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Summer 1983

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CSCM

NEWSLETTER

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

Phil Schroeder, Director

Summer 1983

MOVING ON

I intended here in this issue - whose tardiness, if anybody noticed, may have signaled something was astir - to discuss two recent documents of interest to campus ministers.

The first is last spring's "Open Letter to the American People" of the National Commission on Excellence in Education, who called what threatens this nation educationally "a rising tide of mediocrity." Even though set in a comparative and competitive context ("our once unchallenged preeminence...is being overtaken by competitors"), the report describes the less-than-excellent education that our nation provides at all educational levels. Together with Mortimer Adler's recent *Paideia Proposal* (see last Newsletter, p.3), this "Open Letter" might well stir up on campuses important conversation, in which campus ministers will want to take part, about the quality and character of education.

The second recent document of importance on campuses is the National Conference of Catholic Bishops' Pastoral Letter on "The Challenge of Peace." Deterring war and waging peace have become crucial issues in our society - again. One doesn't have to agree with the bishops' judgments and recommendations, though campus ministers of most denominations generally will (isn't it so?), to recognize in this massive effort a faithful attempt by the church to be in the world critically, lovingly, hopefully, and passionately rather than to maintain a separation of concerns based on an alleged lack of expertise. John Bennett said in a response: "The core of what the Roman Catholic bishops have said in their pastoral letter is that nuclear weapons should never be used in the ways in which governments are preparing to use them" (*Christianity & Crisis*, 5/30/83, p.203). This document, too, might well stimulate seminars and dialogues with faculty and students on our campuses and in our ministries.

But before I could get all that together in the ways I had hoped, the time came to think of moving on. By September, I plan to be in Rock Island, Illinois, where Augustana College (LCA) has invited me to be its campus pastor (or, some would say, college chaplain). It is a gracious opportunity that developed rather quickly in the last week of last schoolyear, and it is something I move toward gladly out of my interest and experience in campus ministry and as a result of financial cut-back in the Lutheran Council in the USA, which has enabled my part-time work as director of the Center since 1978.

I came to the Center as its first regular director in 1974 after Dale Lasky had directed it through its first year. That means the Center celebrates its tenth birthday and the completion of a decade as this issue is dispatched, and I had intended to say more about that, too, in these lines - more gratitude, that is. Because we have been "collecting the decade" for several purposes recently, I list elsewhere in these pages some of the Center's major events of 1973-1983 - summer seminars and study conferences - which were attempts to pursue the double-edged "study of campus ministry" indicated in the Center's name. Such good times these have been - and never better than this past June, when fifty colleagues gathered in Valparaiso to reflect on this ministry, its fundamentals and basis tasks, with Walt Bouman, John Vannorsdall, Don Hetzler, and Tom Droege.

In addition, we have co-sponsored regional conferences - 5-6 per year - around the country for the past six years. Fourteen campus ministers have made Visits-to-Valpo, plus 33 others who came in four issue-oriented groups. Twenty-seven campus ministers have taken Over-the-Shoulder visits to other campuses under CSCM's provision and direction. In the first five years, we assisted in the training of five campus ministry interns at Valparaiso University.

We have never been richly endowed. All the above was accomplished on approximately \$200,000 of program funds spread out through the decade, most of it provided by the members of the Aid Association for Lutherans (AAL). The other chief benefactors have been Valparaiso University, the sponsor and provider of the Center, and the Lutheran Council's Division of Campus Ministry, which for the past five years has provided the part-time director but now, as indicated earlier, faces serious cut-back that threatens that arrangement. And it would not have been possible without an always excellent and committed Advisory Council, which met fourteen times at Valparaiso, beginning in September 1973.

Do I sound a bit proud about all this? Then forgive me, please - I want to sound terribly grateful! The Center is to me a sign of what can happen, even

with modest funds, when committed people and institutions work collegially at tasks important to the grass-roots, many for the joy of it rather than for money.

And the good news is that there is a strong commitment from all possible sides - specifically, the president of Valparaiso University and the Center's Advisory Council, which includes DCMES Executive Director Reuben Baerwald and NLCM Director Jim Carr - to continue the work of the Center. A way must be found to do that, and it is too early to guarantee a future for the Center. But the will to continue is strong, and you know the saying about "will" and "way," which in this case we hope will turn out to be true.

A group of people wanting to recognize the worth of the Center have become a circle of active supporters called "Friends of CSCM." They have contributed funds to complement present limited resources to help assume continuation of the Center's programs.

I have often described the Center as "a place" where campus ministers can work at important tasks with and for one another. I now give up the joy of directing that place (oh, what a joy it has been!) but, now as a campus minister again, I hope to be very active in it. So I'll be seeing you, I hope.

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.

- + Achtemeier, Elizabeth. THE OLD TESTAMENT AND THE PROCLAMATION OF THE GOSPEL. Philadelphia: The Westminster Press, 1973, 224 pages, \$5.95

This classic by the UCC minister and professor of homiletics is a clear, concise discussion of the problems and methods of preaching from the O.T. Texts are suggested, outlines and sermons are included.

