

## Book Reviews

A major portion of our space in this issue is devoted to one volume, **The Recovery of Spirit in Higher Education**. Although this lengthy volume ignores the work of Southern Baptists in campus ministry, it does provide valuable insight into how those of various faith traditions perceive their ministries in higher education and will help each of us to deal with our own roles as professionals in campus ministry.

Since this is a long and complex volume (involving seventeen writers), a team approach has been used in reviewing it. We hope the observations provided will be helpful to you.

Other reviews in this issue were also selected to complement the theme of this issue. Especially noteworthy is the review of L. D. Johnson's **Moments of Reflection**. Johnson's death removed from our midst a man who provided a model for dynamic, informed, and effective ministry in the academic community. We are thankful that the writing of this gifted colleague remains available to us.

Our thanks to those who contributed reviews for this issue. We solicit both reviews and suggestions for books to be reviewed in future issues.

Ircel Harrison  
Book Review Editor

**THE RECOVERY IN HIGHER EDUCATION**, edited by Robert Rankin. New York: The Seabury Press, 1980. 340 pp. \$17.50.

Overview and review of introduction and summary sections by W. F. Howard, retired director of the Division of Student Work, Baptist General Convention of Texas, and current adjunct professor, Southwestern Baptist Theological Seminary.

What are the basic elements of faith and ministry—particularly campus ministry? Responses to this question would range in a broad spectrum.

Danforth Foundation's Robert Rankin and his consultants identify three elements in **Recovery of Spirit in Higher**

**Education** in which Rankin plays the roles of motivator, editor, and contributor.

The three "indispensable" elements of campus ministry identified become the book's prime focus: **spirituality, action, and community**. Editor Rankin calls these the "tripartite ministry," which shapes the design of the volume into three corresponding sections: "Discovery and Nurture of the Spirit"; "Contemplation and Action in Higher Education" and "Ministries of Faith Communities."

The design called for bringing together a writing team of fifteen persons: Jews, Catholics, Protestant evangelicals, and Protestant liberals—with one writer from each of the four faith communities dealing with each of the three agreed-upon elements of campus ministry. Varying sharply in their faith-commitments, these persons were asked to explore and interpret the religious phenomena occurring in and around the profession of campus ministry as seen from their several perspectives.

David Allan Hubbard, Parker J. Palmer, and Myron B. Bloy, Jr., were invited to do "interpretations" which serve as preparatory to the three principal sections of the book. Competent and committed, these three widely respected persons, long associated with ministry in higher education, together with the best of Robert Rankin and the twelve interfaith reflections make the book worthy of examination by all students of campus ministry.

One is not surprised to discover that the twelve team writers, a la Stephen Leacock's horseman, do a bit of riding off in all directions; however, their material is instructive and, on the whole, well done.

Identifying himself at the outset as an "ecumenically minded liberal Protestant," Robert Rankin brings sound credentials, as campus minister and foundation executive, to his task of writing the "Beginnings" and the "Reflections" of the volume. These sections produce an essential wholeness of perspective.

Rankin comes down hard in his "Beginnings" on several assumptions-convictions about campus ministry. He be-

believes it is here to stay and that the question is not whether but how it should go about fulfilling its mission in higher education.

He is a realist about its embarrassing flaws but senses with great excitement what he calls a "new wind of the Spirit" rising in the academic community. Obviously, the book's title speaks to Rankin's conviction that spiritual renewal or "recovery of Spirit," can be experienced.

He speaks at length about his conviction that campus ministry must be **balanced** and uses the ill-fated University Christian Movement (1967) and Urbana '79 as opposite-pole examples of imbalance which results in total collapse of the former and unfortunate weakness in the latter. He insists there can be no effective campus ministry without balance; however, one is reminded that the editor's concept of balance — spirituality, contemplation-action and community — would not be the same as that held by the others in campus ministry.

In his "Reflections" Rankin expounds with typical frankness and reasoned optimism. In the two-year pilgrimage of the book's development some deep convictions have been re-confirmed: the validity and permanence of campus ministry; the inseparability of ministry's tripartite essence; the soundness of a method of inquiry such as that adopted in the book's design and in the earlier Danforth study conducted by Kenneth Underwood (1968).

