intersections

Fall 2006

in this issue

Lutheran Education and the Professions

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

| In this issue of *Intersections* we continue our recent focus on the Lutheran view of education. The papers that form the basis for this issue were presented at the 2006 conference on "The Vocation of a Lutheran College," where the theme was "Liberal Learning and Professional Preparation." This continued the discussion from the 2005 conference where the theme was "The Lutheran Calling in Education." All of these efforts were meant to contribute to the new ELCA Social Statement on Education. A second draft of that statement will be distributed in the spring of 2007, and come to the 2007 ELCA Churchwide Assembly for approval. We who work for the ELCA unit for Vocation and Education are very grateful for the many faculty members and administrators at the colleges and universities that are related to the ELCA who took this opportunity to contribute to this formal statement of what the ELCA stands for in the area of education.

The next conference will be held at Augustana College in Rock Island, Illinois in the first days of August 2007, and the theme will be "The Vocation of a Lutheran College—Engaging the World." When this issue of *Intersections* is distributed there should still be time for you to contact your provost or academic dean to see whether you can be part of the delegation from your institution to that conference. Although the list of speakers is not yet finalized as I write these comments, I feel confident in predicting that we will have some great discussions of how the colleges that are related to the ELCA can avoid being caught in a bubble of inward looking self-centeredness. One of the reasons for the excellence of Lutheran colleges is that Martin Luther wanted the church and its members to contribute to their extended communities and not isolate themselves from their communities and their needs. One of the measures of the quality of Lutheran colleges should be the extent to which their students get rid of the blinders that most of us develop by growing up in a limited, even homogenous, environment. That is what the students need. That is what the colleges need. That is what the church needs.

Living in God's Amazing Grace,

ARNE SELBYG | Director for ELCA Colleges and Universities

intersections

Arne Selbyg | PUBLISHER
Robert D. Haak | EDITOR
Matthew J. Marohl | EDITORIAL ASSISTANT
Laura O'Melia | SECRETARY

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639 38th Street
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ON THE COVER
Elegy for Bonhoeffer (from the Series *Elegy for Witness*), ©Bruce Herman 2001, oil & alkyd resin with 23kt. gold & silver leaf on wood panel, 76"h x 48"w, *collection of Messiah College*
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This was the first painting in the series *Elegy for Witness*. It shows a hanged man against a backdrop of broken architecture—possibly a gulag or concentration camp. The nearly life-size figure hangs from a rope or wire around the ankles—not the way, historically, that Dietrich Bonhoeffer was executed. The image is not intended as an illustration of the historic person, rather as symbolic and evocative. The figure also seems to be hung and being dipped, from the shoulders to the head, into a pool of pure gold (and in fact, it is pure gold leaf)—with the head seeming to "dissolve" as it were, into the golden field. All witnesses dissolve into the "cloud of unknowing" which is eternity and divinity—themselves becoming one of those referred to the book of Hebrews—and partaking in *theosis*.

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From the Editor | ROBERT D. HAAK

THE PAPERS INCLUDED in this issue were first presented at the annual "Vocation of a Lutheran College" conference held at Midland College in Fremont, Nebraska on August 3-6, 2006. The next conference in this series will be hosted by Augustana College in Rock Island, Illinois on August 2-4, 2007. The theme will be "The Vocation of a Lutheran College—Engaging the World." Those interested in attending can be in contact with their Dean or Provost to inquire about application for the conference. You can be assured of productive and spirited conversation. We look forward to seeing you there.

The question of the relation between the liberal arts and the professions is one that is alive and well on most (all?) campuses that house departments associated with the traditional "liberal arts" alongside those more often associated with "the professions"—business, education, nursing, and the like. (Both Lake Lambert and Gail Summer in their offerings in this issue, in good Lutheran fashion, question whether this definition of the question is really productive!) This conversation is also taking place at the twenty-eight ELCA colleges and universities. Some faculty have been heard to say, "There isn't much place for professional programs at *our* liberal arts college!" Deans and financial officers of campuses often populated primarily with students in professional and pre-professional programs would be quick to respond that if all these students left our campuses, there would be some very unpleasant and un-liberal economic consequences.

Is there a "Lutheran" perspective on this issue? The papers included here would answer "Yes." According to their view, professional programs may be considered "second-class citizens" on other campuses, but **not** on Lutheran college campuses. Both Lutheran theology (see Kathryn Johnson's piece) and Lutheran practice tell us that the professions are not just tolerated on our campuses but are integral to who we are as Lutherans engaging the world. In Stan Olsen's mantra, "Because of Christ, the world; because of the world, vocation; because of vocation, education." This should be good news to our colleagues in the Business Department who sometimes may feel estranged from others on campus. What they do is fundamental, not incidental, to the work of our colleges. And, if truth be told, it is also good news for the world. Our students, grounded in the liberal arts and the liberating good news, have an impact on the whole community. (Steve Bahls would style them "philosopher-servants.") That impact is a good thing and a fact that we can be proud of as those who labor in Lutheran higher education.

A parting comment on 'labor': I would like to thank Matt Marohl, visiting professor of New Testament at Augustana, for helping with the editing of this issue (and I hope more into the future). His good humor and sound judgment have made my work easier and he is much appreciated.

Again, I invite you to consider submission of materials that speak to the concerns of the Purpose Statement at the front of this issue. Please submit your work (preferably in electronic MLA format) to me at BobHaak@augustana.edu.

The vast majority of copies of *Intersections* are distributed through an office on your campus (different on each campus). If you find this forum valuable—and want to ensure that you receive your own copy and not be at the mercy of whomever distributes the newsletter at your institution—please send a note indicating your interest to LauraOMelia@augustana.edu. You will be added to our direct mailing list.

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

STANLEY N. OLSON

Vocation and the Vocation of a Lutheran College (Cows, Colleges and Contentment)

WHEN I WAS in college, campus legend told of a welcome sign on the edge of town that proclaimed, "Northfield: Cows, Colleges and Contentment." I confess that we students did not cite that slogan affirmatively. But it could provide a sub-title of my talk. To the submitted title, "Vocation and the Vocation of a Lutheran College" I now add, "Cows, Colleges and Contentment."

My intent here can be loosely described as sketching a phenomenology. The Evangelical Lutheran Church in America (ELCA) proudly claims its twenty-eight colleges and universities and sometimes ignores them. I am interested in the phenomenon of a relatively healthy, broadly varied, and conspicuously persistent partnership between this denomination and your very independent institutions of learning. Why has this particular set of church/college partnerships worked rather well, in contrast to many other denominational attempts? And, speaking as the bureaucrat that I am, how can these partnerships be nurtured?

I think there are deep compatibilities at work across these partnerships, not only theoretical compatibilities but actual, functioning ones. There is a deep compatibility between lived Lutheran understandings and the mission of a liberal arts college, indeed, between those Lutheran understandings and a university with its breadth of commitments. Why have these partnerships worked and how does the ELCA structure itself now to be a good partner? The answer to both questions, I argue, requires attention to one word, *vocation*. Vocation is a somewhat neglected unifying theological concept for Lutherans and, I contend, it is a useful unifying concept for a college or university.

The phenomenon I will discuss is the widespread sense of vocation among the people in this church and elsewhere. I suggest that this sense has created and still creates fertile soil for the nurture of colleges and universities. It not only nurtures the liberal arts but can also nurture more technical professional education that may see itself in healthy tension with the liberal arts.

My plan:

- I will present two family stories to illustrate the phenomenon I am calling the fertile soil of sensed vocation in the church;
- I will describe *vocation* as understood by Martin Luther, from whom I have learned a lover's quarrel with the institutional church;
- I will outline a three-phrase theological catechism on vocation and its implications.

Vocation Stories and Language

First, the stories: One is about my dad when he was a young man. The second is about my mother, when she and dad were in their last years.

At Augustana College, Sioux Falls, SD, Dad's advisor was Professor Stanley Olsen. In Dad's senior year, he made an appointment to talk with Dr. Olsen about plans to go to seminary. In the course of that conversation, Prof. Olsen sensed Dad had some hesitations and asked, "What do you really want to

STANLEY N. OLSON *is Executive Director for Vocation and Education, Evangelical Lutheran Church in America*

do?" Dad replied, "I'd like to go home and farm with my dad." And the good professor said, "God needs Christian farmers too."

God needs Christian farmers too. What did he mean? I think I can explain by telling you what happened. Dad did return to Iowa and joined his father in operating the family dairy farm—remember, "*Cows*, Colleges and Contentment." Dad was a very good farmer, proficient and efficient, honoring traditions and always learning, a regular at seminars and night classes, talking things through with the group of neighbors who helped each other. Dad prospered, and he practiced stewardship of the land and all the resources it took to farm it. Pineview Farm milk and cheese were safe and nutritious. Dad was respected as a farmer and as a community member. He served on the board of the regional farmers' co-operatives, the county fair board, and the board of Waldorf College. He led a 4-H club and coached softball. He and my mother were school boosters, band boosters, community boosters, and were politically engaged. They were deeply involved in their congregation. He was a fine husband and a great dad. What's a Christian farmer? It is a farmer who farms well and wisely, for the good of others and who fulfills his or her other life roles such as citizen, spouse, community leader, and parent.

"God needs Christian farmers too."

Late in his life, Dad developed Parkinson's disease, and that occasions the second story. My mother had been a school teacher. In many ways she was the family scholar and theologian. She taught Sunday school, Bible school, the Bethel Bible Study and even cake decorating. She was president of the Lutheran women's organization for Iowa. Closer to home she could be counted on to take a meal to a family in need and to get an elderly person to a medical appointment. Mother was always ready to teach and always ready to help.

With Dad's Parkinson's came physical limitations for him and, eventually, severe dementia. He could not be left alone. Mother's community work and teaching grew less and less. Several times in those years Mother talked with me about the changes. She struggled with the fact that she couldn't keep up her service in church and community. She felt she was neglecting those who needed her, not doing what she was supposed to do. I tried to be supportive and encouraging, but I didn't give her the key. She found it on her own. There came a visit when Mother told me that she was at peace. "I have realized," she said, "that this is my calling now, caring for your dad. This is the main thing God is asking of me at this point in my life." Mother found comfort and peace in the idea of callings that change with circumstances. This old language of the church helped her greatly at a critical point in life.

Two people liberally educated in Lutheran colleges: One found his calling with cows and corn, the other found hers in teaching and service, both found callings in marriage and parenting, in church and community. Both found contentment, a sense of doing what they ought to be doing—cows, community, colleges, and contentment. Except for that one late conversation with my mother, I don't remember either Mother or Dad using the language of vocation, but I see now that they lived with a clear and satisfying sense of calling. I probably did not learn the vocabulary until I was in college or seminary, but I was nurtured in the understanding, the orientation. Vocation was the way my parents saw the world, the way they saw the Christian life. That sense, I think, was there for them from their Lutheran parents. It made their Lutheran colleges comfortable places to be stretched. Their Lutheran college educations under girded what was already there and the interplay continued throughout their lives.

The sense of vocation is a prevalent phenomenon in the world. However, the sense is much more broadly understood than the term is used. In other words, this sense may be very deeply felt, but left unarticulated. This sense is certainly not limited to Lutherans, nor to Christians, but I argue that it is strongly present in those nurtured in Lutheran soil. And, I am convinced that the presence of a sense of vocation is good news for our colleges and universities and for a church that values them. I think this phenomenon should shape the tasks ahead for the schools and for the ELCA. It certainly shapes what I am trying to do in my bureaucratic job.

I began with stories about individuals, but this sense of calling may also be expressed by groups and institutions. There can be a collective sense of calling. Consider the groups and institutions I mentioned incidentally in telling my parents' stories—4H club, congregation, farming neighbors, farmers cooperative, Waldorf College board, Augustana faculty, and American Lutheran Church Women of Iowa. Each group had a shared awareness of being called.

Luther and Ourselves on Vocation

The sense of calling is out there. It thrives because it helps people integrate their lives. My prior work was as a bishop of the ELCA. That job included many hours sitting with congregations searching for pastors. I always asked what they wanted in a pastor and always knew one of the answers I would get. "We want a pastor

who can help us connect faith with our daily lives." People are part of churches because they believe, or at least want to believe, that the many parts of their lives are deeply connected. They may not use the language of vocation, but vocation is a metaphor that allows people to connect faith and all aspects of life. People assume that there should be wholeness to life. Integrity is expected. These ideas work for integrated daily living. A prson has multiple callings. People have diverse callings.

> "...vocation is a metaphor that allows people to connect faith and all aspects of life."

We don't fully live out that sense of calling, of course, but notice how people honor vocation even in the breach. Failings are often acknowledged in terms of callings—*I'm not as good a dad as I should be. I'm not as good a citizen as one ought to be. I haven't been a good member. I wasn't a good student my first years.* Similarly, noting flaws in others, we use categories of vocational failure*: She's not a good boss. My parents let me down. He's pursuing his own interests as a politician, not the community good. And so on.* We think in terms of callings.

In the world, I see the awareness of callings provides a seedbed for enthusiasm about our colleges and universities, especially in the church world, and certainly in the Lutheran world where I spend most of my time. It can be cultivated.

Martin Luther reclaimed the ancient idea of Christian vocation.[1] In explaining it he used the word *Stand*, which could be translated "office" or "place." Luther thought of our life roles as the *places* or *offices* in which we have opportunity and responsibility to serve others. Living as Christians is not about obeying a list of rules. It is about discovering and exploring a set of roles to be lived by God's Spirit.

Luther wrote that a mother or father (and he did include "father") changing a child's diaper is doing holy work, fulfilling a Christian calling as a parent. Another time, with another earthy image, Luther said a farmer spreading manure on his field is exercising a godly calling (cows, colleges and contentment?). Luther asked himself, "What does God require of a Christian carpenter?" And, he answered that God expects that the Christian carpenter will make good tables.

I told you that Luther had *reclaimed* the Christian idea of vocation. There was an edge to his argument. By the Middle Ages, the language of *calling* was being used much too exclusively for religious roles—priest, monk, nun. Even worse, it was being taught by some that those roles were more holy than any other roles in life. Luther rebelled against such nonsense. That's likely why he used stories of such common tasks as diaper changing and carpentry. Those roles, Luther insisted, are every bit as holy, every bit as God-pleasing as the roles of clergy and other church workers. "How can it be that you are not called....!" Luther explained that you don't have to leave your work or give up marriage and family and enter a monastery to live a God-pleasing life. You are called, Luther said, where you are, in the places you occupy and those you may occupy, and there you respond to opportunity and need.

You will have concluded by now that I think this sense of vocation provides a hopeful future for our college/church partnerships. However, I am well aware that there are problems and contrary indications. If Luther dropped in today for a tour of church life in the ELCA, I am sure he would start preaching and teaching about vocation again, loudly. Though Luther's insight persists in many practical ways, the language of the church often works directly against Luther's reclamation of the doctrine. We often sound like the medieval church. I can illustrate the persisting problem with a story: On a late August Sunday I was visiting a congregation. The pastor made an announcement that is made all over the church in late August, "We need two more Sunday school teachers—third grade and eighth grade. If you can help, please contact a member of the education committee. Please think about this. We need good teachers." So far, so good--the pastor affirmed the calling to teach, but then he slipped over the edge into heresy by carelessly adding. "*Teaching Sunday School is probably the most important thing you can do as a Christian*." Oops. Church work is important, but it is not more holy than being a parent, neighbor, nurse, executive, professor, secretary or citizen.

Lutheran colleges and universities stand robustly against the tendency to narrow vocation talk to church occupations or to any other limited group of life roles. Decade after decade, your schools by virtue of their existence and work are strong testimony to the worth of all vocations.

Let me exemplify what I mean about the testimony function of Lutheran colleges and universities by noting how Martin Luther's described callings in four arenas.

1) *Family and friends* – This is the smallest circle of vocation, the intimate one. Human roles here vary, and one's roles vary over the years, but in this arena we have some of our most persistent callings—in our places as grandparent, sibling, parent, child, and friend. Your residential colleges work these arenas of vocation. You

pay explicit attention to what is expected of a friend, a roommate, a parent, a son or daughter.

2) *Community* – Think of the local community but also the region, the nation, the globe. Luther's world was smaller than ours, but his concept adapts even as we think of ourselves as citizens of the universe and of a neighborhood. Your schools pay explicit attention also to these callings—what does it mean to be part of the student body, a faculty? What's in the student handbook, the faculty handbook? Do you send students abroad for cross-cultural study? Do you require learning a second language? These all have to do with community callings.