- + American Lutheran Church - Division for Service and Mission in America, A NEW WORLD VIEW, two booklets, 1981-2, 16 and 24 pages

It's hard to describe these two attractive publications - one a study document and one a how-to booklet - or their potential usefulness. But copies in the hands of small groups for two or more sessions together could be productive of new thoughts and activities reflecting "world community." The aim of this ALC program is to place "our domestic life and the domestic mission of the churches under a global spotlight" - to unlearn some old concepts about mission, learn hard realities, explore new theological understandings, look with hope toward inevitable changes in church and nation, and receive and learn from the Third World.

- + American Lutheran Church - Office of Church in Society, PACKET FOR PEACEMAKERS, 1982, \$3

This useful packet contains peace statements (ALC, LCUSA, LWF), articles (by H. Diers, B. Graham, D. Preus), resource lists, and organization brochures

(e.g. Lutheran Peace Fellowship, Nuclear Weapons Freeze Campaign).

- + Anderson, Gerald H. and Stransky, Thomas F., editors. MISSION TRENDS NO.5: FAITH MEETS FAITH. Grand Rapids: Eerdmans, 1981, 306 pages

Here are "lively opinions from four continents about Christian witness in the encounter with people of other faiths," including Newbigen (the gospel among the religions), Braaten (uniqueness and universality of Jesus), Panikkar (the rules of the game), Hellwig (Christian-Jewish-Muslim relations), Cox (the real threat of the Moonies), and 19 more. A reliable series.

- + Berenbaum, Michael. THE VISION OF THE VOID: THEOLOGICAL REFLECTIONS ON THE WORKS OF ELIE WIESEL. Middletown, Conn.: Wesleyan University Press, 1979, 220 pages, \$14.95

"Wiesel's theological vision is of the void. Where previous Jewish theologians found some security in God and His revelation, in man and his creaturely status, and in Israel and its divine mission, Wiesel now finds an abyss of chaos, madness, and radical insecurity. Wiesel's fundamental experience is one of absence in a world that was once pregnant with Presence.... Wiesel is torn by ambivalence as he confronts the void."

- + Bloesch, Donald G. IS THE BIBLE SEXIST?: BEYOND FEMINISM AND PATRIARCHALISM. Westchester, Ill.: Crossway Books, 1982, 139 pages, \$5.95

Is the Bible sexist? No, but it is unashamedly monarchical. The Dubuque theological professor believes the Bible offers an alternative to both feminism and patriarchalism: covenantalism, which couples interdependence with woman's dependency.

The Bible teaches the basic dependence of woman on man as well as their interdependence. Subordination in Paul is loving assistance and service-in-fellowship, not subservience or inferiority. Though the wife can take issue with and even correct her husband, the husband's voice is dominant in determining means and place of livelihood: "the wife will defer to her husband... if he definitely feels that he is being directed by God toward a particular action."

Bloesch finds no compelling reasons for barring women from ordination, but they must be moved by commitment to Christ and not ideological feminism. And special difficulties arise if they are married, unless the husband also is ordained, in which case they can have a team ministry, the husband retaining a certain precedence in authority.

Similarly, Bloesch opposes much gender revision in God-talk. There is a certain theological propriety in calling God Father, for femininity is grounded in masculinity and not vice versa: "as the masculine is the foundation of the feminine, so the feminine is the flower and fruit of the masculine, the glory of the masculine (1 Cor. 11:7)." Scriptural language will always be normative because it is God's self-designation.

Both patriarchalism and feminism result in the oppression and isolation of women. The Bible challenges patriarchalism by transforming the meaning of headship and feminism by emphasizing the dependence of woman on man and the responsibility of woman to her husband and family.

It's one way to read the Bible, but its self-interests are clear at every point. Scarcely modified patriarchalism.

- + Borowitz, Eugene B. *CONTEMPORARY CHRISTOLOGIES: A JEWISH RESPONSE*. New York: Paulist Press, 1980, 203 pages, \$7.95

"Nothing so divides Judaism and Christianity as the Christian doctrine of the Christ." So this Reform Jewish scholar (NY) studies the Christology of Knox, Berkouwer, Barth, Pannenberg, Ruether, Soelle, Schoonenberg, Rahner, Moltmann, Gustafson, and H.R. Niebuhr and concludes that Ruether's assertion about the relationship between Christology and anti-Semitism needs revision: "Classic Christology was closely associated with anti-Semitism, and while some remnants of it are to be found among traditionalist theologians, other traditionalists as well as liberals and post-liberals have found anti-Semitism antithetical to their understanding of the Christ." A substantial distance from his own faith remains, but "they know a good deal about the God of my people and their knowledge has consequences for their lives in ways which, though they are not the commanding-forgiving ones of Torah, are recognizably directed to God's service." He found the study "a most uncommon intellectual experience...so existentially moving."

- + Brueggemann, Walter. *THE CREATIVE WORD: CANON AS A MODEL FOR BIBLICAL EDUCATION*. Philadelphia: Fortress, 1982, 167 pages, \$8.95

Here is the material that the Eden professor presented at the 1981 CSCM Summer Seminar (and other places). It is important both for its OT study and for its suggestion for the educational task of the church.

Brueggemann explores the three different kinds of literature in the OT - law, prophets, writings. Each has a distinctive source (priest, prophet, wise person), mode of instruction (narrative, poetry,

proverb), character (ethos, pathos, logos), mode of reception (disclosure, disruption, discernment), and authority (undoubted, true but not normative, no authority beyond the persuasion of its insight). Brueggemann lays the OT open in its rich variety and suggestion for both life and teaching.