With no hesitation Rankin confesses that he previously hoped eagerly for complete catholicity in the campus ministry enterprise but now believes that the distinctivenesses of the several separate faith traditions are absolutely essential as the generative power of a "creative tension" in campus ministry.

And, although still an "ecumenically minded Protestant liberal," he sees no need to build ecumenical super-structures, such as were repeatedly attempted in the 40's, 50's and 60's. His would have been a lonely voice had he made these sounds in the not-too-distant past.

Rankin reserves his sharpest indictment for ministers in higher education who have separated themselves from their religious communities, and he calls this "academic snobbery." He seems almost to shout: "Campus ministers are **in** but not **of** the academy. They can draw strength from it, but not their **direction**, not their **purpose**, not their **passion**. These are generated through the synagogue and the church."

Other concerns include what the editor calls a wave of "new denominationalism"—one expression of which is determined efforts of denominations to "re-own" their campus ministries; and closed-minded and open-minded extremism—narrowness and rigidity vs. blandness and flatness.

And finally, with prophetic insight, Rankin sends out a passionate appeal for help because he sees no hope that the Spirit's recovery in the university can ever be realized or that religion in higher education will ever see its mission fulfilled by professional campus ministers alone. Many more must be involved!

**Purely Personal:** I have included evaluative reflections as I have reviewed. As a "non-ecumenically minded evangelical Protestant," I have profited personally and professionally by the experience. At some points I was saying "amen" and at others I was reacting with a "hold on just a minute." But, the mix was stimulating. It helps me in working through a volume like this to keep in mind the postures of the men who conceived and guided it and, even more importantly, to realize that they are working out designs on a very large canvas. Their scope is nothing less than "mission (or the role of the church) in higher education." Hence, their consistent failure to include Southern Baptist student ministries in their studies is hardly forgivable but quite understandable. I see the ministries of our many Southern Baptist churches through Baptist Student Union to be what, denominationally, we are best equipped to do. However, the "spectrum" in academe is broad. We can learn from and teach many.

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"Discovery and Nurture of the Spirit" Reviewed by Joe Smith, Director, Ministries in Higher Education, District of Columbia Baptist Convention.

Spirituality is in imminent danger of being lost—both by its self-proclaimed friends as well as its cultured despisers. What we understand to be spiritual realities can be lost by obscurantism and sectarian ideologies just as surely as they can be eroded by aggressive secularism.

In that truth lies much of the value of the section entitled, "The Discovery and Nurture of the Spirit", since its four essayists (plus introduction), though they struggle to be authentic to the tradition which each represents, genuinely work at exposing the essence of life as spiritual. Each brings a healthy degree of self-criticism to his/her task and at least suggests ways in which the particular spiritual tradition being described is in need of correction and enrichment.

Edwin E. Beers, called upon to represent liberal-to-mainline Protestantism, wrestles with a basic understanding of what the term "spirituality" means, and insists on a definition which will encompass prayer, reflection, community, movement, and mission. His essay evidences some appreciation for a developmental model of spirituality, in which personal maturity and educational attainment are seen as powerful determinants of spirituality—a critical ingredient if we are to be serious about fostering spiritual growth among a largely young adult population on the university campus.

By contrast, Rebecca Manley Pippert's lively collection of anecdotes about the naivete of much of evangelical Christianity dwindles into an apologia for the personalities and materials associated with Inter-Varsity Christian Fellowship. A few passing references to other evangelical student ministries are generally positive, but there is no recognition that the process of higher education is in itself a factor in shaping the spiritual needs of persons caught up in its values and its pressures.

Nancy Malone's representation of the Roman Catholic spiritual tradition, portrayed as passionate and incarnational caring, holds promise. But its brevity hampers its usefulness, and it does not truly communicate to the outsider how the sacramental life might enrich; at least a few more words about the spiritual direction pattern would have assisted those of us who are only vaguely aware of this form of discipling.

Curiously, it is the Jewish contribution, prepared by Professor Max Ticktin, which is richest, offering an understanding of spirituality which is holistic: life-affirming, rooted in Scripture in the worship life of a believing community. His account is confessional in tone, broad in spirit, and aware of the particular spiritual needs of young adults.

Is not the central message of the Gospel of the Incarnate Lord echoed in David A. Hubbard's word summarizing these chapters: "The truth of God is not revealed only in words; it is also demonstrated through persons . . . . What can this mean for campus ministry but that it can only be carried on by persons—not systems or techniques, but persons—whose spirits are so kindled by the life of the Spirit that they brighten and warm the others whom they touch?" (p. 38).