3) *Work* – We live God's call as employee, employer, self-employed, co-worker, volunteer, retired person, part-time worker. The role of student fits here—it is one's work in the first decades of life and beyond. You help students learn what it means to be a good student—it is a role that implies outcomes, care, impact from others and on others. Work habits are taught and learned. All this is about callings, yours and theirs. Studies show us that students at ELCA colleges think more and more that college is primarily preparation to succeed in a good job. I say, "Fine." Give them the skills but also seize your opportunity to shape their definition of what would make a job good and what it means to succeed. And here we might mention that faculty handbook again. Do the criteria for the role and for tenure and promotion take seriously the fertile soil of vocation?

4) *Institutional church* – We must add "institutional" to "church" because Lutherans argue that all four arenas are part of what it means to be the church, gathered and scattered—but that's another talk. There are particular callings in the institutional church. At founding and often still, most of your colleges named the preparation of pastors as an explicit part of the mission. The ELCA still receives a plurality of its pastors and rostered lay leaders from ELCA colleges. (Interestingly, some of the schools with the lowest percentage of Lutheran students are sending the highest percentage of those into ordained Lutheran ministry.) And, of course, your students learn to think, to lead, to know something about religion and Lutheranism, to have a chance to help in chapel and do service learning. All those prepare people who have other primary work to also take roles in the institutional church whether as employees or as servant leaders in those communities.

By making the church just one category out of four, Luther set up a conceptual defense against the narrow understanding of vocation. I am convinced that the existence and work of ELCA colleges has a parallel, salutary function. Your work is broad in preparing people for vocations. You work the waterfront. That breadth provides a bulwark against narrowing the idea of vocation to a few jobs in church institutions. It provides an impetus to acknowledge callings in all aspects of life. In nurturing people for their vocations, the schools of this church and the theology of this church are assets for one another. I think Martin Luther would thank God if he knew about the work of your universities and colleges.

My main argument is that the soil tended by this church is fertile for the work you are called to do. There are prospective students and parents and teachers and counselors out there who will resonate with your mission because of they already have good Lutheran instincts about vocation. I think this is also why you find many of your generous donors—people of substantial means also have sensed their own callings and can appreciate how these universities and colleges value and enhance diverse vocations. In students, parents, donors and allies, the sense and appreciation may only be latent. It will take good recruiting, pedagogy and, dare I say it, marketing—but I am deeply hopeful. People out there are instinctively ready to affirm this understanding of higher education.

The Vocation & Education Small Catechism

The Evangelical Lutheran Church in America relates nationally to its affiliated colleges and universities through a unit called Vocation and Education. Leading that unit is my current job—one of my callings. Our unit's responsibilities include not only this church's links to your schools, but also to seminaries, campus ministries, youth and young adult work, schools and early childhood centers, outdoor ministries and camps, lifelong learning programs, preparation and certification of those preparing to be pastors and other church leaders, attention to healthy boundaries, multicultural leadership development, and more.

I will conclude by telling you about what I call the "Vocation and Education Small Catechism." This three line catechism is meant to summarize the theological convictions that unite our diverse responsibilities as a churchwide unit. Sharing this catechism is also a way to tell you the foundation from which I hope to help nurture the great partnerships among 28 universities and colleges and the ELCA. This is a simple theological statement of what lies behind the phenomenon of a widespread sense of vocation.

Because of Christ, the world
Because of the world, vocation
Because of vocation, education

I am using Christian language here because I'm talking about the phenomenon of these particular church and college partnerships. However, I am convinced that those three truths have ready counterparts in the public language of values. More on that in a moment.

Because of Christ, the world

I am a member of St. Luke's Lutheran Church in Park Ridge, Illinois. It's a great congregation with a fine old building—hammer-beam ceiling, wide nave, lovely stained glass, and three murals on one side. One of those paintings shows Jesus with hands open and stretched forward toward a representation of the globe. Below are images of people of all ages and of the city. I'm sure the artist meant to show Jesus blessing the world and that would illustrate my point, but to me Jesus' posture always seems to be an expression of wonder. Wow! Look at that amazing world! Wonder and curiosity are Christian virtues. The world is properly the object of sustained attention. This is a public claim, not only a religious one. The world as it is should stimulate human attentiveness and awareness.

The necessity of attending to the world is a public claim, though we habitually use religious language to state it. Let me give you a Trinitarian reminder of that language:

- The first article of the Apostles' Creed begins, "I believe in God the Father almighty, creator *of heaven and earth*...." Right there, in that every-Sunday language is the message that God is a God of all—the whole world is God's concern—and, hence, ours.
- Our Lord Jesus Christ – What was the first Bible verse most Christian kids memorized years ago? Probably, John 3:16, "For God so loved *the world*, that he sent his only Son...." If you continue through the Gospel of John, you'll find many more of these images, "If I am lifted up, I will draw all people to me," "The whole world has gone out to him," etc.
- The Spirit – One of Christianity's three great festivals is Pentecost. The prime Pentecost text, Acts 2, describes a scene in Jerusalem. A crowd from the whole inhabited world heard the message of Christ spoken in their own languages because God's spirit was working. Babel's dispersion was symbolically reversed and the world was drawn together again.
- We could go on to the world–affirming language of prophets admonishing kings, of poetry celebrating life and nature, of the doctrines of incarnation, resurrection, justification, sanctification.

The habitual practices of the church also push world awareness. We don't always get it right, but the push is there—in the biblical texts read aloud, the public prayers, the songs (and even more so with global music entering our hymnbooks), in sermons, and in the causes for which we take offerings and the topics offered at Sunday forums. For more than a century, Lutherans have seen it as their mission to help developing countries with medical, educational and agricultural needs. Last year ELCA Lutherans donated some $80 million for disaster relief and another $17 million to alleviate hunger around the world. Thirty-seven thousand ELCA youth and adults went to San Antonio this summer, to a gathering held close to the US/Mexican border to facilitate conversation about crossing boundaries in the name of Christ.

"Because of Christ, the world—that reality is fertile soil for you. The whole world is our concern. No question is out of bounds. No question is out of bounds, but there are convictions, assumptions. Let's go on with the catechism.

Because of Christ, the world
Because of the world, vocation

No question is out of bounds, but we assume that the truth affects decisions. As Christians, we are not just observers of the world and commentators on its condition. We see the needs of the world and we sense the gifts we have to help meet those needs. Christians are called to respond to the world—it's part of our identity. According to the gospel of Matthew, Jesus emphasizes this responsibility in a long parable that asks, "When did we see you hungry, naked, in prison...and minister to you." Or, think of the parable of the Good Samaritan about being a neighbor and meeting needs. Think even of all the agricultural imagery in the Bible—planting, cultivating, harvesting.

When we look at the world wisely, each of us sees needs that we could help meet. This church believes the world calls out for our participation. Or, putting it more theologically, through the world God calls out the gifts in each of us. Where the world is ignorant, you may sense a call to teach. Where it is hungry, you may sense a call to work in a supermarket or restaurant or give generously. Where it is lonely, you may gather people in supportive community, or you may walk with your sibling or adopt an orphaned child.

Remember that vocations come with place, office. In German, it's *Stand*. We each have many standing places, many offices, and from each of them we will see realities in the world—things that shape our callings. The office of parent is an obvious example: step into that world, and from the beginning of pregnancy right on through your life, you are a parent, and there are callings for you to fulfill. When a young person sees a need in the world

and senses gifts, it may lead to a lifetime of satisfying work. I think that's what happened with my dad. I think it's happening at your schools all the time. Collectively, we see this call and varied responses in the institutions of Lutheran Services in America. Together, they are the largest social service agency in the county—and you help prepare social workers, counselors, administrators and others for that vocational group.

> "...through the world God calls out the gifts in each of us."

This idea of the world's call is a Lutheran one, but certainly not ours alone. For example, Martin Buber wrote of those "who have heard this stunning world calling them by name, and who have paused to cock an ear, straining to catch what will come next." (Wallace 2006)

Lutherans contend that God calls people (and groups and institutions) through the world in all its aspects. People are called not to what they cannot do, but to what they can do. Or, I should say, the world calls us to what we *could do*, what we could do if we had the necessary knowledge and skills. And that brings me to the third line of the catechism.

Because of Christ, the world
Because of the world, vocation
Because of vocation, education

Here's where I've been driving. I do not have to explain to college teachers and administrators that education must follow awareness of call. You have PhD's and MBA's and MFA's and more. Why? Because you love learning, of course, but wasn't your education sought fundamentally to enable you to follow your vocations? My college mentor, Erling Jorstad at St. Olaf, tells about seeing a poster for Danforth graduate fellowships. He says, "the line that grabbed hold of me was something like this, 'they see in college teaching their expression of religious vocation.'" (personal correspondence)

Why do schools exist? Surely it's because we appreciate that we must be prepared to fulfill our life roles. That was Martin Luther's argument in favor of education for all. And, note the converse. Historically, education was rejected or neglected for some elements of society because it was seen as unnecessary to their life roles as defined by prejudice. Even in sin we affirm the principle.

Lutherans weren't the only religious people who sensed this need for education, but Lutherans did and do. That's why we Lutherans have so many colleges and schools and why many Lutherans have become public school teachers, leaders and advocates. Martin Luther insisted that communities ought to attend to education. Of course Lutherans taught Bible and doctrine. Sunday school and confirmation instruction are definitional of a Lutheran childhood. Several of our colleges were founded with a strong awareness of the need to prepare pastors. But, from the beginning, almost always there was another piece—the recognition of the need for Christians to contribute to society and, hence, the need to educate teachers, nurses, citizens. For example, President Paul Formo told me that Bethany College in Lindsborg was founded not just as a liberal arts school but as a school for community skills. It had a music conservatory, a business school, courses in agriculture, and courses for future pastors.

From the church's side of this partnership, there is the necessity of theological learning related to all four arenas. As a matter of identity, Lutherans assume one not only learns the knowledge and skills for one's various roles, one also needs to explore the Christian faith from and for each of those roles. We need understandings of God sufficient to each particular calling. What richness is there in the Christian tradition to help a soldier wrestle with her challenges or a nurse with his? How does the ancient faith embrace the wonders explored by scientists and astronauts, by lovers and artists, and parents?

The ELCA is currently working on a social statement on education with the title, *Our Calling in Education*. I quote from the first paragraph of the introduction of the first draft, "Our calling in the Church is to educate in the Christian faith for vocation and in society to strive with others so that all have equitable access to a high quality education that nurtures personal growth and serves the common good." (Wallace B2) With the world's call comes the need to learn. I hope you will take a look at that social statement. A second draft will be a available on line late in 2006 (Task Force 3). We expect a final version to be adopted at our biennial assembly in August 2007. Before adoption, comment is welcome and discussion is invited before and after.

Because of vocation, we educate, in all four arenas named by Luther—family and home, community, work, institutional church. Lutheran colleges and universities consistently respond to the need for education for all those arenas. Again, for the third time in this catechetical lesson I say, there is fertile ground here for the vocation of a college or university and for the vocation of a church with universities and colleges.

Because of Christ, the world
Because of the world, vocation
Because of vocation, education

A final reiteration—this little catechism begins with explicit religious language, "Because of Christ, the world...." However, Lutherans believe that these understandings can and should be argued in the public arena, in values language that need not have religious warrants. We think that the element of faith and a divine caller adds something of great value to this vision, but we also think this catechism describes the way the world is, and we believe that what is should be recognized and taken into consideration. A public-square version of the catechism might sound like this,

Appropriate attention brings world awareness
World awareness brings the world's call
The world's call brings desire and need for learning

So I am back to where I started, on the outskirts of Northfield, Minnesota, "cows, colleges, and contentment"—vocation, education and a sense of rightness. There is fertile ground for the ELCA and for the twenty-eight universities and colleges that are continually exploring what it means to have a connection to the ELCA. In the widespread sense of vocation, latent and articulate, there is fruitful potential for us separately and in partnership to do our challenging work with joy and satisfaction. Cows, colleges, and contentment. We are about vocation and education for the sake of the world.

Endnote

1. There are several good studies of Luther's views on vocation. The classic is Wingren 1999. An excellent and accessible introduction is Kleinhans 2005.

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KATHRYN L. JOHNSON

Freedom of a Christian–College: Looking through the Lens of Vocation

VOCATION IS THE FABRIC of Christian discipleship; it is literally crucial—"at the cross place"—in our life with God. Our vocations are doubly our passions, for the two senses of this word capture two sides of vocational faithfulness: both what we most joyfully "love to do" with God's gifts but also where we must "suffer" in and with the struggles of our broken world. To get a wide angle on this daunting doubleness we will step far back historically to see how some early Christians helped to shape our heritage on vocation, and come forward, through Luther, to some challenges for our own time.

The joyous side, the search for what most makes us the persons we should be, is captured by contemporary poet Marge Pierce:

> The people I love the best
> jump into work head first
> without dallying in the shallows
> and swim off with sure strokes almost out of sight.
> They seem to become natives of that element,
> the black sleek heads of seals bouncing like half-submerged balls.
>
> I love people who harness themselves, as ox to a heavy cart,
> who pull like water buffalo, with massive patience,
> who strain in the mud and the muck to move things forward,
> who do what has to be done, again and again.
>
> I want to be with people who submerge
> in the task, who go into the fields to harvest
> and work in a row and pass the bags along,
> who are not parlor generals and field deserters
> but move in a common rhythm
> when the food must come in or the fire be put out.
>
> The work of the world is common as mud.
> Botched, it smears the hands, crumbles to dust.
> But the thing worth doing well done
> has a shape that satisfies, clean and evident.
> Greek amphoras for wine or oil,
> Hopi vases that held corn, are put in museums
> but you know they were made to be used.
> The pitcher cries for water to carry
> and a person for work that is real.
>
> (Pierce 157-8)

Christians have no monopoly on this yearning; it is part of our very selves—the persons God created us to be. To work on a college or university campus is to be surrounded by those who know they are hungry for "work that is real," and to search with those who are seeking it. For those entering teaching in these settings, no better self-description could be claimed than the description of the clerk in Chaucer's *Canterbury Tales*: "gladly would he learn and gladly teach."[1] This lovely phrase always comes to me with a memory of my first semester in graduate school. In the midst of all the final flurry of papers and pressures, a more senior student quoted that characterization to

KATHRYN L. JOHNSON *is Professor of Historical Theology and Paul Tudor Jones Professor of Church History at Louisville Presbyterian Theological Seminary.*

remind me—perhaps to remind both of us—why we were meeting one more evening in the library. "Chaucer could be describing me," she said: "I too would gladly learn and gladly teach."[2] It is truly a privileged and exquisite vocation to teach, whether in classrooms or not, and one which cannot be done except by those who love also to learn. Despite the challenges which we all have experienced and the days we all dread, we are indeed fortunate to work in a field which has at its heart values of relationship—relationships of mutual care, responsibility, and attentiveness; of practices that hone precision and invite creativity; of opportunities for engaging the most serious and unanswerable of questions—and thus of laughing deeply, often, and first of all at ourselves. It is a profession, a vocation, which even on its most vexed days invites us to become more nearly the persons we would want and hope to be. We cannot wish for our students better than that.

Subjects I most gladly teach come from the first centuries of Christian experience. The Christian communities which most directly link us to our beginnings arose in contexts of ancient Mediterranean cultures, those of classical Greece and Rome, which had already long traditions of the "liberal arts." As we know from our current polarized political discourse, "the L-word" can carry for some of our intended constituencies some negative connotations. But to speak of "liberal arts" is not, of course, to make a contemporary political statement. Instead, it roots our work in the tradition that reaches back, past Chaucer's clerk and the rise of western universities, to the civic cultures that used the world literally: the liberal arts were those appropriate for "free men." They were the studies that prompted mature vision and the sorts of understanding and wisdom which prepared fortunate young men, who were not enslaved and had wealth to provide sufficient leisure, for the roles of civic leadership and patronage which lay ahead for them. The significance of the studies was both for the privileged individuals who undertook them but also for the communities which were to be their spheres of responsible action. To be sure, we cannot miss the elitism—the restriction of liberal arts opportunities to only some, which is rightly a concern in our context, was in these contexts explicitly affirmed. Not every person needed such understandings and practices, it was felt—but a community needed for some of its most fortunate members to have them.

