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Newsletter

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Fall 1981

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# CSCM

## NEWSLETTER

### Fall 1981

Center for the Study of Campus Ministry, Valparaiso, Ind. 46383

Phil Schroeder, Director

#### NOTES ON SUMMER SEMINAR WITH WALTER BRUEGGEMANN

It was "a superb week," said one participant; "scholarly, stretching, funny, comfortable, rhythmic, communal, and reflective of God's movement in and about us," said another. For a week in June, Walter Brueggemann (Eden Seminary) led a seminar on "Bible Study in Campus Ministry Today." Thirty participants - campus ministers from 13 states and two provinces, an ecumenical group - discussed daily lectures and books and worked at preparing Bible study materials for use on campus. Brueggemann's lectures, titled "Israel's Precarious Ways of Knowing," distinguished Torah (ethos), Prophets (pathos), and Writings (logos) and highlighted the importance of both obedience and imagination in Bible study today.

"Wisdom" -- more than any other part of the Old Testament -- is an attempt to hold together passionate trust in God and reasonable knowledge of the world. Therefore, it is the most obvious interface with the university. It is indeed faith seeking understanding and comes as close as the Old Testament comes to a scientific form of knowledge....

What do you want to happen when you finish Bible study? The first thing you want to happen is that they will want to come back and do it again - which is no small matter. Beyond that, I suspect what we most want is the generation of some energy (that's what the academy cannot give people - energy) and the sense that there is something here that has been entrusted to us, that is very precious. At no point in our lives do we have to understand a lot of it because we will work at that as we are able. There is danger, I suspect, in understanding too much too quickly and imagining that we own it rather than being stewards of mysteries not fully entrusted to us....

Marvelously, Israel has preserved for us forms of speech (the Psalms) that assault the throne of God with the awareness that life is not all right....

I suspect that some of you are worried about unimaginative moral-majority types who have got such a fix on the text that they are going to come in and announce all this stuff. But I want to suggest to you that historical-critical stuff won't help with people like that; they are going to write it off anyway. What you have got to do is to engage in a hermeneutical discussion to help that person discover that the fix they have got on a text is not disinterested but is freighted with ideology. Now that means it's not a conversation about the text; it's a conversation about the interpreter of the text. We are not removed from the interpreting process; we are as much at issue in this process as is the text. It is not an exegetical problem, it is a hermeneutical problem. And if you engage in arguments about exegesis, probably all you are going to do is reinforce those people into thinking you are nothing but a Commie anyway....

A question has been raised about the meaning of the word, *selah*, in the Psalms. There are a number of hypotheses. But I have studied the Ugaritic parallels, and it's clear to me that what *selah* is is an ancient Canaanite curse-word that was used by the string players when a string broke during a service.

Unlike previous Summer Seminar lectures (Sittler's, Marty's, Jenson's), Brueggemann's will not be published in a *CSCM Yearbook*. But they are available on cassette tapes and provide a stimulating ten hours (or so) of challenging Bible study.

#### SEMINAR TAPES AVAILABLE

*Israel's Precarious Ways of Knowing* - Walter Brueggemann  
seven 90-minute tapes - \$5 per tape, \$30 for set of 7

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|--|---|
| 1. The Three Canons                                    | 5. The Writings: Psalms                     |
| 2. The Torah: Consensus Asserted                       | 6. Biblical Interpretation Today            |
| 3. The Prophets: Consensus Shattered                   | 7. Obedience and Imagination in Bible Study |
| 4. The Writings: Playful Mystery, Obedient Discernment |   |

order from CSCM, Valparaiso University, Valparaiso, Indiana 46383

## CSCM LENDING LIBRARY

### Books, Papers, Tapes

*The items below may be borrowed (free) by mail for one month from CSCM. Also materials previously annotated and any other materials in Valparaiso University's library may be borrowed. CSCM is glad to receive materials (papers, tapes, theses, etc.) by and/or of interest to campus ministers for its library - three copies, please, if possible.*

- + American Assn. of Community and Junior Colleges - The Older Americans Program, A PLACE FOR EVERYONE: HIGHER EDUCATION AND THE OLDER VOLUNTEER, 1980, 72 pages

"Institutions of higher education are ideally prepared to make the most of the talents and interests of older persons, to bring their humanity into the curriculum for the benefit of all." This AACJC monograph describes 13 program models - e.g. Displaced Homemakers Program (Orlando), Grandparents Unlimited (Morton Grove, Ill.), the Talent Bank (Ft. Myers), Service Corps of Retired Executives (Lincroft, N.J.), and Barn Players Theater Senior Acting Troupe (Shawnee Mission, Kan.).