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"Contemplation and Action in Higher Education." Reviewed by Jim Greene, Director of the Division of Youth and Campus Ministries, Baptist State Convention of North Carolina.

We Southern Baptists are often primarily doers. We plan, promote, project and enlist. That is the expectation laid upon us by our denomination; that is appropriate. If we work with integrity, we are involved in "doing".

What can we learn from this section of **Recovery** which will make our doing richer, our ministries more effective! Let's listen.

Palmer's assumption is that we have some responsibility to and for the University as an institution. He says that the University contributes to fragmentation and dispersal of persons and communities. He pleads for the creation for ourselves in the midst of the culture of academia the space to see clearly and analyze critically and be grasped by the vision of wholeness which God's central Presence can bring. Sometimes the concept of success implicitly held by state offices and advisory committees and the people who cover our expenses is culture-bound and truncated. A "clearing" which lets us—no, in which we **must**—focus on the needs of the world community, the yearnings of the human heart and the

divine requirement for love and justice is a place which we must discover and protect—and out of which we must live and act. We are in constant danger of being co-opted by the University's values and priorities; contemplation can help us as we choose to stand over against some of the assumptions and perceptions of academia. Contemplation can, at the same time, open us towards a God's eye view of the frailties of our own institutions.

Wolf, who speaks from the Jewish perspective, recounts and lives and works in the shadow of a story and stories of the Holocaust and the present struggles of Jewish people in a rejecting society. Many in his congregation, he reports, are determined to learn history and the system well and, refusing to be victims again, become "Caesar's successor". Without going into details, he insists that the chaplain represents assumptions that are unprovable and commitments that only a whole life can validate. Here is another dimension and question: in light of our stories, what must be our attitude toward and what must we teach about power?

Tobin and Sider, the Roman Catholic and the Evangelical, are agreed on an answer to the power question that may be disquieting to us: we must take and use power for social justice. Sider, in an excellent Bible study on the subject, points out that God is on the side of the poor. We conservatives, on the other hand, are often on the side of the status quo, which is **not** the side of the poor. We have allowed our thinking and living, he points out, to be shaped by the surrounding society's views and values. This is our heresy. We may see and repudiate it only as we stand in the open spaces of contemplation and allow the dampness of our lives to be dried and straightened by the powerful light of Scripture. A major task for us, I think, is confronting our students with the fact that we are rich . . . and that the entire Bible has some awesome things to say about and to us "poor little rich kids." We and our students find many ways of "poor-mouthing" and defining ourselves as powerless and poverty-stricken. We thus convince ourselves that God does not know and hold us responsible for the use of the power and wealth which is ours and which is becoming theirs in the process of "college." Indifference, not

hate, insists Tobin, is the opposite of love. We do not love because we are paralyzed by the conviction that nothing can be done. Most of us have not tried and failed in the doing of justice; we have simply excused ourselves from the effort by a false definition of our power and wealth.

It is the liberal Protestant, Asbury, who warns us, on the other hand, of the danger of becoming involved in political and social action. He points to our need for a docility which is lacking in the arrogant belief that one already has all the answers, the means of getting them, or (I might add) the feeling that one **is** the answer. It is pretty important for some of us to hear that God may, in fact, have hands which are **not** our hands.

So: contemplation can focus our doing, clarify our priorities in light of where people are, and enable us to see beyond our activities, needed power-full action in the Spirit and Wisdom of God. This section of **Recovery** will be helpful in encouraging us toward contemplation and guiding us toward such actions.

We can, in contemplation, glimpse and even take a step toward attempting.

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"The Ministries of Faith Communities". Reviewed by Dwight K. Lyons, Coordinator of Metropolitan Louisville (Kentucky) Baptist Campus Ministry.

Community, rooted in the biblical tradition, is the warp and woof of what we are about from the religious perspective. Justice and love, according to Myron B. Bloy, Jr., in an introductory essay to this section, point to both "the restoration and enlargement of life as community." Since individualism is so highly prized in the society and academic world, the religious groups are especially in need of witness to life as community.