This understanding of liberal arts—directed, in a world of slavery, toward those who were free in order to form them in the outlooks and habits of freedom—was present in the cosmopolitan, multi-continental, multi-cultural, urbanizing world in which the first Christian communities were emerging. What then did Christians make of this learning? It is particularly intriguing to examine responses from the fourth century, a time of enormous change as Christians moved from a status of constant vulnerability and intermittent persecution to positions of legal and social privilege in the Roman Empire. From this time comes the Nicene Creed, still today as over the intervening eighteen centuries the most widely used Christian confession of faith. As we can see even in popular works like the *Da Vinci Code*, many people today view this period negatively—speaking of the "Constantinian cataclysm," and seeing this time of transition as the wellspring of our woes as Christians. Without stopping to lament all the regrettable misunderstandings of early Christianity that come from these overdrawn condemnations, let me say only that the rapid acceleration of changes for Christians in the fourth century produced both challenges and opportunities of great complexity. Christian communities faced shifting possibilities not only in their legal status but also their cultural roles, including their relations to the heritages of educational resources and practices.

> "...they could claim all these riches as their own and profit from wisdom wherever they found it."

We find in the fourth century then new flares of mutual suspicion between those who were guarding the traditions of liberal learning and newly prominent Christians. Some followers of the traditional religions, for example, asked how it would be possible for those whose religious positions were at odds with the literature of gods and goddesses to teach that literature with sufficiently loving sympathy and appreciation. This was the basis for policies of the emperor Julian, who tried in his brief reign (361-3 CE) to bar from teaching classical texts those who did not believe in the gods as an effort to reverse the growing cultural influence he saw Christians exert. A prominent response, from those Christians who had been formed by the rhetorical delights of Greek and Roman cultures as well as the texts of scripture, was to claim that they could claim all these riches as their own and profit from wisdom wherever they found it. Authors sometimes expressed this stance with what they might call a "topos" and we would call a sound byte, a colorful, allusive way of speaking about their attitude toward these cultural resources which they found both impossible to repudiate or ignore. They recalled from Exodus that when the people of Israel left Egypt for the promised land, they took with them the most desirable of the goods of their former oppressors—they despoiled them of their most precious

metals and most gorgeous fabrics. "Plundering, " or in King James English, "spoiling the Egyptians" became one of those recurrent phrases repeated from author to author that justified by implication "liberating" the liberal arts for use in another—in a better—context.[3] We'll come back to this gold a bit later.

But there were inner tensions and intriguing diversities in these evaluations which suggest that the questions were more difficult and contested. We can see some of the vibrancy of these engagements by looking at a fascinating family of Christian theologians who are customarily named from the name of their province, Cappadocia, in what is now central Turkey. In this remarkable family, the oldest brother Basil was educated at Athens in the best Greek traditions. As an adult he wrote a treatise for young students in the "spoiling the Egyptians" vein, providing "both an example of and an apology for" the view that Christians should listen to all who praised the good, for they shared with them common goals—a widely influential work which had renewed popularity in the world of sixteenth century Europe in which Martin Luther and other reformers lived.[4] The family also included a remarkable sister, Macrina. In his eloquent tribute to her life, another brother Gregory of Nyssa characterized her as a philosopher—truly a "lover of wisdom," and a teacher of Christian wisdom to the community she gathered around her. In describing her home-based education he did not say that an expensive education would have been wasted on a woman—Gregory himself had had to pursue his own education because the family didn't expend the same resources on him as on Basil. Rather, he says that their mother wanted Macrina to be taught as befitted her abilities—but not from the unworthy and unsettling portrayals of women which she would find in classical literature. Macrina wisely, then, restricted her reading to Christian sources. (Gregory 165) Finally, "the Cappadocians" included the family friend Gregory of Nazianzus, who protested the interlude of renewed Roman imperial hostility to Christians under Julian with two orations, which wove together arguments from scripture and Christian understanding with appeals to the best traditions of Rome herself. I learned of these now-obscure orations from the class project of an international student as the United States prepared for the current war in Iraq. She found in Gregory a model of how her own opposition to the war, rooted in her Christian faith, could be argued more effectively when combined also with appeals American ideals and traditions.[5]

But to see more fully a Christian who is thoroughly, and for the most part non-triumphalistically, taking in the harvest of learning wherever he found it we will turn to Augustine of Hippo. Augustine, whose life spilled over from the fourth century through the first three decades of the fifth, is the figure without whom we cannot understand the western European middle ages or the churches of the Reformation. This African bishop gave his name to the community of friars to which Luther belonged. His legacy continues to be honored at Midland Lutheran's Augustine Hall and in Carthage College's "Augustine Institute." Augustine's young life, again the subject of much popular caricature as a time of great dissipation, was more a university experience of being "in love with love," seeking restlessly for direction, understanding, and friends.[6] An upwardly mobile striver from the provinces, he rose as far as the capital cities of the empire on his talent for words—words used for effect, for persuasion, for the commendation of his own abilities. But, after a long moral and intellectual struggle which led to this baptism and then to his active involvement in the church as bishop of the unimpressive city of Hippo back in his home province in Africa, he came gradually to reflect on how he could use words to proclaim the work of the Word, the One incarnate in Jesus Christ. Augustine became a deep student of the scriptures which he had once despised on literary grounds, with perhaps even a special love for the wisdom literature. These writings, he taught, both communicated to the simple enough for their needs, and yet provided to the most advanced student levels of meaning which continued to draw their attention toward deeper understanding.[7]

> "...for all true wisdom, even if humanly articulated, has its origin and its goal in God."

What buoyed Augustine's confidence in seeking understanding was his assurance that wisdom, while found in scripture, does not come not from scripture alone, for all true wisdom, even if humanly articulated, has its origin and its goal in God. Thus he could be impatient with those who claimed that studies in the wide ranges of human learning had nothing to offer Christian proclamation. The bishop explored these possibilities for profitable study in a wonderful book called *Teaching Christianity*. To be sure, the trick to seeing this as a wonderful book is to read it with a certain humor, for his wide-ranging knowledge and vast curiosity are much in evidence here as he piled up example after example of helpful things to know and how they might be put to use. All the while he was constructing what a recent reader called his "sociology of knowledge," an understanding of meaning and communication based on love. (Babcock 145-63)

In these arguments Augustine was appealing on a number of levels to the presence and activity of God. First, beginning with Genesis 1, he read that the agent of creation was God's Word—the same Word, as John 1 declares, by whom all things were made. Put another way, as in Proverbs 8—for scripture delights in multiple expressions—it is the figure of Wisdom who has brought forth the world. Human discovery and delight in seeking wisdom, then, are seeking what God's own marvelous creative activity has provided. So deeply did Augustine honor this divine Wisdom that he describes in his *Confessions* a brief moment of self-transcendence when he and his mother Monica were lifted up so closely into God's presence that they could almost reach Wisdom herself.[8]

But that longed-for experience was a turning point for Augustine in ways he had not expected, and you can see in his retrospective telling of it in his *Confessions* that his understandings of God's ways with the creation were being turned upside down. His moment of spiritual ascent was not a solitary moment of individual accomplishment or purification but a shared moment of being lifted up at the apex of a conversation—not with a learned person as the world counts learned but with his mother.[9] They were talking together all the time—except for that brief moment of being beyond words in the presence of the Word. Even more important, however much Augustine might have hoped or even expected that he would grow steadily in spiritual perfection and thus in ascent to God, his experience after that moment in the garden in Italy was that the weights of sin's habits were more persistent than he had hoped and the ties of responsibility to the nurture of his church were more absorbing than he had imagined.

And so, as he grew older, Augustine's theology increasingly centered on the Incarnation. The creative Word of God who holds the world together in wisdom is the very same Word who in the humility of God has accommodated the weight of sinfulness that keeps us from rising into God's presence by coming to where we are in Jesus Christ.[10] To preach and counsel and teach in ways that pointed to that gracious work of God came to organize his days in ways he would have found unthinkable as an ambitious young teacher of communication who sought first to communicate his own greatness.

For the next thousand years, and beyond, Augustine was the most influential theologian in western Christianity. I hope I have helped to hint at how his theology was so suggestive for Martin Luther and the communities of the Reformation. But I want us also to see that Augustine's thirst for God's wisdom helped to shape through the next centuries a powerful tradition of learning in Christian communities. Luther was not only reacting against the narrowed or corrupted aspects of the Church in his time, which reduced vocation to the "religious" realm and turned the lives of Christians away from the needs of the aching world to a specious "spiritual" realm; he also had significant continuity with and indebtedness to positive aspects of these traditions. Spending much of his life in university settings and eloquently defending the liberal arts, he used all the tools of the reviving classical learning to help open his fresh readings of scripture and Christian traditions. The ELCA appeals to this legacy in the study for its social statement on education, which cites Luther's praise for the vocation of teachers: "If I could leave the preaching office and my other duties, or had to do so, there is no other office I would rather have than that of schoolmaster or teacher… for I know that next to that of preaching, this is the best, greatest, and most useful office there is." (Task Force on Education) In these words we see the spirit of one who would gladly learn and gladly teach, with generations of lovers of liberal learning before and after him.

> "…both a free and joyous celebration of our giftedness and an unavoidable and costly response to the needs of all God call us to love."

Stan Olson has done an excellent job of reminding us how central vocation was for Luther. I want only to add to his discussion the theme of freedom—Luther's two-edged freedom of a Christian that he described in his famous double assertion: "A Christian is perfectly free lord of all, subject to none. A Christian is perfectly dutiful servant of all, subject to all." (Luther 596) When Luther talked about vocation, about calling, he was speaking of Christian lives lived by free people; when Stan used the phrase about filling roles rather than obeying rules, he was expressing that "freedom of a Christian" in vocational terms, in terms of our relationships to God's willing and working—not as obligation but as grateful, zestful praise. This freedom is both a gifted freedom *from* being responsible ourselves for what is beyond our capacity, and at the same time a freedom *for* response to the needs of the world. For Lutheran ears, then, the language of the "liberal" arts cannot but resonate with the "liberation" of our best energies, mixed and messy as they will always be, for the needs of the world.11 Like a key signature which subtly changes the sound of all the music that follows, this re-doubled understanding of "freedom" gives to Lutheran songs praising "liberal arts" a distinctive sound. Just as Christian freedom involves two seemingly

opposed sides, so does Christian vocation: it is both a free and joyous celebration of our giftedness and an unavoidable and costly response to the needs of all God calls us to love.

With this two-sided understanding, the mutual relation of liberal learning and professional preparation appears with a new dimension of depth and challenge. From one point of view, the *both/and* collaboration of liberal learning and professional preparation simply allows each to help the other to be its best self. (See Summer pp. 22-29) Each has vulnerabilities which the other can help address: the elitist potential of the liberal arts to restrict the circle of "free" people and to turn its civic edge to the protection of the powerful, on the one side,[12] and, on the side of professional preparation, the reduction of vocation only to the working self. Two examples from the world of St. Olaf College show the potential for this creative complementarity.

First, the alum magazine *Saint Olaf* for Summer 2006 celebrated the history of the nursing education program at that institution. For students whose desire for what the mission statement used to call "lives of vocational usefulness" as healers was integral to what drew them to the college, the program has provided admirable professional preparation, despite the challenges the program has repeatedly encountered from those uncertain how it belonged in a liberal arts school. Quietly evident from the history were the ways the program had in fact benefited from the challenges—facing the questions had itself helped the nursing education take advantage of the ways in which the liberal arts context could help to produce better nurses.

A second example is a new book, *Oath Betrayed*, written by Steven Miles, a classmate of mine from 1972. Writing as a "practicing physician" and a teacher of medical ethics, Steven investigates the failures of medical professionals, who should have been the "first line of defense against torture"—but did not assume this role at Abu Ghraib or Guantanamo Bay or other more anonymous places where those who were under conditions of detention have been mistreated.

Obviously the book draws on a doctor's professional preparation—the ability to read between the lines of autopsy reports and to know the codes of professional ethics. But it is also a book written by a liberally educated person, who could use a passage from Dostoyevsky to help bring home a point or marshal psychological research on the unreliability of evidence extracted by torture to buttress the ethical revulsion at medical collaboration with torturers which is conveyed by codes of ethics. And it was written by someone who since his college days, as a campus leader during resistance to the Viet Nam war, had intentionally combined pre-medical studies with ethical argument, theological curiosity, and community activism. St. Olaf prepared Steven for the intersection of committed professionalism and the liberally educated leadership which has marked his life.

But it is not enough to see our colleges only as places where liberal learning and professional education can enrich and inform one another—for this can happen at many other types of institution as well. And, indeed, that mutual enrichment is not by itself enough to respond to the challenge which Lake Lambert has described (see below pp. 30-35): if a line runs through both liberal arts and professional educational practices, where can we find resources for choosing one side over the other? We need to bring another dimension into this decision.

Now I am not saying that there is only one lens adequate for this task. And I am not saying that the questions can be answered easily or decisively in particular cases. But the lens of Christian faith in the Lutheran tradition has, I believe, powerful focusing power precisely on this point. How can we talk about why so many varieties of work can be vocations—but not all are? about when having a "successful" life is a vocational fulfillment and when perhaps a betrayal? about how to draw lines between contentment and complacency? *Freedom of a Christian* comes to our assistance here, showing how we can understand our vocational lives to free responses to God's initiating, loving grace in our particular lives and to the needs of the world.

That world we have vocation "because of," the world which God creates and loves, is an achingly broken, hurting, unjust world inhabited by very broken, struggling, sinful people: that would be us. And in those contexts we also will—in some ways we must—share in that suffering. It is no accident that Luther's trenchant description of the theologian of the cross is one who calls a thing "what it actually is." Such a theologian knows that "God can be found only in suffering and the cross" and that coming to this knowledge is available only to those who themselves also suffer.[13] This is no perverse glorification or pursuit of suffering for its own sake or refusal to see the also the tender beauties of our lives and our work. Nor is it a suspicious mean-spirited repudiation of lives that look too contented. But it is a way of receiving from Christ a clear-eyed realism about the ways of the world. What does such realism say? While we cannot give an exhaustive answer, surely each of us can think of concrete affirmations like these:

- It is no one's vocation to work in a mine carrying defective equipment or entering corridors which have been inadequately sealed;
- It is no one's vocation to torture a prisoner or for supervisors of interrogators to collude by inattention in such torture;

- It is no one's vocation to speak of "servant leadership" to minimum-wage workers locked into a store to prevent their going home when their shift is finished but the job is not.

Remember that treasure taken from the Egyptians—those liberal arts taken along with the liberated people on their way to a better life? That gold was (at least in part) turned into the idol of the golden calf—it became the false god of a new form of enslavement. But that flirtation with unfaithfulness also was not the last word for Israel: those Exodus people, those who had toiled in slavery and then knew liberation, do have wisdom to offer us about work. When we read the early chapters of Genesis, we are reading a story that helps us understand how things come to be as they are, and they speak more than we often remember about work. Work was, Genesis says, part of God's intent for human life, something which even God entered into and accomplished. But it could also be toil—oppressive, sweaty, grinding toil whose origin lies in sin. It is important to distinguish the two.

With the scriptures, as we have seen, the Lutheran tradition tells us that there is honor and holiness in all good work—in spreading manure so that the plants that God created may grow or changing diapers so that the life that God has begun may flourish or cobbling shoes so that human creativity can meet the realities of rocks and snow. And there can be honor and holiness also in work more directly occasioned by sin—in the work of the police often and the tasks of teachers and parents sometimes. But Lutherans need not turn our heads even from the costs of actively entering into what is wrong and, as necessary, resisting it. God's call is to places of passion—but these may turn out to be not the "passions" of our own enthusiastic first loves but of the suffering of Christ.