- + Braaten, Carl E., SEX, MARRIAGE, AND THE CLERGY, *Dialog*, Vol. 18, Summer 1979, pages 169-174

Believing that the church "has responded badly to the challenge of cultural revolution in human sexuality," Braaten sets forth fundamentals on sexuality, love, and marriage and then discusses homosexuality and divorce, two problem-situations for clergy today: he expects clergy to be leaders who exemplify what a community hopes to engender in all its members. Thus, homosexuals should not be called into ecclesiastical office. "On the basis of the Christian view of the polarity of the sexes grounded in the 'image of God,' homosexuality must be regarded as contrary to the divine intention for human sexuality. The fact that some persons may be born with a homosexual disposition, following Freud's view, does not necessarily dignify it as God's design for humanity.... The place for the homosexual is in the confessional, not in the pulpit. The church ought to express its concern for the homosexual, not by seeking to install him/her into the pastoral office, but rather by helping the person to change his condition, if that is possible, or to accept it as a fate which cannot be changed, and to live by forgiveness in this aspect of life too." So also, divorce and remarriage are not a clergyman's private business. "When a clergyman gets a divorce, it ought to carry with it an automatic suspension from active service in the ministry"; time should be taken to determine whether to retain this person in the ordained ministry of the church. Conclusion: "it is time for the church to close ranks and recover its tired and tested wisdom on human sexuality and marriage."

- + Brand, Eugene L., BY WATER AND THE SPIRIT: PREPARING FOR HOLY BAPTISM, Philadelphia: Parish Life Press, 1979, 48 pages

This attractive booklet helps prepare for baptism

by explaining the baptismal liturgy (LBW) step-by-step - together with text and photographs. A 2-page introduction describes "the importance of baptism," and a longer conclusion ("Baptized for Life") relates baptism to sin, resurrection, babies, nurture, Holy Spirit, Christian life, community, and sacrament. A Pastor's Guide accompanies this Participant's Book.

- + Browning, Don S. PLURALISM AND PERSONALITY: WILLIAM JAMES AND SOME CONTEMPORARY CULTURES OF PSYCHOLOGY. Lewisburg: Bucknell University Press, 1980, 280 pages

The Chicago professor uses Wm. James to interpret and critique four major cultures of contemporary psychology, the cultures of detachment (e.g. psychoanalysis), of joy (humanistic psychology - Rogers, Maslow, Perls), of control (Skinnerian behaviorism), and of care (Erikson, Fromm, May).

- + Brueggemann, Walter. THE BIBLE MAKES SENSE. Atlanta: John Knox Press, 1977, 155 pages, \$3.95

The ten chapters of this book, complete with questions for reflection-discussion and Scripture passages for meditation, would make an excellent course for a Bible study or discussion group. The Eden professor believes the Bible not only makes sense but offers a way of understanding the world in a fresh perspective, one leading to life, joy, and wholeness. With passion and imagination he lays out the full biblical meaning (and power) of God, freedom, conversion, death and life, vocation, and church. "The God of the Bible is the strangest thing about the whole Bible. He is the only one of his kind.... And his strangeness is in this. He is *with his people*. He is *for his people*."

- + Brueggemann, Walter. THE PROPHETIC IMAGINATION. Philadelphia: Fortress Press, 1978, 127 pages, \$4.95

The Eden Seminary professor and dean - and CSCM Summer Seminar leader - seeks to understand here what prophets are up to - namely, criticizing dominant culture (with its economics of affluence, politics of oppression, and religion of control) and energizing persons/communities by the promise of another time/situation toward which to move. - Moses is the paradigmatic prophet. Solomon (and the monarchy) abandon the Mosaic-prophetic vision for a return to royal reality. Jesus is the fulfillment and quintessence of the prophetic tradition; his crucifixion is the decisive criticism of royal consciousness, and his resurrection the ultimate energizing for the future. - Prophets use anguish rather than anger. They aim, through adequate symbols, to keep imagination alive. The language of grief (cf. Jeremiah) cuts through royal numbness and denial and is radical criticism. The

ultimate energizer is the language of hope and amazement (cf. Second Isaiah); prophets educate people to use tools of hope. "Hope is the decision to which God invites Israel." - A "note on the practice of ministry" acknowledges that ministry is consumed by the daily round of busyness and that congregations are bourgeois and not open to prophetic ministry. Nevertheless, prophetic ministry today aims to evoke an alternative community, is done in, with and under all acts of ministry, and seeks to penetrate both numbness and despair. Excellent - required reading for CSCM Summer Seminar.

