God's created order, says there is no room in the Kingdom of God and in the church for the avowed, practicing unrepentant homosexual: "To be a Christian homosexual must first of all entail a complete break with homosexual acts."

Wood, Kenneth N., CENTERING-VENTURING: AN APPROACH TO STUDENT DEVELOPMENT, Paper No. 13 of "Perspectives on the Church and the Community College," Portland, Oregon: United Ministries in Higher Education, 1978, 13 pages, \$1
The Davidson College life/work counselor believes education (liberal arts and vocational) should enable fitting connections between self and environment. He describes here Centering-Venturing, a non-academic program aiming to help students create their lives and connect appropriately with their environment through their life and their work.

Book List

The books listed below and those on previous booklists have been placed by the CSCM in Moellering Memorial Library at Valparaiso University. They are available for loan upon request to CSCM.

- Adams, James Luther. ON BEING HUMAN RELIGIOUSLY: SELECTED ESSAYS IN RELIGION AND SOCIETY. Boston: Beacon Press, 1976, 257 pages, \$9.95
Max Stackhouse edited and introduces this collection of 15 representative writings by the Harvard social ethicist and liberal theologian. Essays on "the purposes of 'liberal education,'" "theological bases of social action," "music as a means of grace," Marx, Weber, Sohm, Troeltsch, and Tillich are included. The theological use of sociological literature is significant. "All profound theology is directly pertinent to the genuinely human, and all that is genuinely human is pertinent to theology."
- Bacovcin, Helen, translator. THE WAY OF A PILGRIM and THE PILGRIM CONTINUES HIS WAY. Garden City, N.Y.: Image Books - Doubleday, 1978, 196 pages, \$2.45
This devotional classic is by an anonymous 19th-century Russian peasant who explores - and teaches - what it means to pray constantly. "The Pilgrim is deeply in love with his God and never tires of communicating with him."
- Baum, Gregory, editor. JOURNEYS: THE IMPACT OF PERSONAL EXPERIENCE ON RELIGIOUS THOUGHT. New York: Paulist Press, 1975, 271 pages, \$6.95
"Why do you think the way you do? What is the relation between your personal life and your theological interest and methodology?" Ten Roman Catholic thinkers - Baum, Ruether, O'Brien, Curran, Hellwig, Baltazar, Greeley, Padovano, Moran, and McBrien - here seek to answer Baum's question. "A contact with our own life story is for us a way to self-knowledge and, beyond that, an entry into wisdom."
- Benson, Dennis C. RECYCLE CATALOGUE II: FABULOUS FLEA MARKET. Nashville: Abingdon, 1977, 160 pages, \$6.95
More than 500 small and large ideas (games, activities, retreat plans, etc.) pertaining to education/learning, fellowship and community, world and mission, and worship and celebration are here - a veritable flea market! "We are not trying to be tricky or clever in these pages" but to offer "probes for creative ministry to you".
- Bianchi, Eugene C. and Ruether, Rosemary R. FROM MACHISMO TO MUTUALITY: ESSAYS ON SEXISM AND WOMAN-MAN LIBERATION. New York: Paulist Press, 1976, 142 pages, \$5.95
Two married Roman Catholic theologians believe the movement for female-male liberation is no fad. Ruether writes essays on "Sexism and Liberation: The Historical Experience," "The Cult of True Womanhood and Industrial Society," "The Personalization of Sexuality," and "Sexism and the Liberation of Women." Bianchi writes essays on "Growing Up Male: A Personal Experience," "The Super-Bowl Culture of Male Violence," "Psychic Celibacy and the Quest for Mutuality," and "From Machismo to Mutuality."
- Bledstein, Burton. THE CULTURE OF PROFESSIONALISM: THE MIDDLE CLASS AND THE DEVELOPMENT OF HIGHER EDUCATION IN AMERICA. New York: W. W. Norton & Company, Inc., 1976, 354 pages, \$12.95
"The culture of professionalism has allowed Americans to achieve educated expressions of freedom and self-realization, yet it has also allowed them to perfect educated techniques of fraudulence and deceit." A Chicago history professor here studies the attitudes, institutions, and people who created the professionally-conscious society and the university as an institutional matrix for it. "The development of higher education in America made possible a social faith in merit, competence, discipline, and control that were basic to accepted conceptions of achievement and success.... The culture of professionalism in America has been enormously satisfying to the human ego, while it has taken an unestimable toll on the integrity of individuals."
- Cantelon, John E. A PROTESTANT APPROACH TO THE CAMPUS MINISTRY. Philadelphia: The Westminster Press, 1964, 127 pages, \$1.95
This mid-60s attempt by a Presbyterian campus minister to describe the situation and the responsibility of campus ministry (its context in theology, higher education, and the church) models an effort that needs doing again.
- Capon, Robert Farrar. HUNTING THE DIVINE FOX: IMAGES AND MYSTERY IN CHRISTIAN FAITH. New York: Seabury Press, 1974, 167 pages, \$5.95
This thoroughly enjoyable and beautifully honest description of what the theological task is shows our human puzzlement and the gracious mystery which both affirms and overcomes it. (LE)
- The Carnegie Foundation for the Advancement of Teaching. MISSION OF THE COLLEGE CURRICULUM: A CONTEMPORARY REVIEW WITH SUGGESTIONS. San Francisco: Jossey-Bass Publishers, 1978, 322 pages, \$12.95
This comprehensive discussion of curricular problems and possibilities outlines the major issues and makes suggestions for change. It describes general education as "an idea in distress" whose erosion must be halted. It asks about majors and electives and basic skills. It identifies seven important major tasks that need doing - e.g. bridging the gap between thought and action and making integrative courses more central. Valuable.
- Colledge, Edmund and Walsh, James, translators. JULIAN OF NORWICH: SHOWINGS, The Classics of Western Spirituality. New York: Paulist Press, 1978, 369 pages, \$6.95
This is the first volume of Paulist Press's interreligious series of sixty Western spiritual masters. Julian is a late-14th century anchoress who experienced visions of 16 "showings" of God's love. "Her revelations of the feminine side of God represent a significant contribution to the tradition. Her graphic visions of the humanity of Christ are marked by vivid imagery and detail. But the special appeal of Julian lies in her theology of the all-embracing fullness of divine love." A 100-page introduction is added.
- Diehl, William E. CHRISTIANITY AND REAL LIFE. Philadelphia: Fortress Press, 1976, 120 pages, \$3.50
A sales manager for Bethlehem Steel and member of the LCA's Executive Council insists that Christianity and real life not be two different worlds. By clear analysis and many true stories, he examines the gap between Sunday faith and the weekday world and the gap between what the church says about ministry of the laity and what it does to support it. Not wanting just para-clergy, he describes four specific kinds of lay ministry: aid man, words, ethics, and change agent. He looks for equipping centers outside the church but also calls the church to interpret, affirm, and equip lay ministry. A fine book, it serves well for small-group discussion of an urgent topic.

