

2009

Full Issue, Number 30, Fall 2009

Follow this and additional works at: <http://digitalcommons.augustana.edu/intersections>



Part of the [Higher Education Commons](#), and the [Religion Commons](#)

Augustana Digital Commons Citation

(2009) "Full Issue, Number 30, Fall 2009," *Intersections*: Vol. 2009: No. 30, Article 1.

Available at: <http://digitalcommons.augustana.edu/intersections/vol2009/iss30/1>

This Full Issue is brought to you for free and open access by Augustana Digital Commons. It has been accepted for inclusion in *Intersections* by an authorized administrator of Augustana Digital Commons. For more information, please contact digitalcommons@augustana.edu.

intersections

Fall 2009



in this issue

Lutheran Colleges and the “Other”

Purpose Statement

| This publication is by and largely for the academic communities of the twenty-eight colleges and universities of the Evangelical Lutheran Church in America. It is published by the Vocation and Education unit of the ELCA. The publication has its home at Augustana College, Rock Island, Illinois, which has generously offered leadership and physical and financial support as an institutional sponsor for the publication.

The ELCA has frequently sponsored conferences for faculty and administrators that have addressed the church-college/university partnership. The ELCA has sponsored an annual Vocation of the Lutheran College Conference. The primary purpose of *Intersections* is to enhance and continue such dialogue. It will do so by:

- Lifting up the vocation of Lutheran colleges and universities
- Encouraging thoughtful dialogue about the partnership of colleges and universities with the church
- Offering a forum for concerns and interests of faculty at the intersection of faith, learning, and teaching
- Raising for debate issues about institutional missions, goals, objectives, and learning priorities
- Encouraging critical and productive discussion on our campuses of issues focal to the life of the church
- Serving as a bulletin board for communications among institutions and faculties
- Publishing papers presented at conferences sponsored by the ELCA and its institutions
- Raising the level of awareness among faculty about the Lutheran heritage and connectedness of their institutions, realizing a sense of being part of a larger family with common interests and concerns.

From the Publisher

| The churchwide ministries of the ELCA remain vibrant. As I write this, Lutheran Disaster Relief has mobilized its effective systems to address the catastrophic effect of the earthquake in Haiti. From international relief work to support for leaders of local congregation-based ministries, ELCA churchwide ministries continue.

But it has been a difficult season. As was announced to college and university leadership last November by Stan Olson, executive director for the Vocation and Education program unit (VE), financial realities compelled the churchwide organization to implement an immediate ten-percent reduction in its budget for 2010. This followed earlier reductions taken in 2009, and further reductions may have to be taken in early 2010. In the wake of the reductions, valued colleagues within VE have had their positions eliminated and programs have been curtailed.

Among those programs is the distribution of unrestricted grants annually to colleges and universities of this church. The 2010 grant line is currently set at \$275,000 less than 2009 and the amount of the reduction might exceed \$600,000. Although it has been decades since direct, major support for college operating budgets has been the marker of being a college of the church, we in VE regret that such financial support can no longer be an aspect of our partnership with you. At the same time, other ministries in higher education will remain unabated. As Stan wrote in November:

“I want you to know that our commitment to the mission of these schools remains very strong. Staff here want to work with you as you help students explore the many aspects of their vocations. We want to be part of your discussions about the vocation of a church-related school. Our advocacy within the ELCA for your institutions will continue. We intend to continue helping gather peer groups of your key staff. In all this, we need your counsel for wise use of the human and financial resources we have.”

I will lead a conversation about our ongoing work in these arenas at the February 2010 annual meeting of ELCA college and university presidents. And, although all of us on the staff at VE will have new additional duties, Marilyn Olson and I will remain the primary contact staff for ELCA colleges and universities.

Those of you reading this issue of *Intersections* are not foreigners to dealing with these kinds of financial pressures. Indeed all of us are familiar with them in our private and institutional lives, given the impact of the Great Recession we are enduring. Despite the complications we all face, our commitments to our common mission remain strong, including our commitments to engaging the “other,” as the essays in this issue discuss.

MARK WILHELM | Associate Executive Director for Educational Partnerships, Vocation and Education unit, ELCA

intersections

Mark Wilhelm | PUBLISHER
Robert D. Haak | EDITOR
Angie Williams | SECRETARY

PUBLISHED BY
The Vocation and Education Unit | THE
EVANGELICAL LUTHERAN CHURCH
IN AMERICA

PUBLISHED AT
Augustana College
639 38th Street
Rock Island, Illinois USA 61201-2296

EDITORIAL BOARD
Timothy A. Bennett | WITTENBERG
UNIVERSITY
Karla Bohmbach | SUSQUEHANNA
UNIVERSITY
DeAne Lagerquist | ST. OLAF COLLEGE
Victoria Horst | NEWBERRY COLLEGE

ON THE COVER
Robyn Sand Anderson, *Genesis*,
transparent watercolor 30 x 22 in.,
artist's collection. View other works
at www.robysandanderson.com.

Contents

Number 30 | Fall 2009

4

From the Editor | ROBERT D. HAAK

5

Bringing an Ecumenical Milestone Out of the Shadows |
RONALD D. WITHERUP, S.S.

8

On Sharing the Sacred Santa | ROSEMARY RADFORD RUETHER

10

Between Suspicion and Trust | AHMED AFZAAL

16

Lutheran Colleges: Past and Prologue | PAUL DOVRE

23

SCAM-ing Service-Learning and Mission Trips:
A Satirical Essay | MARK WM. RADECKE

33

Wilhelm Löhe and Higher Education | DAVID C. RATKE

From the Editor

What is the nature of our identity as “Lutheran colleges”? That is the question that is the focus of the pages of *Intersections*—this issue and those of the past. We know that identity is often (always?) formed in distinction from some “other.” Who the “other” is and how we relate to it changes over time, as does our understanding of our own identity. This issue comes together primarily around the issue of exploring the “other” in relation to our Lutheran colleges.

Three of the articles do this explicitly. Ron Witherup draws our attention to an anniversary that we don’t seem to have celebrated—the tenth anniversary of the “Joint Declaration on the Doctrine of Justification” by Lutherans and Roman Catholics. His call was directed at his Roman Catholic brothers, but serves as a call to us also. If the central point of contention for the past five-hundred years between Catholics and Lutherans has been agreed upon, what does this have to say about our identity. If we are not “those folks who disagree with Rome about justification,” then who are we? This is particularly important for those of us who have significant populations of Roman Catholic students at our schools. Augustana has significantly more Catholic students than Lutheran.

In a piece that has been around for a while, Rosemary Radford Reuther helps us to see ourselves from the outside—a Catholic looking at us from inside the sauna at Holden Village. This gathering place is well known to many of us. For some, it exemplifies Lutheranism at its ecumenical best. What do we look like (or did we look like?) “huddled together on shelves... sweat pouring out like salvation by grace alone”? Sometimes we can see ourselves most clearly through the eyes of the “other.”

Ahmed Afzaal calls us in another direction. In today’s American culture, the “other” is often and easily defined as anyone identifying themselves as Muslim. Where and how do we find common ground with this “other” in our culture? Afzaal makes an interesting and important attempt to claim that the common ground should lead us back to a more fundamental

understanding of our own identity—as followers of Jesus. As a Muslim, he calls us to be more truly who we are. Only by doing that can we make the most of the opportunity to put our faith into practice.

Paul Dovre reminds us that it is not a new thing for Lutheran colleges to respond to the changes around them. He traces the changing nature of the understanding of the relationship between the college and the church, principally by tracing this relationship for six Midwestern colleges. Tellingly, he points to the growing diversity of our campuses and the attendant change in our self-understanding. This leads us, in his opinion, to one of our strengths as Lutheran colleges—“a commitment to engage in conversation with other faith traditions.” Afzaal has shown how this conversation can lead us to see and claim our identity even more clearly. Dovre shows how this is part of our very nature.

One place where our students often encounter the “other” is in the process of participating in service-learning on our campuses. Mark Radecke reminds us of the promise and the danger of such experiences. This paper (in a bit more C.S. Lewis form) was given at a Vocation of a Lutheran College conference held at Luther College. He (or rather Horatio Gumnut) reminds us that we have much to learn from those we encounter as the “other.”

David Ratke reminds us that our resources for understanding ourselves are not only from without, but that at times we could learn more from within our own tradition. He draws on the life and work of Wilhelm Löhe to better understand our work today.

In a culture which often sees the “other” as a foil to be attacked or brought into submission, the articles in this issue make a different claim—that the “other” is an essential partner in conversation who can help us to know who we are and help shape who we will become as Lutheran colleges and universities.

ROBERT D. HAAK | The Augustana Center for Vocational Reflection, Augustana College, Rock Island, Illinois

RONALD D. WITHERUP, S.S.

Bringing an Ecumenical Milestone Out of the Shadows

Having just completed the Year of Saint Paul and now commemorating the Year for Priests, one might easily overlook an anniversary that marks a milestone in ecumenical relations. I refer to the tenth anniversary of the signing of the Lutheran-Catholic “Joint Declaration on the Doctrine of Justification” on Reformation Day, October 31, 1999.¹ This article would like to draw attention to this anniversary and why it should not remain in the shadows.

Background

The Joint Declaration (hereafter, JD) did not just suddenly appear out of the blue when officials representing the Lutheran World Federation and the Holy See signed the document in Augsburg, Germany on the eve of the third Christian millennium. Decades of painstaking dialogue had taken place to prepare for the Declaration. In the wake of Vatican Council II, many ecumenical dialogues were begun in earnest in the hopes that centuries of Protestant-Catholic division could, at least in modest ways, be bridged so that the heartfelt goal of Christian unity could be achieved.

By any measure, the multiple volumes of the Lutheran-Catholic dialogue testify to the success of this process. Experts and ecclesial representatives of both denominations participated in these fruitful dialogues. They covered topics like baptism, eucharist, righteousness, the papacy, and New Testament figures like Peter and Mary. These dialogues paved the road that led to the JD.

What Does the Declaration Say and Mean?

The document contains forty-four numbered paragraphs and an Appendix. The Preamble points out that the doctrine of justification by faith has historically been central to the teaching of Lutherans ever since Martin Luther himself, reflecting deeply on Paul’s Letter to the Romans, came to the insight that the salvation offered to humanity by God in Jesus Christ was free gift, not something to be earned by doing “good deeds.” God justifies us or makes us righteous. Unfortunately, a by-product of this understanding, coupled with Luther’s dissatisfaction with various Church practices of his day, like indulgences and the seeming “selling” of sacramental rites, led to the Protestant Reformation. As the JD acknowledges, “From the Reformation perspective, justification was the crux of all the disputes.” (#1) That is why it was crucial eventually to reach a point where the topic could be addressed in depth.

The intention of the JD was clear:

The present Joint Declaration has this intention: namely, to show that on the basis of their dialogue the subscribing Lutheran churches and the Roman Catholic Church are now able to articulate a common understanding of our justification by God’s grace through faith in Christ. It does not cover all that either church teaches about justification; it does encompass a consensus on basic truths of the doctrine of justification and shows that the remaining differences in its explication are no longer the occasion for doctrinal condemnations. (#5)

RONALD D. WITHERUP is currently Superior General of the Sulpician Order, an international group of Catholic priests, and resides in Paris. He is a former dean and professor of Sacred Scripture at St. Patrick Seminary in Menlo Park, California. He received his doctorate in biblical studies from Union Theological Seminary in Richmond, Virginia.

When one considers the centuries of controversy over this one teaching, the achievement of the JD stands out all the more. Both Churches acknowledge nothing short of a *common* view of the principal understanding of justification by faith.

This common understanding is expressed vividly in the paragraph that is the heart of the document:

In faith we together hold the conviction that justification is the work of the triune God. ...Together we confess: By grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works. (#15)

These remarkable words are revolutionary. For Lutherans, this understanding represents an acknowledgement of the role that "good works" play in ongoing faith. They do not *achieve* our salvation but bear witness to it. For Catholics, this agreement overshadows any latent Pelagian² or semi-Pelagian understanding that, in my experience, still rests in the minds of many Catholics. Our good works neither earn our salvation nor achieve a higher place in heaven. Rather, they give witness to the salvation that the incarnation, life, ministry, and especially the suffering, death and resurrection of Jesus Christ, has once and for all accomplished. God's grace alone has been our salvation.

What Questions Remain?

Despite this unprecedented agreement, some questions remain to be ironed out. Late in the process, and taking everyone by surprise, including the officials of the Pontifical Council on Christian Unity in Rome that had spearheaded the agreement, Pope John Paul II pointed out that the agreement might be a bit hasty on three points. He noted, quite rightly, that Lutherans and Catholics still have differences of understanding on three related topics: concupiscence (the tendency to immoral desires) and the notion of simultaneously being sinner yet saved (Luther's famous formula of *simul justus et peccator*); how to fit justification into the larger "rule of faith;" and the role of the sacrament of Penance.

Despite these demurs, the Pope acknowledged agreement to 41 out of the 44 paragraphs of the JD and permitted the signing to go on. He also insisted that these questions did not in any way call into question the essential matters of the agreement. In essence, the Pope said, there is more homework to be done! Thus the dialogue will continue.

What Authority Does the Declaration Have?

Some experts have raised the question of what authority the JD exercises. From a Lutheran perspective, one must acknowledge

that the World Lutheran Federation does not represent *all* Lutherans, despite the fact that some 58 out of 61 million Lutherans worldwide are represented by this body. From a Catholic perspective, one might question what the JD means given the fact that Pope John Paul II had several demurs. But, as indicated above, the essentials of the JD remain in place and now become part of the ecumenical teaching of the Church.

In July, 2006 an even more interesting development took place that highlighted the possible impact that the JD can have on ecumenical relations. While meeting in Seoul, South Korea delegates from the World Methodist Conference voted unanimously to sign onto the JD, thus adding another significant denomination to the common agreement. This unexpected gesture hinted that promoting a common understanding of such a central Protestant teaching could have enormous positive effect on ecumenism.

Why Promote This Anniversary?

A more serious pastoral question lurks in the background. How many Catholics really know (or care) about the JD? Even after a year recently devoted to Saint Paul, whose letters provide the source of this notion, one wonders how much of an impact the joint agreement has had. Justification by faith is a difficult topic to summarize from the pulpit. Many priests are hesitant even to broach the topic.

A Pastoral Strategy

How does one succinctly and in simple terms explain Paul's teaching? I believe the tenth anniversary of the JD offers us another opportunity to promote this teaching in our parishes. While we live in a time in which the intense fervor of ecumenical dialogue so evident in the immediate wake of Vatican II has waned, it would be helpful if Catholics at least could understand that some real progress has been made in mutual Protestant-Catholic relations. We should no longer be caricaturing Lutheran teachings about justification. Nor should we be ignorant of our own Catholic teaching on the topic. As the JD notes, we now have a common understanding that accommodates two emphases, God's grace and our good works in response to it.