- + Coffin, William Sloane, Jr., ABORTION, Sermons from Riverside, 26 July 1981, 6 pages

Abortion is "an unyielding dilemma" for this national preacher; that is, "I see no final, lasting, satisfactory-to-all-sides solution until medical technology becomes so advanced and society so enlightened that abortion is no longer necessary." The right to life is fundamental; but the distinction between potential and actual life should not be erased, nor the motive disregarded. Legally the woman must decide whether to have an abortion, but morally the value of the fetus should not depend on whether or not the mother wants it. What is the opposite of a human right? Another human right (Heisenberg paraphrased). Margaret Mead: "Abortion is a nasty thing, but our society deserves it."

- + Coffin, William Sloane, Jr., HOMOSEXUALITY, Sermons from Riverside, 12 July 1981, 7 pages

The NYC preacher uses Peter's struggle to overcome fixed certainties (Acts 10: 1ff) to urge his congregation "to risk re-examining what we were taught." He concludes that homosexuality is not an inferior but a different sexual orientation and "God shows no partiality." "It is not Scripture that creates hostility to homosexuality, but rather hostility to homosexuality that prompts certain Christians to retain a few passages from an otherwise discarded law code."

- + Conrad, Don, LUTHERAN CAMPUS MINISTRY ASSOCIATION - A RESUME OF THE FIRST DECADE, 11 pages, 1981

From its beginning in 1970, a former president traces LCMA's redirections, ecumenical relations, communications, personal support and professional development, and advocacy. Officers and membership statistics for the decade are listed.

- + Cosand, Joseph P., PERSPECTIVE: COMMUNITY COLLEGES IN THE 1980s, American Assn. of Community and Junior Colleges, 1979, 59 pages, \$5

Written by one who has spent 35 years as a community college teacher, dean, president, and research professor, this monograph offers an excellent overview of the challenges facing community colleges in the 1980s and calls the colleges to increasing service, integrity, and quality. "The challenges for the 1980s are many, are exciting and potentially rewarding, and are attainable." Those challenges are to plan ahead and to anticipate the pressures of declining resources, changing student mixes and interests, more competition for students and funds, and a lower priority for higher education among the competing service areas of society (mass transportation, welfare, social security, etc.). Here are good brief descriptions of the role of president, board, faculty, politicians, and others - and of the accountability needed from each. The colleges need to place high priority on institutional and community research, student counseling services, the improvement of teaching methods, and strong and respected leadership. "The community college teacher has a much different, more difficult, more challenging, and more rewarding assignment" than the university teacher and must avoid "an apologetic attitude for having settled for something second or third best." The essential question for the '80s is the mission: what is the community college prepared to do educationally?

- + Crossan, John Dominic. THE DARK INTERVAL: TOWARDS A THEOLOGY OF STORY. Allen, Texas: Argus Communications, 1975, 134 pages, \$3.95

This is a marvelous little essay on parables and parabolic religion. Jesus was a parabler, not a moralist or allegorist. He told parables of word - e.g. Pharisee and Publican, Good Samaritan, Great Feast. So he taught, for example: the kingdom of God will strike you as non-sensical, like a dinner where strangers are present and friends are absent. He performed parables of deed. So, if Jesus as prophet associates with sinners rather than the virtuous, are the sinners virtuous and the virtuous sinners - or what? In the end, the Parabler became the Parable; Jesus died as Parabler and rose as Parable; the cross replaced the parables and became the Supreme Parable - and then his parables were preserved as/transformed into examples and allegories. But the power of Jesus is seen in his subverting mythical religion (offering change and the possibility of transcendence, i.e. giving God room to be God over against our ethical and philosophical analyses). What, then, is parable? It is the polar opposite of myth. It creates contradiction within structures of complacent security; it is not anti-myth but shows the limits/relativity of myth. ("There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.") The stories of Ruth and Jonah and stories of Kafka and Borges are explicated as parable by the DePaul teacher, who lets structuralist analysis be seen for its value of interpretation and understanding. Required reading for CSCM Summer Seminar 1981.

