Book Reviews

SOUL FRIEND, by Kenneth Leech. New York: Harper & Row, 1980. 248 pages, $10.95

Reviewed by Stephen Hollaway, Campus Minister, Birmingham-Southern College and U.A.B. Graduate Schools, Birmingham, Alabama.

Before Southern Baptists launch new discipleship programs, we need to understand the history of this form of ministry in the life of the church. Our historical awareness tends to skip directly from the first century to the twentieth. When we talk about discipleship, we talk as if no one between the time of Paul and the time of Avery Willis (or perhaps the Navigators) was interested in "discipling" believers. The truth is that there is a long and rich tradition of training in spiritual growth, but it has been known by such names as "spiritual direction" and "the cure of souls." We Baptists (and evangelicals) are the last ones in Christendom who should presume to lead the way in teaching spirituality; we are the most in need of **learning** about spiritual formation, because our revivalistic heritage has taught us how to convert people and organize them but not how to train them in the Christian life.

Soul Friend will serve as an eye-opener and a corrective for many Baptist readers. The book is subtitled "The Practice of Christian Spirituality," but the real subject of the book is spiritual direction. Spiritual direction is the old name for discipleship, particularly of the one-on-one variety. It is a large part of what we are doing—or should be doing—as campus ministers, but most of us know nearly nothing about this traditional model of disciplemaking. We are like a student who has grown up exposed only to Top-Forty radio—never hearing a symphony or a church anthem or a folk song—thinking that this lively but predictable shallowness is all that is meant by the word "music." For us, a book like **Soul Friend** is a course in music appreciation in which we become aware of centuries of tradition and varieties of expression we never imagined. Some of the music sounds terribly foreign or overly learned, but the lasting impressions are of its range and of our limits.

Kenneth Leech is an Anglican priest, not an Episcopalian of the "with-it" variety we run into on campus, but an Anglican of the type with a long memory who cherishes continuity with the early and medieval church. He is in a position to help Baptist readers because he claims the middle ground between Roman and Protestant traditions (with an eye on the Orthodox as well); he is able to mediate some of the wisdom of Catholic spirituality to those of us on the fringes of Protestantism. Leech's limitations as a writer also involve his Anglican and English style. We are often aware that he is writing to a British audience, to one that is more literate in church history than we are. Leech's language is often rather dry and pedantic even when he is speaking of the deepest experiences of the spirit. He does not reveal himself at all, never referring to his own feelings in the manner of such American spiritual writers as Henri Nouwen or Richard Foster. In his attempt to ground his practice in the historic teachings of the church, Leech sometimes comes across as excessively learned, as though he had revised chapters from a dissertation. In 225 pages of text there are no fewer than 695 notes citing sources.

While Leech does not win our hearts with his style, the cumulative effect of these quotations is to impress us with the rich tradition of spiritual direction and with Leech's own credibility as an expert in the field. Most Baptist readers would do well to plow through the book without reference to notes and without asking, "**Who** said that?" Readers should also begin with Chapter 2, since Chapter 1 is an analysis of "the present climate," i.e. the popular culture of the mid-seventies; it is as worthless, dated, and full of name-dropping as all such overviews are doomed to be, whether written by Tim LaHaye, Jurgen Moltmann, or someone in between. A weakness of **Soul Friend** is that its chapters are strikingly disconnected, leaving readers to wonder whether this is a collection of papers prepared for several different occasions.

The second chapter, a history of spiritual direction, is extremely helpful. Leech argues for the importance of direction in ministry and for the importance of a guide to spiritual growth. "Soul friend" is an old Celtic term for spiritual guide, but the function is the same whether we are called disciplers, shepherds, directors, or gurus. From the first centuries through

the eighteenth, Christians recognized the absolute necessity of such guides to spiritual growth to avoid over-zealousness, heresy, discouragement, and temptations. Leech begins with the Desert Fathers in the fourth century and describes the Eastern church traditions. He then explores the development of direction in the West, culminating in the sixteenth century with Ignatius Loyola, Francis de Sales, John of the Cross and Teresa of Avila. Leech also surveys recent thinking in Roman, Anglican, and Protestant circles regarding direction.