Brueggemann said to us at Valparaiso: "When you interpret the Bible, you create scenarios that violate imperial definitions of reality. I'm not urging you to do that - because you've got to keep your job, too. I just want you to see that it's there waiting for us whenever we have that much courage."

- + Burns, James MacGregor. *THE VINEYARD OF LIBERTY*. New York: Knopf, 1982, 746 pages, \$22.95

This first volume of a three-volume history of the U.S. (*The American Experiment*) by the long-time Williams professor of political science (and Pulitzer and National Book Award winner) covers the period from the framing of the Constitution (1780s) to the Emancipation Proclamation (1863). Burns focuses on the development of liberty and the pivotal place of ideas in it. "A work of history in the grand tradition - wide-ranging, compelling, exuberant, yet probing and critical - the crowning achievement of one of America's most distinguished scholars."

- + Cadoux, C. John. *THE EARLY CHRISTIAN ATTITUDE TO WAR*. New York: The Seabury Press, A Vineyard Book, 1919, 1982, 272 pages, \$7.95

This reprint of an exhaustive study (1919), which explores the teaching of Jesus and then forms of both disapproval and acceptance of war by Christians of the first three centuries, is intended as a contribution to the history of Christian ethics and source material for Christians today as they wrestle with the issue of nuclear war.

- + Campbell, Thomas C. and Reiersen, Gary B. *THE GIFT OF ADMINISTRATION: THEOLOGICAL BASES FOR MINISTRY*. Philadelphia: Westminster, 1981, 139 pages, \$6.95

Ministry occurs in and through administration, not just before and after it. Administration is a gift. "Admonitions to Administrators" are: include the prophetic, remember the struggling church, the Holy Spirit may act in your administration, and use whatever glorifies God.

- + Chickering, Arthur W. and Associates. *THE MODERN AMERICAN COLLEGE*. San Francisco: Jossey-Bass, 1981, 810 pages, \$35

One is advised to consult rather than read this book (42 very substantial chapters long). It proposes that "the concept of human development can meet the modern American college's need for a unifying purpose, and knowledge of adult development can lead to substantive improvements in curricular areas and educational practices." So Part One (14 chapters) lays out basic information about learning

WISDOM ON VISITATION

Rusley: *It's important to take a look at the environment in which the student lives. At our institution, for instance, they have been preconditioned to resent visitors. They get called on by Campus Crusade and Jocks for Jesus and Hare Krishna and the Moonies and the Way International. They've been hustled to the point that when somebody comes in and it's a formal visit, a head-hunting visit, they resent you right off the bat. Therefore, visitation is best done very incidentally, like running into a woman at the well or sitting down with somebody in the cafeteria....*

Gaiser (interrupting): *We've got running water on our campus.*

SUMMER SEMINARS

- 1974 - *The Art of Ministry Development* (10 days)
Paul Bauernmeister, Richard Luecke, and many friends
The Campus and New Forms of Piety (3 days)
Robert Hovda, Erling Jorstad, Gail Schmidt, and friends
- 1975 - *The Humanistic Psychology Movement and the Gospel* (3 days)
Phil Stephan, Robert Bertram, Robert St. Clair
- 1976 - *Constructive Theology for Campus Ministers* (10 days)*
Walter Bouman, Leland Elhard
- 1977 - *Theology and Ministry for Campus Ministers* (10 days)*
Joseph Sittler, Sheila Collins, Elmer Witt, and friends
- 1978 - *Church and Academe - Faithful Ministry* (10 days)*
Martin Marty, Loren Halvorson, Elmer Witt
- 1979 - *Lutheranism As A Confessional Resource in Campus Ministry Today* (5 days)*
Robert Jensen
- 1981 - *Bible Study in Campus Ministry Today* (5 days)*
Walter Brueggemann
- 1982 - *Marxism, Democratic Capitalism, and the Church* (5 days)
Larry Rasmussen, Robert Benne, Howard Parsons
- 1983 - *The Integrity of Ministry on Campus Today* (5 days)*
Walter Bouman, Donald Hetzler, John Vannorsdall, Thomas Droege
- (* = published in whole or in part)

and development (life cycle, ego development, etc.) and makes clear that the goals of higher education should include intellectual competence, moral and ethical development, interpersonal competence, humanitarian concern, capacity for intimacy, and professional/vocational preparation. Part Two (14 chapters) explores the implications of part one for the curriculum, viz. English, theater arts, philosophy, history, economics, bus. adm., engineering, education, etc. And Part Three (14 chapters) does the same for college and university operations (instructional methods, student-faculty relationships, out-of-class activities, etc.). "We propose that colleges and universities concern themselves more deliberately and explicitly with human development." Amen.

- + Clinebell, Howard. *CONTEMPORARY GROWTH THERAPIES*. Nashville: Abingdon, 1981, 304 pages, \$10.95

The Claremont professor of pastoral counseling explores behavior-action therapies, TA, Gestalt, holistic health and biofeedback therapies, family systems therapies, feminist therapies, and psychosynthesis as well as the traditional psychotherapies (Freud, Adler, Rank, Fromm, Horney, Sullivan, Jung, Rogers, and the Existentialists) in order to highlight and make available the "growth resources" of each. Very useful!