The JD instructs us to promote a better, common understanding of this all-important teaching. As Saint Paul insists, Jesus Christ has justified us, declared and made us righteous, and thus has called us to live exemplary, ethically upright lives.

Pastorally, I suggest that on an appropriately chosen Sunday not too far removed from the anniversary homilists present a short, focused instruction on the JD and its significance. This, of course, requires a little homework. The main elements of such a homily (or perhaps an adult education session) should be clear:

- define justification, perhaps simply by reading Paragraph 15 of the JD and making a brief comment on it
- explain a little of the history of how and why the teaching of justification contribute to centuries of Protestant-Catholic division
- explain the role of good works, not as means of obtaining something from God, who has already extended salvation freely through the death and resurrection of his Son, Jesus Christ, but as a way to testify to the world that we have accepted God's outstretched offer of salvation and are attempting to live it out in our lives
- give thanks for progress made thus far in Christian unity, symbolized well by the anniversary, and invite continued prayers for the deeper unity of the body of Christ.

In an age of mixed marriages and plentiful Protestant-Catholic contact, any promotion of better ecumenical understanding is bound to have a positive effect. Catholics should understand that our Church officially is still engaged in promoting Christian unity. It has not fallen by the wayside. This anniversary is a reminder that unity comes at a price. There is some give and take. Three denominations have now given *and*

received on this vital theme. Ten years is perhaps not a long time for it to have sifted down to the pews, but surely, it is an anniversary worth bringing out of the shadows.

Endnotes

1. See "Joint Declaration on the Doctrine of Justification," available on the World Wide Web at http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_31101999_cath-luth-joint-declaration_en.html. I use the document's paragraph numbers for quotations. The document was accompanied by an Official Joint Statement and an Appendix of recommended resources. The Holy See also published an Annex that outlined Pope John Paul II's call for more dialogue on specific related issues.

2. This heresy began with Pelagius (ca. 350-425 CE), an ascetic teacher in Rome and North Africa. He promoted human free will and the ability to choose good over evil, seemingly denying the necessity of God's grace for salvation. Saint Augustine was a major opponent to Pelagius' teaching, although his teachings continued to influence many Christians over the centuries.

ROSEMARY RADFORD RUETHER

On Sharing the Sacred Sauna

For the past few weeks I have been a theologian on the faculty of a Lutheran camp in the mountains of northern Washington. Holden Village is a mixture of religious retreat, think shop and wilderness playground. Sponsored by the youth departments of the three major American Lutheran churches [Now related to the ELCA—rdh], it is one of those crazy places with a style all its own.

I suppose I should recount what it is like to live, work, play, think and worship with Lutherans. Well, except that most of the people are blond, well tanned, have Scandinavian names, come from some place in Minnesota and graduated from places with names like St. Olaf, it is very much like being with fellow Christians. Again I become aware of how very much alike we are, how the same spectrum of ideas and possibilities cut across all denominations (or at least those that have some breadth of membership and some depth of tradition). There is the conservative wing, who have more in common with churchly American conservative attitudes in general than they differ among themselves on denominational particulars. There are the moderate church reformers who believe that we must do something with the system. There are the underground radicals who talk sympathetically with Black and New Left militants and boast their friendship with the secular city and Post-Christendom thinkers. There is much the same aversion to the institutional church as a self-perpetuating oligarchy sunk into ethnocentric introversion.

One difference is that these people are not as hung up on the scandal of the church because they do not dogmatize its indefectibility. The revelation of the fall of the church throws doubt on

man, but not on God, as it tends to do among Catholics. For this reason Lutherans seem to spend more time talking Christ and faith, rather than church.

Another difference is that this community seems more catholic than most of the (Roman) Catholic communities I have experienced lately. It has more catholicity both in terms of Christianity and humanity (recognizing that Holden represents American Lutheranism at its creative best). There is a sense of the totality of the spiritual and the physical. Mountain climbing, prayer and heated discussion on all topics flow into each other in easy rhythm. No one is ashamed of their bodies, their minds or their faith. There is a range of human interest from science and the arts to the most abstruse philosophy and theology. It is the first religiously oriented community I have seen which has a full range of participation from the scientific community. The range of topics from botany, geology and conservation to urbanization and international revolution is sometimes overwhelming.

But finally there is a Catholicity of the Christian tradition as well; despite the supposed parochialism of American Lutheranism. My friends are heirs of a good theological tradition. We pray the three major monastic hours. I envy the Lutheran Eucharistic liturgy which transmits more harmoniously the Mass of the Western rite than the rootless monstrosity that inhabits many of our parishes. I envy the hymnal too which puts one immediately in the goodly fellowship of the saints from the Psalmists of the Old Testament to the ancient Latin poets, the medievals, Reformation hymnists, and the hymns that flow down through the nineteenth century by many church and national routes.

ROSEMARY RADFORD RUETHER is the *Carpenter Emerita Professor of Feminist Theology at Pacific School of Religion and the GTU*. This article is reprinted with permission from the *National Catholic Reporter* (August 1968).

Perhaps this sounds too enthusiastic. Like all visitors, I can appreciate strengths, because I am not burdened with the weaknesses. Doubtless, this is why many Protestants sound so much more optimistic and enthusiastic about the “new things” in Catholicism than many Catholics.

There have been some poignant moments when the ghost of churches past raised their heads over the horizon. There was a teenage girl, raised a Lutheran, but attending a Catholic school. Torn between the two communities, she was subject to fits of depression. Several nights we sat up with her as she declared her fears of death, saw devils, and called for her rosary (shades of early Luther!). She told me that she could no longer be a Lutheran because she had discovered that the Lutheran church did not teach what Luther taught. I spent my time trying to get her to appreciate both Luther’s critique of Catholicism and the source of the failure of all the churches, Protestant and Catholic. I especially tried to dissuade her from making a sectarian

decision: that is becoming a Roman Catholic at the expense of Lutheranism, instead of moving forward to genuine catholicity.

Then there was a boy who wanted to go to a non-denominational seminary, but feared that the parochialism of the Lutheran community would not accept his work there. His parents, former Roman Catholics, became Lutherans when they tired of being unable to receive communion because they were remarried. He was on his way to becoming a Christian without a church.

O yes, and then there is the sauna. Huddled together on shelves, we bake deliciously. In the heat, sweat pouring out like salvation by grace alone. Flesh against warm flesh, we knead each others backs and necks. Then with a shout we spring for the door, race to the stream and plunge into the icy glacier-fed falls. It’s the new sacrament! The new fellowship! The new theology! The marriage of heaven and hell! The mystical communion of opposites! God bless the pagan Finns!

The Vocation of a Lutheran College Conference

“Lutheran Higher Education and Religious Diversity”

July 29–31, 2010

Augsburg College • Minneapolis, Minnesota

AHMED AFZAAL

Between Suspicion and Trust

The history of Christian-Muslim relations is characteristically *ambivalent*. There has been a pattern of simultaneous attraction and repulsion between these communities over several centuries of social, cultural, and political interactions. In the past, this pattern was often marked by an increase in mutual trust during periods of peace and prosperity, and an increase in mutual suspicion during times of turmoil and scarcity.

The world is witnessing today an unprecedented level of safety, comfort, and abundance *as well as* an equally unprecedented level of mayhem, violence, and scarcity. The disparity is stark, and the underlying paradox is affecting the dynamics of Christian-Muslim relations. On the one hand, increasing friction between these communities is leading to a rise in intolerance, accentuation of boundaries, exchange of strident polemics, and violent conflicts; on the other hand, the recognition of the futility of worldly competitiveness as well as an acknowledgment of common grounds is stimulating efforts aimed at dialogue and cooperation. It is likely that one of these opposing trends will soon acquire greater momentum and thus determine the future trajectory of Christian-Muslims relations.

Given that the Christian and Muslim communities represent the two most influential religious traditions in the world, the trajectory of their relations is bound to affect the overall condition of humankind. In this background, we may want to ponder our responsibilities as scholars and educators. Are we supposed to act as objective bystanders who, if we are concerned at all, merely report to our students the minimal facts about what has happened and what is going on? Or are we to become active participants in shaping the dynamics of Christian-Muslim relations in ways that reflect our ethical priorities? The choice is relatively

obvious, particularly for those of us who draw the inspiration for our vocational lives from religious faith—regardless of which label we use to identify our particular faith community. But even if faith does not play a major role in our lives, a simple desire to make the world a better place would also help clarify the choice.

Whether we use the viewpoint of transcendent faith or that of ordinary human welfare, it is difficult to ignore the urgent need to bring about a significant *shift* in the historical pattern of Christian-Muslim relations—away from suspicion and hostility, towards trust and understanding. Given the magnitude and the unprecedented nature of the challenges that the world is facing today, one could say without exaggeration that there has never been a time more suitable than *now* to bring about such a shift. As scholars and educators, we can contribute to this shift by taking advantage of the opportunities that are unique to our vocation. Through our words and deeds, we can establish models of Christian-Muslim relations that would allow us to both embody and promote our deeply held commitments and cherished values.

While the media glorifies “bad news” by incessantly reminding us of the negative side of Christian-Muslim relations, it is important that we also acknowledge the “good news” by recognizing the many positive developments. In this context, it is impossible to overstress the significance of the universal Christian endorsement of the Muslim initiative called “A Common Word.” On October 13, 2007, no less than one-hundred thirty-eight Muslim scholars and religious leaders from around the globe came together in signing an open letter addressed to their Christian counterparts. The letter drew attention to the fact that “Muslims and Christians

AHMED AFZAAL is Assistant Professor of Comparative Religion at Concordia College, Moorhead, Minnesota.

together make up well over half of the world's population," and, for this reason alone, if peace and justice cannot be established between these communities, "there can be no meaningful peace in the world." The heart of the Muslim letter is the extensive theological discussion on what is perhaps the only realistic foundation for promoting peace and understanding between Christians and Muslims—the love of the One God and love of the neighbor—two principles that are as central to the Islamic tradition as they are to the Christian tradition. The open letter and the various Christian responses are available at the official website for this initiative [<http://www.acommonword.com>].

Another positive development is the recent publication of *Was Jesus a Muslim?* The author, Robert Shedinger, is associate professor of religion at Luther College in Decorah, Iowa. Despite the provocative title, the book is much more concerned with the nature of religion and contemporary Christian-Muslim relations than it is with the person of Jesus. The value of the book lies primarily in the solution it offers to the virtual deadlock in Christian-Muslim dialogue.

Shedinger argues that the very concept of inter-religious dialogue is fraught with difficulties, primarily due to the uncritical assumption that there exist in the real world certain well-defined entities called "religions." He quotes several Muslim thinkers who have expressed serious reservations vis-à-vis the idea that Islam is a "religion" in the modern, Western sense of the term. They have insisted that Islam is much more than a set of beliefs, customs, and rituals; that its teachings are as relevant for the political and economic spheres of society as they are for the spiritual and moral lives of individual believers; and that restricting Islam to the narrow confines of a "religion" is an imperialist strategy for the de-legitimization of popular resistance against tyranny and injustice. How can there be genuine inter-religious dialogue between Christians and Muslims, Shedinger asks, if one party refuses to accept the very category that defines the dialogue?

In Shedinger's view, these reservations on the part of Muslim thinkers are to be taken seriously, for they direct our attention not only to the self-understanding of Islam but also to the historical process through which the modern Western category of "religion" has come into being. The modern usage of the word "religion" is historically unprecedented, a fact that was demonstrated more than forty years ago by the Canadian scholar Wilfred Cantwell Smith. More recent works by Asad, Jonathan Z. Smith, Dubuisson, Fitzgerald, Masuzawa, McCutcheon, Sullivan, and Cavanaugh have confirmed that "religion" is not an entity out there in the world but is a social construction with a specific genealogy in Western history.

While *religious phenomena* obviously exist in the empirical world, a definite *thing* called "religion" is no more than an artificially reified abstraction.

Muslim resistance to the categorization of Islam as a "religion" not only problematizes the notion of inter-religious dialogue, it also challenges the twin processes of *reification* and *domestication* that have severely restricted the role of religious impulses in the public sphere. To *reify* religion is to conceptualize it as an object with distinct boundaries; to *domesticate* religion is to remove its teeth and claws, to render religious impulses "harmless" by bringing them under the control of the status quo. These twin processes of reification and domestication have been instrumental in the emergence of what scholars are now calling "a secular age." Across the globe, these processes have served to prevent, or at least criminalize and restrict, the "intrusion" of religious impulses into the spheres of power. The latter have been designated "secular," not to protect religion from worldly corruption—which is the official explanation—but to limit people's access to power by de-legitimizing the motivation, inspiration, and language of their grievances and demands. According to Shedinger, the discourse of *sui generis* religion—the idea that the religious sphere can be defined by its unique *essence* which fully distinguishes it from all other spheres of human life—acts as a tool for the de-politicization of religious impulses and the suppression of popular sentiments. After religion has been reified as a distinct, circumscribed entity, domestication is achieved by outlawing *in principle* any religiously motivated demand or dissent that seeks to influence the worldly spheres of power.

To say that Islam is not a religion is to affirm that the teachings of Prophet Muhammad, peace be upon him, cannot be confined to the private world of the individual believer without doing extreme violence to the integrity of these teachings. Once this is recognized, it is only a small step to the further insight that the same truth applies to the teachings of Jesus of Nazareth as well. The use of the private/public distinction to keep religion out of the worldly spheres of power would have appeared equally pernicious to both Jesus and Muhammad. It is primarily in this sense that Shedinger answers the question "was Jesus a Muslim?" in the affirmative. Both Jesus and Muhammad have taught that the love of the One God naturally, and inevitably, spills over into the love of neighbor. As a result, genuine religious impulses cannot be restricted to the achievement of spiritual enlightenment and personal salvation alone; such impulses are also, and with equal force, directed at achieving justice and liberation at social, political, and economic levels. For the followers of Jesus and Muhammad, therefore, what should be of far greater concern is not the

politicization of religious impulses but their forced exile from the public sphere.