Three recurring themes in the quotations in this section were striking in their relevance for our discipleship programs. First, the personal holiness of the spiritual director cannot be overstressed. The director must be a person of experience who has struggled with passions and darkness and now radiates sanctity and peace. Second, the chief characteristic of the spiritual director of discernment, **diakrisis**, the ability to read the signs of the times and the signs of the soul. Third, throughout the literature there are warnings against directors who attempt to dominate the disciple rather than liberating the disciple to experience the Spirit for himself. These points ought to raise some questions about our BSU discipleship programs which are modeled after Amway. Can we expect real spiritual growth when our students are being asked to "disciple" one another? Do even campus ministers have the personal holiness or discernment to be of real help to students? Do our models of discipleship produce domination or liberation?

The next chapter discusses the relationship between direction and counseling. Some have seen the pastoral counseling movement as a modern form of spiritual direction, but Leech asks whether counseling is not so dominated by the psychological frame of reference and the clinical emphasis on pathology that it has lost touch with the spiritual. He shows genuine appreciation for the wisdom of some depth psychology, but he raises enough questions to prompt those of us who teethed on Oates and Hiltner to re-think our practice.

A chapter on prayer begins with a survey of guidance in prayer in six traditions: desert, Eastern, monastic, mystical, Counter-Reformation, and Pentecostal. The three most important lessons of this long tradition are (1) the spiritual necessity of orthodoxy, (2) the materialistic basis of spiritual-

ity, and (3) the life of prayer as a way of progress. A chapter on the actual practice of prayer follows.

The too-brief final chapter is "Towards a prophetic understanding of spiritual direction." Leech's kinship with Merton is apparent here, for he wants the discernment of the director to be directed to the world as well as to the inner life. It is the spiritual life which gives us the vision and the resources to foreshadow the life of the kingdom. Today we see many Baptists and evangelicals growing in this area but struggling without guides or even role-models within our fellowship. It is in the prophetic aspect that our models of discipleship are most deficient, but we cannot correct that deficiency without a deeper and richer appreciation of spirituality in the Christian tradition. To attach politics to our religious salesmanship will not be "prophetic;" learning to pray will be.

CELEBRATION OF DISCIPLINE, by Richard J. Foster. New York: Harper & Row, 1978. 179 pages, $11.40.

Reviewed by Stephen Hollaway, Campus Minister at Birmingham-Southern College and U.A.B. Graduate Schools, Birmingham, Alabama.

This guidebook to spiritual disciplines is a model of clarity and simplicity. Richard Foster is a Quaker who says only what needs to be said; he says it in a quiet and friendly tone, avoiding the bombast of some spiritual writers and the obscurity of others. He has written a practical and useful guide to growth in the Christian life. Southern Baptists would do well to incorporate such teaching into our discipleship materials.

The simple structure of the book is itself a revelation about the nature of the Christian life. Foster gives us twelve brief chapters on twelve "classical" disciplines of the spiritual life, giving a history of that discipline (with a Biblical foundation) followed by extremely practical advice on how to begin practicing that discipline. The first third of the book considers "the inward disciplines," those we might consider part of a discipleship program: meditation, prayer, fasting (!), and study. Next he takes up "the outward disciplines" which affect behavior and relationships: simplicity, solitude, submission, and service. The final section deals with "the corporate disciplines" of confession, worship, guidance, and celebration.

This outline ought to be enough to raise questions about discipleship programs which limit themselves to prayer, Bible study, and scripture memory. What happened to these other aspects of the spiritual life which can be learned? Perhaps we expect the other disciplines to appear as fruit, but should we not be teaching these things as necessary steps to growth rather than pointing to them as marks of sainthood? Southern Baptists might object that this approach to spiritual growth does not include an emphasis on evangelism. Obviously our brand of "witnessing" is neither a part of Quaker tradition nor one of the "classical" disciplines. Foster might respond that witness should not be considered as a separate discipline —with a fruitless emphasis on technique and salesmanship— but as effect or result of all the disciplines. What would the witness of our students be like if they really practiced simplicity, solitude, submission, and service?

Foster's chapter on meditation draws a distinction between eastern and Christian versions of meditation. Christian meditation focuses on God and listens to him primarily through the imagination. Foster suggests simple exercises which could transform the staleness of a legalistically-maintained "quiet time" into a liberating experience of God's presence. As with all the disciplines, this one is not meant to bind but to free and to open a doorway to God. This emphasis is often lost in our discipleship programs which begin: "You must have a daily quiet time."