- + Consultation on Common Texts (CCT). *ECUMENICAL SERVICES OF PRAYER*. New York: Paulist Press, 1983, 62 pages, \$1.95

The productive CCT here offers "a simple resource for worship in common on those occasions when Christians of various traditions gather for meetings or celebrations of an ecumenical nature." Three services are provided: Morning and Evening Prayer (invocation/light service, hymn, psalms, reading, canticle, intercessions, Lord's Prayer, benediction) and a Brief Order of Prayer (opening, hymn, psalm, reading, prayer, Lord's Prayer, blessing), intended for opening or closing meetings.

- + Cooke, Bernard. *MINISTRY TO WORD AND SACRAMENTS: HISTORY AND THEOLOGY*. Philadelphia: Fortress Press, 1976, 677 pages, \$14.95

This *magnum opus* by the Roman Catholic theologian concludes with a description of "the multifaceted advantage of women's participation in the entire range of Christian ministries." Attempting a historical and theological synthesis of understandings about Christian ministry, Cooke surveys five themes from NT to modern times - ministry as formation of community, ministry of God's Word, service to the people of God, ministering to God's judgment, and ministry to the Church's sacramentality - and he concludes each with a suggestive theological reflection.

- + Cousar, Charles B. *GALATIANS*, Interpretation: A Bible Commentary for Teaching and Preaching. Atlanta: John Knox, 1982, 158 pages, \$13.95

Passage-by-passage comments - 19 units in all - comprise this second volume of a new commentary series for teachers and preachers. (Brueggemann's *Genesis* was the first - see previous Newsletter.) A grace (chs.1-2) which evokes faith (3:1-5:12) leads to love (5:13-6:18): it adds up to this.

- + Doan, Gilbert E., Jr. *THE PREACHING OF F.W. ROBERTSON*, Preacher's Paperback Library. Philadelphia: Fortress, 1964, 207 pages, \$2.45

In this old book, the NE regional director of NLCM studies the preaching of the influential English preacher of the mid-19th century who died at 37 of a brain tumor. In the social-economic turmoil of the time, Robertson of Brighton sought to mediate between rich (learn concern for poor) and poor (replace resentment with sober work). "(His) study of public and ecclesiastical issues was painstakingly thorough and (his) response to each was imaginative, solidly reasoned, and uniquely his own." Doan describes the policy, appeal, substance, and craft of Robertson's preaching and then selects ten sermons (1846-53) for print. Robertson's appeal lay chiefly in "his profound

and active sympathy with, and comprehension of, the human spirit."

- + Donaghy, John A., *PEACEMAKING AND THE COMMUNITY OF FAITH - A HANDBOOK FOR CONGREGATIONS*, Ramsey, N.J.: Paulist Press, 1983, 44 pp., \$2.95

Here are ideas for worship, education, and activities in the congregation, a chapter on the nuclear freeze, the New Abolitionist Covenant, and lists of resources - all prepared by the Fellowship of Reconciliation.

- + ----. *FRANCIS AND CLARE - THE COMPLETE WORKS*, translated by R.J. Armstrong and I.C. Brady. New York: Paulist Press, 1982, 256 pages, \$7.95

With concise introductions to both, this volume in Paulist's "Classics of Western Spirituality" series nicely includes the complete writings of "The Little Poor Man" and "The Clear One" of Assisi.

- + Grossinger, Richard. *THE NIGHT SKY: THE SCIENCE AND ANTHROPOLOGY OF THE STARS AND PLANETS*. San Francisco: Sierra Club Books, 1981, 483 pages, \$16.95

In this second (after *Planet Medicine*) volume of a projected trilogy, a cultural anthropologist and poet revisits (and revises somewhat) the history of astronomy, from ancient speculations to pulsars, quasars, and black holes. But then he takes up astrology, UFO's, extraterrestrial life, and science fiction. He emphasizes the participation of human intelligence in the description of reality and concludes that not space but we are the last and most mysterious frontier. Far out.

- + Harrisville, Roy A. *ROMANS - AUGSBURG COMMENTARY ON THE NEW TESTAMENT*. Minneapolis: Augsburg Publishing House, 1980, 263 pages, \$7.50

The first volume of a new commentary series, nicely printed and bound, inexpensive, verse-by-verse, clear, competent and contemporary, greatly appreciative of the epistle: "Romans needs 'playing,' if for no other reason than that it must be remembered, kept close to the consciousness, handed on, till another great spirit comes along (who) can do it justice." Harrisville is professor at Luther-Northwestern.

- + Heilbroner, Robert L. *AN INQUIRY INTO THE HUMAN PROSPECT*, Updated and Reconsidered for the 1980s. New York: Norton, 1974, 1980, 191 pages, \$3.95

The well-known economics professor asks, "Is there hope for man," and surveys both the external challenges (rapid population growth, war and nuclear weapons, and dwindling resources) and the capabilities of capitalism and socialism to respond to the challenges (the dangers affect the two systems differently in the short run but surprisingly alike in the long run). Socialism can adapt to a static economy more readily than capitalism, for which the issue of income distribution will become explosive. But in the long run, it is the mode of production that needs to be changed. "The industrial growth process, so central to the economic and social life of capitalism and Western socialism alike, will be forced to slow down, in all likelihood within a generation or two, and will likely have to give way to decline thereafter.... The long era of industrial expansion is now entering its final stages, and we must anticipate the commencement of a new era of stationary total output and...declining material output per head in the advanced nations." Why? Because the ecosphere cannot tolerate industrialism's enormous addition of man-made heat to the atmosphere.