Dietrich Bonhoeffer's life and death exemplify this cruciform character of Christian vocation, and contemporary artist Bruce Herman helps us to see it. (See cover illustration of this issue.) I am indebted for the image to my colleague Amy Plantinga Pauw, who saw a reproduction of his painting "Elegy for Bonhoeffer" and then sought out the artist for conversation. This is her account:

> This painting portrays the death of Dietrich Bonhoeffer, who on April 9, 1945, was stripped of his prison clothes and hanged at Flossenburg concentration camp, along with five other members of his resistance group. In the upper part of the painting you see the glories of Germany's architectural tradition lying in ruins. The bottom part of the painting is covered in gold leaf to symbolize the realm of God. Herman's painting draws on the Christian tradition of memorializing the suffering of martyrs (witnesses) to the faith. This tradition has lent itself to heroic and romanticized understandings of martyrdom. Bonhoeffer, as a young martyr with attractive, well-recognized facial features, has not wholly escaped this romantic heroizing, especially in Protestant circles. But Herman has literally turned this tradition upside down: Bonhoeffer descends, rather than ascends, into God's presence. The streams of paint at the bottom show his life pouring out as his head and shoulders enter a transcendent realm, obscuring his identifying features. For the theologian who finally "abandoned the attempt to make something of himself," and who found life "too great and too precious...to romanticize death," this descent into the arms of divine grace is only fitting.[14]

Here vocation truly is, as Leonard Schultze likes to say, the "crux" of the matter (Schultze). Bonhoeffer's costly discipleship was clearly, in his most prayerful and considered judgment, the calling to which he had been called—even when it overturned his hopes and reversed what might have been expected to be the trajectory of his career. His life is inconceivable without his deep appropriation of liberal arts, or without his participation, as a student and for students, in professional preparation for pastoral ministry and teaching. But through the lens of vocation—of christic, cruciform vocation—we can see how it could be that his death by shaming, violent execution was not failure but faithfulness, even unto death. We know this, of course, first from the story of Bonhoeffer's life.

But we know it at another level from Herman's remarkable art, where we see not only Bonhoeffer's faithfulness to his vocation but also the artist's own. The overturning of aesthetic expectations in this portrait helps us to know the quality of Bonhoeffer's death in a new way—to think about and feel it and carry it away with us. Colleges and universities are settings where the challenges raised by a life like Bonhoeffer's can be appreciated, explored, and received on many levels—in religion and history classes, in art and music and drama, in worship and in social action. These institutions are uniquely placed to help not only students but this church and our wider culture to see what would otherwise be hidden from us by our over-paced lives and over-consuming culture.

Now I don't for a moment mean to say that only Christians or only Lutherans have some sort of monopoly on seeing the hurts and beauties of the world. It is one of the gifts of Lutheran tradition to be able from its center to seek partnerships and creative collaborations with people who also "seek the good of the cities" in which we live from motives and perspectives different from our own. But I do believe that in Lutheran schools, institutions somehow partners with our Lutheran church, there needs to be a

special role—a hosting, inviting, tone-setting, value-articulating role —for perspectives shaped by Lutheran commitments, even though that role may not be the same in every place. I would argue that for this work the presence and collaboration of non-Lutherans, especially faculty members, is not only possible but actively helpful toward the articulation of Lutheran insights for our time. (As a Lutheran who is asked in the Presbyterian seminary where I work to be conversation partner, critic, appreciator, to lend my efforts to help the Reformed tradition make its best contributions to the church and world, I think I know from the other side something of what this role can be.)

At this moment in our cultural history, the church and the world need the services of institutions like the colleges and universities of his church with particular urgency. For many reasons, which we only partly understand, there has come to be in our cultural context too much muting of the voices of Christian witness which see what we see. These under-spoken perspectives include at least these: a sense of being claimed by the power of God in Jesus Christ that sees God's wisdom also in other places and trusts that it is at work even where we do not see it; a stance that takes with deadly seriousness and yet with joyful lightness the implications of loving God and our neighbors with heart and soul and mind; a sensibility that celebrates a dizzying range of goods in this creation and thus a wide variety of God-pleasing life forms; a commitment that sees also the tragic and oppressive dimensions of this same world not as car wrecks we hope to be able to steer around ourselves but as the places where, with God's help, we need most to be.

> "And it is a part of the vocation of our institutions of learning to raise the visibility of these gifts."

Again, this is not some claim for exclusivism: I would not want to deny the transforming power of God which many people around the globe are finding in forms of Christianity very different from our own, or for the power of other communities of faith to shape lives of holiness and beauty. But so is God at work in Lutheran tradition and in our communities of faith! And it is a part of the vocation of our institutions of learning to raise the visibility of these gifts. Like Chaucer's clerk and like each of us, the Lutheran tradition needs to be glad to learn—but also glad to teach. If we believe, as I do, that we also have something to offer that is distinctive and valuble, then we need presentations and presences of Lutheran perspectives that are, to be sure, marked by a spirit of repentance and self-criticism where that is appropriate—but are also winsome and commending, engaging because they are engaged with the needs of the world. And all this by the grace of God.

It is no implication of respecting the faith of others to be hesitant or ashamed or inadequately grounded in our own. Recently I visited the Netherlands, and heard about the struggles of the newly-formed Protestant Church in the Netherlands to find its way in a changing culture that offers decreasing support for Christian commitment. The Domkirk in Amsterdam, for example, the national site of coronations and other royal celebrations, is no longer a church; there are no clergy or congregation, and worship occurs only on royal occasions. The bookshop, however, still bears signs of the religious character of the space. In particular, I noticed a number of Dutch books to help people learn about Islam and the possibilities of interfaith relations. But, apart from Bibles, there was a startling dearth of books on Christian faith, to help Dutch readers to understand with equal depth what was, at least nominally or by tradition, their own faith.

Closer to home, as a seminary teacher I see the urgent need for ministers whose professional preparation includes formation by liberal learning. The contributions of some disciplines are obvious: think how much we learn from literature about character, motivation, the degradations and exaltations of human life—and without needing to have directly experienced all those situations and events. But the example I want to use concerns principally the natural sciences.

If you have not been to Kentucky, I hope that you will come. Every May at Derby time we turn a two-minute horse race into a three-week party. More importantly, there are many sites near my home which have helped shape Christian experience in the United States. It has been an "American Holy Land"[15]: the revivals begun there at Cane Run helped launch the Second Great Awakening; there was a Roman Catholic diocese established in Bardstown at the same time as those in Boston, New York, and Philadelphia; and in the 1840s within a few dozen miles of one another, Trappist monks were establishing a community at the Abbey of Gethsemani and Shakers were pursuing another form of celibate farming utopia at Pleasant Hill. But soon we will add another attraction for tourists to see—a creationist museum. Its exhibits will buttress what claims to be a literal reading of scriptures, that all forms of life were created within seven days about six thousand years ago. Visitors will see how an ark built to biblical specifications could hold two of every species. (The trick, I've been told, is that the dinosaurs must be babies.)

Now I'm not concerned here to take on the beliefs of those Christians who promote this form of reading the scriptures.

I'm not taking on the assertions of the influential president of a large seminary in Louisville, who describes himself proudly as a "young-earth creationist."[16] My concern is with the seminarians that we teach in our non-creationist setting and with the resources they have to articulate and defend an alternative understanding of the early chapters of Genesis. If they approach this question as if from nowhere, they are likely to pose it immediately as a "God question" and then find it difficult to avoid an affirmative answer: could God have created the world in this way at that time? My hope for them would that before they propose this question they can summon many other perspectives—from what they know of genetics, geology, archaeology, and a host of other spheres of human inquiry that would render them unpersuaded by creationist claims. But, lacking a liberal arts education from high school on, even very good students can find themselves without the tools to articulate and defend the positions they want to take. Students who prepare for ministry without a liberal arts education can, of course, become excellent pastors—but there is something irreplaceably valuable about the perspectives and capacities sustained by study in schools like our colleges and universities.

I wouldn't want the creationist museum to have the last word about Christians in Kentucky, however. Among my joys in recent years has been participating in developing an ecumenical Master of Arts in Spirituality, shared between the Presbyterian school where I teach and the local Roman Catholic university. We take the shape of the program—our niche in the spirituality world, one could say—from the Cistercian monk Thomas Merton who lived and is buried just south of Louisville at Gethsemani Abbey. Remembering what Luther thought of the monasticism of his day, it is a wondrous and healing to be able to discover in this twentieth-century Roman Catholic monk views which speak deeply to my Lutheran ways of being Christian. As a young man, Merton went to rural Kentucky to turn from the world, but he found there that his attention to God drew him back to care for the world that God loved. Very simply, he came to see, the meaning of contemplation was to see things as they were and not otherwise,[17] and that there is no "spiritual life"—there is life, which is charged with God-given meaning.

Every year the Merton Institute for Contemplative Living in Louisville gives a prize for a poem capturing Merton's vision, and in 2006 it was awarded to Jeffrey Johnson, a graduate of St. Olaf college, a pastor of the ELCA, an activist for peace, and a poet. His words speak, in despite of all our efforts to bend the world to our own use, of simple openness to God's world as it is, and thus they fittingly here the last words:

> If you can focus your eyes
> on that bird on the bench,
> the one in the charcoal suit
> with the off-white shirt,
> see that it's small and proper
> with a formal tail tipping
> and a head swiveling socially,
> see how it flaps straight up
> and lands on the same spot,
> with bugs on its breath, see it
> smooth and present there
> and not as a specimen,
> an example, a kind or a type,
> as a pet to be held or a carcass
> for the altar or the market,
> but as a small bird on a bench,
> then you will have prayed,
> and prayed well I would say,
> as if you loved an ordinary
> and otherwise unnoticed bird.
>
> Johnson 2006

Endnotes

1. Chaucer 15: "and gladly wolde he lerne, and gladly teche."

2. This phrase from a medieval Catholic author has become the title of a thoughtful book of essays on the teaching vocation from a conference at Mercer University, a Baptist institution—cf. Dunaway 2005.

3. Two examples will suffice. In the mid-third century Origen of Alexandria's "Letter to Gregory" enjoins his student toward deep study of scripture:

> And I would wish that you should take with you on the one hand those parts of the philosophy of the Greeks which are fit, as it were, to serve as general or preparatory studies for Christianity, and on the other hand so much of geometry and astronomy as may be helpful for the interpretation of the holy scriptures. The children of the philosophers speak of geometry and music and grammar and rhetoric and astronomy as being ancillary to philosophy; and in the same way we might speak of philosophy itself as being ancillary to Christianity. It is something of this sort perhaps that is enigmatically indicated in directions God is represented in the Book of Exodus as giving to the children of Israel. They…are to spoil the Egyptians, and to obtain materials for making the things they are told to provide in connection with the worship of God…. The Egyptians had not made a proper use of them; but the Hebrews used them, for the wisdom of God was with them, for religious purposes. (Menzies 295)

Augustine also used the topos:

> If those, however, who are called philosophers happen to have said anything that is true, and agreeable to our faith, the Platonists above all, not only should we not be afraid of them, but we should even claim back for our own use what they have said, as from its unjust possessors. It is like the Egyptians, who not only had idols and heavy burdens, which the people of Israel abominated and fled from, but also vessels and ornaments of gold and silver and fine raiment, which the people secretly appropriated for their own, and indeed better use as they went forth from Egypt; and this not on their own initiative, but on God's instruction, with the Egyptians unwittingly lending them things they were not themselves making good use of. (Hill 159-60)

4. Quotation is from Van Dam 184. Basil's "To Young Men, On How They Might Profit form Pagan Literature" was the first of his many works to be printed, about 1471 CE. (Deferrari and McGuire 373) The translators summarize Basil's rich prose, in which his knowledge of many pagan authors is put fully on display, this way: "The pagan classics have a place in Christian education, and, when properly selected and intelligently taught and received, their influence in education is beneficial and necessary." (368)

5. Rhonda Lee, unpublished class paper on Gregory of Nazianzus, Louisville Presbyterian Theological Seminary, Spring, 2004. The orations were published in English translation in 1888 (King) but were dismissed through much of the twentieth century as vitiated by their polemic style. (Cf. e.g. Johannes Quasten's dismissal of their "hate and anger" in his standard *Patrology*, p. 242.) Recent scholarship has paid them more attention—but the link to faithful protest against oppressive government in our own time is, to the best of my knowledge, Rhonda's alone. (For a general account of the orations, see Van Dam, pp. 189-202.)

6. All this account, of course, is Augustine's own, from his *Confessions*. I think the most and winsome and faithful translation currently is that of Maria Boulding 1997.

7. In the final three books of his *Confessions*, Augustine wrestled at length with the mysteries suggested by the first chapter of Genesis. After suggesting a number of possible readings of these passages, he challenged, "Why not both, if both are true? And if there is a third possibility, and a fourth, and if someone else sees an entirely different meaning in these words, why should we not think that…the one God carefully tempered the sacred writings to meet the minds of many people, who would see different things in them, and all true?" (*Confessions* XII.31.42, p. 340) Yet he was concerned also for beginners, who are still like children: "their weakness is cradled in scripture's humble mode of discourse as though in their mother's arms." (XII.27.37, p. 336).

8. Augustine, *Confessions*, 10.24, pp. 227-8. In words replete with citations of psalms and wisdom literature, he remembered the experience:

> …we arrived at the summit of our own minds, and this too we transcended, to touch that land of never-failing plenty where you pasture Israel forever with the food of truth. Life there is the Wisdom through whom all these things are made, and all others that have ever been or ever will be; but Wisdom herself is not made…And as we talked and panted for it, we just touched the edge of it by the utmost leap of our hearts; then, sighing, and unsatisfied, we left the first-fruits of our spirit captive there, and returned to the noise of articulate speech, where a word has beginning and end. How different from your Word, our Lord, who abides in himself, and grows not old, but renews all things.

9. This point is stressed especially by John Cavadini, who uses Augustine's phrase, "You pasture Israel for ever with the food of truth," in the crucial *Confessions* passage quoted in note 10 as the guiding image of his article on teaching as conversation (Cavadini). Conversations with John Cavadini over thirty years lie behind much of the reading of Augustine presented here.

10. While remaining indebted to "the Platonists" for some crucial insights, Augustine increasingly saw these philosophers as undone by their pride: thus, when he related in the *Confessions* that he had found in them many of the teachings of the first chapter of John's gospel—but not that "the Word was made flesh and dwelt among us," he interpreted that "made flesh" with the language from Philippians 2 about self-emptying and humility. (See e.g. VIII.9.14, p. 170).

11. A helpful introduction to Luther's understanding of vocation, beginning from *Freedom of a Christian,* is Kleinhans 2005.

12. Dunaway expressed this potential weakness of liberal arts education when he asked if it were surprising "that the corporate executives who were responsible for the staggering moral failures of recent years (Enron, WorldCom, Arthur Andersen) were trained at our elite universities, most of which were founded upon ideas such as *Lux et veritas* (Yale), *In Deo speramus* (Brown), and *Eriditio et religio* (Duke). "Introduction," *Gladly Learn*, xi.

13. Martin Luther, "Heidelberg Disputation," in Lull, 44. A haunting contemporary examination of this way of coming to know is found in Soldberg 1997.

14. Amy found the painting reproduced in Prescott 2005; her account is indebted to the book as well as conversation with the author. Note the allusions to Philippians 2 and the resonance with Augustine's view, shaped in part by this text, that the Incarnation inverts the expectation of ascent which human pride sought to make.

15. The phrase is that of Kentucky religious historian Clyde F. Crews.

16. President Albert Mohler of Southern Baptist Theological Seminary, who writes and speaks regularly about social questions, describes himself "a Christian theologian committed to the biblical doctrine of creation, complete with an affirmation of a young earth and the divine creation of all things (and of all species.)" (This citation is from his comment on the 2005 U.S. District Court decision in Pennsylvania on the teaching of intelligent design; see www.albertmohler.com/blog_read.php?id=421. Accessed on February 10, 2007.

17. A helpful reflection on Merton's perspective is found in Palmer 22-37. Palmer summarized what he had learned from Merton and from experience this way: "Today my definition of contemplation is quite simple: contemplation is any way one has of penetrating illusion and touching reality." (30)

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GAIL SUMMER

Professional Education/Liberal Arts Education: Not a Case of *Either-Or* but *Both-And*

On the Road to *Both-And*: What's Been the Journey Thus Far?

Does it ever seem that we somehow are driven to put things in neat little boxes? It's either this OR that. Surely, it can't be a little of both! When it comes to the educational world, there seem to be similar trends. The specific American higher educational trend for exploration in this paper is the tug-of-war, or mythical pushme-pullyu, between liberal and professional educational preparation. The literature is abundant about the benefits of each alone—each in its own little box. In reality, what the literature is beginning to show is that we need to put those little exclusive boxes away and employ less *either-or* thinking and more *both-and* thinking.

Historically, American higher education has changed with the times like the rest of education. In the beginning, American colleges originated with the "deeply held conviction" that education in the liberal arts was essential for the preparation of "moral, civic, and intellectual public leaders" (Grubb and Lazerson 2). During this early period in higher education and until the close of the nineteenth century, one did not need a college degree to enter any profession. This included law, engineering, even medicine. Job skills were learned on the job, with a return to school for professional training if it was found necessary, but only after having already worked in the profession first. The impetus for higher education in these times truly was for the elite in society. Those who were seen as future public leaders needed the moral and civic preparation that was made possible through a liberal arts education. So, early colleges were primarily about liberal arts preparation of future civic leaders.