Dowley, Tim, editor. EERDMAN'S HANDBOOK TO THE HISTORY OF CHRISTIANITY, Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 656 pages, 1977, \$19.95

Many contributors from ten countries attempt to "draw a rounded picture of the worldwide development of Christianity". Eight major sections take the story as far as Billy Graham, Helder Camara, Solzhenitsyn, and African independent churches. The format is attractive and colorful; photographs, maps, diagrams, and charts abound; indices are helpful.

Eagleson, John, editor. CHRISTIANS AND SOCIALISM: DOCUMENTATION OF THE CHRISTIANS FOR SOCIALISM MOVEMENT IN LATIN AMERICA. Maryknoll, N.Y.: Orbis Books, 1975, 246 pages

Of a Chilean movement whose only convention was held in 1972 in Santiago, this volume contains background documents, a draft agenda, the dossier of exchanges with the Chilean hierarchy, convention and post-convention documents, including Allende's address.

Ebeling, Gerhard. THE NATURE OF FAITH. Philadelphia: Fortress Press, 1961, 191 pages, \$2.50

Ebeling provides experiential content for various dimensions of faith. The comprehension, consistency, and coherence of this volume make it a good example of meaningful organization of the Christian message. (WB)

Eiseley, Loren, ALL THE STRANGE HOURS: THE EXCAVATION OF A LIFE. New York: Charles Scribner's Sons, 1975, 273 pages, \$9.95

This is a kind of autobiography - episodic rather than continuous - of the man who went from hobo and academic failure to university teacher and Pennsylvania provost and along the way became an outstanding writer on nature and science (his high school prophecy was "I want to be a nature writer"). His "concealed essay" was an attempt by personal anecdote to gently bring under observation more purely scientific thought. His conclusion: in the world there is nothing to explain the world. "I who profess no religion find the whole of my life a religious pilgrimage."