Democracy, too, is threatened. Heilbroner notes the perplexing human readiness to submit to power and capacity for strong national identification, due to which centralized authority can cope with crisis and unrest more successfully than less authoritarian structures. "Candor compels me to suggest that the passage through the gantlet ahead may be possible only under governments capable of rallying obedience far more effectively than would be possible in a democratic setting."

The answer to the leading question is No. The darkness, cruelty, and disorder of the past may be expected to worsen. We live in dangerous times and need to be aware of that. There is no hope for the rapid changes in human character traits needed to bring about a peaceful, organized reorientation of life style. Thus, the outlook is for convulsive change, brought on by catastrophe rather than calculation. Society will continue - but on a different basis and only after much suffering. The future will be less prodigal, will see the end of the giant factory, the huge office, and perhaps the urban complex, and will be marked by a reduced roll for science, the waning of the work ethic, and exploration of inner states. The man of the future is not Prometheus but Atlas, bearing his burdens with fortitude and will. Heilbroner offers no congratulations to those who would simply junk the present way of life for small-scale, self-sufficient, radically different communities: we must solve the problems of tomorrow before those of the day after tomorrow.

Through updating Afterwords to each chapter, Heilbroner accounts for the different mood of the '80s and says inflation will make it very difficult to roll back the role of government in the future. He sees little prospect of narrowing the gap between the areas of wealth and poverty in the world, though that is urgently needed. He favors democratic socialist policies.

In a Postscript entitled "What Has Posterity Ever Done for Me," Heilbroner confronts the fact that no rational argument leads to care of posterity but only religious convictions or biogenetic force that prompt a taking of responsibility that defies all reasonable calculations.

- + Heyer, Robert, editor. *NUCLEAR DISARMAMENT: KEY STATEMENTS OF POPES, BISHOPS, COUNCILS AND CHURCHES*. New York: Paulist, 1982, 278 pages, \$7.95

This is a useful collection of statements on nuclear disarmament - from Pius XII's 1944 Christmas message to John Paul II's January 1982 statement, from the U.S. Conference of Catholic Bishops' 1968 statement to the Easter '82 statement of Cardinal Medeiros, and from ten Protestant churches or councils of churches, including LCA (1970) and WCC (1980).

- + ----. *AN ILLUSTRATED HISTORY OF THE CHURCH*, translated and adapted by John Drury, 12 volumes. Minneapolis, Minn.: Winston Press, 1980-1982, ca. 125 pages each, \$14.95 per volume

Here is a delightful opportunity to introduce young people (beginning at age 9) to Paul and Polycarp, Pachomius and Gregory, Catherine and Joan and Teresa, Erasmus and Luther, and all the rest. Twelve volumes - 8 1/2 x 12 1/4, sturdy and colorful - tell the story in two-page chapters. Originally published in Italy and based on Jedin's *History*, the story is told from the RC perspective, but: "The dispute between the Church and Luther became harsh and unfair on both sides." Martin Marty writes the last two volumes, concentrating on Christianity in America. Winston brings it to English and the U.S.

- + The Institute on Religion and Democracy, *CHRISTIANITY, DEMOCRACY, AND THE CHURCHES TODAY - CRITIQUE AND DEBATE*, 1982, 30 pages, \$2

This is a not-well-edited transcript of the March 1982 dialogue between Richard Neuhaus and Ed Robb (both of IRD) and James Armstrong and Arie Brouwer (both of NCC).

Speaking from "within the house of liberalism and within the house of ecumenical Christianity" and "as a Democrat," Neuhaus criticizes the National Council of Churches for its betrayal of the liberal tradition (with appeals to failed policies and fantasy and with student moralisms), its abandonment of the ecumenical task (NCC has become an agency of alienation, not reaching out to such as Jerry Falwell), and its compromise of the gospel of Christ (practicing fellowship based on what one thinks of Reagan rather than of God). The NCC has lost its freedom to be a sign of reconciliation and powerless love.

Robb says the NCC took "a sharp lurch to the left" in the mid-Sixties and the leadership of the churches is out of touch with the people in the pew. He offers the NCC six suggestions: become more inclusive (of evangelicals and moderates), oppose all political oppression, seek religious freedom also in Communist-dominated areas, respect differences on domestic social issues, make NCC a forum for the churches rather than a narrow advocacy group, and speak from a theological perspective.

Armstrong addresses information suggesting that the NCC isn't so out of balance and questions the IRD's own balance. And Brouwer seeks to show that Neuhaus' IRD statement (*Christianity and Democracy*, 1981 - see CSCM Newsletter, Spring 1982) hangs on its own gallows.