- + Ellul, Jacques. THE TECHNOLOGICAL SYSTEM, translated by J. Neugroschel. New York: Continuum, 1980, 362 pages

The French philosopher argues that technology has replaced nature in circumscribing the human. "We should by no means conclude that man is mechanized and conditioned, that he is a robot. I have never said that. Man is perfectly capable of choosing, deciding, altering, directing - but always within the technological framework and toward the progression of technology."

- + Gallup, George, Jr., and Poling, David. THE SEARCH FOR AMERICA'S FAITH. Nashville: Abingdon, 1980, 175 pages

"Ask superficial questions and you get superficial answers" might be the best summary of this statistical, expository volume on the current status of religion in American life. While the accuracy of the statistical base is unquestionable and generalizations are made with appropriate caution, the book suffers from being a probe only of the surface of religious life (for both church and unchurch). With a focus on moral attitudes and religious-cultural values, all American life in the late 1970s looks more "religious" than one might have suspected. The chapter on youth reminds us that a cultural undercurrent of religion exists even though it is not strong enough to break through into specific commitments. Gallup-Poling's look at the future only confirms what we all have suspected. While not great for new insights, the book might be a handy source of data for anyone wishing to discuss or expound on the religious life of Americans today. (Dave Kehret)

- + Geres, Paul. PRAYERS FOR IMPOSSIBLE DAYS. Philadelphia: Fortress Press, 1976, 58 pages, \$2.25

Impossible days - after a separation, or seeing a child die, when duty is too heavy, or you are tired of war. Malcolm Boyd says this book is "a gem," it "contains marvelously true prayers, honest and touching."

- + Gleazer, Edmund J., Jr. THE COMMUNITY COLLEGE: VALUES, VISION, & VITALITY. Washington, D.C.: American Assn. of Community and Junior Colleges, 1980, 190 pages, \$6.50

Probably no one else is as qualified as Gleazer to write such a basic review of the community college (its problems and possibilities) as this. For more than two decades he was the head of AACJC, and he offers here a popular, richly-illustrated series of essays on the community college. In turn, the essays deal with the mission of the community college (to encourage and

## VISIT-TO-VALPO &amp; OVER-THE-SHOULDER PROGRAM

Henry Horn (Harvard) called it "probably the best method of continuing education for a person like me." Paul Bosch (Amherst) called it "a memorable week...a great experience." Carl Onofrio (Western Ontario) called it "deceptively simple...richly rewarding." Gus Kopka (Michigan State) called it "amazingly satisfying in terms of personal and professional need fulfillment." Write for complete description and application.