Even while liberal arts education reigned in the nineteenth century, a shift was beginning. The shift toward professional education began first in 1802 with the founding of West Point, followed in 1824 by Rensellaer Polytechnic, and continued in 1862 with the passage of the Morrill Act which established land-grant institutions in each state (Grubb and Lazerson 2). This shift was in large part to support the fast-growing industrial class. This was the first adaptation of the college curriculum to meet labor demands. The liberal arts did not quickly wane despite the slowly growing belief that the liberal arts were not helpful in getting a job. Recall that joining a trade or profession in this time did not even require holding a degree. Some viewed a liberal arts education as "academic, irrelevant, even sissified" (Grubb and Lazerson 3). So one begins to see the first evidence of an attempt to combine the two sides, to develop the *both-and*, through an emphasis on the "liberal and the practical." The industrial world realized the need for specialized skills while still needing moral, intellectual, and civic-minded citizens. This period in American higher education saw the beginning of the notion that knowledge has a moral purpose (Grubb and Lazerson 3).

Shortly before the turn of the twentieth century, a specific shift in the engineering field changed the face of professional higher education forever. Between 1870 and 1918, the professionally prepared engineer "displaced the unschooled mechanic" as the proportion of engineers who were graduates with engineering degrees grew from 11% to 50%. As this shift was then

GAIL SUMMER *is Dean of Academic Programs at Lenoir-Rhyne College*

replicated in many other professions, "self-education" in America began to diminish. (Grubb and Lazerson 6) Attendance in college was now more for personal gain (money, job) than for civic responsibility as in the past. After World War II, there was a marked increase in professional degrees granted. With this increase in numbers of degrees granted as men returned from war came the beginnings of the shift in who attended college. The early college attendees were largely from the upper class. The advent of the GI Bill after World War II encouraged the start of college education for the middle class as well (Brint et al. 154). By the end of the World War II era, the work market had changed so much that a college degree had become far more important in getting a job.

The early twentieth century brought a desire to focus on adding to the knowledge base as interest in professional education grew. This brought about the growth of the research university, allowing the further decline of the arts and sciences—the search for truth in the liberal sense had been replaced by the scientific search for truth. With the growing "authority of science" (Grubb and Lazerson 5), the world of professional education became divided. A defining line between professional and vocational education was drawn. Vocational education meant more focused technical training. This left professional education to begin to include aspects of liberal arts thinking. This set professional education apart from vocational education. To be professionally prepared meant to be a thinker as opposed to being vocationally prepared, which meant to be a technician. The professions themselves joined in this distinction as codes of ethics were developed as guiding forces for the professions (Grubb and Lazerson 5). While professional and vocational education grew apart, liberal arts and professional education were growing together. To be a professional meant holding ethics for the profession. Ethical thinking grew from liberal arts education. Therefore, early trends for *both-and* had roots in the early twentieth century.

The "Knowledge Revolution" of the twenty-first century is causing a shift away from "occupations rooted in industrial production to occupations associated with knowledge and information" (Grubb and Lazerson 1). Skills for the twenty-first century require higher-order thinking not just occupational skill. Specific work skills become obsolete as employees change jobs with greater frequency therefore requiring flexible skills to allow quick adaptation to any job. A college education becomes essential to function in this fast-paced changing workplace. Attendance in college has increased to keep pace with this need for skilled education, resulting in a situation in higher education some have coined "College for All" (Grubb and Lazerson 1). But as the numbers attending college for a professional education to gain a job have increased, the professions themselves have begun complaining that the professional college curriculum has become too narrowly focused on occupational or technical skills. Missing in the professional education curriculum is the very thing the liberal arts provided in order to create critical thinkers and problem solvers needed to function in the twenty-first century workplace (Grubb and Lazerson 13). The professions themselves paint a picture of the worker who has been educated in the *both-and* model. Needed is the professionally educated worker who is also liberally educated.

Challenges exist for higher education in the twenty-first century in the form of new "types of for-profit and non-profit organizations" (Harrington 46) offering options in higher education. These new challenges raise the question again as to whether liberal education is useful in today's world and whether liberal education can survive such competitive economic times. During the course of the late twentieth century, the numbers of degrees awarded in professional fields grew. "In 1970, 50% of all bachelor's degrees were awarded in a liberal arts subject. In 2000, nearly 60% of the degrees were awarded in a pre-professional or technical field" (Lagemann 6). Why is this? The economy of today comes into play here. "Today's college students do not have time or money to waste" (Lagemann 6). Today's college students see getting a job as the objective and they therefore are choosing more vocationally directed majors. "Hundreds of institutions now award 80% or more of their degrees in these fields" (Brint 151). Of interest is the finding that with economic upswings, interest in arts and science degrees tends to grow. In times of economic decline, interest is spurred in professional education. Since 1970, the fields that have grown the fastest have been those considered to be professional. In the time period between 1970 and 2000, the number of undergraduate degree recipients almost doubled, yet the number of graduates in every field considered part of the liberal arts was in decline (Brint et al. 159). Liberal arts colleges may have fallen victim to the market-driven shift primarily in geographic areas with declining high school graduate numbers. To keep pace, curricula were changed in the 1970s and 1980s to boost enrollments and to "accommodate student preoccupation with the immediate job market" (Delucchi 414). We need to ask ourselves, given the cry from the professional fields for *both-and*, whether we should be altering liberal arts education to respond to market demands in this way. Even Harvard has changed over time. In the 1940s they had a core that was considered a "humanist enterprise." In the 1970s, with a faculty that had lost confidence in values, they "turned toward expertise." Their current proposal has a "sense that Values--aesthetic, civic, moral-are important again, even if we don't have confidence we know which values are important" (Katz 6). The grounding importance of

what a liberal education provides keeps popping up. Maybe we need to listen to the *both-and* cries.

There are two initiatives of the American Association of Colleges and Universities (AAC&U) worthy of mention in this *both-and* case being made. The first is the 2002 Greater Expectation National Panel Report, which begins the charge for the intersection of the liberal and the professional.

> The report calls for liberal education in the twenty-first century to provide students with the knowledge, skills, and tools necessary to thrive in a complex world and notes our students must become empowered, informed, and responsible. The report suggests that liberally educated people become empowered as they master intellectual and practical skills, informed by knowledge and how to acquire knowledge, and responsible for their own actions and for their contributions to civic life. This new paradigm offers great promise for the goals and purposes of liberal education in the twenty-first century. (Harrington 50)

The second initiative of the AAC&U is the recent launching of a ten-year campaign called *Liberal Education and America's Promise: Excellence for Everyone as America Goes to College*. This campaign is to "champion the value of a liberal arts education." This has grown from a belief that there is "an emerging, if hidden, consensus among business and civic leaders, professional accreditors, and college educators on the key outcomes of a quality undergraduate education. This consensus underlines the importance of an engaged and practical liberal education for all students, regardless of their chosen institution or field of study" (Humphreys and Davenport 36).

Maybe we are beginning on the road to *both-and*....

Getting There: Reaching *Both-And*

In order to move away from the *either-or* to the *both-and*, it's important to understand what each side contributes. Simply, professional education provides job skill and specific professional or occupational knowledge. Professional education provides very specific context for the application of skill. Teachers need to learn to think like teachers and apply that skill in a classroom. Lawyers need to think like lawyers and learn how to apply that skill in the courtroom. Doctors need to think like doctors and learn how to apply their medical knowledge in the hospital. So in large part, professional education provides background in a specific context. According to Gardner and Shulman, professions have six common characteristics (14). First, professions have members who hold a "commitment to serve responsibly, selflessly, and wisely." Second, professions each have a unique body of theoretical knowledge undergirded by research and beliefs. Third, professions are all about practical skill and "practical performance," often called simply *practice*. Fourth, professions are constantly evolving and full of daily experience that is unpredictable, requiring "complex judgments and decisions leading to skilled actions." Fifth, professions allow constant growth in the profession through research and reflective daily practice. Lastly, professions have communities in which standards for the profession are set. If these six tenets are what comprise *professions*, then it could be said that a professional education should prepare one to embrace all six characteristics.

The AAC&U defines a liberal education as a "philosophy of education that empowers individuals, liberates them from ignorance, and cultivates social responsibility, characterized by challenging encounters with important issues, and more a way of studying than a specific content" (Smith). Defined thusly, liberal education provides something quite different from professional education in that it is the antithesis of specific content or context. Liberal education has been historically considered to be the "pursuit of knowledge for its own sake" and to prepare learners for a future in leadership in "positions of power and influence." Liberal education is for "understanding and democratic citizenship." Liberal disciplines were thought to "broaden the horizons of undergraduates" and "develop skills in analysis, written and oral communication, and critical thinking" (Brint et al. 152). Liberal education has long been, "concerned with important educational aims: cultivating intellectual and ethical judgment, helping students comprehend and negotiate their relationship to the larger world, and preparing graduates for lives of civic responsibility and leadership" (Schneider 6).

Liberal education also, however, provides specific skills. Skills repeatedly cited include: creative problem solving, verbal skills, being able to think on one's feet, being willing and eager to learn, and oral communication and interpersonal skills (Hersh 3-4). Often mentioned by corporate CEOs when asked which skills they want in their employees is the ability to know how to learn. These CEOs will also list liberal arts skills like problem solving, critical thinking, seeing things in a new light, making sense of ideas in old and new contexts, presentation skills, cogent communication skills, and social skills to be able to work cooperatively in a variety of settings (Hersh 3-4). These are all skills that are transferable to any job situation.

> The liberal arts develop in students a set of intellectual skills and a body of knowledge that will serve them over their lifetimes as workers, no matter what they go on to do in life. More than that, we also claim that a liberal education will equip them as individuals and citizens by

> acquainting them with a core body of knowledge that we expect educated men and women to possess, and in the process develop in them habits of mind and heart that our society needs (Bernstein, Marx, and Bender 37).

A liberal education should provide something even more important—it should provide the connections. Students should experience the liberal arts not as a list of courses to complete, but as a coherent body of knowledge and a way of thinking that connects all that is learned. A liberal arts education should also provide "a moral foundation" that clearly communicates the purpose of an undergraduate education—to be a better person (Harrington 48).

The Intersection is the Key

The *practical arts* and the *liberal arts* are not mutually exclusive. As a matter of fact, as mentioned above, today's employers want skills of thinking, problem solving, communication, interpersonal skills, and "learning for learning's sake" in order to survive the rapidly changing technological world in which we live. These "well-rounded," "practical" skills employers want are the very skills gained from a liberal arts education; yet, many students and parents think that liberal education is largely a luxury and irrelevant AND obtainable at any college (Hersh 5).

Many students, and perhaps their parents too, tend to have limited, narrow views of what college should provide. The current economic stress causes them to think that it is all about obtaining a job rather than about obtaining the "knowledge, skills and capacities" (Hermann 46) to land a job and live a fulfilled life as worker, family member, and citizen. These students fail to see the value in the content of the liberal arts. Perhaps this is because the worlds of liberal and professional education fail to intersect. If the "stuff" of the liberal arts was presented as not only something to learn but also as something connected to their current and future lives, the students might find it to be of value. Civic leaders are bemoaning that we are losing our young; they cite "declining rates of civic knowledge and political participation" (Humphreys and Davenport 43). When the intersection exists, students come to realize "It's more than getting a job—it's growing as a person" (Hermann 46). A choice between either the professional or the liberal need not be necessary. Useem states, "The old dictum of combining the 'liberal arts and the useful arts' has stood the test of time. Only now it is more applicable than ever" (3).

In the real world, the separation simply isn't feasible. A professional practitioner is not a mere technician. According to Shulman, president of the Carnegie Foundation for the Advancement of Teaching, practice must be grounded in "personal and social responsibility" (18). The professional and the liberal must intersect to provide that grounding. Professional practice is also not formulaic—it is in constant change. To educate for flexibility in order to cope with constant change, undergraduate education must become integrated. When we design and implement integrative learning, we have the:

> power to bridge—at last—the long-standing cultural divide in which one set of disciplines, the arts and sciences, has been regarded as intellectual but not practical, while the professional fields are viewed as practical but, for that very reason, inherently illiberal. Analysis and application are starting to come together, where once they were presented as alternative educational pathways (Schneider 9).

Schneider further finds support for the intersection from Greater Expectations: "liberal education must become consciously, intentionally pragmatic, while it remains conceptually rigorous; its test will be in the effectiveness of graduates to use knowledge thoughtfully in the wider world" (11).

Shulman reinforces this. "Learning ideas, practices and values, and developing the capacity to act with integrity on the basis of responsible judgments under uncertainty, and to learn from experience, is a reasonable description of what liberal learning should be about as well" (19). Likewise, Elizabeth Stone says, "What we need to keep our eye on is giving our students what we had—the chance to think critically about whatever subject engages us passionately, without making absurd and arbitrary distinctions between the liberal arts and job training" (B5). There is an impression that the liberal arts are directionless and the professional studies are narrow. The intersection of the two worlds is where we have a particularly unique fit—and that fit is vocation. If vocation is "having a calling: knowing who one is, what one believes, what one values, and where one stands in the world" (Lagemann 8), then a liberal arts education is especially facilitative of the development of this aspect. The key here is that vocation is not solely an individual venture, despite the definition. True calling involves knowing one's place in one's society and that comes only from experience with that society—the practical and liberal intersect.

Arriving at the Intersection

As stated above, by the late 1990s, the professions themselves were saying that professional education was lacking the very skills needed to be successful. According to Grubb and Lazerson, these critics were saying that what was needed in professional

education was "broader higher-order and interpersonal skills: critical thinking, reflection, and problem-solving skills; the use of communication and information technology effectively and appropriately; the ability to work in interdisciplinary teams"; and, generally, the ability to recognize the multiple sides of situations confronted in the professional world (13). This cry for the skills that are hallmarks of a liberal education was heard from all around the professional world—from medicine, law, business, teaching and social work.

To address these concerns, it is important that we first acknowledge the historical trend of the vocationalism of American higher education and avoid the turf wars. We need to "integrate nonvocational ideals with vocational realities" (Grubb and Lazerson 16). One example here is ethics. Ethics is an issue in all professions and the study of ethics, both for its own sake and also embedded within the profession, provides for deeper understanding of decisions and human behavior and responsibility in the workplace. More blatant introduction of civic responsibility blended with a student's emerging vocational learning is another example toward achieving intersection. Incorporating liberal arts ways of thinking into professional education is an option too. This can be achieved by including more problems to solve and issues to consider in professional courses that require the way of thinking of a liberally educated person—and thus allows for the intersection of the profession and the liberal arts. Learning communities can also be key where professional and liberal courses are linked and students begin to see connections between disciplines so they are prepared early to find and appreciate interdisciplinary ways of thinking. According to Astin, the world of professional education needs to focus less "on the external aspects of society: economics, acquisitiveness, competitiveness" and more on the internal: values, beliefs—the human experience (37).

How the content is delivered in professional education is what is crucial. Methods that integrate liberal learning are possible and can be positive. When humanistic activities are integrated in nursing courses, for example, students see the connection between the liberal and the professional. One specific example in nursing, shared by Hermann, is viewing the film, *And the Band Played On* which chronicles the epidemiology of the AIDS virus in America (Hermann 44). Students then receive content input in regard to epidemiology, followed by written reflection on the film and the impact upon society. Examples of integrating the professional and liberal arts can be found historically as well. Originally, schools of business, such as Wharton (founded in 1881), "focused on developing the moral character and general intellect of students—not simply on vocational or professional training."). Similarly, at Dartmouth in 1900, faculty members from political science, history, sociology, and rhetoric taught many first-year courses in the general management curriculum (Sharpe and Prichett B19). Team-teaching between professional education faculty and liberal arts faculty is another approach to show connections daily to students. This approach also provides a humanistic orientation to the professions (Adams and Pugh 64). Shulman further provides examples of integration from medicine and law, where daily rounds and use of the case method give us something to consider (20). He states that the approaches that seem to bring intersection are those that require "communal questioning and learning" about the professional issues and tasks at hand. In a specific example in the field of law, Shulman and his colleagues observed students being challenged to analyze cases and defend responses while listening to and respecting others' opinions. According to Shulman, "students feel deeply engaged" (22). In such learning experiences, accountability in class is high—students participate in risky, anxiety-ridden discussions that are safely navigated by teachers who teach for the interpersonal engagement as much as the content to be learned.