- + Lazareth, William H., *PRESENT YOUR BODIES - Worship & Witness in Romans*, LCA and Augsburg, 1983, 48 pages

This attractive Bible study guide, prompted by the 1983 Festival of Worship and Witness (June-Minneapolis/St. Paul), treats most of chapters 1,3,5-8, and 12-16 of Romans. The 7-chapter progression is telling: God

<p>Frees, A Worshiping Community, God Washes, A Witnessing Community, God Bleeds, A Liberating Community, A Reconciling Community. Brief comments on the selected pericopes, study questions, and devotional pieces are provided. "The church is a holy people that both witness to God in its Sunday assembly of praise, and then also worships God in its Monday-to-Saturday 'liturgies' in the factory, at school, on the farm, and at play."</p>	<p>power to prevent either parody, either the naive humanist absorption <i>into</i> the world, or the pseudo-spiritual aloofness <i>from</i> the world." This well-written, first-rate book on pastoral ministry by a veteran Presbyterian pastor is also highly imaginative. Peterson builds under five particular pastoral works five Hebrew scrolls (Megilloth) assigned to be read at five of Israel's annual acts of worship: 1) prayer-directing - Song of Solomon/Passover; 2) story-making - Ruth/Pentecost; 3) pain-sharing - Lamentations/Ninth of Ab; 4) nay-saying - Ecclesiastes/Tabernacles; 5) community/building - Esther/Purim. He makes very interesting, provocative moves from Old Testament to New Testament to contemporary ministry and in the end produces profound encouragement to pastoral ministry in our time. Suggested Reading for the 1983 CSCM Summer Seminar.</p>	<p>+ Simons, George F. HOW BIG IS A PERSON? A BOOK FOR LOVING OUT LOUD. New York: Paulist Press, 1983, 69 pages, \$3.95</p> <p>A teacher of journal-keeping here writes poetry and ask questions to trigger journal thoughts and activities and invites readers to prayplay. This is a good little book to take along into periods of solitary reflection; it will poke around but not get in your way. "A person is as far as the horizon and broad as an echo."</p>
<p>+ Lischer, Richard. A THEOLOGY OF PREACHING: THE DYNAMICS OF THE GOSPEL. Nashville: Abingdon, 1981, 112 pages, \$4.95</p> <p>Preachers do well to reflect regularly on their preaching; this brief, practical volume, from Abingdon's Preacher's Library, should stimulate good reflection - on not "how to" but how and why. It proposes a theological function for preaching. Here is a good discussion of how preaching and theology inform each other, of the resurrection as the birthplace of preaching (as proclamation, not apologetics), of how law and gospel work in preaching, of preaching as the word of God, and of both the impossibility and the possibility of preaching in the light of Christian anthropology. Congregations, including campus congregations, need preachers who have spent a week (just a tablespoonful each day) with this book. Lischer, a Lutheran, is homiletics professor at Duke.</p>	<p>+ Rohrer, Norman B. and Sutherland, S. Philip. WHY AM I SHY? Minneapolis: Augsburg, 1978, 128 pages, \$3.50</p> <p>Forty percent (40%) of young people think of themselves as shy, 10% extremely shy. This is a good-sense, balanced, very fine book to put into their hands and to open up conversation. Perspectives: we are not victims of measures beyond our control, but we choose our response to how we are treated; it is a choice to be passive, not to express feelings; shyness is often used to cover up bad feelings; the goal is not perfection but acceptance of self as imperfect. The shy are not all of one type but at least five: dependent (need to be cuddled), aggressive (manipulative), terrified (hide rage), anxious (aloof), and contented (prefer aloneness). Shyness for the married as well as singles is discussed. Shyness is not all bad, can be an asset: if you're shy, you're in good company. But pray that God will send experiences, situations, and people into your life to help you become less shy and give you a deeper appreciation for God's wisdom and love in creating you the way you are. Pray that you will be able to drop your defense against enjoying life as God intended."</p>	<p>+ Sojourners, A MATTER OF FAITH - a study guide for churches on the nuclear arms race, 1981, 107 pages, \$3.50</p> <p>Arranged in nine study sessions, thirty articles - by Richard Barnet, Sidney Lens, John Yoder, Helmut Gollwitzer, Gordon Cosby, Jim Forest, Henri Nouwen, Jim Wallis, et al. - explore the historical situation, faith responses, and faith at work.</p>
<p>+ The Lutheran Church in America - Division of Mission in North America, DEATH AND DYING - Social Statement, September 1982, 8 pages</p> <p>The LCA adopted this "social statement" at its Louisville convention (1982). Brief theological perspectives are set forth - on death as natural and tragic, friend and enemy, and on victory over death. To assist in ethical decision-making, six principles are set forth, culminating in this one: "hope and meaning in life are possible even in times of suffering and adversity." "Collective wisdom is likely to result in better decisions." Except in the case of the "irreversibly dying," there is a strong presumption in favor of treatment (rather than withdrawing or withholding treatment). "One may in good conscience refuse burdensome treatments in some situations." Active euthanasia is not permissible. Being truthful with patients is important. In the face of uncertain or wrong decisions, "we can both experience forgiveness and forgive others, as God forgives us." Eighteen ways to implement these principles (at all levels) are identified.</p>	<p>+ Russell, Letty M. BECOMING HUMAN, Library of Living Faith. Philadelphia: Westminster, 1982, 114 pages, \$5.95</p> <p>"God is utopian because God does not give up on us as human beings. God is not our utopia. We are God's utopia, because God has created us and bids us become what God intends us to be.... So join God's freedom movement and keep walking." This handy little volume gives a woman's story and perspective on becoming human according to God's intention. The Yale theologian (United Presbyterian) here studies eight texts: Mark 5, John 4, Ps. 8, Phil. 2, Gen. 1-2, 2-3, Gal. 5, and Luke 24.</p>	<p>+ Steimle, Edmund and Niedenthal, Morris and Rice, Charles. PREACHING THE STORY. Philadelphia: Fortress, 1980, 198 pages, \$9.95</p> <p>This seminary textbook in homiletics focuses on just one perspective, preaching as storytelling. The authors - all homiletics teachers - seek to humanize and secularize preaching and advocate inductive preaching, starting with experience. The book is organized around four factors: preacher, listener churchly context, and message. Sermons by Sittler, Buechner, and Steimle are included; and four others contribute chapters - Gil Doan one on "preaching from a liturgical perspective" and Ardith Hayes one on the new context afforded by the changing role of women. A chapter by Niedenthal discusses the different grammar of law and gospel: law makes the future depend upon the past, while gospel opens a new future by declaring an action of God that alters the meaning of the past; law presupposes strength, while gospel seeks to create strength by ministering to need and weakness. Suggested Reading for 1983 Summer Seminar.</p>