The political significance of the love of neighbor was as foundational to the teachings of Jesus as it was to the teachings of Muhammad, peace be upon them. This powerful truth went underground in the Christian tradition, though it never disappeared completely. The dissenting edginess of Jesus' teachings went through an artificial softening over time, as expressed in the widening of the sacred/secular distinction in the Christian tradition. As sociologist Robert Bellah notes, this happened at least partly because early Christians were forced to work out some sort of compromise with the Roman Empire, leading to the development of "a monastic ideal of radical withdrawal from the world" and the granting of "a

"The political significance of the love of neighbor was as foundational to the teachings of Jesus as it was to the teachings of Muhammad."

degree of independent legitimacy to the secular society and its political structure." The problem was compounded, of course, with Emperor Constantine's effort to make the Christian faith a handmaiden to the throne. In the Islamic tradition, on the other hand, this essential truth suffered a *de facto* marginalization at a relatively early stage, though it continued to thrive in the religious community as an imperative of faith and as an inspiring ideal. Both Sunni and Shi'ite Muslims view the introduction of hereditary monarchy within half-a-century of Prophet Muhammad's death as one of the worst catastrophes in Islamic history. The beginning of dynastic and non-representative rule was associated *in practice* with a gradual separation between the religious and political spheres. And yet, the "worldliness" of Islamic ethics was simply too strong to be easily overshadowed by a politically impotent "other-worldliness." Bellah has insightfully noted that in Islam the religious community's abiding suspicion of the political elites ensured that a complete severance between the sacred and the secular would never be considered legitimate. As a whole, the Muslim community has consistently rejected the notion that the worldly spheres of power ought to remain independent of religious influences—a significant achievement that is sometimes derided by ignorant observers as the "failure" of Islam to separate the church and state.

In this background, Shedinger is in agreement with the feeling that is widespread in the Muslim world, viz., Islam is not a "religion" in the narrow sense; instead, it is best viewed as a religiously inspired movement for social justice and human liberation.

Today, Christianity is recovering the political significance of the love of neighbor as well as the dissenting edginess of Jesus' teachings through various forms of liberation theology; we see this in the works of Rauschenbusch, Gutiérrez, Cone, Wink, Crossan, Borg, and many others. Islam, on the other hand, began to *lose* this key insight during the period of European colonialism, largely due to the influential Western discourse of *sui generis* religion. As Carl Ernst documents, within the context of Christian proselytizing and European domination in the Muslim world, this discourse presented Christianity and Islam as eternal, mutually exclusive rivals. It also sought to locate the "blame" for Muslim resistance to foreign invasion on the illegitimate and irrational tendency of Islam to transgress its proper religious domain. The political nature and "this-worldly" implications of Islamic ethics, however, were recovered and restored rather quickly in the twentieth century; we see this in the works of Mawdudi, Qutb, Shari'ati, Khomeini, Rehman, Al-Ghannouchi, Esack, and many others. Despite their widely divergent views, these scholars are unanimous in denouncing the reduction of Islam to the status of a mere "religion."

A prominent Muslim voice that Shedinger does not discuss in his book—but that is of crucial importance in the present context—belongs to the Indian poet, philosopher, and theologian Muhammad Iqbal (1877-1938). In the twentieth century, Iqbal was one of the first Muslim thinkers to protest the imperialist effort to de-politicize Islam. He contended that the "liberation" of the political sphere from the moral regulation of religion was a recipe for unrestrained tyranny. When a prominent religious figure advised his fellow Muslims to avoid rocking the boat since the British government was allowing them "religious freedom," Iqbal responded in an Urdu poem: "Just because the mullah is allowed to prostrate, the simpleton believes that Islam too is free." ("Hindi Islam" 548)

Iqbal's deep appreciation and powerful exposition of Islam—not only as a program for the personal growth and salvation of the individual but as an ever-evolving social and political system aimed at directing the spiritual evolution of humankind—remains unsurpassed to this day. Most of the thinkers that Shedinger discusses in his book were directly or indirectly influenced by Iqbal's ground-breaking thought. In his major English work, *The Reconstruction of Religious Thought in Islam* (1934), Iqbal compares the Christian and Islamic traditions in

terms of their respective attitudes regarding the matter/spirit dichotomy—a discussion that may help elucidate the contemporary promise of Christian-Muslim cooperation.

The great point in Christianity is the search for an independent content for spiritual life which, according to the insight of its founder, could be elevated, not by the forces of a world external to the soul of man, but by the revelation of a new world within his soul. Islam fully agrees with this insight and supplements it by the further insight that the illumination of the world thus revealed is not something foreign to the world of matter but permeates it through and through. (Iqbal 7)

To paraphrase, Christianity's gift to the world is the great religious insight that the Kingdom of God is to be found *within* the human soul, that spiritual realization is perfectly natural to the human disposition. Islam fully accepts and embraces this insight, but also takes it a step further. The Kingdom of God that is revealed within the soul, says Islam, is neither alien nor opposed to the concrete, material reality. In fact, spiritual reality *permeates* material reality in a way that no aspect of the latter is deprived of the spirit's illumination.

Iqbal then goes on to contend that both Islam and Christianity are in full agreement that the spirit has to be affirmed; the difference lies in their respective attitudes towards how to achieve such an affirmation. In its historical manifestation, a significant part of the Christian tradition focused on the *contrast* between spirit and matter, concluding that the world of matter was to be renounced or transcended before the world of spirit can be realized and affirmed. Islam seeks to correct that mistaken conclusion.

Thus the affirmation of spirit sought by Christianity would come not by the renunciation of external forces which are already permeated by the illumination of spirit, but by a proper adjustment of man's relation to these forces in view of the light received from the world within. (Iqbal 7)

Iqbal does not deny the contrast between spirit and matter. His point, however, is that the dichotomy should be neither widened nor ignored; instead, it should be recognized and reconciled. Such is the Islamic imperative of *tawhid*, of making one.

It is the mysterious touch of the ideal that animates and sustains the real, and through it alone we can discover and affirm the ideal. With Islam the ideal and the real are not two opposing forces that cannot be reconciled. The life of

the ideal consists, not in a total breach with the real which would tend to shatter the organic wholeness of life into painful oppositions, but in the perpetual endeavour of the ideal to appropriate the real with a view eventually to absorb it, to convert it into itself and illuminate its whole being. It is the sharp opposition between the subject and the object, the mathematical without and the biological within, that impressed Christianity. Islam, however, faces the opposition with a view to overcome it. (Iqbal 7-8)

The reconciliation between spirit and matter, between the ideal and the real, is to be achieved by establishing the proper balance in the relationship between human beings and the forces of the physical world external to them. This is where *revelation* plays a central, directing role. The envisioned balance is possible only with the help of the illumination of the Kingdom of God within the human soul. The forces of the physical world are not to be renounced; instead, they are to be harnessed and used in the service of humankind's spiritual evolution, in accordance with the imperatives of revelation.

“It is no longer a heresy to say that the world of matter reveals the world of spirit.”

With the help of even these short, and admittedly inadequate, quotes from a major Muslim thinker, the road ahead for Christian-Muslim relations can nevertheless be envisioned. It is easy to see that the discourse of *sui generis* religion would be diametrically opposed to Iqbal's vision of Islam, who insists elsewhere that there is no ontological conflict between spirit and matter, for matter is nothing other than spirit realizing itself in time and space. What is noteworthy in the present context is that contemporary developments in Christian theology have increasingly moved away from the classical spirit/matter dichotomy that had dominated medieval Christianity and which Iqbal identifies as problematic; various forms of feminist theology, eco-theology, and liberation theology have paved the way within the Christian tradition for an attitude of greater respect for the concrete, material reality. It is no longer a heresy to say that the world of matter reveals the world of spirit; that the human body need not be deprived or punished in order for the spirit to shine through; that the earth along with the life that it supports is inherently sacred; or, even, that the world is God's body. With

this ongoing effort to bridge the spirit/matter dichotomy, the separation of religious impulses from other aspects of life is becoming increasingly untenable.

All of this goes to show that some of the most fundamental insights of Islam and Christianity are rapidly coming together—even if few have recognized this tremendously auspicious development. Nowhere is this growing consensus more pronounced than in the rejection of the discourse of *sui generis* religion, by *both* Muslims and Christians. As a community, Muslims have always insisted that politics ought to serve the values bestowed upon us through revelation, that faith in God is worthless if it does not manifest in the love of one's neighbor, and that religion has jurisdiction over the whole person rather than on a mere fragment thereof. For this reason, Muslims have found it incomprehensible, if not scandalous, that Christianity in the West is almost nonexistent outside of the Sunday morning service—or so it seems. On the other hand, many Western Christians have harbored misgivings about Islam's insistence that religious teachings are supremely relevant to the worldly spheres of power; in view of the bloody history of Europe, they are justifiably afraid that such a claim will only produce greed, violence, and corruption. Some

“Religion is a spiritual force for social justice and human liberation.”

Christians have even found in the Islamic attitude a violation of Jesus' command that one should render unto Caesar what is Caesar's and unto God what is God's—perhaps forgetting that *nothing* belongs to Caesar.

Against this background of mutual suspicion and misunderstandings, Shedinger's book reveals a developing *convergence* between the Christian and Muslim communities on an insight common to both traditions: *Religion is a spiritual force for social justice and human liberation*. This insight is so powerful that its recognition on a wider scale would overcome the bitterness between Christians and Muslims that is generated by their theological bickering. This is not to suggest that doctrinal issues are unimportant, but to emphasize that theological discussions are most productive when they take place in an environment of mutual trust; such an environment emerges organically when members of different faith communities *work together* for common goals.

According to Shedinger, questions of doctrine are inherently complex and are further surrounded by a long history of

polemics and apologetics. Consequently, whenever an “inter-religious” dialogue between Christians and Muslims is initiated that focuses exclusively on doctrinal matters, it quickly reaches a veritable dead end—an agreement to disagree. On the other hand, Shedinger argues, real and substantial progress is bound to happen if the focus of such dialogues is shifted away from theological doctrines and towards the nature of *religion* itself.

Shedinger proposes that Christians and Muslims should explore together the modern Western construction of “religion” as an entity that stands in stark contrast to all that is “secular.” In doing so, they would also explore whether such an understanding of religion fits with what they know of their own experiences, traditions, and scriptures. In critically examining the modern understanding of religion, Christians and Muslims are likely to discover not only the real nature of religious phenomena but also the many commonalities that exist between the two traditions. This would not eliminate their equally important differences, of course, but it would help create a congenial environment in which mutual empathy could flourish.

The purpose of the proposed dialogue, however, is much more than polite agreement; it is to develop *solidarity* for a concrete purpose. Shedinger predicts that if Christians and Muslims were to focus together on the nature of religion, they will discover novel ways of thinking about the relationship between religion and other aspects of life; this has the potential of leading significant portions of the Christian and Muslim communities to join hands for bringing about a more just and peaceful world. As solidarity develops through the actual experience of working together for common goals, the level of mutual trust will rise and progress will naturally take place in theological discussions as well. More importantly, the proposed dialogue will pave the way for the members of both communities to participate in a synergistic enterprise for realizing their common values of social justice and human liberation.

To reiterate, the Muslim letter “A Common Word” and Robert Shedinger's book *Was Jesus a Muslim?* are two important signs that direct our attention towards what needs to be done. Both texts offer creative ways that *we*, as scholars and educators, may utilize in order to bring about the much needed shift in Christian-Muslim relations. While “A Common Word” offers a solid *theological* foundation for dialogue and cooperation between Christians and Muslims, Shedinger's book brings out the concrete issues that need to be addressed by the two communities. Taken together, they represent a radically new opportunity for Christians and Muslims to put their faith into practice—*together*.

Works Cited

- Al-Ghannouchi, Rachid. "Secularism in the Arab Maghreb." Ed. Azam Tamimi and John Esposito. *Islam and Secularism in the Middle East*. New York: New York UP, 2000. 97-123.
- Asad, Talal. *Formations of the Secular: Christianity, Islam, Modernity*. Stanford: Stanford UP, 2003.
- . *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam*. Baltimore: Johns Hopkins UP, 1993.
- Bellah, Robert N. "Islamic Tradition and the Problems of Modernization." *Beyond Belief: Essays on Religion in a Post-Traditional World*. New York: Harper & Row, 1970. 146-67.
- Borg, Marcus. *Jesus: Uncovering the Life, Teachings, and Relevance of a Religious Revolutionary*. New York: HarperCollins, 2006.
- Cavanaugh, William T. *The Myth of Religious Violence: Secular Ideology and the Roots of Modern Conflict*. New York: Oxford UP, 2009.
- Cone, James. *Black Theology and Black Power*. Maryknoll: Orbis, 1997.
- Crossan, John Dominic. *God and Empire: Jesus Against Rome, Then and Now*. New York: HarperCollins, 2007.
- Dubuisson, Daniel. *The Western Construction of Religion: Myths, Knowledge, and Ideology*. Baltimore: Johns Hopkins UP, 2003.
- Ernst, Carl W. *Following Muhammad: Rethinking Islam in the Contemporary World*. Chapel Hill: University of North Carolina P, 2003.
- Esack, Farid. *Qur'an, Liberation, and Pluralism: An Islamic Perspective of Interreligious Solidarity against Oppression*. Oxford, UK: OneWorld, 1997.
- Fitzgerald, Timothy. *The Ideology of Religious Studies*. New York: Oxford UP, 2000.
- Gutiérrez, Gustavo. *A Theology of Liberation: History, Politics, and Salvation*. Maryknoll: Orbis, 1988.
- Iqbal, Muhammad. *The Reconstruction of Religious Thought in Islam*. Annotated by M. Saeed Sheikh. Lahore: Institute of Islamic Culture, 1986.
- . "Hindi Islam." *Kulliyat-e Iqbal* (Urdu). Trans. Ahmed Afzaal. Lahore: Iqbal Academy Pakistan, 1990. 548.
- Khomeini, Ayatollah. *Islam and Revolution: Writings and Declarations of Imam Khomeini*. Translated by Hamid Algar. Berkeley, Mizan, 1980.
- Masuzawa, Tomoko. *The Invention of World Religions: or, How European Universalism was Preserved in the Language of Pluralism*. Chicago: University of Chicago P, 2005.
- Mawdudi, Sayyid Abul A'la. *Four Key Concepts of the Qur'an*. Markfield, UK: Islamic Foundation, 2006.
- McCutcheon, Russell. *Religion and the Domestication of Dissent: or, How to Live in a Less than Perfect Nation*. London: Equinox, 2005.
- Qutb, Sayyid. *Social Justice in Islam*. Oneonta, NY: Islamic Publications International, 2000.
- Rauschenbusch, Walter. *A Theology for the Social Gospel*. Louisville: Westminster John Knox, 1997.
- Rehman, Fazlur. "Islam and Political Action: Politics in the Service of Religion." Ed. Nigel Biggar, Jamie S. Scott, and William Schweiker. *Cities of God: Faith, Politics, and Pluralism in Judaism, Christianity, and Islam*. New York: Greenwood, 1986. 153-65.
- . *Major Themes of the Qur'an*. Minneapolis: Bibliotheca Islamica, 1980.
- Shari'ati, Ali. *Marxism and Other Western Fallacies: An Islamic Critique*. Berkeley: Mizan, 1980.
- . *On the Sociology of Islam*. Berkeley: Mizan, 1979.
- Shedinger, Robert. *Was Jesus a Muslim? Questioning Categories in the Study of Religion*. Minneapolis: Fortress, 2009.
- Smith, Jonathan Z. *Relating Religion: Essays in the Study of Religion*. Chicago: University of Chicago P, 2004.
- . *Map is Not Territory: Studies in the History of Religions*. Leiden: Brill, 1978.
- Smith, Wilfred Cantwell. "The Modern West in the History of Religion." *Journal of the American Academy of Religion*. 52.1 (March 1984): 3-18.
- . *The Meaning and End of Religion: A New Approach to the Religious Traditions of Mankind*. New York: Macmillan, 1962.
- Sullivan, Winnifred Fellers. *The Impossibility of Religious Freedom*. Princeton: Princeton UP, 2005.
- Wink, Walter. *Engaging the Powers: Discernment and Resistance in a World of Domination*. Minneapolis: Fortress, 1992.

