

## Book Reviews

**Campus Ministry: The Church and Beyond Itself.**  
Donald G. Shockley. Louisville, KY: Westminster/John  
Knox Press. 1989. 130 pp.

*Reviewed by Charles J. Scalise, Assistant Professor of  
Supervised Ministry, The Southern Baptist  
Theological Seminary, Louisville, Kentucky.*

Campus ministry is a calling that is always in need of effective advocates. Because of its marginal status both in denominational life and in the higher education community, campus ministry searches for thoughtful apologists in both arenas.

Donald Shockley, who is a 25-year campus ministry veteran currently serving as Chaplain at Emory University, brings superb professional qualifications to this task. Shockley is primarily writing this book to pastors and laypersons in mainline Protestant denominations, but he also seeks to include concerned faculty, administrators, students, and (of course) campus ministers in the conversation.

Southern Baptists campus ministers, like other professionals in this calling, struggle to bridge the worlds of the church and the academy, the denominations and higher education, local church leaders and college students. This work offers a model -- not so much in its content, but in its method -- of a meaningful way to give an honest account of the campus minister's vocation.

The book is divided into three major sections. Shockley begins with a brief overview of the history of campus ministry in America, described as "a past full of surprises." He then turns to the development of his theology of campus ministry around the theme of "overcoming our fear of otherness." Shockley concludes with an analysis of campus ministry as mission, which offers five future "missional priorities."

Understanding the book's movement from history (the past) to theology (the purpose) to mission (the future) provides a perspective for grasping its effectiveness as a means of reflecting upon and presenting the story of campus ministry. If much of our own denominational advocacy of student ministry were to follow this pattern, we would be both more faithful and more convincing.

Shockley's survey of the history of campus ministry is heavily dependent upon the pioneering, but now very dated, research of Clarence P. Shedd, conducted at Yale in the 1930's. On particular, Shedd's methodological dichotomy, developed in *The Church Follows Its Students*, between "student-centered church work" and "church-centered student work" forms the basis for Shockley's approach (cf. p. 12). The book's historical work would have been greatly strengthened by relating the development of American higher education. For example, Frederick Rudolph's classic history, *The American College and University*, might offer a useful beginning point for such a dialogue.

Despite this weakness, Shockley's historical discussion does succeed in highlighting many of the themes that are crucial for understanding the heritage of campus ministry. I found his treatments of the student missions movement, the service role of black colleges, and the early involvement of women in denominational ministry to be particularly insightful.

Shockley roots his theology of otherness in the New Testament church's struggle to define its mission to include the Gentiles. He creatively uses the city of Corinth as a symbol for a mission theology which stands in the tension between Athens (the academy) and Jerusalem (the church.) Shockley argues that, "the primary task of campus ministry is not to preserve a constituency which is already constituencies of the church as it stands, but to engage new constituencies of the church as it is yet to be." (p.52)

Such a missional view of campus ministry offers the great strength of focusing dynamically upon the future of the church -- what God is calling the church to become. This strength, however, also entails a corresponding

weakness -- the downplaying of the role of historical continuity in the formation of the identity of the Christian community. The consequences of such a future-focused theological understanding of campus ministry are precisely the "marginal existence" and "perpetual crisis of professional identity" (p. 36) which Shockley earlier lamented in his historical analysis. In short, campus ministers who focus primarily upon the potential future constituencies of the church do so at the cost of marginalization from the church's historic and present constituencies.

Perhaps a more balanced theological approach could be achieved by understanding the mission of the early church as a dialectic between openness to new constituencies and maintenance of covenant identity. E. Glenn Hinson has argued persuasively for such a dialectical approach to understanding the early Christian mission in *The Evangelization of The Roman Empire*. Shockley's theology of campus ministry should seek a better balanced biblical and historical foundation on which to ground the pastoral/priestly (identity conservation) and prophetic/governance (missional accommodation) roles of the campus minister (cf. p. 64.)

Shockley sketches out his vision by describing five missional priorities: "evangelism as an educational task," "the recovery of vocation," "education for the world citizenship," "ethnic minority ministries," and "issues of human sexuality." Although these issues fairly portray the higher education scene from Shockley's perspective, they are inadequately correlated with his theology of campus ministry. It is as if the situation of higher education is alone shaping the priorities of campus ministry. Instead, establishing a dialectical relationship between the context of American higher education and the missional imperatives of the gospel world perhaps have made a more convincing case for future priorities.

Despite these limitations, Shockley's book is one of the most thought-provoking and stimulating works on campus ministry to appear in the last decade. As Southern Baptists seek new ways to envision and tell the story of student ministry in the decade of the nineties,

this work offers a challenging model for both advocacy and reflection.

