reculture youth ministry – reculturing evangelism, discipleship, service and outreach, student leadership, mission, leadership, education, ourselves – and finally the closing chapter on how to get from old to new.

The strength of the book is the author's sincere wish to provide the reader with practical guidelines to the process of reculturing youth ministry. Folmsbee harvests from his wide range of experience within North American youth ministry as he shares his ideas and proposals for a new kind of youth ministry. Even for a reader outside the North American context, such as myself, there were interesting things to reflect on. From a Nordic folk church context I found informative Folmsbee's focus on how youth ministry should help teenagers to develop a "mobile faith" (p.41-47), a faith which moves along and makes sense as young people depart the youth ministry of their teenage years to study, work and travel. This is a very evident challenge in our folk church context, where the church struggles to give the large number of young people who enter our churches' confirmation ministry help in maturing and practicing a "mobile faith."

The author makes clear that this is not a book with academic ambitions.

This does not mean, however, that the book does not raise a number of interesting questions for "academic youth ministry." For this reader the question of how a youth ministry concerned with moving from old to new should argue theologically and ecclessiologically for its claim on authenticity became the most crucial one.

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Finding God Beyond Harvard: The Quest for Veritas
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Kelly Monroe Kullberg is a fine storyteller, and this book interweaves three good stories. The first is the story of the Veritas Forums, discussion events that began at Harvard in 1992. To introduce students to Christianity, these forums addressed their large questions of life and love, of faith and science and sex. By now the Veritas movement has involved a host of Christian apologists as speakers and over a
quarter-million students as participants at over fifty university campuses in the United States, Canada and Great Britain.

It was not all smooth sailing starting out, as Kullberg relates. For example, she and her colleagues were told their publicity could not employ the Harvard shield with its motto *Veritas pro Christo et Ecclesiae* (Truth, for Christ and the Church). The Ultimate Frisbee club was allowed to use the shield, though they replaced its books with discs. The bisexual-gay-lesbian student group also used the shield, though they turned it pink and replaced the motto with their name.

Three times she visited administration offices to plead her case. “Why is it,” she asked an official, “that the only students denied the right to use the Harvard shield are the ones who don’t want to change or mock it?” As she turned and left, an official followed her down the hall and into an elevator. “Almost in a whisper,” he said that her situation reminded him of the book of Acts—the place where Gamaliel persuaded officials to release the apostles by saying: if their efforts are of God, you will not be able to stop them. Then he promised to send a letter authorizing use of the shield.

This account typifies how Veritas found both opposition and unexpected support. On the one hand, Kullberg is dismayed to discover how colleges and universities have suppressed their Christian roots. She walks into a darkened Dartmouth College chapel. It is dimly lit because exquisite Tiffany stained-glass windows have boarded over, lest scenes of Christ’s Passion unsettle secular groups that might use the chapel as their meeting space.

In other ways, however, she finds Christ’s progress unimpeded. At least some faculty members and students are passionate believers, even at Harvard, and she culls the best of their vivid testimonies into a volume that becomes a best-seller, *Finding God at Harvard: Spiritual Journeys of Thinking Christians*. After its publication in 1996, supporters began buying this book in bulk to give as gifts. I received my first copy as a gift, then gave it away and bought another; meanwhile a chaplain at the United Nations gave away several hundred copies to U.N. ambassadors and heads of state.

In such ways the Veritas movement reached beyond Harvard, hence the title of this present volume (*Finding God Beyond Harvard*), which can been seen as both a prequel and sequel to the 1996 book. Whereas in 1996 she edited the testimonies of others, in this volume Kullberg tells her own story; her autobiography is the second of the book’s three interwoven stories.

It is the story of an evangelical Christian arriving at Harvard Divinity School in the 1980s (“we’re not in Ohio anymore”). Evangelicals were scarce, she notes, but the