The chapters on prayer and study feel more familiar to a Baptist reader, but they have a wider range than is found in our usual narrow definitions. Foster is striking in his recovery of the apostolic certainty that prayer works and that it can be learned—again by using the imagination. When we come to the subject of fasting we are struck by how totally alien this is to our Baptist experience. One student discussing this chapter remarked," I've always associated prayer and God's presence with eating!" He said this in a BSU study group meeting over lunch! Foster's teaching on the subject of fasting is not intimidating but practical, even dealing at length with physiological effects.

Moving from inward simplicity to simplicity of lifestyle, Foster sounds the clear biblical challenge which most of us

choose to ignore. The straightforward suggestions he gives here have been expanded into a book, **Freedom of Simplicity,** which reads like Ron Sider without vengeance. Foster keeps an emphasis on freedom, so that simplicity does not become a law or a form of self-righteousness.

The discussions of solitude and service will be helpful for students but repeat themes found in Nouwen, Swindoll, and other popular writers. The chapter on submission is a revelation, redeeming an idea which has been kidnapped by Bill Gothard. Foster is the perfect corrective both to Gothard and to our stubborn individualism. The chapters on corporate disciplines may seem less to the point for the campus community, but they ought to make us reflect on our communal life—or lack of it. The discussion of guidance refers not only to the tradition of spiritual direction but to seeking guidance from other believers and from the community.

This book is already being used as a resource for a twelve-week series by student groups. National Student Ministries should consider producing a study guide for this volume to be used in discipleship groups. The greatest flaw of the book is its price; its issuance in paperback form would be cause for celebration indeed.

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SPIRITUAL FRIEND, by Tilen Edwards. New York: Paulist Press 1980. 231 pages, $7.95.

Reviewed by Tracey Upton, student, Southern Baptist Theological Seminary, Louisville, Kentucky.

Tilen Edwards, director of the Shalem Institute for Spiritual Formation in Washington, D.C., provides a new look at an old concept of discipleship in **Spiritual Friend.** This work redefines an ancient monastic concept, spiritual friendship, for the 1980's. For many Southern Baptists, it challenges our traditional approach to spirituality. Traditionally, we have placed responsibility for spiritual piety with each indivdual. Edwards places the responsbility in a communal atmosphere. We are to be spiritual friends to each other.

Our spiritual pilgrimage is a series of spiritual crises and a series of spiritual awarenesses, asserts Edwards. In both times, not just in times of crisis, we need a guide—a spiritual

friend. As a college student, I experienced many crises of the soul and many times of soul awarness. Luckily, I had a spiritual friend, my campus minister. Through the rough and smooth times, he listened to me and pointed me lovingly toward God. He nurtured me in faith as a mother nurtures her child. Many college students today not only have immediate soul crises; they also have an ongoing need to be nurtured spiritually.

Edwards guides the reader through the Old and New Testaments to support the concept of spiritual friendship. Jesus' relationships with others provides us with a model of spiritual friendship. Jesus came to us as a friend. He came in love with a sense of serving. He came believing in our human capacity. He came to call us into contact with God. Jesus' ministry marks the path of spiritual guidance taken throughout the history of the church. His model of spiritual friendship has been followed throughout the centuries by saints like the desert fathers, Teresa of Avila, John of the Cross, William Law and Richard Baxter.

Besides providing a theological and historical base for this ancient concept, Edwards provides modern applications for today. When writing practically, Tilen Edwards is at his best. His style reflects an attention to detail yet a concern with personal reflection. In reading his chapter on seeking a spiritual friend, one would be hard pressed to find some aspect he missed. He discusses types of friendship and many aspects about the friend, like age, sex, personality, and spiritual path. Edwards concludes the chapter with a practice session noting what one discusses with a spiritual friend, commitment to friendship, and your relationship in prayer. Students can read this chapter and determine exactly what type of friend they want, what type of friendship, and their expectations for the relationship.

The discipleship leader becomes a spiritual friend for Edwards. "Being a spiritual friend is being a physician of a wounded soul." Being a spiritual friend is being a person who is willing to cleanse a wound, align the sundered parts, and give rest. That's all. The spiritual friend does not heal. He or she only provides an environment for the healing process to take its course.