Thus this section of the book contains four essays, each of which gives some attention to the historical and theological description of community within a particular tradition. A description of the factors which seem to inhibit their actuali-



Southern Baptists are now struggling, that of historical criticism and biblical inerrancy. The case study is presented realistically and the persons involved are very authentic. The issues underlying the case study include academic freedom, personal ethics, and how the Bible should be taught in the academic classroom. Other issues that the case raises are the nature of campus ministry, the role of the campus minister, the relationship of faith and learning, the importance of prayer, and the authority of the Holy Spirit in the interpretation of scriptures.

The value of this case study is that it does focus the issues clearly and realistically for Southern Baptists. One disadvantage is that so many issues are raised that it would be very difficult to deal realistically with many of them in a one hour period. It would be very useful in a retreat setting dealing with the Bible. It could be used in a shorter one hour discussion if some of the issues are not dealt with or some are chosen as being more significant for your particular group. The same critique could be made of the other two case studies in the booklet.

The second case "I Am Your Friend" deals with a campus minister seeking to relate to international students during the time of the Iranian hostage crisis. One of the issues that this case highlights is how campus ministers may be creative within the constraints of working with our boards and committees. The case study would be of value for congregations. By helping them to see campus ministry in much broader context. The case deals with governance issues and with issues of justice and human rights. Again the characters are real, and the situation is authentic, but it involves more issues than can be dealt with in a short amount of time.

The third study, entitled "The Hub", looks at the BSU center as a place where ministry can happen and points up values as well as limitations. It raises the question of priorities in ministry. It puts in tension the needs of students over against the cost of meeting those needs in dollars and cents, a question that many of us deal with in our ministries.

The overall value of these case studies is to enable us to think in different patterns than we normally utilize as Southern

Baptists. While most of us could find ourselves playing the role of campus minister or chaplain in any of these situations, we could also identify with many of the other important persons in each of the case studies. I highly recommend these studies for personal growth, personal development, and for use with student groups or campus ministers in a retreat setting. Our campus ministry staff recently used these case studies and found it to be very helpful. They challenged us to deal with issues that might easily be passed over or not taken seriously. It helped us to focus on some important aspects of our role and to look at the priorities in our own ministries.

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**MOMENTS OF REFLECTION: EXPLORATIONS INTO THE PILGRIMAGE OF FAITH**, by L. D. Johnson, Maryneal Jones, Editor. Nashville, Tennessee: Broadman Press, 1980. 166 pp. \$3.95. Reviewed by Jim Alexander, Campus Minister, Columbia State Community College, Columbia, Tennessee.

L. D. Johnson, late Chaplain of Furman University, Greenville, South Carolina, has given prophetic direction to his readers over the past twenty years through his newspaper column. Now we his colleagues in campus ministry have the collected best of these as a resource. The soul of this book has been hammered out in ministering to students and faculty and ministers who were in the midst of testing the depths of their faith.

The book is a twenty year collection of his best columns orderly arranged by Maryneal Jones. Ms. Jones also edited Johnson's earlier very personal story of **Morning After Death**. She writes in the preface that our world needs a fine word written in a world that reads too much trash in the name of religion.

I submit that **Moments of Reflection** is an incisive book that will help you meet needs.

L. D. Johnson deals with no singular subject. Rather, he reflects, as the title indicates, upon the pilgrimage of faith. That pilgrimage is the thread that holds the collection together. It is not a "how to" book. It is not a collection of

clever, warm and shallow answers to life crises. It is a work arranged to allow you to be selective as you read.

I began with the last chapter appropriately titled, "Who Says You're Through?" Here Johnson allows Luke 6:26, "Woe to you when all men speak well of you," to be an encouragement and warning that communicated to me, especially when he wrote, ". . . The man who puts his back in a position to be patted is also exposing it to be kicked." Thanks, I needed that.

A book review ought to either be an encourager or discourager to reading the book. I encourage you to read **Moments of Reflection** for the "Ah, ha!" experiences you will have as you read. I encourage you to read these chapters: "Close Encounters With God," "Do You Believe?," "Coping," "No Place To Run," and "Is Marriage Obsolete?" In this latter chapter he asks us to look carefully at I Corinthians 13:7. Do we interpret that to mean that love has no self-respect and requires nothing of others? He writes that ". . . Whatever else love is, it is not a doormat."