PAUL DOVRE

Lutheran Colleges: Past and Prologue

My association with Lutheran higher education dates back to 1952 when I enrolled at Concordia College in Moorhead, Minnesota. Since then, with the exception of just six years, I have been involved in Lutheran higher education as a student, teacher, dean, president and consultant. In this essay I share my perceptions on several of the key trends that have characterized the past fifty years in the history of Midwestern Lutheran colleges. In both method and content, this should be regarded as autobiographical rather than academic, for it is more about reminiscence than research.

As the template for the historical assessments that follow, I draw from the classical sources of persuasion as identified by Aristotle and others. According to the classics, people are persuaded or convinced by three distinctive categories of proof: *ethos*, *logos* and *pathos*. *Ethos* is the power of one's personality, character and reputation. We say we are convinced because the person making the argument is deemed to be honest, trustworthy, knowledgeable or loyal. I think that organizations and institutions have *ethos* as well and it is derived from their mission, their narrative, their values, their traditions and their character. The *ethos* of a college is transmitted through the people who constitute the institution, primarily the faculty and staff.

Logos is the second source of persuasion and it has to do with arguments and evidence, that is to say, with logic. When we say that a speech was substantive and persuasive, it means that we were convinced by the arguments and supporting evidence the speaker was able to offer. I believe institutions have a *logos* in that they make a case for what they stand for or what they have to offer their constituents. If they present well formed arguments and supporting evidence, good programs and sound learning, they are both respected and understood.

Finally, *pathos* is a form of persuasion that appeals to our wants, desires, convictions or values. Such persuasion may

appeal to either our basic instincts or our higher inclinations. Institutions also offer *pathos* to their constituents as they appeal to ideals, values, aspirations, fears, hopes and even dreams. To the extent that people are inspired by, or in congruence with, these elements they will be content, moved or even inspired.

In my view, at mid-twentieth century, Midwestern Lutheran colleges made their case to their constituents of faculty, staff, alumni, church members, friends and students primarily on the basis of *pathos* and *ethos*. These colleges were generally places of unity and common focus, shaped by religious and ethnic identity and a strong sense of shared values and commitments. With the passing of the generations and the presence of a more diverse faculty and a more secular and pluralistic culture, both the *pathos* and *ethos* declined in their efficacy. Many new faculty "knew not Joseph" and so the traditions, values and general character of these places did not have a strong impact on them. Toward the end of the century, spurred by serious self-examination, growing numbers of inquiring faculty and the support of the church, *logos* became the focus and the basis for institutional renewal. I believe that this emerging *logos* is having a significant impact upon these institutions.

As a way of explicating these matters, let me share my perceptions about the church and Midwestern Lutheran colleges

PAUL DOVRE is *President Emeritus of Concordia College, Moorhead, Minnesota*. His most recent publication is *Holy Restlessness (Augsburg Fortress 2009)*.

during this period of change. The church was a major part of the context within which these colleges carried out their mission during the past half century. There have been substantial changes in the church's experience and those changes have had an impact in the life of the schools. For example, the church has changed from a mono-ethnic institution growing from within

“There have been substantial changes in the church's experience and those changes have had an impact in the life of the schools.”

to a multi-ethnic church depending on outreach for growth. At a different pace perhaps, the schools have experienced a similar trend toward greater diversity in the ethnic, religious and economic backgrounds of students, faculty and staff. In similar fashion, the church has made the transition from being insular to being energetically ecumenical. Mirroring this, the colleges have attracted students from a broad ecumenical spectrum. The church has changed from a body fairly clear about positions on moral and ethical issues to a church that is full of divisions over such matters. While the colleges may not have experienced such divisions in the ways that the church has, they are clearly places with a diversity of opinion and a liberal bias in such matters. At mid-century the church was a major collecting and distribution point for benevolence dollars and the colleges enjoyed high priority in that distribution. By century's end, benevolence dollars were scarce and the colleges, thought to be able to fend more or less on their own financially, were much lower on the priority list. Somewhat shadowing this development, a church that at mid-century paid close attention to its schools and held them accountable in a number of ways, now has both less time for, and less claim upon, such accountability.

A second template identifies four key issues around which I will discuss developments in the five decades of the second half of the twentieth century. Those key issues are survival, respectability, faithfulness and relationship to the church. In the 1950s the leaders of the Midwestern colleges were Stavig at Augustana (SD), Christianson at Augsburg, Carlson at Gustavus, Ylvisaker at Luther, Becker at Wartburg, Granskou at St. Olaf and Knutson at Concordia. All except Carlson had ministerial preparation and parish experience. All were active leaders in their respective church bodies; they served on key boards and committees and were frequent speakers and teachers at regional and church wide events. It should also be noted that these men gave leadership at a

time when institutional authority was more centered in the office of the president than at any time since then.

Of the key issues, survival was the one that occupied most of the attention of these colleges. These were the post-depression, post WWII days when campus infrastructures were rundown, facilities were totally inadequate for the expanding growth caused by returning veterans and there were not enough qualified faculty to cover all of the classes. Lutheran colleges were not unique in these regards; their state was the common state of most of higher education. A piece of good news was that although the faculty was stretched thin, there were among them some giants who defined the quality and character of these institutions. The second issue was respectability. Most of higher education had been given a pass on rising academic standards during the survival years of the 1930s and 1940s. But in the post war period the accrediting bodies began to flex their muscles. There was pressure to add PhDs to the faculty, to improve library holdings and to provide adequate equipment and facilities, particularly in the sciences.

With respect to the third key issue, faithfulness, the story is rather straightforward: each college was a monoculture of the sponsoring church body; almost all of the faculty and staff were Lutheran as well as most of the students. In most cases attendance was required at daily chapel and the religion requirement consisted of several classes taken over four years. Campus rules and norms reflected the culture and expectations of the church. The mission identity of these colleges was not a matter discussed very often; it could simply be taken for granted. The *ethos* and *logos* of these places was not very self-conscious but it was constitutive and one can only wonder how these institutions could have prevailed through times of testing without this reality. As a contribution to the *logos* of these institutions, the Lutheran College Faculty group undertook a decade long study that resulted in the publication of *Christian Faith and the Liberal Arts* (Ditmanson), which examined the theological underpinnings of a Lutheran college and their implications for the curriculum. With respect to the church relationship, there was a strong tie. The financial support of the church body was a significant variable in the financial well being of each school. The church kept a close and loving eye on these colleges. The governance relationship between the church and the colleges was very strong; in most cases, church leaders had places on the governing boards and every board member was a member of the sponsoring church. Governing boards paid more attention to the details of managing the colleges, a practice grown out of the necessities of the 1930s and 1940s.

The decades of the 1960s and 1970s were marked by leadership changes at many of the colleges; from Stavig to Balcer at Augustana, from Christianson to Anderson at Augsburg,

from Ylvisaker to Farwell at Luther, from Carlson to Barth at Gustavus, from Becker to Bachman at Wartburg, from Granskou to Rand at St. Olaf and from Knutson to Dovre at Concordia toward the end of that period. It should be noted that, in several cases, the new leaders brought stronger academic credentials and often less theological education. This was the case at Augustana, Luther, Wartburg, Gustavus and Concordia. With respect to the defining issues, while material survival was not in question, there was significant financial pressure related to expanding and improving campus facilities and providing necessary financial assistance to students. Federal policies and resources turned out to be of immense importance in meeting these needs with the advent of loans and grants for students, loans for building student housing and loans and grants for improving academic facilities. On several campuses there were construction projects underway every year for twenty years in succession. Since loans had to be repaid and grants did not cover all of the construction costs, each of the colleges put additional resources into fundraising with good results. Alumni, church members and community friends were committed to these schools and their generosity followed.

During these decades the schools grew in academic respectability. Faculty numbers grew and the percentages of faculty with PhDs increased as well, all of which was very important to accreditation agencies. New programs were initiated on every campus and library and laboratory facilities were upgraded. Faithfulness to mission and tradition became more challenging during this period of time for a number of reasons. With pressure for academic respectability and shortages of personnel, faculty appointments were likely to place more emphasis on academic qualifications than other factors. Most of the new academics came from research centers in which they had been shaped by modernism that placed priority on scientific methods of establishing truth claims. This trend, in turn, placed pressure on the humanities and the religious values that were intrinsic to distinctiveness of the schools. Curriculum changes tended to diminish the size of the religion requirement. Chapel attendance was by now voluntary but still substantial. The advent of the civil rights movement and the anti-war movement led to myriad changes in the society and its institutions. Some of those changes (e.g. more diverse faculty and student bodies) had a positive impact on the colleges while others (destructive life styles) did not. Other consequences were the increasing secularization of the schools, the demise of *in loco parentis* and the restructuring of campus governance.

As it had in the 1950s, The Association of Lutheran College Faculties was minding the *logos* of Lutheran colleges, addressing both the rapidly changing culture of the late 1960s and 1970s

and the challenges for Lutheran colleges. The Association's work led to the publication of *The Church-Related College in an Age of Pluralism: The Quest for a Viable Saga* by Richard Baepler and others in 1977. The American Lutheran Church initiated the "Theological Development Program for Faculty" in the 1970s, a program that helped shape a number of persons who would emerge as faculty and administrative leaders in the 1980s and 1990s. However, the attention given to institutional mission (*pathos*) by most colleges in the 1960s and 1970s was less than the attention given to institutional quality. The discussions of mission rarely gave systematic attention to the ways in which the mission might impact academic life. However, in most cases faculty leaders were persons who had come in the 1940s and 1950s and were infused with the *pathos* and *ethos* of which I wrote earlier.

There were several emerging trends in these decades with respect to the colleges' relationship to the church. To begin with, while church support was still a stable and growing part of the church's budget reflecting the continuing priority of the colleges, church benevolence declined substantially as a percentage of the rapidly growing budgets of the colleges. Another marked trend in this period was the growing generosity of individual church members with respect to the financial needs of the colleges. In the case of the American Lutheran Church, a major church-wide campaign was very successful. During the 1970s, some Lutheran colleges revised their governing documents to include non-Lutheran members on their boards. This reflected the growing ecumenism of both the church and the colleges as well as the desire to "spread a bigger net" in search of influence, financial support and enrollment. In the Lutheran Church in America, colleges developed covenants with synods in their regions as a way of setting forth the mutual commitments that would guide the relationships. It is accurate to say that, with respect to Midwestern Lutheran colleges, college presidents were still thought of as prominent in the leadership of the church.

The decade of the 1980s saw a myriad of leadership changes in these colleges: At Augsburg College Oscar Anderson was succeeded by Charles Anderson; Augustana moved from Charles Balcer to Bill Nelson and then to Lloyd Svendsbye; St. Olaf from Sidney Rand to Harland Foss and Mel George; Luther from Elwin Farwell to H. George Anderson; Wartburg from William Jellema to Robert Vogel and Gustavus from Ed Lindell to John Kendall. In all but one case, the new presidents came from academic backgrounds. While finance is always an issue for private colleges, financial survival was not a defining issue in the 1980s. Federal and state financial aid programs were very helpful in maintaining vigorous enrollment. Many of the schools launched and completed sophisticated and successful fund raising programs.

In terms of academic quality, the Lutheran colleges were respected by the public. It was during this decade that various national rankings of colleges first appeared and Midwestern Lutheran colleges earned high ratings. These ratings reflected the academic quality that had been built in the faculty and the attention that was being given to building strong academic programs.

Perhaps the most challenging issue in the 1980s was faithfulness to the tradition and mission. By the 1980s the academy was shaped by the enlightenment focus on knowledge as opposed to learning, and the pedagogy of the scientific method held sway. These developments have been chronicled by George Marsden (*The Soul of the American University*), Douglas Sloan (*Faith and Knowledge*), and Mark Schwehn (*Exiles from Eden*) with respect to the academy in general and by James Burtchaell (*The Dying of the Light*) and Robert Benne (*Quality with Soul*) with respect to religious colleges. The consequences of these trends were to diminish confidence in religious knowledge and the role of faith in the life of the school. Augmented by the reality that secular values were shaping the culture, these trends were real sources of stress for most religious colleges, including Lutheran colleges in the Midwest.

“There was more religious diversity on the campuses in the faculty, staff and student body.”

In addition to the growing secularity of the schools, there was more religious diversity on the campuses in the faculty, staff and student body. While most of the faculty in the 1950s and even into the 1960s had come through the Lutheran pipeline, the majority of appointees in the 1970s and 1980s did not. That meant that the *ethos*, which had been carried in the DNA of the faculty in the fifties, sixties and seventies, could not be counted upon to carry the tradition in the eighties and matters of mission could no longer be taken for granted. While in the past academic criteria and institutional/missional fit were held in balance in the faculty selection process, by the 1980s academic criteria held sway. A related shift in the profile of incoming faculty in the seventies and eighties is that they had been shaped in ways that meant their primary allegiance was more in the direction of discipline and department and less to the institution which they served. I don't think this was a self-conscious commitment on the part of most people, but it was nonetheless a growing reality. The consequence was a diminished religious *ethos* and *pathos*. During these decades one noted subtle changes in the rhetoric of

many colleges with a growing emphasis on academic distinctiveness and a softening in the emphasis on religious identity and mission. This was in some measure due to the fact that Lutheran schools were attracting an increasing number of students from other religious traditions whom they did not want to offend.

The connection between the colleges and the church also changed in the 1980s. The college presidents were less likely to be church leaders. The church was stressed for resources, and hence the financial support for colleges diminished. While Lutheran colleges were included in the mission circle of the newly formed Evangelical Lutheran Church in America (ELCA), they were less central to that mission. The implication of these developments in the church meant that the colleges would assume a larger role in defining the ways and extent to which they would embrace their relationship to the Lutheran church and their mission identity. While it was clearly not the case that any of the Midwestern colleges were hostile to their Lutheran identity or trying to distance themselves from their mission, the close of the 1980s became a kind of watershed for these colleges; the relationship to the church had changed, the self understanding of these schools as institutions of the church had eroded and the faculties were not always “at home” in the academic communities of the Lutheran church. In short, the *ethos* that had been carried by an earlier generation had largely disappeared with their retirement, the *pathos* was less clear and compelling and the *logos* of the Lutheran academic tradition was not a significant factor.