Spiritual friends are persons with spiritual commitment, experience, knowledge, and humility. They are persons of

prayer, persons who have the capacity to be caring, sensitive, open, and flexible with another, not projecting their own needs or fostering long term dependency. Spiritual friends are open to the movement of God's spirit in the relationship. Being a spiritual friend is being a person who is willing to be a friend to the soul of another throughout the Christian pilgrimage, so any one of us could be a spiritual friend. Edwards' book makes that very easy by providing a step by step procedure for being a spiritual friend. He discusses everything from personal prayer to the nature, time, and place of the meetings.

Spiritual Friend also establishes a new twist to a discipleship group, a spiritual direction group. This group provides general exposure to a range of spiritual disciplines, reflection on one's spiritual journey, and focused sanctuary time. Edwards tells how to select members, deals with conditions, and gives a sample format. This group could be operable in any BSU.

"When someone comes to you and asks for help in his/her relation to God, that person already has stepped to the threshold between the sacred and profane, and you are needed to represent the sacred. Thus you do not seek to be a 'pal' or a 'therapist'; you accept the responsibility of your symbolic position." This is the challenge for every campus minister in **Spiritual Friend.** Tilen Edwards challenges us to accept the responsibility of representing the sacred by being spiritual friends.

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STAGES OF FAITH: THE PSYCHOLOGY OF HUMAN DEVELOPMENT AND THE QUEST FOR MEANING, by James W. Fowler. San Francisco: Harper and Row, Publishers, 1981. 332 pp. $14.95.

Reviewed by Ircel Harrison, Campus Minister, Carson-Newman College, Jefferson City, Tennessee.

In this volume, James Fowler presents the results of over ten years of study and research devoted to applying the structural-developmental approach to human development (a la Lawrence Kohlberg) to the psychology of religion. It is an extensive and intensive work, but careful reading will provide fresh insights to those involved in campus ministry.

Fowler, presently Director of the Center for Faith Development at Emory University, has drawn upon nearly 400 interviews of people from varied ages, backgrounds, and religious experiences to develop a comprehensive theory of faith development. Although this ambitious task has spawned some dissenters, his findings are original and stimulating.

His beginning point is that "we live our lives in dynamic fields of forces. . . . We might say that faith is our way of discerning and committing ourselves to centers of value and power that exert ordering force in our lives" (pp. 24-25). To Fowler, faith is not always religious in its content or context; whatever form it takes, it is the way we make sense out of our existence.

In **Stages,** Fowler attempts to provide the reader with several things: a treatise on faith (What is it? How does it differ from "religion" and "belief"?); an overview of the structural-developmental approach to human development; an integration of the psychosocial concepts of human development with a study of human faith; a presentation of his model for faith development; and specific examples of "Here's how it works" and "Here's how we came up with it." These five topics are considered in five major sections.

Part One is entitled "Human Faith." In this section, Fowler lays a philosophical basis for his work by defining "faith" and considering the part that relationships and imagination (bringing together information and feeling) play in the individual's development of faith. Fowler states that faith is based on a triad of self-concept, interaction with significant others, and "shared centers of value and power" (p. 17).

The second part, "Windows on Human Development," presents a fictional conversation among three individuals who pioneered the formulation of theories of human development —Lawrence Kohlberg, Erik Erikson, and Jean Piaget. Of course, this conversation never occurred, but Fowler works from the point of view that it ought to have and uses this medium to present an overview of the conucepts of these creative individuals. This is an interesting idea (which Fowler brings off well) and provides the reader with a background

for understanding Fowler's work, especially helpful if one has had no prior exposure to Kohlberg, Erikson, and Piaget.

In Part Three, "Dynamics of Faith and Human Development," Fowler provides his most complete definition of faith and applies concepts of psychosocial development to faith. He states, "The structural-developmental interactional approach calls us to view development as resulting from the interchange between an active, innovative subject and a dynamic, changing environment" (p. 100). Faith is not static, but part of a process.