Just as professional education needs aspects of the liberal, liberal education must also be practical. The skills gained in a liberal education must be put to use while in college. Rather than expecting students "to connect the dots and see the larger figures that emerge from the units in our curriculum" (Bernstein, Marx, and Bender 38), the crucial aspect here is that we must show students the connections. Community-based real-life experience embedded within liberal education provides for that connection.

"...liberal education must also be practical."

The rationale for these better linkages with the practical world of work is that it helps liberal arts students to see the obvious day-to-day problems that are solved only by a critical thinker (who was probably liberally prepared). The skills acquired from being liberally educated are long-term and can be called upon in any situation in the future. Students learning in a liberal arts environment need practical experience in order to see how applicable their knowledge of how to learn is in the world of work (Carnevale and Strohl). Stimpert further suggests that the intersection of the professional and liberal comes when liberal arts education has a greater focus on the student's life outside the classroom (46). He suggests that faculty need to be seen by students outside the classroom on a regular basis and that student life needs to offer opportunities for intellectual engagement as well. Students need to see that life of the mind in action—not just in the classroom.

But even in the classroom, we must be careful to make the connection from the liberal arts to application. Lagemann states that liberal arts faculty need to remember that it is the people one is teaching, not the subject. True liberal arts education is not about "furnishing the mind." It is about "shaping, energizing, and refining the mind" (11). This is what ultimately contributes to that development of vocation and the ability to transfer knowledge to the workplace, home, and community. In the liberal arts, we need to protect against hiding behind canonical value. A subject should not be learned simply because it's good for you. Faculty must make connections always to the human experience. Students should be required to explore what a subject means to them and their world today. A liberal education should "illuminate the human condition" (Lagemann 12). Greater opportunity for connection in the world is necessary. Service learning is one way to achieve this. The true test of what one has learned is in the application of it. That comes when students have meaningful chances to use knowledge in the real world while learning—not just afterward.

Why Travel This Road?

In our rapidly changing world, today's college graduate will move into a job in the future that does not exist today. Liberal arts preparation provides skill to adapt and be able to do that. As Hersh puts it, "rigid specialists...are quickly left behind." "Liberal arts graduates have learned how to learn" (Zeigler, as quoted in Hersh) and will adapt and survive. According to Jones, by the year 2020, there will be a shortage of twenty-one million skilled workers to fill jobs (34). He goes on to say these shortages will be in jobs that don't even exist yet. For this reason we need to train for flexibility in a future that is rapidly changing around us. Hersh explains that the most practical education today is both "wide and deep," one that is "transformative and liberating" (Hersh). As stated by a liberal arts alumnus Hersh interviewed, "It's not just multiple choice, it's the ability to write an essay...it's not in the skills, but in the style of thought." David Kearns, former CEO at Xerox shares, "We are reminded that the real challenge of today's economy is not in making things but in producing creative ideas. Today, the race goes not just to the swift, but to the inventive, the resourceful, the curious. And that is what a liberal arts education is all about" (as quoted in Jones 37).

As competition for higher education increases, with more providers entering the higher education market claiming to offer a quality educational experience, the choices become like those for all businesses in a competitive market: "hold, fold, or adapt" (Harrington 48). Holding may only be an option for the relative few with big names and big endowments. Folding may become the fate of more than just a few. Adapting may be the reality. How adaptation takes place will be the question. Done carefully, the intersection of the professional and liberal arts, where the liberal arts' moral grounding is reclaimed, or in some cases maintained, is essential. In today's pluralistic world, however, we can not have just one moral objective. The earlier days of educating the elite to be productive citizens in a simpler, less diverse world are gone. If we are to reclaim/maintain the moral imperative, we must be more cognizant of the diversity that exists. Diversity makes liberal arts education even more relevant. Furthermore, our students will live a longer life given advances in medicine. The world is more complex and interdependent. We still have the need for citizen-leaders. Liberal education provides the timeless knowledge and skills "that are neither job—nor place-in-time specific. They are skills that will not become obsolete" (Harrington 51).

> "In the liberal arts, we need to protect against hiding behind canonical value."

Carnevale and Strohl give further support for the intersection being needed now more than ever. They state that the liberal arts "broad societal mission and the employer's more narrow economic interest are converging." The "new knowledge-based economy needs the kind of graduates that liberal education provides—workers who have general skills, who can think outside the box, participate in team efforts, and flourish in interdisciplinary settings" (Carnevale and Strohl). As the world becomes smaller, we must better understand ourselves in order to be able to understand others. If the corporate world is becoming more international, then we need to invest time in developing our students' inner selves—"the sphere of values and beliefs, emotional maturity, moral development, spirituality, and self-understanding" (Astin 34). As our world becomes more global, we must restructure at home. "With company managers giving fewer direct orders and depending more upon subordinate initiative, team learning, and self-reliance," students need to learn in settings where personal initiative is cultivated and valued (Useem).

Are We There Yet?

The road is seemingly under constant construction, but we have made a great deal of progress and should be able to learn much from our past. In a study by Brint et al., when colleges enroll

more intellectually capable students (as measured by SAT), arts and sciences major numbers increase (169). Likewise, enrolling more financially independent students increases enrollments in arts and sciences majors. In this same study, it was stated that as the need for advanced study increases in the future, so will the need for undergraduate majors in arts and sciences. Currently, a bachelor's degree is, in large part, a "mass terminal degree" (Brint, et al. 174). That means there is less need or interest at the moment to pursue advanced education, but before much longer, advanced study will perhaps become more prevalent for the professional education piece.

The first challenge then becomes: Do we retreat from the *both-and* and remake ourselves as preprofessional educational ground? Do we market ourselves more as providing preprofessional education? Does this become an opportunity to totally reclaim liberal arts education as preparatory for graduate professional education? How do we make sure we learn from our past in the post-World War II times when liberal education became nothing more than a "fragmented set of general electives" (Carnevale and Strohl 4)?

Faculty are key in the educational process. Grubb and Lazerson suggest that faculty enthusiasm for teaching and service should be celebrated and supported, rather than pushing all faculty to feel like "wannabe researchers" (19). This emphasis on teaching and service allows the time and focus to work with students to integrate professional and liberal thinking, and "connect classroom to the workplace in mutually beneficial ways" (20).

The second challenge becomes how we facilitate the development of faculty for whom teaching comes first, yet who can integrate scholarship as a tool to stay current and further fuel their enthusiasm for teaching. This challenge is not only important with new recruits. It is just as important for those well on their way or through the promotion and tenure process. The challenge is not simply to offer faculty development. It is to find ways to facilitate faculty participation and even ownership of the revitalization of liberal arts ways of thinking and knowing in the classroom—both the professional education one and the liberal education one. There really are two challenges here—firstly, "Are we doing this?" and secondly, "How do we do it well?"

Public opinion and understanding is perhaps our biggest challenge. In a world impacted by economic downturns, our consumers (both students and parents) are asking more and more about the payoff in a liberal arts education. Many feel a professional education is just as good. As one survey respondent said, "If I'm going to be an accountant, what do I care what someone did in ancient Egypt" (Hersh)? We need to help the public see that a liberal arts education is not irrelevant, but essential. As Schneider describes it, liberal education is "disguised" (10). While we reinvent and make sure we are engaging students in both the practical and the liberal, the general public still largely misunderstands us. We need to do a better job of telling our stories through our recruitment materials and our websites. The public values the outcomes that a liberal education provides, but not the name of liberal arts education (Schneider 10). We must fix this. Institutional identity must be examined and made clear. This helps us tell our stories. "Ideally, a statement of identity will also educate prospective students, their parents, and the public about the purposes and value of a liberal arts education more generally" (Stimpert 45). Likewise, mission statements of colleges and universities need to be examined for the messages being sent. Mission statements are often directed outward—as a promotional device (Deluccchi 423). The challenge question to ask here is whether that mission statement is congruent with the curriculum. In order to maintain some flexibility, have our mission statements become bland, one-size fits whatever the shift in times? How do we say who we are and how we combine professional and liberal studies to today's student? Do our recruiting materials provide a "coherent and compelling vision of what a liberal arts college education should or could be" (Hersh)? Do we market the intersection of the professional and the liberal?

Harrington leaves two questions for us as we ponder the issues: "In what kind of world will our students live? And, what kind of education will best equip them to lead productive lives" (50)? In the end, the professional-liberal pushme-pullyu is mythical. The compartmentalization of the higher educational world is false. Breadth and depth are possible to achieve in four years and actually can be "complementary if neither is relied on as an end, but rather a means" (Harrington 51). We must continue to strive for the intersection and to guard against leaving too much of liberal arts education behind. If we do, we risk becoming "fragmented and inauthentic...where we act either as if we are not spiritual beings, or as if our spiritual side is irrelevant to our vocation or work" (Astin 38). If it is in the intersection between professional and liberal that vocation and spirituality may reign, especially in the Lutheran tradition, then it seems we have a duty to be a leader is modeling the achievement of the intersection.

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LAKE LAMBERT

The Divide Within (Not Between) Liberal Arts and Professional Education

IN HER ESSAY on professional education and liberal arts education, Gail Summer from Lenoir-Rhyne College persuasively argues that colleges and universities need not choose between the two emphases but should instead welcome and appreciate *Both-And* (see above pp. 22-29). In this essay, I too share her conviction that there is not an important divide between liberal arts and professional education. My argument, however, is that there is a real division in the academy, but it is within rather than between these areas. Within both professional education and the liberal arts disciplines, the important division for consideration is between education for vocation versus education for technique. The former refers to the formative character of education that necessarily includes body, mind and spirit—all in service of our neighbors. The latter involves the objectification of knowledge and often the commoditization that follows objectification.

While the division between education for vocation and education for technique has long existed, it has frequently masqueraded or at least been understood as between liberal and professional education. In the second half of the nineteenth century, when John Henry Newman offered his passionate defense of the liberal arts tradition in *The Idea of a University*, he challenged the view, increasingly held, that education's proper end was practicality and usefulness. Newman feared an education providing only commercially useful expertise. When he speaks of professions and professional education, this is how he uses the terms. One of the examples Newman offers is the study of theology where one could learn only how to give sermons and teach a catechism while ignoring contemplation of God (Newman 82). The problem with this type of usefulness, Newman says, is that a person can be "usurped by his vocation ... His virtues, his science, and his ideas are all to be put into a gown or uniform, and the whole man to be shaped, pressed and stiffened, in the exact mould of his technical character" (Newman 121). The result is that the public purposes of education are lost, the education of the whole person is abandoned, and all that remains are the private economic gains of the individual who has been trained.

But what appeared to be a divide between professional and liberal education became much more complicated soon after Newman's important work. In the late nineteenth and early twentieth centuries, there was an increasing focus on research and expertise within the liberal arts and sciences along with a methodology and epistemology of teaching and research that espoused objectivity as the central value. Professors were to be subject-matter experts in their disciplines, leading to what William James would call in jest the "Ph.D. Octopus." The doctoral degree became the sign of expertise, and every college, no matter how small or what its mission, wanted these research experts on its faculty. Gone were the days when learned pastors could provide instruction in multiple disciplines—even at denominational colleges. As James noted a century ago, there was no guarantee that a Ph.D. could teach nor did a doctoral exam say anything about the "moral, social and personal characteristics" of the person. To be blunt, these things did not matter (James 3). Likewise, those faculty and those disciplines who did

LAKE LAMBERT *is Project Director for the* "Discovering and Claiming our Callings Initiative" *and the Board of Regents Chair in Ethics and associate professor of religion at Wartburg College*

not possess the Ph.D. were seen as inferior because their claim to expertise often came through experience rather than research.

Objectivist Education

Educator and writer Parker Palmer has described this development as the move to an epistemology of "objectivism" because it makes objectivity the primary characteristic of academic work. Palmer says that objectivism "begins by assuming a sharp distinction between the knower and the objects to be known. The objects exist 'out there,' apart from and independent of the knower. They wait, passive and inert, for us to know them" (Palmer 27). And when we do come to know them, the resulting knowledge is also like a thing. It is a fact or skill that belongs to the individual knower and that can be manipulated by the knower according to his or her will. Even more, it can be bought and sold on the marketplace, making knowledge a commodity. When certain objects of knowledge do not have commercial value, then they are easily dismissed as esoteric and worthless.

Palmer contrasts this way of knowing with the traditional notion of "truth" as the authentic academic task. According to Palmer, "That word, once central to any discussion of knowing, teaching and learning ... is not used much these days (because it is) not crucial to our conversations about the knowledge we value" (30). It is viewed as "romantic," but in neglecting it we also abandon what it represented. The word truth is much more relational in its understanding of knowledge, with etymological connections to words like "trust" and "troth." In the pursuit of truth, knowledge becomes a series of relationships—between knower and known but also between the knower and fellow knowers (Palmer 31-32). Further, the use of knowledge is always connected to its discovery.

The focus on objectivity in the pursuit of expertise, epitomized in the Ph.D., meant that the college or university's social mission was transformed as well. The social mission was frequently reduced to training mini-experts and producing original research instead of shaping and forming young people spiritually, morally and communally. Even a phrase like "knowledge for its own sake"—a phrase that Newman would have likely endorsed in a different context—now too frequently affirms an objectification of knowledge that removes the creation and dissemination of knowledge from the lives of real people, communities, and the natural world.[1] At best in the objectivist curriculum, theology and ethics became add-ons. At worst, they were seen as unwelcome intrusions and a barrier to value-free inquiry. The list of church-related schools that abandoned their distinctive Christian mission for objectivity and "academic excellence" through technical expertise is too long to recount. Sadly, it includes some of our sister Lutheran colleges.

The professions pursued a similar path as they increasingly became yoked with colleges and universities as sources of training. Professionals became more and more associated with their expertise in a certain area and less and less associated with "the social importance of the knowledge they provide and the functions they perform for the community" (Sullivan). In the past, professional formation occurred through apprenticeship. In the ancient world, the young person would go and live along-side the master worker who would teach the craft and help form the boy's character. It was even the master's responsibility to provide for the religious instruction and spiritual life of the child. Apprenticeship was a holistic education. In the new academic environment where professionals were becoming trained, professors were increasingly defined by expertise and so too were those they taught.

The result of these developments is that, for the average person, the word "professionalism" now refers most often to high quality work (Stackhouse 15). Professionals are society's experts—whether it be accounting, education, college faculty, law, or any other example. But professionalism is more than that, or at least it should be more than that. The professions have traditionally been highly regarded in American society because of their ability to integrate professional expertise with a wider sense of public responsibility. American society has a lingering belief, perhaps nostalgia or perhaps idealism, that professionals are not simply highly skilled people who become "hired guns." They should have social and cultural commitments for the public good that transcend the knowledge expertise needed to accomplish their occupations. Their educational privilege and social position should foster a sense of duty and obligation, and it is this commitment to social responsibilities that confers legitimacy. In other words, professionals warrant respect not only because of their technical, political or economic authority but also from their moral and cultural authority, arising from their commitment to society and its well-being.

Historically and very recently, when broader concerns for the public good have been neglected, public distrust of professionals has flared. We also witness the decline of the professions when doctors, lawyers and accountants are seen as greedy and not protecting the public good. We curse lawyers who seek riches to the exclusion of justice; we condemn accountants who are willing to "cook the books" rather than seek the welfare of stockholders and society; and we worry when our nurse treats us like a body with an insurance card instead of a human being worthy of dignity and respect. Certainly, all professionals have the potential for corruption, but as professionals trade their knowledge on the marketplace we worry that we can no longer trust them. We are

at the point when we must look at our professionals as we look at any other product, cautioning ourselves with the motto *caveat emptor*—let the buyer beware.

> "With both professional education and the liberal arts disciplines subject to objectivism, higher education can be often reduced to a knowledge factory."