Enter the 1990s: There were myriad changes in leadership: Frame was leading Augsburg, Wagner and Halvorson led Augustana, Baker and then Torgerson came to Luther, Edwards served at St. Olaf and Steuer at Gustavus. All of these leaders had academic backgrounds and represented a new generation. Most of them were intrigued by the questions of relationship, identity and mission and they came to these conversations with a refreshing curiosity. They were leading healthy schools. While some were more robust from a financial view than others, all were viable; while some had more success in attracting students than others, all had stable numbers. Academically, these schools each continued to make one or more list of best colleges. There were centers of excellence on each campus reflecting the quality and ingenuity of the faculty. A challenge dating from the 1980s was around the “vocationalism” that was sweeping the country. From grade school on students were being pressed to pick a career and pursue a professionally oriented education. This was a special concern to colleges with a strong liberal arts tradition.

Viewed through the lens of faithfulness to the Lutheran tradition, the 1990s were years of renaissance. The roots of this renaissance were both external and internal. There was a heightened awareness of a values crisis in the society. At the same

time, there was an emerging spirituality among the young. In the academy, the postmodern movement provided a critique of modernism, rationalism and the scientific method. Along with a new generation of leaders came a new generation of faculty members who had, in part, been shaped by this critique, young people who were curious about religious matters and college identity and open to deep conversation about value, meaning and faith. Providing counsel and leadership were some key faculty and administrative leaders who were schooled in the *logos* of Lutheran higher education.

Out of this crucible of change religious colleges found both incentive and support for a new self-examination of mission and identity. Many Midwestern Lutheran colleges initiated formal discussions about the meaning and implications of their mission and identity as Lutheran schools. The ELCA supported these efforts with annual conferences on the vocation of Lutheran colleges. These conferences were (and are) well attended and led to the publication of *Intersections*, a journal that features essays about faith and learning. The Lilly Endowment, sensing the new opening for such matters, launched a mammoth program

“Many Midwestern Lutheran colleges initiated formal discussions about the meaning and implications of their mission and identity as Lutheran schools.”

enabling many colleges to initiate comprehensive programs centered on the Christian idea of vocation. Most of the Midwestern Lutheran colleges participated in the program. The ELCA initiated the Lutheran Academy of Scholars where faculty members could devote themselves to a serious intellectual engagement between faith and learning. Endowed professorships were created on a number of campuses in support of academic endeavor informed by faith commitments. A number of curriculum projects emerged and for many the touchstone was institutional mission. The Lutheran Educational Conference of North America (LECNA) launched a major research effort designed to identify the unique impact of Lutheran colleges upon their graduates.

To return to the template of *ethos, pathos and logos*, what happened in the 1990s was the beginning of the reconstruction of a *logos* in behalf of the mission of Lutheran colleges. Mirroring the leadership of their predecessors in the 1950s and 1970s, faculty members examined the Lutheran confessional, academic and intellectual traditions and found a trove of helpful propositions upon which to build an understanding of both personal and

institutional callings. This *logos* is compelling enough to generate conviction, yes even passion, for the cause. Thus we have the re-energizing of the *pathos* of these institutions and, over time, an emerging community *ethos* as well. This is not to suggest that questions about mission and identity are now settled. Indeed, that would defy the Lutheran tradition that is almost constantly in motion about such matters. As the society changes around these schools, the task or reinterpretation must go on.

Financial support continued to decline in 2000 as church-wide resources grew scarce and the fiscal wellbeing of most of the colleges made their need less compelling. The ELCA went through a re-organization in which higher education was joined with theological education. While church wide direct financial support continued to decline, the ELCA continued to sponsor staff development and faculty interchanges in a variety of forums. Out of a vision of unity in mission and interconnectedness in ministry, leaders of Midwestern Lutheran colleges have, in some cases, provided leadership in initiating and supporting partnerships with other institutions and agencies of the church.

In summary, survival was the issue defining the 1950s, respectability was the compelling issue of the 1960s and 1970s and faithfulness to Lutheran identity and mission emerged in the late 1980s and continues into the current decade. Over the span of the five decades, the relationship with the church evolved from dependence to independence to partnership. The profile of the presidents transitioned from churchly to academic; the cultural inclinations moved from sectarian to secular; the intellectual paradigm shifted from pre-modern, to modern, to post-modern and the demographic profile moved from homogeneity to a growing diversity. Entering the new century, Midwestern Lutheran colleges enjoyed regional and national reputations for excellence and possessed a robust attitude about their viability. Leaders of excellence mediate complex and stressful institutional agendas in a time of material uncertainty and cultural change. The case for Lutheran colleges, once resting on strong *ethos* and *pathos*, is being reconstructed around a lively and rich *logos*.

What then of the future of these colleges as expressions of the Lutheran tradition in higher education? Perhaps the most obvious answer is that, given the significant autonomy that characterizes Lutheran colleges, they will evolve in unique ways. Given the evolution that has occurred in the past decades, the colleges themselves will be primary in defining their relationship to the church. Setting these matters aside, let me identify a set of key variables in shaping the identity and mission of Lutheran colleges.

The first variable is the student marketplace. It is very difficult to characterize the rising generations of college students; they are at once liberal and conservative, religious and secular, spiritual but not necessarily religious and materialistic but

committed to social action. Clearly, this profile suggests many vantage points for engaging with students around religious matters. We can be reasonably confident that they will come from the full range of religious persuasions including non-Christian traditions, and so colleges will continue to make adjustments, curricular and pedagogical, to that reality. While Lutherans will perhaps remain the largest cohort group in the Midwestern schools, they will not always be in the majority. While these products of postmodernism are interested in the spiritual side of things, they are poorly informed with respect to confessional, theological and biblical matters. This presents a special challenge and opportunity to those who teach religion. In addition, today's students are not great worship attenders so campus ministry leaders will face a continuing challenge in the engagement of students in corporate religious practices. These students are close to their parents, sometimes called the "hovering" generation. Cell phones and instant messaging mean that students are always networking and parents are a significant part of their life experience. Colleges will continue to find their way in adapting to this reality which presents both opportunity and obstacle.

Another set of variables informing the status of these colleges in relationship to their mission and identity evolves around the faculty. Faculty recruitment will be especially crucial for faculty, more than anyone else, must represent and affect the mission of the college. Each college has the right to ask and expect that faculty members from any faith tradition will uphold the mission of the college. While the exegesis of that mission is always a work in progress, colleges should recruit people who are willing to engage that dialogue in a constructive and sympathetic way. Discussion of these expectations should be part of the recruitment and screening process.

For many reasons, the formation of the faculty *ethos* will be of high importance. The faculties are and will be composed of a significant number of persons from non-Christian and non-Lutheran traditions. The presence of this kind of diversity presents both opportunity and challenge; the opportunity (and need) for dialogue (a Lutheran staple) and the challenge of educating those from other traditions. In reflecting on this diversity, Darrell Jodock put it this way, "In order for these colleges to retain the advantages of a tradition that challenges them to become more deeply and more profoundly what they already aspire to be, the tradition needs to be articulated more clearly and affirmed more intentionally." (32) Since persons entering the professoriate in recent years have been oriented around disciplinary identity rather than institutional identity, there will be a continuing challenge for Lutheran colleges to integrate these persons into the community and engage them in the activities that give life to it. As noted earlier, the postmodern consciousness of faculty educated in the later

part of the last century and the early years of this century may be an asset to these schools. The typical post modernist recognizes the legitimate place of religion in intellectual discourse, is open to the spiritual dimension of their own being and respects the important role of context, or community, in framing one's perception and life practice.

Faculty are not the only element in the human variable of course. One thinks about the important roles of presidents, other college leaders, regents and staff. Leaders of experience and informed commitment to the Lutheran project in education are scarce so continuing attention to leader identification and development will be essential. The colleges will want to be self conscious in filling leadership positions with people who share the vision and mission of Lutheran colleges. The influence of persons who are either ill-informed or indifferent to such matters has been, and will be, detrimental to Lutheran schools. Of almost equal importance to the selection of such individuals is the provision of continuing education experiences around mission and identity. Again, if board and staff development around these issues is only left to chance, the results are likely to be drift and a growing indifference to such matters.

Another variable, perhaps the most important, centers on how we navigate the identity/diversity paradox. We acknowledge the value of both identity and diversity but have tended in recent years to give the greater weight to diversity. This is perhaps not surprising for institutions that were monocultural in the recent past (and defensive about it) and are well informed about, and widely influenced by, the diversity movement in higher education. It is also to be expected of Lutheran colleges that are, by tradition, culturally engaged institutions. The challenge will be achieving a relationship between these two powerful variables that will be consonant with the mission and identity of a Lutheran college. I think that multiculturalism becomes an asset when the cultures that inform it are well represented. That is, one of the special gifts that Lutheran colleges have to contribute to the multi-culture that is our world is a substantive, high quality and unapologetic representation of the Lutheran and Christian traditions. In other words, this identity becomes an asset, something to build on and never be apologetic about. Of course I am not arguing for some new parochialism but for a hearty multiculturalism that draws special strength from what the Lutheran tradition brings to it. One of those strengths is a commitment to engage in conversation with other faith traditions and to literally "test all things," including our own tradition. This view of the identity/diversity paradox underscores earlier comments about the importance of recruiting faculty for mission and providing excellent opportunities for growth in understanding and sustaining the Lutheran tradition.

Another variable centers on the distinctiveness of the college program, the key dimension of a school's *logos*. In recent years and out of the impulse of the Lutheran teachings on vocation, colleges have been paying increasing attention to Lutheran narratives in the construction of curricula. While "faith and learning" is not a Lutheran invention, it has always been central to the Lutheran intellectual tradition and Lutherans have brought special resources to it. In the biblical, theological and confessional narratives of the Lutheran tradition, we find resources that apply to both the form and content of education. One thinks of Lutheran teachings on vocation, the two kingdoms, *simul justis et peccator*, original sin and the priesthood of all believers. Or, with reference to the biblical tradition, one recognizes distinctive traditions of historical, literary and rhetorical criticism. Concerning pedagogical matters one thinks of the place of dialectic, the paradox, moral deliberation and discernment in community.

The *pathos* of campus life is another significant variable in the unfolding of Lutheran identity and mission. Proclamation, prayer and praise are staples of the Lutheran tradition and are formative of community. One calls to mind the worship centers on many campuses and the high quality programs in sacred music and art that involve large numbers of students. Given the challenge posed by individualism in religious matters and the secularism of hurried life styles, worship will be a challenge for this group of colleges. We will need creative and winsome leaders who can both gather students in and reach out to students where they gather. Given the impulse to serve others that is strongly present on our campuses, campus ministry will find ways to identify with and inform such endeavors. Under the aegis of Lilly-funded programs and church-wide initiatives, the vocation idea has taken root on many campuses and, increasingly, in the lives of many students. This trend is fortuitous for the mission and identity of these colleges.

On most campuses the gathering of the community is increasingly problematic. Whether a lecture or a concert, a faculty meeting or morning coffee, a worship service or an athletic event, participation is a challenge. The busyness of the culture and the ubiquities of electronic communication combined with the individualism of the social order explain some of this. So in the coming decades we must continue to invent new modes of gathering the community and new strategies to build the unity and social coherence that is essential to the living out of our missions.

What of the variables related to the relationship of the colleges and the church? The Unit for Education and Vocation is intended to create synergies among the educational ministries of this church. Hopefully, the resources of theological education will enrich the colleges as they engage in the dialectic of faith

and learning. On the other hand, the real-world disciplines of the liberal arts colleges will be of benefit to the seminaries in their dialogue with a world of many faiths and cultures. There are some early and promising signs of collaboration. May their number multiply. The social statement on education prepared and adopted in 2007 calls upon bishops and pastors, churchwide and synods, to be more intentional in advocacy and support of the colleges. In turn, the colleges are called upon to affirm their unique identities as Lutheran colleges, to feature the Lutheran teaching on vocation, to maintain programs of liaison with various expressions of the church and to collaborate in shared ministry projects. The embodiment of these commitments will go far in defining the relationship of college and church.

I have often described the current decade as a time of renaissance in mission for religious colleges in America. One sees signs of this revitalization at many turns. Many Midwestern Lutheran colleges have been in the vanguard of this renaissance. Hopefully, this good beginning will provide the foundation for the continuing renewal of Lutheran colleges in coming decades. I believe in, and am committed to, such a future.

Works Cited

- Baepler, Richard. *The Church-Related College in an Age of Pluralism: The Quest for a Viable Saga*. Valparaiso, IN: Association of Lutheran College Faculty, 1977.
- Benne, Robert. *Quality with Soul: How Six Premier Colleges and Universities Keep Faith with Their Religious Traditions*. Grand Rapids: Eerdmans, 2001.
- Burtchaell, James Tunstead. *The Dying of the Light: The Disengagement of Colleges and Universities from Their Christian Churches*. Grand Rapids: Eerdmans, 1998.
- Ditmanon, Harold H. ed. *Christian Faith and the Liberal Arts*. Minneapolis: Augsburg, 1960.
- Jodock, Darrell. "The Lutheran Tradition and the Liberal Arts College: How Are They Related?" *Called to Serve: St. Olaf and the Vocation of a Church College*. Eds. Schwandt, Pamela, Gary Stuart De Krey, and L. DeAne Lagerquist. Northfield, MN: St. Olaf College, 1999. 13-36. <http://gustavus.edu/faith/pdf/called_to_serve.pdf>
- Marsden, George M. *The Soul of the American University: From Protestant Establishment to Established Nonbelief*. New York: Oxford UP, 1994.
- Schwehn, Mark R. *Exiles from Eden: Religion and the Academic Vocation in America*. New York: Oxford UP, 1993.
- Sloan, Douglas. *Faith and Knowledge: Mainline Protestantism and American Higher Education*. Louisville, KY: Westminster John Knox, 1994.

MARK WM. RADECKE

SCAM-ing Service-Learning and Mission Trips: A Satirical Essay

The increase in service-learning courses and short-term mission trips offered by colleges and universities, religious communities, congregations, parachurch groups, and a host of independent organizations in recent years has been dramatic. Research by Janet Eyler and Dwight Giles (1999) has demonstrated both the pedagogical efficacy and the life-transforming potential of these experiences. As with any venture, however, such courses and trips can be done well or they can be done poorly. Stereotypes, for example, can be inadvertently reinforced. Ethnocentric assumptions can go unchallenged. Those who should benefit from service projects can be treated as objects of pity and targets of charity rather than fellow human beings who allow strangers to enter their communities, receive their hospitality, and share, for a brief while, the realities of their lives. One critic warns that the poorly executed short-term mission trip can become “a spiritualized vacation for spoiled, materialistic North Americans” (Whitner, 2003). When any or all of these things happen, students’ moral development is impeded, their spiritual development is hampered, and the transformations that teachers and leaders intend for their students can actually become deformations. Cognizant of these dangers, some thoughtful practitioners

have proposed codes of ethics for those who design and lead such experiences (Chapdelaine, Ruiz, Warchal & Wells, 2005).