- facilitate lifelong learning, with community as process and product), education for community development (a primary function is to help those in the community who want to learn how to secure such necessities as housing, health, employment, food, and citizenship), relating to other community agencies (e.g. government, unions, business and industry, health agencies, telecommunications), lifelong learning, legislative perceptions (circumstances have led community colleges to the state capitols), financial support, control (the shift from local to state control threatens the college's responsibility to the community), and leadership. Gleazer stresses the community-character of the colleges and calls for increased community research by them. Vision and vitality are needed, he says, to achieve the values of the community college in the '80s.
- + Houghton, Rosemary. *THE PASSIONATE GOD*. New York: The Paulist Press, 1981, 344 pages, \$11.95  
This very substantial tome by a Scottish novelist-theologian asks what difference - and what kind of difference - Jesus' resurrection makes. It meditates on "a God so passionate he has to be Jesus, a Jesus so passionate he has to be God."
  - + Hulme, William E. *PASTORAL CARE & COUNSELING*. Minneapolis: Augsburg Publishing House, 1981, 176 pages  
Noting that in much pastoral care and counseling a psychological base has replaced a theological one, the Luther-Northwestern professor is eager to recover the unique resources of the Christian tradition. So first he offers a brief pastoral theology, including discussions of guilt and death; then he explores the resources in God-talk, Scripture, prayer, and congregation. "Pastors" (and other Christians who care and counsel) "have something unique and helpful to offer to people who are hurting."
  - + Käsemann, Ernst, *JESUS MEANS FREEDOM*. Philadelphia: Fortress Press, 1969, 158 pages, \$3.50  
The German biblical scholar here writes essays on Mark, Corinthians, James, the Pastorals, Ephesians, Hebrews, Luke-Acts, Revelation, and John around the theme of Christian freedom. Jesus gives freedom: that makes him unmistakably Lord. Freedom rather than opium!
  - + Küng, Hans and Moltmann, Jürgen, editors. *WHY DID GOD MAKE ME?* New York: The Seabury Press, 1978, 106 pages  
A variety of authors (including Küng, Tracy, Ogden, Mbiti, and Moltmann) from a variety of traditions (RC, Orthodox, Lutheran, Reformed) briefly discuss the catechism-question, Why did God make me - basic issues, whether the old answer is still adequate, and suggestions for a new answer. Küng urges Christians to reconsider the meaning of Christ for the new attitude or orientation toward life, the new motives, actions, and dispositions, and the new sphere of meaning and the new aim he makes possible and communicates to humankind. Most agree that the answer needs a social dimension, emphasis on our earthly and historical responsibility, and a Christological orientation.
  - + LeFevre, Perry D., editor. *THE PRAYERS OF KIERKEGAARD*. Chicago: The University of Chicago Press, 1956, 1976, 245 pages  
The first half of this reprint is a collection (nearly 100) of Kierkegaard's prayers, the second half an interpretation of his life and thought by the editor.
  - + Livingstone, E. A., editor. *THE CONCISE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH*. Oxford: Oxford University Press, 1977, 570 pages, \$16.95, \$8.95  
This abridgement of Frank Cross' Dictionary (1957) is now - since 1980 - in paper at almost half the price.
  - + Lutheran Student Movement - USA, *REGIONAL LEADERSHIP DEVELOPMENT WORKSHOP: COORDINATORS MANUAL*, 1979, 59 pages  
Since 1979, LSM has been conducting regional weekend workshops exploring four areas: self and vocation, Lutheranism, LSM, and group leadership. This manual contains an overview and a schedule, job descriptions, sample letters, and resource materials - authored/edited/collected primarily by James Carr. Excellent!
  - + Mollenkott, Virginia Ramey, *JOYFUL WORSHIP IN THE MIDST OF DANGER*, Special Correspondence, *Christian Century*, 26 Sept. 1979, p. 910  
The New Jersey English professor reports on the Sunday morning worship service of 3,000 at the ninth general conference of the Universal Fellowship of Metropolitan Community Churches. She says: "This was the most grateful celebration of Christ I had ever attended, yet it was threatened by hatred on every hand." To her Christian brothers and sisters everywhere she cites Acts 15: 8-11 (God put no difference between us and them. Why tempt God, to put a yoke upon the neck of the disciples? Through the grace of the Lord Jesus Christ we shall be saved even as they).
  - + Nederhood, Joel, *THE NORMAL CHURCH*, sermon on The Back to God Hour, 1979, 10 pages  
This Christian Reformed preacher calls the church to "contend for the faith" (Jude 3), to use all the resources at its disposal to resist the pressures to accept improper and evil forms of behavior. The church must be free to live according to the standards revealed in the Word of God, and "the Bible condemns homosexuality very absolutely and specifically." The church must not close its fellowship to homosexuals, but it must tell them "homosexuality is wrong" and help them "overcome their unnatural sexual preference." The normal church understands this, but unfortunately there are abnormal churches these days.
  - + Nouwen, Henri J.M. *THE WAY OF THE HEART: DESERT SPIRITUALITY AND CONTEMPORARY MINISTRY*. New York: The Seabury Press, 1981, 96 pages, \$7.95  
From little-known fourth-century desert mothers and fathers, Nouwen learns three ways of preventing the world from shaping us into its image. And so he writes typically Nouwenian essays (for ministers) on solitude, silence, and prayer. Solitude can move the compulsive minister toward a compassionate ministry. Silence leads from wordiness to ever-growing charity; Nouwen relates it to preaching, counseling, and organizing. Prayer (standing in the presence of God with the mind in the heart) grows to become short, unceasing, and all-inclusive. "If the public prayers of ministers...are any indication of their prayer life, God is certainly busy attending seminars."
  - + Schlesinger, Arthur M., Jr., *THE IMPERIAL PRESIDENCY REVISITED*, Pembroke Cassette (ALPB), 1979, 42 minutes, \$8.25  
Speaking in the midst of Carter's presidency, this historian comments on his human rights campaign and his lack of domestic direction. He emphasizes politics as education, discusses the role of money and the media in

the presidency. He sees Andy Young as valuable beyond his sometimes unguarded talk and an enormous plus to the U.S.