Yet professional education is not alone in these developments. The rise of objectivism in the sciences and even in the humanities has created a similar focus on technical study and expertise. Reflecting on the professionalization of literary studies, Geoffrey Galt Harpham describes how, at the same time literary studies was becoming less accessible to the public reader because of its use of technical jargon and theory, "one of the many by-products of that profusion was a sharp spike in professorial self-esteem" (Harpham 69-70). The use of jargon and technical knowledge that created outsiders and insiders was necessary for the development of professional identity, but the most grievous result was that the study of literature lost its formative power in the lives of students. In the marketplace, this is a problem because this objectification and technical understanding of literature has little or no pecuniary value the way that professional knowledge or some scientific knowledge has, so it is dismissed as worthless. This is the charge, most often heard against humanities faculty, that they are "egghead professors" who do not understand or connect with the "real world" outside their classroom. Humanities majors even joke that they are only economically qualified to say, "do you want fries with that."[2] Those who criticize the objectification of knowledge in the professions and express concern over their commoditization are likely to be seen as liberals because of their concerns about the unrestrained free market of "human capital." Ironically, those who criticize the objectification of the humanities through theory-laden discourse are sometimes viewed as cultural conservatives because they emphasize instead that the humanities convey important values and traditions.

With both professional education and the liberal arts disciplines subject to objectivism, higher education can be often reduced to a knowledge factory. Students come in, and colleges equip them with current knowledge presumably for a successful career or perhaps for no apparent use at all. Parents and students see higher education as a ticket to a good, professional job and the only path to a financially secure lifestyle. "Value for your money" becomes the guiding principle, and students along with parents worry whether they are getting their money's worth. Colleges and universities want to make sure that students get the training and expertise they need so that they can succeed in the marketplace or get into the graduate school of their choice, pay off their student loans, contribute back to their alma mater, and attract more students. Some scholars like Stanley Fish even actively argue against any understanding of moral formation in higher education, arguing that it is outside the realm of faculty expertise (Fish A23), but they unwittingly make colleges and universities more market-driven as a result because there is no means left by which to judge objectivist knowledge except by the values of the economic marketplace. Sadly, when colleges follow such a path, they look little different than the truck driving school advertised on TV, except for the subjects taught and the prices charged.

Vocation and Education

Yet places like our Lutheran colleges were not founded for the purpose of creating and disseminating objects of knowledge. They did not count on an invisible hand in either the marketplace of ideas or the marketplace of commerce but instead had faith in God for what they considered to be a religious mission expressed in education. In his teaching on education, Martin Luther insisted that schools and education were absolutely essential to the life of a community, and establishing and maintaining them was a Christian responsibility because God has entrusted young people to our care (LW 45:353). Luther advocated study of the liberal arts, and he dismissed the arguments—even then—that a classical, liberal education was a waste of time and money (LW 46:217). An education was valuable because it prepared young people for service in a variety of roles and responsibilities, as well as for the general responsibilities of good citizenship. In this way, education was, for Luther, closely tied to a more foundational concept in his emerging theology—that is, the vocation and calling of all God's people. In their vocations, Luther asserted, Christians become "little Christs," ministering to and serving one another in unselfish and Christ-like ways ("Freedom" 618).

As you might imagine, there is a close relationship between vocation and profession, and it can be explored both etymologically and theologically. First, by studying the word "professional" we learn that the term is not rooted in the language describing expertise. Rather, its basis is in the word "profess." In the Middle Ages, what distinguished the professional was not solely his knowledge but the requirement that a professional take an oath. Echoes of these ancient professions are still heard even today. Formal ethics codes also define the various

missions of the professions and set forth the responsibility and ethical guidelines which professionals will follow. These oaths are often taken in formal admission ceremonies when someone joins a profession or a professional society. Whether ordination as a pastor or taking the Hippocratic Oath as a physician, there is a ritual division made between the professional and an ordinary person, defining the contexts, purposes and public responsibilities of a particular role.

Etymologically, another interesting word to consider, as a contrast, is "career." Ethicist William May has pointed out that "career" and the word "car" stem from the same root. The root is the medieval French word for racetrack, and both career and car "refer to movement—to the ways in which we get off and running" (May 16). May expands this image, writing:

> Both car and career refer increasingly today to private means of transportation. The modern car appeals to us because it lets us travel alone... It frees us from traveling with others; it saves us from the body contact of public transportation. Even though a car takes us out into the public streets, it wraps us in a glass-enclosed privacy as we race down public thoroughfares. Similarly, a careerist tends to calculate privately, even in public places. At the beginning of his race, he asks, what will I be? What career will best serve my interests—provide me with the means, in both money and power, to satisfy my wants? In the course of the journey he asks, what moves shall I make to get where I want to go, and most speedily? Whom shall I cultivate? Whom, avoid? And at the end of the race, he looks back on the track, the honors won, the fortune acquired, the opportunities misses, the mistakes made, and wonders whether it was all worthwhile. In such a race, questions of public obligation and responsibility fade to the marginal and episodic. (May 16-17)

So, when people refer to the "rat race," there is more than humor involved.

Turning to theology, the connection between vocation and profession is one of call and response. In a vocation or calling, Christians come to know gifts, talents and abilities as well as where they may best be used in the world as service to God and neighbor. We also find ourselves connected to the rich biblical tradition of calling from the call of Abraham to the call of Matthew the tax collector, from the call of Jonah and his reluctant response to the call of Saul on the road to Damascus. When we discover and claim a sense of personal calling, and when our students do the same, we and they become part of this biblical tradition; they become part of God's work to call humanity to be in relationship to God and in relationship to each other. And we become like the young Samuel who hears God calling in the night and finally responds by saying, "speak Lord, your servant is listening." In their oath-taking, professionals publicly accept the responsibilities of their distinctive calling and pledge to use their gifts in just and socially responsible ways. The point is that a calling and a profession are more than expertise that can be exploited to the highest bidder. A profession is not a career but a relationship—a relationship with your fellow human beings and a relationship with the God who called you into existence with the distinctive gifts that make your service possible.

"The connection between vocation and profession is one of call and response."

I am convinced that the distinctive place of church-related colleges in higher education is to uplift the centrality of vocation and calling in teaching and learning. For Lutherans colleges especially, it is our birthright. We all know that we are involved in helping students in the discernment process. We help students to recognize their gifts and abilities by both praising them and correcting them. We serve as mentors who listen and provide counsel. We provide both curricular and co-curricular opportunities for students to explore different vocational areas. We also equip students with knowledge that will allow them to serve in meaningful ways. Simply to have a call is inadequate unless you have the skills necessary to fulfill it. Again, expertise and purpose are always related; they cannot be separated.

Recently in higher education, there has been a great deal of emphasis on ethics. We hear the need for students to take ethics courses and hear ethics lectures. Colleges and universities even establish new positions in ethics; my endowed chair in ethics was established over ten years ago for this very reason. Ethics alone is an inadequate strategy, however, because it too can become overly technical. The task is not for students to learn moral theory but for them to become good. This type of formation can occur in ethics classes but also via novels, film and exposure to a wide variety of disciplines and approaches. The current movements to expand service learning, community-based research, and internships, practica, and clinicals are to be hailed as opportunities for students to engage the world, to be guided by mentors and to yoke expertise with service and social responsibility. I would also argue that general education, by its very nature, should be understood as moral education.

In teaching critical thinking skills and breadth of knowledge, we empower students to evaluate traditions and arguments, to understand the world and others; we foster creativity, problem-solving and imagination; and we challenge students to consider the inter-relatedness of issues.

Church-related liberal arts colleges have a distinctive advantage in this approach to higher education and have the opportunity to provide leadership in a way not available previously recognized. Whereas before it seemed that we were at a disadvantage because we could never provide the expertise of research universities, I say we now have the advantage because of our theological grounding, our emphasis on moral formation, our attention to good teaching, and our continued emphasis on calling and vocation. From the founding of our institutions we have told our students that their education is not just about them, the information they will learn, and the skills they will require. It is about what they can do for their neighbors and for their communities. It is about how they will serve their God in word, deed, and example.

Vocation and Culture

But more is needed. Moral formation is needed that can withstand the powerful allure and force of cultural values as well as the values of the many organizational sub-cultures in which our graduates will live and work. As countless authors have now written, an organization's culture (and the various subcultures within it) creates an identity and value system. We are often forced to choose between organizational and other identities since the values inherent in them are incompatible. Even more, loyalty to an organization can blind individuals to the ethical issues that confront them (Rion 542).

To understand this further, a sociological distinction is helpful. When an immigrant is described as "assimilated," this means she has accepted the new group's values, and it also indicates her full acceptance by the new group. Not only is acceptance by the new group required, but the assimilated individual actually has a new reference group by which her identity is determined. Identity is transferred, and the old identity is lost (Teske and Nelson 359, 365). When an immigrant is described as "acculturated," the individual seeks or finds it necessary and advantageous to assume a shared identity with the new group. This may or may not include adoption of the group's values and ends, but it almost always includes adopting their means and methods. If values are adopted, in acculturation the person may adapt and re-orient those values in a new way, giving them new meaning (Teske and Nelson 355-56). An example of acculturation may be an immigrant who learns the values and ways of life in a new region without fully adopting those values or being completely socialized into the new society. With other members of her community of origin, she may still speak her native language and practice her native culture's tradition, and her native culture will continue to affect how she approaches issues and problems in her new society.

While comparing our students and graduates to immigrants may sound strange, the distinction between acculturation and assimilation is very useful. All previous identity is lost with assimilation, but in contrast, acculturation requires the individual to maintain the original values and the new cultural values without value separation and switching. Successful acculturation requires understanding the values of a new culture (or subculture). But being able to appreciate and operate within a corporate culture is not the same as complete acceptance and accommodation to that culture. On a smaller scale and in a more specific context, acculturation corresponds to the ideal that Christian should be in the world but not of it. It also reflects the incarnational character of Christian vocation; to deny value to the corporate culture is a vocational version of docetism.[3]

To ensure that a concern for the larger public good continues, we need graduates who are acculturated but not assimilated. A degree of marginality is needed for all who live and work within diverse organizational cultures. The greatest challenge in professional ethics may be the ability to recognize that you are in the middle of a moral dilemma, and this is something that no ethics code can tell you. It is very easy to be so caught up in the organizational culture that problems appear to be in need of only technical solutions. They are seen as accounting problems or legal problems or finance problems or insurance problems because this is how the organizational culture interprets them. For this reason, a position of marginality provides one of the most powerful ethical resources for the profession. In fact, as I tell my students, ninety percent of the issue is whether you recognize the moral dilemma at all, or whether it goes sweeping past you in the guise of a technical concern.

In the book *Common Fire*, the authors, including Sharon Daloz Parks and Laurent Parks Daloz, interviewed one hundred people who they believed modeled a commitment to the public good in their life and work (Daloz et al. 5). One of the most important commonalities among these extraordinary people was a sense of marginality. In fact, the authors refer to it as the "gift" of marginality. For some, the marginality was not chosen but was based on their race, gender, sexual orientation, disability, or family background. But for another group, the marginality was based on values. Sometimes this value-based marginality was tied to religion and sometimes it was not. The authors conclude that the "central gift of marginality…is its power to promote

both empathy with the other and a critical perspective on one's own tribe" (Daloz et al. 76). The marginality was a "gift" because it enabled them to see the world differently, to see the world in a way that those around them were unable to see it. When marginality was combined with courage, these people were able to respond in powerful and creative ways that served the common good. Writing recently in *The Cresset*, Samuel Torvend of Pacific Lutheran University, advocated the need for Lutheran colleges to be "centers of vigorous public engagement" where students learn to do more than "fit in" to the existing social order (Torvend 16-17). What *Common Fire* calls "marginality," Torvend names as a "reforming vocation" that our colleges ought to foster, form and inspire in our students (18-19).

As I hope that I have made clear, the ultimate source for realizing that "reforming vocation" will come not through debates about the supposed opposition between liberal arts and professional education but through a deep engagement with the epistemological division that plagues them both. Too much has been written and said about a divide in higher education that does not really matter. While the subjects we teach and study—whether they be the liberal arts or professions—are important, they have been our exclusive concern for far too long. Today we must recognize that what we teach and study is not the issue as much as how we teach, learn and discover. Purpose, epistemology and pedagogy ultimately should define the identity of Lutheran colleges, and this will certainly lead us to focusing on education for vocation over education for expertise and technique.

Endnotes

1. I am grateful to Edith Waldstein, my colleague at Wartburg College, for this insight.

2. Thank you to Kathryn Kleinhans, another Wartburg colleague, for this quip as well as her editorial suggestions and comments on the whole manuscript. Dan Kittle was a helpful reader as well.

3. In early Christianity, Docetism was the theological position that Jesus had only a spiritual being and only appeared to be human. It was condemned as a heresy. Although not directly cited, the logic of this argument is indebted to H. Richard Niebuhr's *Christ and Culture* (New York: Harper, 1951).

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STEVEN C. BAHLS

Liberal Arts and Professional Education: A Call for Philosopher-Servants

You see, then, here are two methods of Education; the end of the one is to be philosophical, of the other to be mechanical, the one rises toward general ideas, the other is exhausted upon what is particular and external. Let me not be thought to deny the necessity, or to decry the benefit, of such attention to what is particular and practical, as belongs to the useful or mechanical arts; life could not go on without them ... I only say that Knowledge, in proportion as it tends more and more to be particular, ceases to be Knowledge. —John Henry Cardinal Newman (85)

THE ROLE OF PROFESSIONAL education within the context of the liberal arts, which has been the subject of debate for centuries, is taking on new urgency. Leaders in many professions are openly questioning whether recent graduates are sufficiently prepared to address the evolving role of the professions in a changing world.

John Henry Cardinal Newman's argument, made 150 years ago (about the time many of our Lutheran colleges were founded), has as much force today as it did then. Cardinal Newman observed that if professional education loses its philosophical character, it ceases to pursue true knowledge. I believe that professional education has departed from its philosophical center. Today's world will be well-served when colleges and universities strike a better balance between mastery of the knowledge base and contemplating the more value-laden questions the professions face about their roles in the larger world. It is particularly fitting to discuss the connection between professional education and the liberal arts at Lutheran colleges, which have long recognized that liberal arts and professional education can flourish together and strengthen each other.

I have viewed the interplay between liberal arts education and professional education from several vantage points: as a practicing lawyer, as a law school professor and dean, and now as a liberal arts college president. These experiences have led me to the conclusion that an important role of undergraduate institutions is to help tomorrow's professionals maintain their philosophical center.

To build my case, I will first explore how well higher education is preparing students for their vocational calling as professionals, whether as pastors, teachers, doctors, business professionals, lawyers or others. Second, I will argue that undergraduate education can better prepare students for the professions by encouraging our students to explore their vocational callings and aspire to be "philosopher-servants." And finally I'll describe a few ways that liberal arts colleges, especially Lutheran colleges, might rethink their relationship to professional education.

How well does higher education prepare students within the professions?

Several years ago, I was commissioned by the American Bar Association to conduct a national study of how well law schools

STEVEN C. BAHLS *is the President of Augustana College in Rock Island, Illinois.*

prepare students for the legal profession. To do so, I borrowed from the scholarship of University of Montana Professor John O. Mudd to identify the attributes of well-prepared lawyers (Mudd 189). To measure whether lawyers were prepared, we looked at the following five characteristics, all of which could be easily modified to apply to virtually any profession. Here are the attributes:

- Knowledge base of the profession
- Application of the knowledge base to address concrete problems
- Professional skills demanded by the profession (in the case of the legal profession: negotiation skills, interpersonal skills, advocacy skills)
- Understanding of the role of the profession in society
- Personal qualities essential to practicing the profession (in the case of the legal profession: integrity, industry, judgment, determination)1 (Bahls, *Preparing* 63).

The five attributes that I surveyed ranged from primarily knowledge-based to primarily values-based. As you might expect, when law students were asked how their law schools did with respect to these attributes, many said they were prepared well for the knowledge-based attributes, relatively poorly for the skills-based attributes and very poorly for the values-based attributes. Here are the percentages of law students who believe that their law school did well or very well with respect to the following attributes:

- Knowledge of legal rules – 71.3%
- The ability to apply legal rules and procedures to address concrete legal problems – 61.3%
- The ability to use lawyer skills effectively (e.g. negotiation skills, client counseling skills, trial advocacy skills) – 44.8%
- An understanding of the role of laws and lawyers in society – 44.5%
- The ability to use personal qualities essential to practicing law (e.g. integrity, industry, judgment, determination) – 34.6%

Law schools are not alone in doing a better job helping their students master a knowledge base than preparing them to grapple with the values-based questions of their professions. In a recent article in the *Harvard Business Review,* Warren Bennis and James O'Toole, both professors at the University of Southern California, took business schools to task:

> (Business professors) are brilliant fact collectors: but despite their high level of competence, they are too often uncomfortable dealing with multidisciplinary issues in the classroom. They are ill at ease subjectively analyzing multifaceted questions of policy and strategy, or examining cases that require judgment based on wisdom and experience in addition to—and sometimes opposed to—isolated facts (Bennis and O'Toole 96).

