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*The Recovery of Spirit in Higher Education: Christian and Jewish Ministries in Campus Life.* Edited by Robert Rankin. New York, The Seabury Press, 1980. 340 pp.

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Rankin's study of "Christian and Jewish Ministries in Campus Life" stands as a sequel to a far more ambitious study entitled *The Church, The University, and Social Policy* which Kenneth Underwood directed in the 1960s. Like its predecessor, this volume is a cooperative effort ("seventeen writers and thirty consultants") guided and sponsored by the Danforth Foundation, and designed to shed light on a significant issue in the relationship of religion and higher education. But where the Underwood study was rigorous, well-defined, and firmly rooted in research data, the essays in this volume are broad "think pieces": wide ranging personal reflections on faith and ministry which, by their very nature, yield insights and twaddle in about equal proportions.

The bulk of *The Recovery of Spirit in Higher Education* comprises three interrelated sections, one each devoted to "spirituality," "contemplation and action," and "community." Campus ministers from Evangelical Protestant, Liberal Protestant, Catholic, and Jewish camps address each concern, preceded by an interpretive essay written by one of the study's three directors: President David A. Hubbard of Fuller Theological Seminary, Dean Parker J. Palmer of the Quaker Study Center, and Reverend Myron B. Bloy of Sweet Briar College. Robert Rankin provides both an introductory essay ("Beginnings") and a conclusion ("Reflections"), each generously spiced with rambling autobiographical reminiscences. With this book, Rankin closes out twenty-two years of service to the Danforth Foundation, and the Danforth Foundation closes out three decades of support for campus ministries. The temptation to wax nostalgic is thus understandable.

Other odd features of this study cannot so easily be understood. Why, for example, did the organizers invite opposing Protestant viewpoints (Evangelical and Liberal), but not do the same for Jews and Catholics—as if their traditions were blessed with theological harmony? Furthermore, if the intention was to identify the views of major American campus religious groups on faith issues, then one might have expected essays to have been roughly comparable to one another in form and scope, with authors instructed to represent the basic attitudes of their movements. Instead, essays too often reflect idiosyncratic opinions and talk past one another. On the matter of spirituality, for example, Max Ticktin offers "A Jewish Perspective of Campus Ministry," fascinating in itself, but spiritual only in the sense of his "spirit at work"; Nancy Malone muses about spirituality as passion; Rebecca Manley Pippert defines true and false approaches to Evangelical spirituality; and Edwin Beers tries to explain why spiritual phenomena have suddenly aroused so much interest. Summing up these unrelated pieces, David Hubbard happily concludes that spirituality "is the work of the Holy Spirit of God," "is informed by the study of the Scriptures," "is enriched by the collegiality of others," and is "illuminated by the other traditions." But "just how the Spirit is now working on our campuses," he admits,

"is harder to discern"—quite an admission for a book entitled *The Recovery of Spirit in Higher Education!*

Yet in spite of these and other deficiencies, this volume has much to teach. It should not be read as a secondary source, as description or analysis of contemporary events. Instead, it seems to me best viewed as a primary source, as testimony to important changes taking place on college campuses around the country. The weight given to Evangelical Protestant views, for example, clearly reflects the shifting sands of religious affiliation on campus, with more and more students being "born again." Less apparent, but far more significant is the change that this is bringing about in Evangelical theology. "Evangelical social silence...has now been shattered," Rebecca Manley Pippert reports, and goes on to describe a growing concern for social justice within the movement. Ronald J. Sider's paper ("Resurrection and Liberation: An Evangelical Approach to Social Justice"), and Eric Payne's comments on "New Evangelicals" ("they have made radical engagements with social action") confirm the point. Liberalism, meanwhile, is beating a hasty retreat, not only numerically, but, it seems, politically as well. Reverend Beverly A. Asbury of Vanderbilt, echoing Jacques Ellul, advocates "a strategic withdrawal from politics [for] politics today is illusory. It focuses our eyes on false problems and fake solutions. It solves nothing." Reverend Joseph C. Williamson sums up the new Liberal Protestant view in a Pablo Neruda oxymoron: "burning patience."

This volume also has much to teach about the new role of campus ministries within the college environment. Where religion and learning once marched arm in arm at leading universities, and later became combatants operating in the same realm, now campus religious leaders tout their offerings as "alternatives" to the standard academic fare; indeed, Arnold Jacob Wolf claims that a chaplain should "not only present alternatives to the monolithic-pluralist university but be one. The school necessarily stands for critical thinking...the chaplain must represent assumptions that are unprovable." Yet standing apart from the university community does not mean taking part in the "real world," not even the "real world" of one's coreligionists. Essays suggest instead that campus ministries have become marginal institutions: at once part of the campus, part of the outside community, and apart from both. It is, as the editor points out, "a tricky balance...an awkward straddling position."

Understanding these larger problems of campus ministries helps to put the specific problems of campus Hillels in proper context. Their "awkward straddling position" balances them between the Jewish community on the one hand, and the university community on the other. The one provides funds, roots, and mandate; the other, members, collegiality, and environment. Hillels need ties to both communities, but seek a group identity of their own. Consequently, as Richard N. Levy points out, many Hillel rabbis see Hillel as a separate force, a thoroughly pluralistic movement "whose purpose is to work toward the creation of environments in which the holiness of the Jewish people with God can be experienced in as many ways as students and faculty, enmeshed daily with the culture of the West, can evoke." What happens once students graduate and become ineligible for membership in this movement? Both Ticktin and Levy

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believe that Hillel alumni take the spirit of the movement with them into the community-at-large, influencing the growth of such innovations as synagogue *havurot* and "nonsexist ritual forms."

The question of Hillel's influence on American Jewish life, like other questions regarding Hillel's tasks, goals, and achievements, and even broader questions regarding campus ministries as a whole merit a thorough, systematic, and critical analysis. *The Recovery of Spirit in Higher Education* offers considerably less than this, but its essays at least raise some of the proper issues. The issues, if not the essays, demand serious attention, not only by academicians, but by religious and lay leaders as well.