***Dancing on the Straight and Narrow: A Gentle Call to a Radical Faith***, Stan Mooneyham. Harper and Row. 1989. 117 pp.

*Reviewed by Dr. John Killinger, Distinguished Professor of Religion and Culture, Samford University, Birmingham, Alabama.*

I'd like to do a little skywriting for this book and call everybody's attention to it. I don't want it to fall between the cracks, the way a lot of books do, and not get read by the people who need it.

Stan Mooneyham, the author, was president of World Vision, the international organization that brings hope to millions of hungry, homeless, and diseased people around the world. In that capacity, he was one of the most admired Christian laymen in the U.S., and often shared the platform with luminaries such as Billy Graham and Carl Henry. Then, when he was 57, his world came unglued. He was divorced from his wife, resigned his position at World Vision, found himself a pariah to a lot of his Christian friends, and began a pilgrimage to find out who he really was, down under the public figure he had become.

In the course of that pilgrimage he had to come to terms with the traditions and teachings of his faith. He had grown up in a conservative church in Mississippi, and for years had not really challenged the narrowness of its perspective. Christian leaders in that tradition, for example, did not get divorced. Neither did they talk honestly and openly about their doubts, fears, and difficulties.

This book, which centers on Jesus' teachings in the Sermon on the Mount, embodies what Stan discovered, about himself, about Jesus' teachings, and about life. In lively prose and fascinating illustrations,

Stan uncovers the Phariseeism that reigns in most churches and religious circles today, a kind of narrowness and bigotry that often substitutes for true religion and is exactly the opposite of what Jesus stood for. And then he turns around and focuses on the great demand in Jesus' message, on the call to the "Straight and Narrow," and shows us how to live exuberantly with that demand, dancing and banqueting as we go. He does this by differentiating clearly between the literal meanings of Jesus' teachings and the principles that inform those teachings. Mooneyham says that Jesus did not come to enslave us to a more complicated legal system than the Jews already had; he came to embody and teach us the deep spiritual principles that free us from bondage to such systems.

An example of Stan's warm and practical style of dealing with Jesus' principles is in a chapter called "Matching the Inside and the Outside," where he deals with the need for really knowing who we are and living openly and freely. He gives three suggestions for discovering one's real self: "First, develop a new kind of trust in God's presence and sovereign Lordship in your life." Good theology: set God at the center, before undertaking anything else. "Second, disclose yourself to others." It is in revealing ourselves to other that we get to know who we are. Stan says that when his world fell apart at 57, he decided to quit reinventing himself to fit the image that others had of him, and talking to sensitive friends about how he truly felt enabled him to discover the real self that did not need reinventing. Moreover, he liked the real person he was better than the public image he had always striven to maintain. "Third, let what you do arise out of who you are." A marvelous piece of advise! I underlined this and starred it too. Stop trying to do things you are not fitted to do, or you will end up unfit for anything. There is something wonderfully freeing about the gospel when we hear it this way. It means that God accepts us as who we are, not who other people think we ought to be, or who we would like to be, and uses us to glorify his Name when we celebrate life in beautiful, natural ways.

The book, in the end, like the Sermon on the Mount and all of Jesus' other teachings is about grace. Stan says he had talked about grace all his life, but it was only after his life fell apart and he was in obvious need that he became emotionally aware of it and knew it was sustaining him. "When the image of perfection slipped and the whole world saw the flawed creature behind the mask -- in that naked moment -- God's grace meant the most to me."

It is grace that makes us dance and brings us finally to the title of this book, ***Dancing on the Straight and Narrow***. Stan comes to this provocative image by way of Kazantzakis' ***Zorba the Greek***, which, it will be recalled, is about a man who danced at the happiest and most sorrowful moments of his life. Zorba understood grace and, more importantly, embodied it. What Stan helps us to see with refreshing clarity is that life in Christ, lived by his principles, is so exhilarating that we truly want to dance it, that we cannot indeed help dancing it. It is not something to be lived painfully, under a perpetually scrutinizing legalism, but freely and joyously, as if one were dancing Zorba's beloved *zeimbekiko*.

This is a good book, a personal book, a moving book. It targets one of the most important problems in the Christian world, namely, how to enjoy Christianity and not get caught up in its self-preoccupations and pathologies. And it reads as interestingly as a good novel. It ought to be on the shelf of every chaplain and find its way into the hands of every new Christian, every student, and every person who really desires to understand the Sermon on the Mount.