The purpose of this paper is to invite the reader to consider some of the best/promising (and worst) practices that can influence the quality of service-learning and short-term mission experiences and, in turn, the impact of those experiences on the lives and development of all participants—students as well as community partners with whom they serve. I am acutely aware, however, that—besides being soporific to some readers—a recitation of best and worst practices can sound like so much shrill harping, the pontifications of a self-appointed know-it-all. I have therefore chosen to couch the findings of my research in the form of a fictional narrative. This choice is not simply a matter of trying to be clever or polite; it draws on the observations of Danish philosopher and theologian Søren Kierkegaard regarding the value of indirect communication—a rhetorical device designed to deliver readers from their illusions and invite them to engage with deeper issues of the soul. (Kierkegaard, 1859). Such indirection is evident in, for example, the prophet Nathan’s charge against King David (2 Samuel 12) and Jesus’ use of parables, both of grace and of judgment. The take-away

MARK WM. RADECKE served as chaplain and associate professor of religion at Susquehanna University in Selinsgrove, Pennsylvania, a college affiliated with the Evangelical Lutheran Church in America. He is the founder and director of SU CASA, the Susquehanna University Central America Service Adventure, a service-learning course that has been honored with national and international awards from NASPA. His doctoral research at Princeton Theological Seminary focused on the impact of the SU CASA experience on students’ spiritual formation. His current research projects inquire into best/promising and worst practices in service-learning and short-term missions. [A version of this paper was presented at the Vocation of a Lutheran College Conference held at Luther College in Decorah, Iowa on August 2, 2008. It was first printed in the Journal of College & Character 10.6 (September 2009): 1-14 <<http://www.collegevalues.org/newsletters/september2009.pdf>>. Copyright © 2009 NASPA. Reproduced with permission.]

messages embedded in the narrative that follows suggest promising practices that readers might adapt and emulate, and worst practices they will do well to avoid.

Preface

Those who design and lead service-learning courses and short-term missions at colleges, universities, and congregations often suspect that there must be another, more nefarious type of organization at work: one whose primary objective is to undermine their efforts, obstruct participants' learning, and sabotage their moral and spiritual development. The intercepted email correspondence below presumes and reifies the existence of just such an organization: "Spiritual Consultants and Mercenaries, Incorporated," doing business as SCAM, Inc.

FROM: Dwayne Pipe, Ph.D., Asst. Professor – Thistlebottom University
TO: Horatio Gumnut, President and CEO – SCAM, Inc.
SUBJECT: Request for Proposal

Dear Mr. Gumnut:

I discovered your firm, Spiritual Consultants and Mercenaries, Inc., via a pop-under ad during an internet search, and write to inquire, in the strictest confidence, about retaining your services. Could you describe those services to me? Thank you.

FROM: Horatio Gumnut
TO: Dwayne Pipe
SUBJECT: RE: Request for Proposal

Dear Dr. Pipe:

Thank you for your interest in SCAM, Inc. We are a centuries-old, multi-national organization serving as agents of Newton's Third Law of Motion: "For every action, there is an equal and opposite reaction." We represent the "equal and opposite" side of that formula, operating primarily in the spiritual, not the physical realm (although these two realms are often more closely related than many people suspect). For SCAM, Inc., causing nails to bend when being hammered, roasts to burn though being properly prepared, and tires to go flat is child's play. Our forte is reinforcing stereotypes, festering resentments,

obstructing insights, instilling notions, facilitating misunderstandings, and complicating love. We are not malevolent; think of us simply as the opposing team. How dull would it be to go to a sporting event where only one team took the field, and there was no defense to oppose the offense, no linebackers trying to sack the quarterback, no outfielder leaping to snag a ball headed for the fence, no guard to block the forward's jump shot? SCAM, Inc. keeps the game of life interesting by representing the "on the other hand, by the same token, notwithstanding" side of things.

For example, if a woman sees a homeless man on the street, is moved by his plight, and thinks to help him, we stimulate her xenophobia while reminding her of her other obligations, the danger of fostering dependence, and the possibility that the man could use her well-intended gift to feed an addiction. If a man feels drawn to the faith and practices of a religious group, we arrange for him to come across film footage of the Bakker and Swaggart scandals of the 1980s, histories of the Crusades and the Inquisition, and news reports regarding religiously-motivated acts of terrorism in an effort to curb his appetite to embrace any faith.

As our firm's name suggests, we provide two types of services: consulting and mercenary. Those who avail themselves of the latter have an assortment of highly trained and experienced gremlins, hobgoblins, gnomes, pixies, imps, faeries, and bugbears at their disposal to do their bidding. Those whose budgets are modest can learn the basic principles and practices themselves through our online tutorial course, upon the completion of which we continue to provide advice and consultation. Part-time intervention by one or more of our spiritual mercenaries is also available on a fee-for-service basis.

Perhaps if you could describe your need, we can discuss a suitable arrangement. I look forward to hearing from you.

FROM: Dwayne Pipe
TO: Horatio Gumnut
SUBJECT: My Situation

Thank you for your prompt and informative response.

Here's my situation. My colleague here at Thistlebottom University, Assistant Professor of Religion Dr. Charity Apoyo, is planning a service-learning mission trip to Nicaragua. She has invited me to come along as a chaperone. This is an opportunity I am eager to accept, though not for the do-gooder reasons that motivate many who undertake such excursions. Let me explain.

Dr. Apoyo and I are both assistant professors with comparable credentials, and we are in direct competition for a very

limited number of tenured positions. If this venture succeeds, she will have a considerable leg up on me come tenure and promotion time. It is imperative, therefore, that this new project of hers crash and burn (not literally, of course; I will also be in the airplane). No one should be physically harmed or injured; I simply want to provide some push-back to assure that the venture produces inglorious results.

I have a month's worth of wages at my disposal. What will that buy?

FROM: Horatio Gumnut
TO: Dwayne Pipe
SUBJECT: RE: My Situation

Your need is perfectly in line with SCAM's services. I believe we can work together on this matter. Despite the current global economic recession—or perhaps precisely because of it—demand for our spiritual mercenaries is high, with costs naturally driven by laws of supply and demand. May I suggest, therefore, our online course?

Confounding the sort of undertaking you describe is a professional hobby of mine: I have become something of an authority on “disservice-learning,” and I will therefore be pleased to act as your personal consultant in this matter.

You may register and pay for the course through our secure website. I will know when you have completed it and will contact you shortly thereafter. Thank you for doing business with SCAM, Inc.

FROM: Horatio Gumnut
TO: Dwayne Pipe
SUBJECT: Course Completion

Congratulations on the successful completion of SCAM's online tutorial. You clearly have an aptitude for metaphysical manipulation, a capacity that will serve you well as we collaborate.

You say that Dr. Apoyo is planning a service-learning mission trip through your university, and to Nicaragua, of all places. Accompanying her and her students will afford you abundant opportunities to employ both your natural talent and your newly acquired skills. By nipping certain things in the bud and nurturing others, you can assure that the tree of her noble good intentions will bear rotten and stunted fruit—the very sort we at SCAM, Inc. find so tasty and delectable.

Permit me, therefore, to advise you with regard to the myriad ways in which this new undertaking of hers can be undermined. The first and primary principle you need to bear in mind is this: Do not seek to defeat her efforts overtly, but rather to manipulate them. Remember the ditty you learned in the tutorial:

*Use the energy she expends
To achieve the opposite of what she intends!*

I am sure I do not need to remind you of the material with which the road to Hell is paved. Dr. Apoyo intends that this experience will *help* Nicaraguans living in poverty. Make it so she and her students *commodify* “the poor,” using them as mere means to her charitable ends. She intends that the experience will *transform* the minds and souls of her students. Apply your skills to assure that it will *deform* those minds and souls. These things you will do by applying the same principle used in certain martial arts. Use the opponent's force against her instead of directly opposing it. A twist here, a turn there, and Dr. Apoyo's enterprise will bend in your direction.

For example, you could use her passion for this new venture to short-circuit her rationality and make her think that more than a modicum of planning and preparation would demonstrate a lack of trust in the God to whom she prays. She and her students should just plan to show up and do good. Oh, how much havoc SCAM, Inc. was able to wreak in the aftermath of Hurricanes Katrina and Rita! Our mercenaries successfully instilled the notion that people should just go at once and help those unfortunate flood victims. And so scores of Americans, their common sense clouded by compassion, tossed reason to the wind, loaded up U-Hauls with boxes of tattered tee-shirts and bags of pulverized potato chips and headed for the Mississippi Delta, giving nary a thought to where they as visitors might lodge in an area where thousands of permanent residents were already homeless, making no provisions to remove their own human waste from a city whose sewer and septic systems were already overwhelmed, and taking nothing to drink to a place where potable water was as scarce as lips on a chicken. Oh, what glee! Turning potential blessing into pure burden was so easy it was almost unfair, which, of course, suited our team just fine.

You see, Professor Pipe, this is how you will achieve your goals: less by means of direct opposition and more through subtle subversion. So set your mind to that task, and keep her mind from it.

Keep me posted on new developments. I promise to respond promptly.

FROM: Horatio Gumnut
TO: Dwayne Pipe
SUBJECT: Trip Preparations

Given your descriptions of Dr. Apoyo's rather deliberate nature, I am not surprised that your efforts to derail her preparations have met with limited success. As those pesky messengers of her God are so fond of saying, "Fear not!" We have many other arrows in our quiver, and some are sure to strike their mark.

So she is of the pensive, thoughtful sort. Then let us use that! Plague her mind with thoughts about the plethora of things that can go wrong on a trip such as the one she is planning. Preoccupy her with thoughts of lost baggage, cancelled flights, uncooperative weather, surly guides, whining and drunken students, leaky boats and rickety buses, language barriers and the like. Then remind her of her vulnerable status as an untenured professor. A few hours on the website of the Centers for Disease Control and the State Department's International Travel Warnings web page may persuade her that she is about to walk her students into a valley of pestilence and hostility where dengue fever and dysentery join gang violence and political instability as constant threats to students' safety and well-being. The more you are able to focus her attention on matters such as these, the less time and energy she will have to think about those things that could truly make the experience transformative in the way she intends. Do you perceive the pattern here, good doctor? First, try to get her to pay insufficient attention to practical matters; and if that doesn't work, then make her obsess over those matters. Either way, our team wins.

Oh—and don't forget the value of a well-placed nightmare!

FROM: Horatio Gumnut
TO: Dwayne Pipe
SUBJECT: Orientation Sessions

So Dr. Apoyo's preparations continue apace, and she is gathering her students for orientation sessions. Your objective, therefore, now shifts. You are to divert their thoughts from topics of civic, political, moral, theological, and spiritual substance and keep them focused on such mundane matters as passports, packing, and prophylactic vaccinations. If they must do pre-trip reading and discussing, make sure it is about such things as folkloric dances, *quinceñera* celebrations, and other quaint traditions. At all costs, keep them from considering, for example, the history of American military involvement in Nicaragua, the social and political manipulations of the United Fruit Company and the

US support of the Somoza regime. If the students reflect on such matters as these, they may begin to detect a pattern of systemic oppression and injustice instead of merely focusing, as we want them to do, on the pitiable conditions of discrete individuals. That would be a grave error for our team.

FROM: Horatio Gumnut
TO: Dwayne Pipe
SUBJECT: Reflection

Dr. Apoyo is proving to be wiler than most who design and lead ventures of this variety. You report that she is requiring her students to commence their journaling several weeks before the actual trip begins. This is not good news. This sort of "preflection" (Eyler, 2002, pp. 517-534) may cultivate in her students the habit of actually observing and taking note of things, especially things about themselves! Even worse, preflection may lead her students to a dawning awareness of religious and cultural stereotypes and their own ethnocentric assumptions (Keene & Colligan, 2004)—intellectually and spiritually powerful dynamics about which we would prefer they remain blissfully and malignantly ignorant.

No, my dear doctor. Keep their journaling light and breezy—replete with the eager anticipation of palm trees, cerulean skies, and tropical fruits. Quietly and without drawing undue attention to the fact that you are doing so, reinforce the belief that students' accustomed ways of thinking and acting and being form the gold standard against which all other ways of thinking and acting and being are to be measured. If this proves impossible, then take the opposite tack: instill a false sense of multiculturalism which suggests that it is inappropriate for them to form any moral judgment about another culture, its practices and mores. Ironically, Professor Pipe, both ethnocentrism and moral relativism achieve the same end: they preclude taking another culture seriously; the former by discounting it and the latter by a well-disguised disinclination to do the work required actually to know the culture well enough to engage it critically (Midgley, 2004). Each is, therefore, a form of moral and intellectual sloth.

As they anticipate their service-learning adventure, make the members of her class feel heroic, self-giving, sacrificial, and yet still humble. Make them especially aware of their humility—and proud of it. After all, they are giving their time and energy (and not a little hard-earned cash) to improve the lives of poor, benighted people they've never met and are unlikely ever to see again—people, not coincidentally, whom many of them would

cross the street to avoid were they to see them on the sidewalks of their neighborhoods after dark.

Thus you may begin to generate a mindset most useful to your purpose: the objectification and commodification of those the students ostensibly go to serve (Harkavy, 2006, pp. 5-37). It is of the utmost importance that they perceive the *campesinos* they will encounter as fitting objects of their mercy, appropriate targets for their works of charity, but in no way people with whom they might form genuine and mutual relationships. The urban and rural poor of Central America are to be seen as part of the exotic tropical landscape, not unlike the lakes and volcanoes that dot the Nicaraguan countryside. These people play a twin role in the students' disservice-learning experience: first, they constitute an essential component of service-based tourism and "mission-vacations" (Illich, 1968), and second, they are means to the heightened self-esteem, admiration, and good feelings about themselves many students seek when they sign on for such a do-good venture in the first place. In both cases, "the poor" are anonymous objects to Dr. Apoyo and her students. Commodities. Means to their self-serving ends, and never ends in and of themselves.

Unlike their awareness of their virtuousness, however, all of *this* must fly beneath their intellectual and spiritual radar. Were Dr. Apoyo and her students to recognize that they are, in fact, using the very people they intend to help, they might be tempted to engage in that most regrettable and reprehensible spiritual practice: repentance.