<p>+ McFague, Sallie. METAPHORICAL THEOLOGY: MODELS OF GOD IN RELIGIOUS LANGUAGE. Philadelphia: Fortress, 1982, 225 pages, \$11.95</p> <p>This challenging exercise in God-talk, sequel to the author's 1975 book on parables, studies the metaphors of religious language and the models of theological language and is concerned to avoid both idolatry and irrelevance. We exist in relationship, and we use near and dear relationships as metaphors of our relationship to God. She considers at length the much-criticized model of God as Father and commends the complementary model of God as Friend; without reducing God to our level or diminishing his transcendence, it supports an adult view of shared responsibility. (I agree: to call God 'Father' means biblically and essentially to call him not male rather than female but friend rather than enemy.)</p>	<p>+ Sider, Ronald J. and Taylor, Richard K. NUCLEAR HOLOCAUST & CHRISTIAN HOPE - A BOOK FOR CHRISTIAN PEACEMAKERS. New York: Paulist, 1982, 369 pages, \$6.95</p> <p>The argument is not against defending the nation's cherished values and institutions from outside aggression but rather against military weapons as the means. Perhaps as cogent a statement of this viewpoint as one can find, this inexpensive paperback begins by describing the threat of nuclear war, then explores biblical-theological perspectives and concrete steps toward peace (for individuals and communities), and concludes by arguing that the U.S. can be defended by nonmilitary means (including large-scale participation, resistance to evil, non-cooperation with injustice, refusal to kill, and good will toward opponents). An eminent evangelical theologian and an evangelical community developer, the authors insist: "Today all Christians must say no to the possibility and use of nuclear weapons."</p>	<p>+ Tanner, Mary, CAN THE CLERGY LISTEN TO WOMEN? Audenshaw Document No.92, 1980, 6 pages</p> <p>A British lecturer in classics says "there is little hope for the Church as a community of reconciliation if it is unable to listen to women" and suggests "five very practical things" for male clergy: 1) examine the way you treat your families, 2)...women in your parishes, and 3)...women who are full-time professional ministers, 4) be aware of the language of liturgy, and 5) reclaim the Bible from subordinationist usages.</p>
<p>+ Northeast Regional Campus Ministry Conference, PROFESSING THE GOSPEL IN THE UNIVERSITY, at Graymoor, Garrison, NY, 21-23 April 1983, three cassette tapes on theme: Parker Palmer and Krister Stendahl (2)</p> <p>Palmer argues that professors are people who, in one way or another, are engaged in spiritual formation; ethical formation goes on in the act of teaching people to know (epistemology becomes ethics). He contrasts the epistemology of the academy (violent) with a gospel epistemology (comprehensive, personal, communal, transformative). He defines teaching as creating a space in which obedience to the truth is practiced.</p> <p>Stendahl argues for a campus ministry integral, rather than complementary, to the university. The university of today is not the messianic university of yesterday; "we're all in a mess and we know it." So campus ministry is called to be not critic and prophet but prompter, encourager, healer, and animator. He notes the importance of campus ministry's worship and support system.</p>	<p>+ Simon, Paul. THE TONGUE-TIED AMERICAN: CONFRONTING THE FOREIGN LANGUAGE CRISIS. New York: Continuum, 1980, 214 pages, \$12.95</p> <p>The Lutheran congressman from Illinois writes about what inadequacy with foreign languages is costing us as a nation: trade gaps, security problems, and cultural problems. He proposes steps for college and university administrators, teachers, students, elementary and secondary schools, state and federal levels, leaders in business and labor and foundations, parents, and everyone.</p>	<p>+ U.S. Dept. of Health and Human Services - Public Health Service, HEALTH INFORMATION FOR INTERNATIONAL TRAVEL, U.S. Govt. Printing Office, 1982, 106 pages, \$5.50</p> <p>This annual booklet, published by the Centers for Disease Control, specifies what vaccinations are required by different countries and includes "health hints for the traveler" (re, e.g., water, food, diarrhea, swimming, insects, pregnancy, and anthrax-contaminated goatskin handicraft from Haiti).</p> <p>+ Whitehead, Evelyn E. and James D. COMMUNITY OF FAITH: MODELS AND STRATEGIES FOR DEVELOPING CHRISTIAN COMMUNITIES. New York: Seabury Press, 1982, 189 pages, \$8.95</p> <p>Christian community is both a gift and a most difficult ambition. This book seeks to bring the emerging consensus about community from the social sciences into conversation with the Christian tradition and experience. Here is discussion of the social structure and the psychological dynamics of community as well as theological reflection on its pluralistic nature. This is a significant work by the Whiteheads - she is a psychologist, he a theologian.</p>
<p>+ Peterson, Eugene H. FIVE SMOOTH STONES FOR PASTORAL WORK. Atlanta: John Knox Press, 1980, 201 pages, \$8.95</p> <p>"If pastoral work is removed from its ground it loses, like Antaeus, the strength to grapple with the complexities inherent in the work." Separation, by ignorance or forgetfulness, from the biblical pastoral traditions is responsible for two parodies of pastoral work: one, the naive attempt to help people on our own, as best we can, out of the natural compassion and concern we have for them; and two, the insensitive harangues from the pulpit, where, safe from the unmanageable ambiguities of bedroom and kitchen, shopping mall and workshop, corporate board room and legislative caucus, we confidently declaim the pure word of God to our confused flock. The Bible has the</p>	<p>+ World Council of Churches, BAPTISM, EUCHARIST AND MINISTRY, 1982, 33 pages, \$3.50</p> <p>Sometimes called the Lima document, this Faith-and-Order Paper (BEM) is a remarkable achievement: "That theologians of such widely different traditions should be able to speak so harmoniously about baptism, eucharist and ministry is unprecedented in the modern ecumenical movement." It achieves not yet consensus but a remarkable degree of agreement. Differences are neither hidden nor ignored but</p>	<p>CSCM: 1973-1983</p> <p>STUDY CONFERENCES</p> <p>1974 - THE THEOLOGY OF "MINISTRY IN A LEARNING SOCIETY"*</p> <p>1974 - PROFESSIONALISM IN CAMPUS MINISTRY (LCMA)</p> <p>1975 - PARISH MINISTRY TO STUDENTS*</p> <p>1975 - ECUMENICAL RELATIONSHIPS IN CAMPUS MINISTRY - OUR MINISTRY WITH OTHERS*</p> <p>1976 - THE MISSION OF THE CHURCH IN HIGHER EDUCATION*</p> <p>1976 - THE CRITERIA FOR EVALUATING THE EFFECTIVENESS OF CAMPUS MINISTRY*</p> <p>1976 - NICM-CSCM CONSULTATION ON JEWISH-CHRISTIAN DIALOGUE*</p> <p>1977 - NICM-CSCM CONSULTATION ON CONTINUING EDUCATION FOR CAMPUS MINISTERS</p> <p>1978 - LAY CAMPUS MINISTRY*</p> <p>1979 - HOMOSEXUALITY*</p> <p>1979 - WORLD COMMUNITY - Charter, Aims</p> <p>1979 - LUTHERAN STUDENT MOVEMENT LEADERSHIP DEVELOPMENT*</p> <p>1980 - COMMUNITY COLLEGE MINISTRY*</p> <p>1980 - FAITH, SCIENCE, AND THE FUTURE</p> <p>1983-85 - CALL TO COURAGE AND EXCELLENCE IN CAMPUS MINISTRY TODAY (pending)</p> <p>(* = publication resulted)</p>