- + Schmemann, Alexander, NEW MEETING OF EAST AND WEST, Pembroke Cassette (ALPB), 1979, ca. 65 minutes, \$8.25

In conversation with Richard Neuhaus, the Orthodox churchman describes the mystery of Christianity as "transcendence becoming immanent without ceasing to be transcendent" and the Church as "the world on its way to the Kingdom," not a historical agent to change society. He discusses critically the ecumenical movement and Solzhenitsyn.

- + Siegel, Paul, HOMOPHOBIA: TYPES, ORIGINS, REMEDIES, *Christianity and Crisis*, 12 November 1979, page 280-284

This Northwestern teacher studies "why people hate gay people" and notes two potent predictors of homophobia (or heterosexism): having never knowingly met a homosexual and sex role rigidity. Prescription: produce positive gay role models and attack sexism at its root.

- + Switzer, David K. and Shirley. PARENTS OF THE HOMOSEXUAL. Philadelphia: The Westminster Press, 1980, 118 pages

A husband-wife team (minister and psychologist) write "primarily for parents who suspect or have just recently discovered that their son or daughter is homosexual, and particularly for those parents whose Christian faith and participation in the church has some meaning." They seek to encourage "their genuine love for and commitment to their son or daughter to sustain them in the demanding process of working through all that reconciliation entails." From "oh, no...we've lost our child...really?...where did we go wrong?...what will people think?..." they lead parents to a discussion of what is known about homosexuality and the Bible's attitude (harsh condemnation is not supported; it's silent about loving and committed homosexual relationships). This is one of Westminster's Christian Care Books, edited by Wayne Oates.

- + United Ministries in Education, LIVE WIRES, 1981, 33 pages, \$2.75

This short but resourceful sequel to UME's two previous books on community college ministry - *So There's A Community College in Your Town* and *The Challenge of the Community College to the Church*, both edited by W. E. Hallman - develops the metaphor of campus and church as "local energy service districts" which ought to connect with each other to achieve respective goals. Four kinds of connections are described under the rubric: go sparingly with new programs, work at enriching existing programs. A "technical manual" tells how to develop the primary connection (meetings leading to a Day of Conversations and an on-going task force of interested people from both college and church) and provides mutual exploration tools, stabilization factors, a project preview tally sheet, a game for identifying points of ministry (students, faculty, institution, courses), a resource person's checklist, a form of covenant (between college ministry council and local congregation), and a list of suggestive program possibilities. A theological assumptions workshop is suggested so that the interdenominational group (an ecumenical program is assumed) can develop and share answers to "Why am I or my religious group involved in this ministry?" and "What in my faith informs my involvement?" Resources - print and slide/cassette - are listed at the end. Most of J Springer's Handbook and Tool Kit is here. In a very elusive field, UME has developed some imaginative and effective tools that can be useful to us all!

- + United Ministries in (Higher) Education, PERSPECTIVES ON THE CHURCH AND THE COMMUNITY COLLEGE

No. 15, "Building the Meaningful Vocation into Career," by David Tiedeman, Mark Rutledge, and Anna Miller-Tiedeman, 1979, 46 pages  
Three Northern Illinois people here call the community

college to make its career education program comprehensive and integrated. It's all or nothing: "either decide to adopt the model as outlined or do not aspire to a career education program." The authors want to get "inner call" into career - so vocation becomes "fidelity to self, response to a seeming inner voice, by which we put meaning into our careers." Post-World War II developments in vocational psychology are reviewed. The model urges awareness of one's self during the decision-making process (cf. Miller & Tiedeman Cubistic Model), which leads to centering the decision-making process in the self; and the next great step is integrating one's comprehension of the life evolutionary process itself. Resources of great religions (Sufism and Christianity) for the development of 'I' power are noted. Two objections are responded to: 1) there is no 'self' to be faithful to (self is fluid, not static); 2) the model is basically egocentric and self-indulgent (identity, says Erikson, is psychosocial).