FROM: Horatio Gumnut
TO: Dwayne Pipe
SUBJECT: Customs and Immigration

Thank you for your text message from the airport. So your group is on its way to Nicaragua. Let the games begin!

I have prevailed upon Bruja Duende, our mercenary in Managua, to instigate a domestic dispute between the customs official at the airport and her husband on the morning of your group's arrival. The quarrel, of course, will be about money—or more precisely, the unfortunate family's insufficiency thereof. The official should be in a most querulous and truculent mood when your group drags its duffel bags full of donated supplies through her station. This will present Dr. Apoyo with a nice little moral conundrum right off the bat, and in front of her students, no less. The official will claim that the group is bringing commercial goods into the country and must pay a duty. Dr. Apoyo will object, ever so politely, that the items are gifts and

will not be sold. The official will stall. The students will become restive. The professor will perspire. Eventually it will occur to her to offer, in her very best Spanish, *algunos regalitos para su familia*, a few little gifts for your family. Some cash while the customs official's supervisor is not looking, a few plush animals and pairs of shoes for her children, and poof—the problem evaporates like a snowflake in the place to which good intentions lead. Within moments of her arrival, therefore, Dr. Apoyo will have become complicit in the corruption that SCAM, Inc. has managed to breed in Nicaragua from the highest to the lowest levels of government and business (Seligson, 1997). She will understand and explain it to her students as "the way things are done here"—a little fee for the expeditious handling of a minor customs quibble. When in Rome, do as the Romans do, and all that. No matter; as you learned in the tutorial: start with small moral compromises. Snip a stitch here, open a tear there, and soon the moral fabric is certain to unravel.

Attached is the invoice for services rendered by Doña Duende. You may pay her directly, and remit my commission via the website.

FROM: Horatio Gumnut
TO: Dwayne Pipe
SUBJECT: Service Projects

As regards the matter of service projects, let us get two things straight: first, Dr. Apoyo must be encouraged to believe that she is, by virtue of her superior education and white, middle-class American upbringing, uniquely qualified to diagnose a problem and commence a project to fix it. Engineers come by this trait naturally, but with hard work, it can be encouraged even in those who teach in the humanities. Second, she and her pupils are to throw themselves into that project with absolute abandon. They are—physically, spiritually, and intellectually—to exhaust themselves in hard manual labor.

Let us consider these items in reverse order. Regarding the latter topic, this is simply a matter of misdirection. The beauty of the service project she has devised and to which her students will devote themselves is that it involves literally tons of concrete and shovels and buckets and unfamiliar tools. It requires heavy lifting and hours of physical exertion—far more than they are accustomed to, and under a sun far more fierce than most *norteros* can handle. They will, therefore, be too exhausted at the end of the day for such reflection activities as journaling, discussion, and prayer. The easiest temptation you will ever dangle in front of anyone will be the temptation to forego reflection after a long

and difficult day's work. Even when they cease their service mid-afternoon and have lectures or presentations thereafter, their ability to entertain and accommodate new ideas will be seriously compromised. Dr. Apoyo has designed this as a *service-learning* experience. The group's ant-like industriousness with regard to the service, however, can effectively diminish the members' capacity to attend to the learning. It can also sap the intellectual energy required for them to engage in those reflective practices that form the "hyphen in service-learning." Your task, therefore, is to upset the balance, tilting it toward the service project and away from reflection and learning. For our team, this is simply a matter of damage control. The amount of human suffering mitigated by the service project will be minimal, and the volunteers will be kept from considering the social, political, economic, moral, and spiritual conditions that keep the beneficiaries trapped in poverty.

With regard to the former matter, I recall a great success our firm had in Belize just a few years back. A team of American volunteers showed up in a little Mayan village, looked around, saw that the village lacked adequate sanitary facilities, and commenced a project to dig and install ventilated pit latrines. What they failed to take into account was the fact that the village elders had been negotiating with the Belizean authorities to provide water and sewer service to the community. When those authorities came to make a site visit, they saw that the village had ventilated pit latrines and said, "You have ventilated pit latrines. There are other communities in greater need than yours. We'll run water and sewer to those communities first; yours will have to wait." Another "good intentions brick" fashioned, fired, and fitted in that infamous road! The women of the village are still walking more than a mile each way to fetch water for their families, and two and a half miles each way to the river to do their laundry. A simple conversation with the elders would have revealed other and more pressing needs in that village, but our mercenaries persuaded the Americans that they knew best, and with that battle won, victory was assured. You have done well by impeding Dr. Apoyo's attempts at negotiation and collaboration with the Nicaraguans regarding the identification of a suitable service project for her group. She has therefore imagined a need and designed a project to meet it. With any luck, it will be another Belizean boondoggle.

I am also reminded of a pastor in Mexico who has visiting teams of volunteers work on something he calls "the Wall." He would like for the volunteers to spend time playing with and reading to the children living at the orphanage his church operates, but the volunteers insist on building something. So he puts them to work on the Wall. He has no idea what the Wall will

ever be used for. He just says it makes the volunteers happy and keeps them out of everyone's hair (Becchetti, 1997). Those are the mindset and outcome we're after!

Dr. Apoyo is too sophisticated to subscribe such currently-discredited ideas as the "White Man's Burden," so popular when Rudyard Kipling wrote his infamous and much misunderstood poem (Kipling, 1899). She may, however, still be susceptible to notions of *noblesse oblige*. Her Christian faith, after all, teaches her that "from everyone to whom much has been given, much will be required" (Luke 12: 48b). She *has* been given much in the way of education and social status. Her race and national origin bestow on her unearned power and privilege. Let an awareness of those facts engender in her a sense of moral responsibility to those she goes to serve—but make it a responsibility to make them more like her. They should enjoy some of the comforts she enjoys: the sweet, narcotic fruits of consumerism and materialism. In this way, she and her students will become not *compañeros* of the poor, nor sisters and brothers in a family of faith, nor even responsible global citizens, but rather merchants of a middle-class American Way of Life. And let them never for a moment question whether that way of life is alive enough to warrant being shared (Illich, 1968).

FROM: Horatio Gumnut

TO: Dwayne Pipe

SUBJECT: Service Projects—addendum

I want to add a *post scriptum* to my last missive concerning the topic of learning—or more precisely, teaching. By whatever means are at your disposal, prevent Dr. Apoyo and her students from seeing the poor inhabitants of the communities they visit as people who have anything to teach them beyond, perhaps, masonry techniques and how to cook *gallo pinto*. Reinforce the notion that only those with appropriate academic credentials and professional pedigrees are properly positioned to instruct, inform, and educate them: professors, pastors, business leaders, experts, and other acknowledged "authorities." Those loud-mouthed liberation theologians in Latin America blabbed a secret SCAM, Inc. had kept hidden for ages when they started talking about the "epistemological advantage of the poor" (Dorr, 1992, p.108). We have always known that people living in poverty have fewer buffers and barriers between them and the gospel. They hear the message Christian people call "good news" with immediacy unavailable to the blissfully distracted and materially preoccupied non-poor. The poor, you see, are uniquely well positioned to usher the non-poor into a reality that is more real than

the one to which the non-poor are accustomed. A priest working in El Salvador let that cat out of the bag when he wrote,

If we allow [the poor] to share their suffering with us, they communicate some of their hope to us as well. The smile that seems to have no foundation in the facts is not phony; the spirit of fiesta is not an escape but a recognition that something else is going on in the world besides injustice and destruction. The poor smile because they suspect that this something is more powerful than the injustice. When they insist on sharing their tortilla with a visiting gringo, we recognize there is something going on in the world that is more wonderful than we dared to imagine. (Brackley, 2000)

You must therefore keep Dr. Apoyo and her students from more than superficial conversations with the poor, and most definitely never about the role of faith in the peasants' lives. Fortunately for you, many of her group are Lutherans, and would therefore sooner stick a hot poker in their eye than talk about their faith.

FROM: Horatio Gumnut

TO: Dwayne Pipe

SUBJECT: Disorienting Dilemmas

You are quite correct to be concerned that Dr. Apoyo is exposing her students to a variety of churches and religious practices, images, and art. This is dangerous and uncomfortable territory for us. But, as with so many other things, there is a way for us to use even this. The dynamic we want to create is one that learning theorist Jack Mezirow (1995, pp. 39-70) has termed a disorienting dilemma: a situation in which a new experience does not conform to or confirm one's existing meaning schemes and structures. Those experiencing the disorienting dilemma struggle to solve a problem, but their usual ways of doing or seeing do not work, and they are called to question the validity of what they think they know or to examine critically the very premises of their perception of the problem. (Eyler & Giles, 1999, p. 134). This is where we can sneak in and sow weeds among the wheat!

In visiting certain places of worship, the students will see images of the man Jesus of Nazareth when our team thought we had him sacked, tackled behind the line of spiritual scrimmage: on the cross and in the tomb. These images will depict him as dolorous and defeated, gory, bloody, beaten, dying, dead, and lying in the tomb. This will perplex and offend especially those

Protestants from iconoclastic traditions, and it will disorient those whose faith centers on a sweet and gentle Jesus. At the same time, they will be exposed to a non-white Jesus and his non-white Mother: the Virgin of Guadalupe, La Negrita, the Black Christ of Esquipulas, and a host of primitivistic paintings showing a dark and swarthy Jesus. This will confound those whose dominant image is Warner Sallman's blonde and somewhat effeminate Head of Christ. Yet again, they will sing the hymns and songs of the liberationists, who describe Jesus as *el Dios de los pobres*, "the God of the poor" (Mejía Godoy, 1975), who may be seen sweating as he works, wearing leather gloves and overalls as he checks under the hood of a car, selling chiclets and lottery tickets in the street. Finally, in the evangelical churches they will sing repetitive praise choruses along with European and North American hymns in translation: *Cual grande es El* ("How Great Thou Art") and *Gran tu fidelidad* ("Great is Thy Faithfulness"). The theological heads of these young women and men will be spinning so fast they'll have a bout of Christological vertigo, and it will suit your needs perfectly when they don't know which way is up and which is down!

This journal entry, penned by a young volunteer on another Nicaraguan team just a few years ago, shows how seeing so many divergent images of Jesus can lead to a disorienting dilemma. Here's what she wrote, word for word:

There are a whole lot of misguided people in the world who have their Jesus all wrong. Then I realize that odds are I am one of the mass misguided. So since I am in no position to correct other people's misconceptions, I am ethically right back to where I started, except that I now have to live with the probability of being wrong.

Your Jesus being the custom creation of yourself or someone you know is one of those nagging little facts that I think I have always known, but just never really thought about. When you are very little you are hand fed the Jesus, and brand of religion that is espoused by your family and community, the one that has been passed down through the generations and as the naïve, sheltered creature that most children are, is easily swallowed without question, and digested as the obvious truth. Assuming that as you age you get past this very basic peanut butter and jelly phase in life and acquire a more urbane palette, you will probably notice in your sampling of the lives of others that their Jesus isn't the same as your Jesus, assuming they have a taste for Jesus and don't enjoy a religious diet based on some other figurehead. Anyway, food references aside, I find the whole thing very troubling.

That's how we use disorienting dilemmas, Dr. Pipe. This young journal writer could be so close to breaking through to a new and deeper understanding of Jesus as *salvador mundi*, the Savior of the world, whom every culture imagines as one of them. But instead, complexity breeds perplexity, which devolves into a kind of "you have your Jesus and I have mine, and can't we all just get along" mentality. And, of course, as the history of Christianity abundantly demonstrates, getting along is the one thing they can't do.

FROM: Horatio Gumnut

TO: Dwayne Pipe

SUBJECT: Troubling Developments

Oh, dear. Oh, my. Oh, fiddlesticks! You report that the students have begun to form friendships with the Nicaraguans! More than this, they perceive a certain mutuality in those relationships—the recognition that each party is receiving as well as giving. Dr. Apoyo and her students are engaged in service not merely for, but with and alongside the Nicaraguans. The Nicaraguans are extending hospitality, gladly welcoming American strangers into their homes, hearts, and churches as their sacred writings instruct them to do (Genesis 18, Matthew 25; Hebrews 13:2). And both sides are enjoying this reprehensible state of affairs! This, Professor Pipe, is a situation in which the objectives of your colleague and those of SCAM, Inc. are diametrically opposed. The Greek word her Bible uses for hospitality is *philoxenos*—literally love of the stranger. One of our most potent weapons is *xenophobia*—fear of the stranger. She and her students seem to have vanquished this fear. Those who have become friends are no longer strangers, and people do not fear those who have become their friends! As their scriptures teach them, "There is no fear in love" (1 John 4:18).

This development is highly problematic. Here is what you must do to minimize the damage. You must now accentuate the "otherness" of the *campesinos*. The students may be permitted to exoticize them, romanticize them, lionize them, turn them into pets, and admire their primitive and uncluttered way of life. But do not let these budding friendships take deep root, blossom, or flourish. Let there be no talk of "accompaniment." Keep the interactions superficial. Americans are famous for forming infatuations that are intense, immediate, and ephemeral. Make sure these new relationships are as fleeting as summer love. After all, if the students can't send text messages

to their host families once they've returned to campus; if they can't Facebook their new Nicaraguan friends or IM them, then these relationships should fade along with their suntans.

As for Dr. Apoyo, Americans have a peculiar penchant for variety. Exploit this. Cause her to instantiate the notion that her students will benefit most from a four-year cycle of service-learning adventures: Nicaragua this year, Bosnia next year, Tanzania the year after that, and the Philippines in year four. A different country on a different continent every year! Most humans cannot sustain relationships marked by a four year hiatus. She will have to start all over with each new trip. Nevertheless, these are chilling developments. We must step up our efforts.

FROM: Horatio Gumnut

TO: Dwayne Pipe

SUBJECT: More Bad News

The news you share continues to be troubling, Dr. Pipe. Our goal all along has been to keep this a discrete, isolated event in the lives of Dr. Apoyo and her students, a little disservice-learning bubble, something they will look back on with nostalgia, like a trip to Disney World, and like that trip, something with no bearing on the rest of their lives. We needed to keep their focus on the particular individuals they were helping, perhaps on their community, but no more than that. Micro, good professor, but never macro. Never, ever should we have permitted them to step back and entertain the larger and more systemic questions: What keeps a nation trapped in poverty? What structural forces are at work here? How has religion been used to oppress and control? What has their county been doing here in their name and with their tax dollars? What is their moral duty as Christians and responsible citizens? Moving from a perspective that is individual to one that is systemic is difficult for most adults. Yet we have allowed some of these adolescents to do it! Think of the thousands who pound nails for Habitat for Humanity in America and never stop to ask why, in such a wealthy nation, a decent home cannot be afforded by a family of working poor. That's how SCAM, Inc. usually works. Yet these are the very sorts of questions Dr. Apoyo's students are pondering and discussing. Clearly, we have lost control of this game.