Evans, Robert A. and Parker, Thomas D., editors. CHRISTIAN THEOLOGY: A CASE METHOD APPROACH. New York: Harper & Row, Publishers, 1976, 269 pages, \$4.95

This book represents a fascinating and significant approach to teaching theology. It is organized around the central motifs of the Apostles Creed. Nine real-life cases invite relating theology to experience. Parker writes a theological introduction to each, and three or four theological commentaries to each are contributed by such notables as Ellul, Ogden, Ott, Altizer, Cobb, Baum, Oden, Soelle, Tracy, Braaten, Henry, and Ruether. An introduction for students and some instructions for teachers are included.

Flower, Dean, editor. HENRY DAVID THOREAU: ESSAYS, JOURNALS, AND POEMS. Greenwich, Conn.: Fawcett Publications, Inc., 1975, 634 pages, \$2.50

This fine paperback collection of Thoreau includes the complete texts of *Walden* and *Civil Disobedience* and others, selections from his *Journal*, poems, letters, and other writings, a critical introduction, chronology, and bibliography.

Gilkey, Langdon. SHANTUNG COMPOUND: THE STORY OF MEN AND WOMEN UNDER PRESSURE. New York: Harper & Row, 1966, 242 pages, \$4.95

Gilkey lets the story of his 2½-year wartime imprisonment in North China illuminate the human condition and the adjustments we all need to make to survive in the modern world.

Hettlinger, Richard. SEX ISN'T THAT SIMPLE: THE NEW SEXUALITY ON CAMPUS. New York: The Seabury Press, 1974, 250 pages, \$3.50

"Sex at college will be most worthwhile, I suggest, if sexuality is an honest, informed and consistent expression of ever-deepening relationships to other people short of marriage." A campus minister writes here on campus values, recreational sex, love and commitment, homosexuality, sexual liberation, and the future of marriage.

Heyward, Carter. A PRIEST FOREVER: THE FORMATION OF A WOMAN AND A PRIEST. New York: Harper & Row, Publishers, 1976, 146 pages, \$6.95

This is the moving, fascinating story of the struggle of one of the eleven Episcopalian women who were ordained in Philadelphia in 1974. "As we lifted the bread above our heads to break it in the offering of the sacrifice, I recalled momentarily the flowers that had been sent to us prior to the service and the anonymous card that had accompanied them: 'Let the Spirit flow! Love, Melchizedek.'"

Hoffman, Bengt R. LUTHER AND THE MYSTICS. Minneapolis, Minn: Augsburg Publishing House, 1976, 285 pages, \$9.95

To counterbalance the studies of Luther's objective ("for you") emphasis, the Gettysburg professor studies Luther's subjective ("in you"), mystical emphasis by "a re-examination of Luther's spiritual experience and his relationship to the mystics". He treats in depth the various theological interpretations of Luther's faith and Luther's views on God, man, salvation, and the reality of the invisible. "Luther's spiritual experience is likely to be better understood and meet with more sympathetic response in contemporary revolts against the aridity of mere intellectualism."

Kozlovsky, Daniel G. AN ECOLOGICAL AND EVOLUTIONARY ETHIC. Englewood Cliffs, N.J.: Prentice-Hall, Inc. 1974, 116 pages

Believing that a human society without environmental problems is possible on the basis of a naturalistic philosophy, 65 brief essays here explore "responsible animality" and the glories and frustrations of the human-animal.

Link, Mark. THE SEVENTH TRUMPET: THE GOOD NEWS PROCLAIMED. Niles, Ill.: Argus Communications, 1978, 208 pages, \$5.95

A volume in Argus' biblical series, this book aims to tell the story of Jesus by means of the biblical text, quotations about Jesus from ancient and modern authors, resource articles, photographs and other illustrations - in the format for which Link is well known.

Nelson, E. Clifford, editor. THE LUTHERANS IN NORTH AMERICA. Philadelphia: Fortress Press, 1975, 557 pages, \$12.95

This is the history of Lutheranism in N.A. down to 1973. The editor had five collaborators; their writings had critical review from other scholars. Th. Tappert describes "the church's infancy" (1650-1790), H. Geo. Anderson the "early national period" (1790-1840), Aug. Suelflow and Nelson the frontier period (1840-1875), Eugene Fevold the "coming of age" (1875-1900), Fred Meuser "facing the twentieth century" (1900-1930), and Nelson "the new shape of Lutheranism" (1930-1973).