Part Four is a presentation of the six stages of faith in Fowler's model. Excerpts from actual interviews are used to illustrate each stage. It is impossible to do justice to this model in the brief space allotted here, but a listing of the stages and the gift/strength characteristic of each might be helpful:

Stage	Gift/Strength
1. Intuitive- Projective Faith	Imagination
2. Mythic-Literal Faith	Story-telling
3. Synthetic-Conventional Faith	The forming of a personal myth (with a past, present, and future)
4. Individuative-Reflective Faith	Critical Reflection on identity (self) and outlook (ideology)
5. Conjunctive Faith	Ironic imagination (a paradoxical understanding of truth)
6. Universalizing Faith	"Radical monotheism"; in touch with the Kingdom of God

Although faith development may parallel psychosocial development up to a point, movement from one stage to another is by no means inevitable or automatic. A college student struggling with questions from the apparent inconsistencies in his Stage Three faith may not move on to Stage Four but choose instead to settle for the certainties and security of Stage Three, ignoring or rejecting his doubts. Some people function at this stage of faith for their entire lives and find it satisfactory.

The final section, "Formation and Transformation in Faith," gives a specific example of how an individual's interview is evaluated, shows the process involved, and explains the aspects used for classification. This is an effort to illustrate that the classification is not simply a subjective matter on the part of the researcher.

In this section, Fowler also explains the evolution of the model and the research procedures utilized. He deals briefly with the way in which an individual moves from one stage to another, the concept of "conversion," and implications of the model for adult education and spiritual formation. He closes with a candid statement of his own Christian presuppositions and the need for cross-cultural research to validate his model.

Fowler's work is a fascinating integration of psychology, theology, philosophy, and theories of personal development. Some dangers of such a model are apparent ("I'm a Stage Five; what are you?"), but I hasten to provide some observations on the implications of this model for campus ministry.

First, are we sensitive to where individual students are in their faith development? If we are not, we may be answering questions which they are not asking. We may not be challenging them to develop their faith. Fowler comments that "education and nurture should aim at the full realization of the potential strength of faith at each stage" (p. 114).

Second, do we provide support for students as they move to new stages and as they attempt to come to grips with former concepts and beliefs? Again, Fowler suggests that we can help with the "reworking of faith that comes with stage changes" so that it will be "current with the parallel transitional work in psychosocial eras" (p. 114).

Third, we should consider the value of "sponsorship" in spiritual formation/discipleship development. The sponsor is "a person or community [which] provides affirmation, encouragement, guidance, and models for a person's ongoing growth and development" (p. 287). It is the role of the sponsor not only to support but to confront if necessary, to challenge one to face difficult issues and self-deceptions. That

would be a good description of the role of the campus minister and the community of faith on campus.

We will hear more about Fowler's work. I encourage you to read this book, reflect on the concepts presented, and draw some inferences for your own ministry.

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THE DISCIPLESHIP SERIES LEADER'S GUIDE, by Campus Crusade for Christ, with Foreword by Bill Bright and Introduction by J. Kent Hutcheson. San Bernardino, CA: Here's Life Publishers, Inc., 1980. 586 pages, $7.95.

Reviewed by Dr. Gerald Stevens, Campus Minister, University of Alabama in Birmingham, Birmingham, Alabama.

Discipleship is evangelism and evangelism is discipleship. This Campus Crusade equation is fundamental to this handbook for small group leaders. So one will read, "The objective of discipleship is to build a movement of Spirit-filled Christians who are obedient to God's Word and are actively involved in helping to fulfill the Great Commission in their generation" (p. 493). Matthew 28:18-20 is the crux of the entire Series. Bill Bright uses this text in his Foreword (p. iii). J. Kent Hutcheson elaborates the ideology in his Introduction (pp. v-vi). The vision of the ideology is a world-wide spiritual movement driven by enthusiastic momentum, spread by multiplication, and held together by effective management (pp. 68-73). The Series is a "how-to" practical guide, with the "how-to" specifically meaning "how-to evangelize," or in Campus Crusade terminology, "developing a ministry of spiritual multiplication" (p. v). Perhaps the most revealing phrase in the entire book is a group session entitled, "Developing A Great Commission Mentality" (p. 447). Lesson plans include illustrations, charts, and diagrams.

The book has five main divisions. Bounded by an introduction and appendices, three main divisions represent the three phases of Campus Crusade strategy for spiritual multiplication through small groups: phase one, the "Discovery Group," is to teach the basics of Christian belief (e.g., Josh McDowell, Four Spiritual Laws); phase two, the "Discipleship Group," is to teach the basics of Christian life (e.g., relationship with God, spiritual warfare, prayer, God's will, evangelism); phase three, the "Leadership Group," is to teach

the basics of leading a small group (getting group participants to become group leaders).