In this volume, we see that Chaplain Johnson understands those to whom we seek to minister. He writes in "No Place to Run" that "There is enough pain on any dormitory hall to make a marble statue weep . . . Students are persons living through a crucial period of life when they are neither children nor mature adults. That is to say, they are especially vulnerable to being hurt."

We as campus ministers, chaplains, BSU directors need to hear from one another. L. D. Johnson has a good word for us to hear in **Moments of Reflection**.

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**THE ART OF LISTENING WITH LOVE**, by Abraham Schmitt. Waco, Texas: Word Books 1977. 174 pp. \$5.95. Reviewed by Fred Witty, Campus Minister, East Tennessee State University, Johnson City.

The book has as its stated purpose "to teach the art" which it does well as a beginning book. The cases speak eloquently of some of the basic factors that are necessary if one is to put listening into a redemptive setting.

In the introduction some of the pitfalls and dangers are pointed out, and the reader should become familiar with it before the rest of the book is read. Although each chapter is a unit complete in itself and illustrates a specific idea, the basic principles are sometimes implied.

It is an easy to read book that should speak to a wide range of persons with different levels of psychological and theological training. The author's orientation is conservative, but not blindly so.

Chapter one is concerned with the psychotic.

Chapter two is an exercise in the importance of listening to oneself.

Chapter three deals with family life (especially small children).

Chapter four is for adolescent identity crises.

Chapter five gives some insight into "thrown-away mates."

Chapter six covers many items—race, poverty, station in life, to mention a few—but really zeroes in on redemptive group support.

Chapter seven is for those whose powers are diminishing and for whom death is becoming a more pressing reality.

Chapter eight is a recap; but another case sets the stage for some insightful conclusions and principles that are reiterated.

Two quotes may whet your appetite to read further: "To really care is to discover life, but one must pay a price. It takes courage to open oneself up to another's pain. It means bearing that pain with the other. And that means hurting just like the other person is hurting. To really care is to take a portion of the other's burden and carry it for him. It can be heavy, just as it is for him. To care is to choose to do it when one doesn't really have to.

"One can choose not to hear the suffering of humanity. It only means walking past the hurt man on the side of the road. It is very easily done and no one will know. But one

really pays a price for doing it. In the long run, the life of one who refuses to listen becomes less; it shrivels up. The ultimate price of selfishness is puny existence—and that is a living death” (pp. 3-35).

Another quote: “When someone has found the key to relationship—the principle of listening with love—he has a new tool to reach out to others. Much to his own amazement, it works for him also. He finds that people are not shunning him because of his ugliness, but because they fear revealing their own feelings of inner ugliness. Now as he extends his hand in love to others, people respond, much to his surprise. They also have long been waiting, in the shadows, for someone to come along with a gentle hand, a tender heart, a sensitive soul, and open ears. As they mutually share their inner fears nonjudgmentally, they discover a kinship that they have not known before and the power of transforming love spreads” (pp. 172-173).

If it has been some time since tears came to your eyes as you read, maybe this book is for you. It was for me.

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**THE TOTAL IMAGE**, by Virginia Stem Owens. Grand Rapids: William B. Eerdmans Publishing Company 1980. 97 pp. \$4.95. Reviewed by Samuel Sanford, Jr., Director of Baptist Campus Ministries, Northeast Louisiana University, Monroe.

Religious books written in the last few years haven't given this book reviewer much to get excited about. In fact, I can think of only one other which would fall in this category: **Carlye Marney: A Pilgrim's Progress**.

However, Virginia Owens' book **The Total Image** is exciting for us amateur theologians and Don Quixotes of the local church. The words on the jacket blurb read, “This book is both confession and call. A confession that Christians have become poor imitations of modern day culture; a call to free God's people from the notion we have to involve ourselves in a giant advertising campaign for salvation.”

When Ms. Owens starts quoting media experts such as Malcolm Muggeridge, Susan Sontag, and Marshall McLuhan,

I thought we had another "media message"; however, it turned out to be a statement that Christians cannot be "media-messages." Then, I thought again, this is another attempt to explain how we ought to use the media with all its wonderful technology [a reflection of the great technological age which is saving (?) us] to "win the world to Christ"—wrong again!

The media is only a powerful illustration in this short book of a hundred pages to prove the "grotesque" gospel (Owens' term), and he who became the Saviour, cannot be presented in electronic form. So the author calls us to look again at the theology of the local gathering of the family of faith.