- No. 16, "Meritocracy II," by Dale Tillery, 1979, 16 pages

The Berkeley educator argues that we are not moving from meritocracy to egalitarianism in higher education but rather to a new phase of meritocracy, one that embraces universal access: higher education drawing persons of high ability from all social groups. He holds out the vision of Meritocracy III: affirming the merit of all persons and not limiting formal education to those who can compete in today's academic world. "As the builders of Meritocracy II we should be the architects of Meritocracy III."

- No. 17, "A Design for Cross-Cultural Unity: A Partnership of Church and Community College," by William Shinto, 1980, 31 pages

The late Baptist campus minister and UME project director says that racism remains unresolved and urges colleges and churches to address this urgent issue. The move from integration to cultural pluralism (social justice) has given us only self-interest groups with multiplying expectations, not cross-cultural engagement. We should seek not a single Truth, a One World, a New Tribalism but the commitment of collectivities to interactivity, openness, and movement ("a designed future of love with cross-cultural unity"). The paper suffers from a lack of cohesion, an accurate title (admittedly theoretical, it sets forth no design), and (like others in the series) editing.

- + Wheat Ridge Foundation, HEALTH AND HEALING: MINISTRY OF THE CHURCH, Symposium Papers, 1980, 171 pages

"A group of Lutherans including health professionals, clergy, and laity came together the week of March 10-14, 1980, to explore this issue and to state with one voice: health and healing is very much the business of the church - and the church must get on with it." Wheat Ridge held a similar symposium, noteworthy, in 1967 in Coonoor, India. Here are ten papers given at Madison: on health and healing - the contemporary scene, Christ the Healer, healing in Protestant America, the congregation as a healing community, support to families, hospital and church, international health work, etc. Valuable!

#### CSCM ADVISORY COUNCIL

*newly-appointed*

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- + Willoughby, William. DOES AMERICA NEED THE MORAL MAJORITY? Plainfield, N.J.: Logos International, 1981, 186 pages, \$4.95

This news editor and publisher seeks to defend the Moral Majority - though not its arrogance and stridency - against its critics. "We do need Moral Majority...as a goad to the other side of our conscience."

- + Wink, Walter, BIBLICAL PERSPECTIVES ON HOMOSEXUALITY, *The Christian Century*, November 7, 1979, pages 1082-1086

"If Anita Bryant were consistently biblical, she would demand that gays be stoned to death - though she would never be able to say so in church!" Wink identifies both the Bible's negative view of homosexuality and 13 "other sexual attitudes, practices and restrictions which are normative in Scripture but which we no longer accept as normative" and concludes that we are left with a hermeneutical problem. The Bible, he says, has no sexual ethic, only a love ethic which is to be applied to a given culture's sexual mores. He urges that we, on the basis of the radical freedom for obedience that Jesus identifies, must judge for ourselves what is right.

- + The World Council of Churches, FAITH, SCIENCE AND THE FUTURE, 2 cassette tapes from the World Conference at MIT, ca. 2 hours, NCC Cassettes, 1979, \$15

The first of these two cassettes discusses why the churches are concerned (Potter), whether science is pure or political (Brown, Alves), and how genetic manipulation should be considered (King, Lebacqz). The second takes up issues of energy (Rose, Rossel, Assad) and nuclear disarmament (Morrison, Kistiakowsky). A study guide is provided.

- + Yarrington, Roger, editor, STRENGTHENING HUMANITIES IN COMMUNITY AND JUNIOR COLLEGES, 1980, 127 pages, \$5

Myron Marty summarizes the encouraging word of this volume: "...there are ways to build the humanities into community college curricula or to enhance their status where they already exist." This report of a 1979 assembly includes specific recommendations for colleges, boards, administrators, faculty, AACJC, state governments, et al. A background paper, by Cohen and Brawer, notes that the humanities have few friends; even faculty, the most likely agents for maintaining the humanities, are diffident. One paper describes how community forums can give a boost, another the tasks for state-level agencies. Marty's stimulating paper begins by defining five purposes of education and concludes that current widespread curricular poverty is indefensible and that "the language of the humanities is waiting to be spoken." This little booklet - with its reports, essays, and bibliographies - is an excellent resource on the subject.

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