FROM: Horatio Gumnut

TO: Dwayne Pipe

SUBJECT: Endgame

It is the bottom of the ninth, professor. Our team trails badly, our bullpen is empty, and the fat lady is getting ready to sing. Let us recap the game:

- Dr. Apoyo and her students began reflective practices before they ever left home.
- They formed substantial and reciprocal relationships with the locals.
- Dr. Apoyo is now committed to serving as a continuing representative of that relationship between Thistlebottom U. and that village.
- Her team experienced themselves as receivers of hospitality and not merely givers of charity.
- They learned things from uncredentialed peasants.
- Their world-view and spiritual horizons were expanded.
- They heard the gospel through the ears of the poor and glimpsed the reign of God through the eyes of the poor.
- They drew back the veil of ignorance and began to see structural and systemic evil at work.
- They experienced themselves as citizens of a global world and began to consider the notion that with such knowledge come both discomfort and responsibility.
- Some of them have decided to form an advocacy team upon their return to campus to engage larger questions and encourage contact with political leaders.
- They learned that they can make a difference in the world.

This journal entry from one of the students, a sophomore of tender years, is for us the play that ends the game:

I felt like I was seeing the world through new eyes and in a way I was, but how could any one of my friends or family possibly understand that a change like that was possible within a short span of two weeks? I'd seen real poverty for the first time in my life, I'd learned about Christology and liberation theology, realized the political power of U.S. from outside of the country, and even my ideas of God/

Jesus had changed! My role in this world as a Christian had changed in that I felt I'd been exposed to something that now demanded greater responsibility. When your eyes are opened to something like that you cannot simply choose to forget . . . not that I'd ever, ever want to.

I deeply regret the inability of our firm to help you achieve your goals, Professor Pipe. It is clear that Dr. Apoyo and her students did not get SCAM'ed as we had hoped and planned. Some years, even the Yankees don't make it to the playoffs.

If I can be of any assistance as you update your *curriculum vitae* and seek a new position, please feel free to call upon me.

Works Cited

- Becchetti, N. (1997, March) Why most mission trips are a waste of time (and how to make sure yours isn't). *Youthworker Journal*, March 1997. Retrieved August 31, 2009 at <<http://www.csm.org/articlewhymost.php>>
- Brackley, D., S.J. (2000, January/February). Meeting the victims, falling in love. *Salvanet: Jan/Feb*. Retrieved August 30, 2009, at <<http://www.crispaz.org/news/snet/2000/0100.pdf>>
- Chapdelaine, A., Ruiz, A., Warchal, J., & Wells, C. (2005) *Service-learning code of ethics*. Bolton, Massachusetts: Anker Publishing Company, Inc.
- Dorr, .D. (1992). *Option for the poor: A hundred years of Vatican social teaching*. Maryknoll, New York: Orbis Books.
- Eyler, J. (2002). Reflection: Linking service and learning – linking students and communities. *Journal of Social Issues*, 58(3), 517-534.
- Eyler, J., & Giles, Jr., D. (1999). *Where's the Learning in Service-Learning?* San Francisco: Jossey-Bass.
- Harkavy, I. (2006). The role of universities in advancing citizenship and social justice in the 21st century. *Education, Citizenship and Social Justice*, 1 (1), 5-37.
- Illich, I. (1968). To hell with good intentions: An address to the Conference on InterAmerican Student Projects (CIASP) in Cuernavaca, Mexico. Retrieved August 31, 2009 at <<http://raices2.obiki.org/resources/tohellwithgoodintentionsbyivanillich.attachment/attachment/Illich-Intentions.pdf>>
- Keene, Arthur S. and Sumi Colligan. (2004). Service-learning and anthropology. *Michigan Journal of Community Service Learning, Volume 10*, (No. 3).
- Kierkegaard, S. (1859). *The point of view of my work as an author: A direct communication*. London: Oxford University Press (1939).
- Kipling, R. (1899). The White Man's Burden: the United States & the Philippine Islands, 1899. *Rudyard Kipling's verse: Definitive edition*. Garden City, New York: Doubleday (1929).

- Mejía Godoy, C. (1975). Vos sos el Dios de los pobres. On *La Misa Campesina Nicaragüense* (CD). Costa Rica: Columbia Recording, 1997.
- Mezirow, J. (1995). Transformation theory of adult learning. In, M. R. Welton (Ed.) *In defense of the lifeworld* (pp. 39-70). New York: SUNY Press.
- Midgley, Mary M. (2004). On trying out one's new sword. *Heart and mind: The varieties of moral experience*. London: Routledge.
- Seligson, M. A. (1997). *Nicaraguans talk about corruption; A study of public opinion*. Report to USAID, Nicaragua. Washington, D.C.
- Whitner, S. (2003). The value of short-term missions. In B. Berry (Ed.) *Short-term missions today* (pp. 54-53). Pasadena, CA: *Into All the World Magazine*.

DAVID C. RATKE

Wilhelm Löhe and Higher Education

Much of the discussion of the Lutheran identity of Lutheran colleges and universities is focused on Luther. However there are other important figures in the establishment and formation of these institutions. Wilhelm Löhe, the spiritual father and benefactor of Wartburg College and Wartburg Seminary is one of these figures.

Biography and Historical Context

Löhe was born in 1808 in Fürth, an industrial and manufacturing center near Nürnberg where he grew up in a middle class household.¹ The faith that he knew was a blend of seventeenth-century Lutheran orthodoxy and eighteenth-century Pietism. Löhe's father died when he was still a boy so his upbringing fell on the shoulders of his mother whom he adored. His mother valued education and encouraged him to go to school. Löhe was a good student and graduated from the prestigious Melanchthon-Gymnasium in nearby Nürnberg. (It should be noted that although Nürnberg was near, his attendance still demanded a sizeable commitment from both the pupil and his mother). After graduation, Löhe began theological studies at Erlangen (also nearby) where he spent all but one semester of his studies. Upon completing his studies at Erlangen, Löhe served a series of congregations as vicar. In the 1830s there were more pastors than congregations and Löhe was already a controversial figure so he was not quickly called to a congregation. Finally in 1838 he was called to serve a congregation in a tiny village in the hinterland of Franconia: Neuendettelsau where he served the remainder of his life.

A few key features of Löhe's life bear upon his understanding of education.

First, he grew up in an industrial and manufacturing center and was thus well aware of the effects of the Industrial Revolution. He experienced firsthand how industrialization affects the lives of people. Industrialization attracted people to cities where they often only experienced misery and squalor. Education, Löhe was persuaded, was a way out of the drudgery of life in a factory or worse, unemployment.

Second, his father's death left his mother in a difficult situation. She knew that education was a way out for her son, thus she became one of his most important champions during his studies.

Third, these experiences (the Industrial Revolution, his father's death and his mother's encouragement of education) together shaped his passion for and sympathy with those who were less fortunate. An important component of his mission strategy had to do with what today we call "service." His mission endeavors were often shaped by people's physical and economic needs. "Not only are [Christians] to proclaim the Word, they are to live the Word." (Ratke 183) Even his understanding of worship, particularly of the Lord's Supper, is shaped by his concern for those who are poor and hungry: "The eucharistic table should not be a table where some whose bellies are full feast while others are distracted from the rich blessings of the redemptive meal because their bellies grumble with hunger."² (Ratke 120)

The fourth relates to Löhe's own experience of education. His theological studies at Erlangen were enriched by the example of a geology teacher who was a fervent and active Christian. This experience contrasted sharply with the example of his own theology professors at Erlangen and his experience in Berlin. In Berlin he was dismayed by the example of Hegel (he couldn't see

any practical application or implication of Hegel's philosophy in either Hegel's teaching or personal life) and encouraged by the example of Friedrich Schleiermacher. He disagreed violently with Schleiermacher but admired him for his expression of Christian faith.

Education

Löhe's understanding of education emphasized the following main points:

Teaching and education are about formation. People are transformed by what they know, and, I might add, experience. Löhe writes: "Every cause has an effect. Every word has power. Every lesson changes something in those who are taught and not just within the field or the type of the knowledge, but in all of [the student's] being. Every lesson, in other words, makes humans better or worse. ... In a word, teaching and education [*Bildung*], teaching and formation are inseparable." ("Einige" 373) Students can become better or worse people as a result of their education. Who students become cannot be separated from what they learn in schools. More than that, teachers who educate just with words in the classroom are doing only half of the job. Löhe states, "I don't want to say that instruction, which is given only through words, does not educate in any way whatsoever, but it certainly doesn't educate to the degree that it might when it should and could educate [*bilden*: also "form"]." ("Einige" 376)

Not just teachers, but institutions as well are involved in this endeavor named education. It is too much to lay the burden of teaching or formation on the shoulders of those who are at the front of the classroom. Any institution that lays this burden on its teachers is shirking its responsibility. Schools, colleges, and universities are about education in its fullest sense. Schools must be aware of this responsibility and be prepared to teach more than mere knowledge. Education "encompasses and educates the whole person." ("Einige" 378)

Teachers are whole persons too. They teach in places other than the classroom; and they teach in other ways besides through words. If students are to be understood as whole persons, then teachers are as well (and, for that matter, institutions of higher education). "Teaching and life are of one piece."³ ("Einige" 376) That is, teachers teach with their actions and lives as much as they teach with their words. Just as a sacrament is the Word of God made visible, so should our teaching make our values visible.

Teachers need to be learning as well. I've already said that teachers are whole persons and that they model in their actions and their personal lives what they teach. Presumably one of the things that teachers teach is that the life of the mind is a worthy life. They teach students that learning is valuable. Teachers, who should have the best interests of their students at heart, must be involved in learning themselves. "Teachers should always be learning and researching, always asking questions." ("Aphorismen" 418)

Education is not neutral. It is—or ought to be—religious. Education sanctifies. I have already hinted at the neutrality of education and teachers. They are not. They cannot be neutral when education is about the communication and transmission of not just knowledge and skills, but also values. "All education is religious: Religion sanctifies even the so-called worldly means of education so that it is no longer merely worldly." ("Einige" 373) Löhe is saying here that the values of Christianity—love, mercy, justice, peace, service, etc.—sanctify the world. They make it holy. Education, at its best, is about overcoming hate, evil, injustice, and self-centeredness.

Education is not just for the present. Clearly, if we as whole persons are about teaching the whole person, our concern is not just for the immediate present, for practical and utilitarian ends. "Whoever is educated only for the present ... but not for eternity, is actually defrauded with this education, because they really are not being educated." ("Einige" 373) Education is about providing students with the tools they need to meet the future with confidence and hope.

Educational institutions need to be whole institutions. I have already mentioned this, but it needs to be highlighted. Educational institutions are not only about proclaiming the Word, but living the Word. If there is a dissonance between the values of the institution and what it practices, then there is a problem. A school can hardly talk about the importance of meeting a person's physical needs so that they are not hungry or live in poverty if its employees are underpaid. It can hardly talk about the importance of wholeness if its faculty and staff are stretched and stressed by the busyness of committee meetings and other institutional commitments. It can hardly talk about the importance of wholeness if its faculty haven't the resources to be engaged in research and learning.

Conclusion

Education is for the whole person. While knowledge is clearly the primary “commodity” that a college has to offer, it is not the only one. A college committed to education offers values and faith as well. A college committed to education witnesses to the truth it teaches not just in the classroom with words, but in its policies and its practices as well. Finally, education is a communal activity that involves not just students and teachers, but administration and staff—indeed the entire college—ought to be actively engaged in this important endeavor.

Endnotes

1. That Fürth is an industrial and manufacturing center can be seen in the fact that the *Adler*, the first train in Germany, traveled between Fürth and Nürnberg.

2. Löhe wrote: “The obligation remains for us to care for our poor brothers, and if we do not hold an agape feast like the ancient Christians, we are not released from mercy. Undoubtedly we go in an unworthy manner to God’s table if we do not care for our brothers

at the altar, if they do not have, in addition to the heavenly riches of the sacrament, their allotted share of earthly food also” [*Prüfungstafel und Gebete für Beicht- und Abendmahlstage: Beicht- und Kommunion~büchlein für evangelische Christen (Zum Gebrauch sowohl im als außerhalb des Gotteshauses)* in *GW* VII/2:287].

3. Löhe goes on to say: “The more teachers recognize their calling [vocation], they must all the more give all of their being to this calling [vocation] as an example of what their teaching can achieve.” (“Einige” 373)

Works Cited

GW = Löhe, Wilhelm. *Gesammelte Werke*. Ed. Klaus Ganzert. 7 vols. Neuendettelsau: Freimund, 1951–1986.

Löhe, Wilhelm. “Aphorismen über Schule und Schulunterricht.” *GW* III/2:384–419.

———. “Einige Worte zum Anfange der Windsbacher Schullehrer-Konferenzen 1838.” *GW* III/2: 373–77.

Ratke, David C. *Confession and Mission Word and Sacrament: The Ecclesial Theology of Wilhelm Löhe*. St. Louis: Concordia, 2001.

intersections

Augustana College
639 38th Street
Rock Island, IL 61201-2296

Non-Profit Org.
U.S. Postage
PAID
Rock Island, IL
Permit No. 23

ELCA College & Universities

Augsburg College | MINNEAPOLIS, MINNESOTA

Augustana College | ROCK ISLAND, ILLINOIS

Augustana College | SIOUX FALLS, SOUTH DAKOTA

Bethany College | LINDSBORG, KANSAS

California Lutheran University | THOUSAND OAKS, CALIFORNIA

Capital University | COLUMBUS, OHIO

Carthage College | KENOSHA, WISCONSIN

Concordia College | MOORHEAD, MINNESOTA

Dana College | BLAIR, NEBRASKA

Finlandia University | HANCOCK, MICHIGAN

Gettysburg College | GETTYSBURG, PENNSYLVANIA

Grand View College | DES MOINES, IOWA

Gustavus Adolphus College | ST. PETER, MINNESOTA

Lenoir-Rhyne College | HICKORY, NORTH CAROLINA

Luther College | DECORAH, IOWA

Midland Lutheran College | FREMONT, NEBRASKA

Muhlenberg College | ALLENTOWN, PENNSYLVANIA

Newberry College | NEWBERRY, SOUTH CAROLINA

Pacific Lutheran University | TACOMA, WASHINGTON

Roanoke College | SALEM, VIRGINIA

St. Olaf College | NORTHFIELD, MINNESOTA

Susquehanna University | SELINGROVE, PENNSYLVANIA

Texas Lutheran University | SEGUIN, TEXAS

Thiel College | GREENVILLE, PENNSYLVANIA

Wagner College | STATEN ISLAND, NEW YORK

Waldorf College | FOREST CITY, IOWA

Wartburg College | WAVERLY, IOWA

Wittenberg University | SPRINGFIELD, OHIO



**Evangelical Lutheran
Church in America**

God's work. Our hands.