As a strategy for world evangelism, this Series could be judged practical, perhaps even helpful. On a smaller scale, one might profit at minor points. For example, the eight principles of small group discipleship (p. 470) could be useful. The section "How To Ask Good Questions" (p. 21) could benefit any small group leader. The discussion of the meaning of "ambassador" (p. 294) is on target.

However, Campus Crusade also represents a style of ministry on campuses across the nation. The question is, "Is this style of ministry one that I should use as a model for my own ministry?"

The point at issue is in the very title of the Series itself: that word discipleship. The charge made here is that the material is not a wholistic approach to discipleship. The ideology of Campus Crusade has a myopic vision so narrowly focused on evangelism that other spiritual concerns in the field of view are distorted. Such distortions cause a leveling effect on the New Testament terrain. Every object must be visualized as evangelism: discipleship is evangelism (p. vii); ministry is evangelism (p. 17); reconciliation is evangelism (p. 291). Such impaired vision is inadequate for ministry. One easily may balk at this **Leader's Guide** as a "Discipleship Series." Besides, a basic philosophical weakness flaws the material: is spiritual growth to be equated with spiritual multiplication? Even given sessions on "Our New Life In Christ," "The Christian's Walk and Warfare," and "Dealing With Temptation," such an equation is facile.

The problem becomes acute in the discussion of "changing needs" and "constant needs" (p. 65-66). Constant needs are explained as salvation or biblical truths (diety of Christ, etc.). Changing needs are explained as needs depending on circumstances, emotions, current issues and interests. Group leaders are advised to make regular application to changing needs but to remember that lesson plans primarily are designed for constant needs. In effect, changing needs are given a "back seat." But students on this reviewer's campus find changing needs regularly taking a "front seat" position in their daily lives. A lifelong ministry to students should be reversed from the Campus Crusade style. However, given the preoccupation

with spiritual multiplication and the stated objective of a world-wide spiritual movement, Campus Crusade has no choice but to reverse the priority to constant needs. Of course, if one accepts the premise, all else follows. But is such a style of ministry a model understanding of "discipleship"? Does such a ministry do justice to the manifold dimensions of Christian lifestyles? Is the result of such a ministry wholistic "growth"?

The material is weak at other minor points. The ministry of Jesus is schematicized shallowly into two phases of "proclamation" and "teaching" (p. 30). The point of the Prodigal Son parable is not an emphasis on the father's acceptance, but on the other son's jealous response to the father's initiative (p. 13). Can one allow the anachronism that King David had a "quiet time" (p. 231)? Should any special group be targeted for evangelism, like persons of influence (p. 46)? Should spiritual "resisters" be left behind in our ministry strategy (p. 187)? What naive hermeneutic would allow one to maintain "only one correct interpretation for any one passage" (p. 435)?

In conclusion, a more accurate title for this book would have been **The World Evangelism Series Leader's Guide.** This reviewer would be content if "discipleship" simply were eliminated from the vocabulary in the Series (replaced in each instance with the term evangelism), and if such a style of campus ministry were not modeled as a wholistic approach to student work.

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THE CAMPUS MINISTRY AS A PASTORAL MINISTRY. Master's Thesis of Robert H. Hull. Non-published. Available through the inter-library loan of Vanderbilt Divinity School Library. 70 pages and extensive bibliography.

Reviewed by John Darrell Coshatt, Graduate Assistant/ Associate Campus Minister, Vanderbilt University, Nashville, Tennessee.

Hull's thesis is a structured account dealing with the issue of bringing campus ministry in line with pastoral ministry. In Hull's own words "the implication is, obviously, that they are not presently related in a viable manner. There have

been movements in the campus ministry towards a more mature view of that ministry. These movements have tended to set the campus ministry to the essential task of confronting the academic heart of the university with the prophetic and redemptive word of the Christian Gospel . . . we shall further argue that the movements of the campus ministry towards an academic emphasis, a ministry involved with ideas and their meaning for the university and culture, has, on the one hand, implicitly de-emphasized the individual personal crises of students and faculty and the pastoral response to these crises. On the other hand these movements have even made a pastoral ministry to the gathered Christian community somewhat suspect as being anti-intellectual. We shall want to argue for a pastoral ministry which expresses both the gathered and scattered nature of the Church."