Nelson, James B. EMBODIMENT: AN APPROACH TO SEXUALITY AND CHRISTIAN THEOLOGY. Minneapolis, Minn: Augsburg Publishing House, 1978, 303 pages, \$8.95

The United Theo. Seminary professor believes that "Christian theology ought to have an immensely positive bias toward embodiment" and so seeks both "to recognize our alienation from our sexuality and to lay bold claim to the gospel's promise of reconciliation to our embodiment". He speaks of the church as a sexual community and wants to resexualize the church's theology. Included in his discussion are the meanings of marriage and fidelity, the morality of sexual variations, and homosexuality. "God has promised to make better lovers of us all."

Nouwen, Henri J. M. THE LIVING REMINDER: SERVICE AND PRAYER IN MEMORY OF JESUS CHRIST. New York: The Seabury Press, 1977, 80 pages, \$5.95

The Yale professor helps us see ministry as remembrance and the minister as a living reminder of Jesus Christ. He describes this through Seward Hiltner's three terms: healing, sustaining, guiding. He seeks to establish connections between ministry and spirituality. "A sustaining ministry asks ministers to be not only creatively present but creatively absent.... 'It is for your good that I leave' should be a part of every pastoral call we make."

Robinson, James M., editor. RELIGION AND THE HUMANIZING OF MAN, Plenary Addresses of International Congress of Learned Societies in the Field of Religion, 1972. Waterloo, Ont.: Council on the Study of Religion, 1973, 226 pages

Thirteen essays here explore the role religion has played and could and should play in "the humanizing of man": "Christian Humanism" (W. Kaspar), "The Buddhist and Christian Response to the Human Predicament" (R. Panikkar), "Confronting the Holocaust" (A. Friedlander), "The American National Faith" (S. Ahlstrom), "The Man Made of Words" (N. S. Momaday), et.al.

Silberman, Harry F. and Ginsburg, Mark B., editors. EASING THE TRANSITION FROM SCHOOLING TO WORK. San Francisco: Jossey-Bass, Inc., Publishers, 1976, 124 pages

In this quarterly sourcebook of "new directions for community colleges," 19 experts discuss the problem of the work-to-school transition and the role of community colleges in resolving it. Differing goals, a heterogeneous youth population, and differences among workplaces preclude a facile solution.

Taylor, Gardner C. HOW SHALL THEY PREACH. Elgin, Ill.: Progressive Baptist Publishing House, 1977, 148 pages, \$3.00

These are the one hundredth Lyman Beecher lectures and five Lenten sermons given by a black Brooklyn Baptist preacher and homiletics teacher. The lectures treat the presumptuousness and the foolishness of preaching. The Lenten sermons cover "the road to Calvary" - from betrayal to two words at the end. "...and some of them, feeling the spray of Jordan misting in the face, just might thank God as they cross the river that He made you a preacher."

Vermilye, Dyckman W., editor. RELATING WORK AND EDUCATION, 1977, San Francisco: Jossey-Bass Publishers, 1977, 282 pages

Essays by Mortimer Adler ("Work, Education, and Leisure"), E. F. Schumacher ("Good Work"), Howard Bowen ("Values, the Dilemmas of Our Time, and Education"), Willard Wirtz ("Education for What?") and 20 others are in the AAHE yearbook. If higher education could prepare young people to work on the unpredictable, complex, dynamic social and economic problems of the future, it would get whatever support it needs from society.

Wold, Margaret. THE CRITICAL MOMENT: HOW PERSONAL CRISIS CAN ENRICH A WOMAN'S LIFE. Minneapolis, Minn.: Augsburg Publishing House, 1978, 128 pages, \$3.50

Through the stories of many women and her own Christian counsel, the popular writer and speaker seeks to show how death, divorce, sickness, and other critical moments are opportunities for enrichment.

World Council of Churches. BANGKOK ASSEMBLY 1973: MINUTES AND REPORT OF THE ASSEMBLY OF THE COMMISSION ON WORLD MISSION AND EVANGELISM. New York: WCC, 1973, 118 pages

This conference explored the promise and the demands of Salvation Today.

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