described and addressed; typically, churches on both sides of an issue are asked to understand the worthy motivations of those who disagree (e.g. on infant baptism and episcopal succession).

All three - baptism, eucharist, and ministry - are regarded as actions of both God and the community. Steps toward the mutual recognition of baptism and of ordained ministries are suggested. All the faithful are priests and have ministry; the tasks of ordained ministers are representative rather than exclusive. Different conclusions on the ordination of women are simply acknowledged. Apostolic succession (episcopal) is a valued sign but no guarantee of the Church's unity and continuity; nevertheless, some churches may need to recover this sign. Ordained ministers may be married or celibate; reordination is out of order.

All churches are invited to make an official response to this paper before 1985. Ecumenical groups of campus ministers surely should study it carefully, faithfully, hopefully. A 107-page Study Guide, written by Wm. Lazareth (until recently director of the Faith-and-Order Secretariat), is available (\$3.50).

+ (Ylvisaker, John.) SONGS FOR A NEW CREATION.
Minneapolis: Augsburg Publishing House, 1982, 203 pages, \$5

The Lutheran folk-musician is author, composer, or arranger of much of this "folk hymnal" which includes two settings of the holy communion and one morning/evening prayer liturgy, all following patterns of the Lutheran Book of Worship, and 149 songs (4-parts and guitar chords) - from "Joyful, Joyful" and "Life High the Cross" to "The King of Glory" and "Lord of the Dance" to "Every Time I Feel the Spirit" and "A Place in the Choir" to "De Colores" and "Alabaré."

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+ Ziemer, Cynthia A., SEEING OURSELVES IN THE REFLECTION OF THE GERMAN EXPERIENCE, April 1982, 11 pages

A participant in the 1981 GDR project (sponsored by campus ministry and LWM) reflects on the changes in her thinking resulting from the trip. She found strengths in East German Christianity - strong sense of history and identity, activity within the socialist system, survival in the midst of adversity - and compares it to early Christianity. She concludes: "the Church can no longer be confined to a building, to a nation or culture, to an elite group; it becomes a World Community and the Spirit of God continues to renew it and breathe new life into it, transcending all the barriers, uniting us to our Lord God who cannot be confined."

Center for the Study
of Campus Ministry
Valparaiso University
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