The structuring of Hull's argument begins with a chapter devoted to the progressive history of campus ministry. He begins with statements that ministers themselves were the early educators. Yet, with the Industrial Revolution and the Morrill Act of 1862 opening state land-grant colleges centering their curriculum around science-oriented studies as opopsed to liberal arts, the need arose for campus ministries. Hull follows his account through history to conclude that contemporary campus ministries are "to the whole university: its academic heart, its place in culture, its search for truth." All-in-all, as a historian, I viewed this chapter as a compact, but precise and informative, account of campus ministry since its conception to the present.

The second phase in Hull's structure is to define the term "pastoral ministry." He draws heavily upon the writings of Hiltner, Clebsch, and Jaekle for his formulation. The center of focus deals with the belief that all pastoral ministry is the direct or indirect response to a crisis situation. For Hull, to heal is to bring about "functional wholeness." His model to bring this about is threefold: to be pastoral one must sustain, guide, and reconcile. He writes quite exhaustive personal definitions of what these terms mean to him as a campus minister. Moreover, he gives insights into the implementation of these three pastoral tools.

Hull begins to congeal his thesis in his third phase concerning "The Crisis Ministry of the Campus Pastor." In this

chapter the wedding of the terms "campus ministry" and "pastoral ministry" begins. Hull contends that the campus minister's counseling centers around three generalities: religious and personal identity, vocational choice, and the quest for a satisfactory relationship with the opposite sex and/or marriage possibilities. In short: Who am I? What am I? Where am I going? What is it all for? His strength lies in his emphasis on working with the individual in light of his/her personal **sitz-imleben.** Further, Hull offers illumination of his statements by using case studies to illustrate how these crises arise in students. I believe his one weakness is that he does not give adequate attention to suggestions for resolving the crisis in proportion to the amount of attention given to case study. Still, he does a quite adequate job of bringing about a cohesive interlocking of campus ministry as a pastoral ministry.

Phase four is "The University's Response to Student Crisis." In this chapter Hull continues the progression of his ministry centering on the individual and personal crisis. He re-introduces his three major crisis areas in light of integrating the individual's personality. "Ego integration," the identifying of the self's role in these crisis areas, leads to personal development and preparation for the future. The zenith of the chapter comes in two statements from Dr. Liston Mills of the Vanderbilt Divinity School faculty. Dr. Mills, a Southern Baptist, believes that the campus is a place to test roles and alternatives. Further, campus Christian groups are in a position to "offer young Christians the same pattern of alternatives in action and thought, to allow them to test various possibilities without permanent penalty for wrong or inappropriate choices." The campus often does not allow this shelter; the secular world rarely does. With careful consideration for the individual and his/her specific needs the minister can assist in the search for the self in the laboratory of the campus.

Hull continues his fourth phase with an outline of campus services that are often available to students. Vanderbilt University was used as the example. Hull refers to counseling, career testing, reading improvement programs, behavior effectiveness programs, and the like as resources that the campus minister may draw upon to assist the individual. He defines

these groups and briefly outlines how they may serve to assist the student in need.

In the final chapter of the work Hull states that it would be quite simple to leave student crisis situations to the non-religious campus services. Yet a Christian pastor has a unique ministry to offer the campus, "not in conflict with other helping persons, but not to be identified with them either." The difference lies in an earlier concept, "functional wholeness." For the Christian minister this must be placed not only in the real world of physical and emotional well-being; it must entail a personal relationship to God through Jesus. This is what is distinctive and unique. Hull continues to emphasize the importance of the campus minister's symbolic role with the individual in the "divine-human encounter."

Hull beckons the Church to move **into** the extended university. That is to say that we should not limit our ministry to the gathered community, those students willing to come to us. Rather we should attempt to focus on the extended community on campus as well. Again, using Vanderbilt as an example, Hull cites the provision of a University Counseling Center and a University Hospital Chaplain as indicators of how this process is beginning to take shape.

Hull closes with a quotation from Kenneth Mitchell, former chaplain at Vanderbilt Hospital: "A ministry on the campus is an exciting and challenging adventure. It is also one of the most difficult ministries any church can attempt. Present day students, despite their frequent inmaturity, are deeply concerned about their world. They suspect that the Church is just as inept and dishonorable as any other adult institution. But many of them want the Church to prove that their suspicions are unfounded, and this they want desperately."