Practically nothing in our culture is any longer considered paradoxical or grotesque. "Nothing is fantastically extravagant now. Not the mating habits of orangutans or Oklahomans. Not Mars nor Madagascar. Not Idi Amin nor the Ice Capades. Nothing except three things: silence, hiddenness, and mystery" (p. 47). The author could have added a fourth—grace—which she does when talking about the four "grotesque" things of the Faith than can only be found in a local gathering.

Owens says it is the hope of our culture to eliminate the need for paradox and mystery; hence, the media cannot speak of grain dying in order to be born to new life; prodigals need never to go to far countries; men from Jericho never fall among thieves. Neither do men get crucified only to rise again! That's why the gospel is grotesque and that's why it won't sell in the electronic media.

Jesus has been replaced by coiffured-haired people in three hundred dollar suits telling everyone "God loves you!" Ms. Owens writes, "Tell that to an old lonely spinster; or to a woman staring at religious television program with a drunk for a husband!"

The author's last chapter, "Sanctuary," calls us once again to what only the local church, with all its barnacles of a dying culture to slow us down, can do: fellowship in sacrament, awe when we feel the hiddenness of Christ and being once again surprised by mystery—that joyous mystery—"And God became flesh and dwelt among us!"

If anyone wants to save culture—what precious little is left—Owens concludes that McLuhan's conclusion in recognizing the power of media is wrong. "Global Villages" is a contradiction of terms. Cultures, she says, are not sustained globally but locally.

If we take this book seriously, those of us who still believe in the gathered fellowship, have reason to be hopeful. "Sanctuary" can be my church and yours in a dying Western civilization.

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**WHEN DREAMS AND HEROES DIED, A PORTRAIT OF TODAY'S COLLEGE STUDENT**, by Arthur Levine, Prepared for the Carnegie Council on Policy Studies in Higher Education. Washington: Jossey-Bass Publishers, 1980. 157 pp. \$14.95. Reviewed by Ron Brown, Director Department of Ministries in Higher Education, Baptist Convention of Maryland.

How are today's college students different from those of the 1960's? What do they want from their college education today? What are the issues with which they are struggling? What kind of education should today's students be receiving? These are important questions for campus ministers to address. Levine uses social research (not all his own) as his most important tool in seeking to answer these questions. His research was conducted in 1978 and 1979. This raises some questions about their validity for 1982 because a whole new set of students are now on campus. Nevertheless, his conclusions and data offer the campus minister a good perspective for reflection on program priorities. Among the 26 institutions included in Levine's research are Oklahoma Baptist University, and several schools (Georgia Tech., University of Houston, University of Missouri-Columbia) where Southern Baptists are populous. Therefore, Southern Baptist students were probably a part of the research.

One important finding for Baptist campus ministers is the overwhelming sense of "meism" that "permeates all aspects of the undergraduate world, from politics to education to social life to the future that students envision . . . Meism as I found it in this study is an illness, a socially divisive and

individually isolating disease" (pp. xvii-xviii). Meism among today's students is fostered by a general cynicism toward society, a lack of trust in all social institutions including the church, and a fear of being cut out of political decisions and economic policies affecting their future. "Students at a majority of the institutions (54%) described their peers as concerned with themselves. People are looking out for number one. The me generation is not concerned with the good of society but with what's good for themselves" (p. 22).

Levine has some criticism for those educational institutions that have lessened their academic demands and have become intellectually weaker. "When colleges deemphasized the religious or social or physical, the extra curriculum became its home" (p. 118). The author feels such deemphasis encourages meism.

One tendency of the meistic student is toward more involvement in religious activities (p. 121). Campus ministers can observe this in the students whose religious pietism is devoid of any communal or social dimension.

Levine believes that the restiveness and activism that characterized the students of the 60's is still present in a dormant state in the students of the 80's, and he foresees that "the country and campuses will sleepily move on to the next cycle of activism and reform" (p. 126). Concern about nuclear energy and the draft may trigger such reform and activism.

The author's recommendations (p. 131 ff.) are directed to the educational, social and political institutions but have fresh relevance and insight for campus ministry. This book is one of those that must be read by the campus minister if for no other reason than that it is being read by the administrative leadership in our colleges and universities. This reviewer's intent is to provide professional reasons for reading this fine work.