William Wulf, president of the National Academy of Engineering, and George Fisher, retired CEO of Eastman Kodak and Company, made similar observations about engineering education in an article published in *Issues in Science and Technology*. They conclude:

> What's needed is a major shift in engineering education's "center of gravity," which has moved virtually not at all… Today's student-engineers not only need to acquire the skills of their predecessors but many more, and in broader areas. As the world becomes more complex, engineers must appreciate more than ever the human dimensions of technology, have a grasp of the panoply of global issues, be sensitive to cultural diversity, and know how to communicate effectively. In short, they must be far more versatile than the traditional stereotype of the asocial geek (Wulf and Fisher 35).

Whatever the profession, the most thoughtful educators I know argue that much more needs to be done to help students think about the values of a profession and the role of the professional in today's changing world. Failure to explore the values and roles of the professions and ask students how these mesh with their values and expectations is part of a larger failure by many professional schools to engage students in meaningful vocational reflection.

This has had the result of an extraordinary level of mismatch between what our students expect from professional jobs and what they experience. According to a survey conducted by Interim Legal Services, a majority of lawyers placed in law firms (56%), "will most likely start looking for jobs within two years." A National Association of Law Placement study shows more than 70% of attorneys in America's largest law firms leave within eight years of their date of employment. Many new lawyers admit that their expectations of the practice of law did not match the realities of their job setting. From my experience as a

law school dean, the depth and breadth of dissatisfaction in the legal profession among recent law school graduates is disconcerting (Bahls, *Generational Change* 887).

And yet such disappointment is not limited to recent graduates. Law Professor Susan Daicoff, formerly from Capital University Law School, compiled an excellent summary of the empirical research regarding lawyer dissatisfaction. After observing that lawyer dissatisfaction is increasing, Professor Daicoff states that several surveys of lawyers find that almost half are not receiving "personal satisfaction" from their jobs. Equally alarming is that nearly half would not choose to be lawyers, if they had the opportunity to make that choice again. This level of dissatisfaction has frightening consequences—Daicoff notes that the incidence of substance abuse and depression is more than three times that of the overall population (Daicoff, *Asking Leopards* 547).

Professor Daicoff attributes lawyer dissatisfaction in part to many lawyers' adopting an "amoral professional role." By this she means that lawyers are not reflective and do "not question the appropriateness or morality" of their actions. Instead, lawyers place a high emphasis on instrumentalism and utilitarianism. Professor Daicoff notes that "the vast majority of lawyers may have an extraordinarily difficult time learning how to infuse their own personal values and morals into the lawyer-client relationship." Many have adopted a set of values in the workplace that they are uncomfortable with—a set of values usually quite different than the values they use to guide their personal lives. These lawyers have, in effect, separated and isolated their careers from their higher vocational calling in life. (Daicoff, *Lawyer* 1356-57)

The problem is not limited to the legal profession. Dr. Abigail Zuger recently shed light on physician dissatisfaction in *The New England Journal of Medicine*. Citing several surveys, she finds that between 40% and 48% of doctors (depending on the survey) "would not recommend the profession of medicine to a qualifying college student." The level of doctor discontent should be of particular concern. She reminds us that "data suggest...dissatisfaction on the part of physicians breeds poor clinical management, as well as dissatisfaction and noncompliance among patients, and that the rapid turnover of unhappy doctors in offices and hospitals may lead to discontinuous, substandard care" (Zuger 69). While often blamed on managed care or the malpractice crisis, the real source of the dissatisfaction, Dr. Zuger argues, can be found in "disparate expectations." As an example she cites the disparity between the "standards set by doctors' training and the compromises forced by practice." She believes the key to "restoring a sense of contentment to the medical profession may lie in the hands of educators who encourage students to have more accurate expectations of a medical career" than in prior years. While Dr. Zuger does not use the words "vocational calling" or "vocational reflection," the substance of her conclusion involves just that—educators must help doctors align their practice with their vocational calling.

Does this lack of satisfaction extend to most professions? I believe so. One only needs to attend five- and ten-year reunions of virtually any college or university. A common refrain from recent alumni is that their chosen careers or employers were a mismatch with their expectations, their values and their other obligations. While most make the appropriate adjustments and reexamine (often with a new sense of urgency) their vocational calling, a significant number do not. Those who do not often remain trapped in a poorly matched career, sometimes because pride, lack of courage or heavy financial obligations stand in the way of career change.

The combination of high levels of dissatisfaction and the difficulty professionals have in integrating their own value structures with their professions creates an opportunity for higher education to think creatively in addressing the problem. The solution, I believe, lies in colleges and universities training students to think of a professional career within a larger vocational calling, and challenging them to structure their professional lives accordingly.

We are, in many ways, both a master of and slave to our values. As part of the process of discerning our calling and reflecting on our vocation, we must develop values (or master values) and live by them (or be a slave to them). Too many professionals become slaves to values they perceive to be the norms within their professions. Though autonomous beings, they cede the important task of commanding their values, at least in the workplace, to their professions. We in higher education must encourage students to be the master of their values, before they become the slave to their professions' perceived values. We can do so by helping our students understand how they can use their skills, gifts and passions, as well as their own views of morality and appropriate conduct, both within their profession and in service to society.

There is a two-fold problem among the professions—professionals with an amoral stance and professionals who don't receive much satisfaction from their career's calling. What can educators do about it?

Preparing Professionals Who Are Philosopher-Servants

I believe the best way to encourage our students to avoid an "amoral professional role"—while at the same time increasing their satisfaction with their profession—is to encourage them to become what I call "philosopher-servants," a blending of the established paradigms of the philosopher-king and the servant-leader.

First, consider the philosopher-king. In Plato's *The Republic*, Socrates said that the ideal society can "never grow into a reality or see the light of day and there will be no end to the troubles of states, or…of humanity itself, till philosophers become kings in this world, or till those we now call kings and rulers really and truly become philosophers" (Plato *Rep* 473.E).

When I first read this during my college years, it seemed preposterous. Aren't those in positions of power pragmatists and not philosophers? My initial response mirrored that of Socrates' student, who replied, "My dear Socrates, if you produce theories of that sort, you can't be surprised if most decent people take their coats off, pick up the nearest weapon, and come after you in their shirt sleeves to do something terrible to you." (Plato *Rep* 474.A). Socrates himself admitted that he hesitated to raise the concept of philosopher-kings, noting how paradoxical it would be.

"When those who would lead combine reason with a commitment to being servant-leaders, then they are prepared to address tomorrow's problems."

Socrates' idea of philosopher-kings didn't get much traction. My experience has shown that few academic philosophers aspire to national leadership positions. Likewise, our nation's leaders often seem to be guided more by hastily formed opinions than by philosophical reflection. Observing this, philosopher Immanuel Kant observed, "It is not to be expected that kings will philosophize or that philosophers will become kings; nor is it to be desired, since the possession of power inevitably corrupts the free judgment of reason" (Reiss 115).

Is that necessarily so? Is the possession of power always caustic to the exercise of reason? I don't accept the dismal outlook that all leaders are bound to fail because power, of necessity, overthrows reason. I submit that when those who would lead combine reason with a commitment to being servant-leaders, then they are prepared to address tomorrow's problems. They do so because they possess both reason and compassion.

Robert Greenleaf, who taught at both MIT and Harvard, is one of the most influential modern authors on this subject. He wrote:

> The servant-leader is servant first…It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead…[Servant-leaders ask how] those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? (Greenleaf 7)

When I think of philosopher-servants, I think of Murry Gerber, who graduated from Augustana College in 1975. Gerber is president of Equitable Resources, one of the larger energy companies in the United States. In many ways its business is similar to that of the fallen energy giant Enron. How did Equitable Resources thrive under the leadership of an ELCA college graduate, when Enron stumbled? I believe part of the answer lies in the fact that Gerber learned to be both a philosopher and a servant at Augustana. Last year, he told *USA Today* that his success was due to Augustana, where he engaged a wide range of thoughts and ideas beyond his chosen major of geology.

Gerber told *USA Today* that at Augustana College, he was introduced to philosophy, and the notion of "making good with your life while you're on this planet" (Jones 2A). When he was asked about the difference between his business and Enron, Gerber replied, "I don't believe someone from Augustana College would end up with the mess of Enron, to put it bluntly. We don't turn out those types of people." His management approach sounds like part philosopher and part servant.

Encouraging students to adopt the mindset of a philosopher-servant is consistent with, and perhaps the essence of, Lutheran higher education. Though he does not use the term "philosopher-servants," Capital University Professor Tom Christiansen elaborates on the essence of why servants should be philosophers in his recent book, *The Gift and Task of Lutheran Higher Education*:

> More than anything else we, as human beings, need to be critical of our own abstractions, particularly of all those abstractions that claim ultimacy…In every aspect of our lives we are presented with partial truths that are promoted as the whole truth, abstractions presented to us as reality, images that are given to us as norms. We must in every case ask the hard, critical questions (Christensen 80-81).

Philosopher-servants not only ask the hard critical, questions, they ask how to put their answers into action, with an eye toward serving others.

What would happen if today's leaders were true philosopher-servants?

Consider the current chaos in the Middle East. We need leaders who are philosophers to address tough issues like those in Iraq and in the Israeli/Arab conflict. Leaders who ask the diffi-

cult *why* questions. Leaders who probe behind the conventional wisdom, sound-bytes, party dogma and rules-of-thumb. Leaders who wonder about the role of a superpower in today's world — what it is and what it might be. Leaders who consider the ways in which history can inform us about the present. Leaders who understand that Islam is not monolithic and that Muslim expressions of faith can be as diverse as Christian expressions of faith. Leaders who understand how hearts are won, and the difficulty of winning hearts after a military intervention. Leaders who recognize that those who invade are held to the highest ethical standards.

The Role of Lutheran Colleges in Preparing Philosopher-Servants.

What might Lutheran colleges do to better prepare tomorrow's professionals to be philosopher-servants? Lutheran colleges have traditionally been the strongest supporters of a liberal arts education, but most have a growing number of students majoring in professional programs rather than the traditional liberal arts. A few professors I know who teach in the classic liberal disciplines question whether colleges such as those related to the ELCA should put so much money and effort into pre-professional training. Can (and should) strong liberal arts colleges, they ask, also have strong pre-professional programs? Dr. Mark Schwehn, from Valparaiso University, makes a convincing argument about how notions of vocation can help colleges understand the vital interplay between liberal arts education and pre-professional education.

The knowledge that integrates, that enables the knower to see life whole, and that enlarges the mind, is the same knowledge that is part of the cultivation of good judgment and practical wisdom and that leads directly to the kind of resourcefulness that makes for good leaders in politics and commerce as much as in the academy. Indeed, much of the knowledge most worth having becomes a true possession, truly incorporated into the knower, if and only if it is put to use in the service of others (Schwehn 219).

Schwehn's views are largely consistent with the view set forth by Cardinal Newman in 1854. In writing about the relationship of theology to knowledge, Newman made a forceful and eloquent case that knowledge is valuable for its own end. He said that those educated in the liberal arts "apprehend the great outlines of knowledge, the principles on which it rests, the scale of its parts, its lights and its shade, its great points and its little ... A habit of mind is formed which lasts through life, of which the attributes are freedom, equitableness, calmness, moderation and wisdom" (Newman 76).

We know this to be true today. People, who have an active "life of the mind" live longer, are happier and have healthier relationships. Newman recognized, however, "that the training of the intellect, which is best for the individual itself, best enables him to discharge his duties to our society." He argued that a citizenry educated in the liberal arts and sciences is important in "raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspirations, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life" (Newman 134).

Newman also spoke of the relationship between a liberal arts education and professional training. He was correct in cautioning that professional training is not the "sufficient end" of a liberal education. Newman understood, as we understand, that professional education, when offered within the context of other studies, has an appropriate place. He says "that a cultivated intellect, because it is good in itself, brings with it a power and a grace to every work and occupation which it undertakes." He cautions professors in professional programs to view their disciplines "from a height"—meaning professions should be viewed within the larger "survey of all knowledge," thereby allowing professional studies to gain from other disciplines "a special illumination and largeness of mind and freedom and self possession" (Newman 126). Jaroslav Pelikan elaborated on Newman's views in his more recent book, *The Idea of the University: A Reexamination*. He noted that in order "to qualify as a profession, an occupation or activity must involve some traditions of critical philosophical reflection." Training for professions, it follows, is best within the context of the liberal arts so that "training is informed by...reflection" and "can be carried on in its full intellectual context" (Pelikan 108).

Newman's views about higher education were presented about the time many of our oldest ELCA colleges were founded. But they remain true today. As liberal arts colleges we must develop students who will be philosopher-servants by, as Newman would say, viewing professions from a height; while incorporating, as Pelikan would have it, critical philosophical reflection.

But isn't the job of helping professionals become philosopher-servants really up to the professions or to professional schools? Isn't our role to focus on undergraduate education within the context of the liberal arts? Perhaps. But we must do more. Experience shows that we can't rely on either the professions or professional school to challenge students to become philosopher-servants.

As a young lawyer, I recall the senior partner in my Milwaukee law firm telling me that no one had ever left the firm, except by retirement or death. And it was true—at least up to that point. Knowing this, my firm made a real effort to

mentor me, even though the mentoring took time (and in my case, patience). The firm made an investment in mentoring me, devoting otherwise billable hours to the process. My mentor was John B. Frisch, with whom I spent countless hours talking about justice, the philosophy of law and what it meant to be a professional. But the culture in the legal profession, like other professions, has changed. Both professionals and their employers have less loyalty to each other. Professions are increasingly becoming businesses, leaving less time for mentoring.

Can we rely on professional schools and graduate programs to give students the background and the encouragement to be philosopher-servants? I don't think so. In their book, *Something to Believe In: Politics, Professionalism and Cause Lawyering*, Professor Stuart A. Scheingold and Austin Sarat describe how inclinations toward public interest lawyering drop off dramatically during students' three years in law school, even in those schools with a mission to prepare public interest lawyers. (Scheingold and Sarat 54-56)

My own experience was that most of my peers entered law school with the intent of using their careers to serve society through the pursuit of justice. That desire seemed to diminish by the final year of law school, as many sought top-paying jobs, in part because the debt we accumulated as law students would permit little else.

What becomes of the commitment to justice and service which we, as undergraduate educators, help our students bring with them to law school? Scheingold and Sarat write that it is neither fostered nor advanced. Instead, they hold that many law schools take budding philosopher-servants and turn them into unimaginative pragmatists:

Yet law students may not lose their ideals during their legal education: instead, moral ideals and political commitments are exiled to the private realm and replaced by ideals that are intrinsic to legal practices…Law students discover "an ideology of pragmatism." They learn that insofar as they inject their personal moral judgments into cases they confuse matters still further—and to no avail (Scheingold and Sarat 58-59).

Whatever values and sense of morality students bring with them into law school, then, soon take a back seat to more value-neutral, pragmatic views of the profession. This problem, I believe, is not limited to law schools, but extends to most professions and most professional schools.

Enron and the other corporate scandals of the last ten years amply illustrate how many corporations could have benefited from philosopher-servants at the helm. A few years ago I read a book that I can't stop thinking about. Bethany McLean and Peter Elkin's *The Smartest Guys in the Room: The Amazing Rise and Scandalous Fall of Enron* tells a story of incredible wealth, greed and arrogance. But, at the same time, many of those Enron executives we saw on TV in handcuffs were, in most respects, good citizens and professed Christians. Most were loving spouses, fiercely devoted to their families. They were active in community improvement. Some were scoutmasters and soccer coaches. They were regarded as role models and community leaders. And they were "the smartest guys in the room." They reconceptualized the energy business in important ways—ways which could have helped make energy less expensive while at the same time providing enhanced returns to shareholders.

"The most effective way to encourage students to be come philosopher-servants within the professions is to encourage them to engage in a meaningful process of vocational reflection."

Sadly, these Enron executives, notwithstanding their many good attributes, were corrupted by greed to such an extent that they developed two sets of values—one for home and one for work. They failed to engage in continuing vocational reflection. Typically they started at Enron with the admirable goals of serving their community, serving society by creating jobs and streamlining how energy was distributed and marketed in the United States and other parts of the world. But when they generated abundant riches, they failed to ask how this wealth could serve others. They did not treat wealth as a gift from God to be used in their vocation. They turned a blind eye to their values when they sat passively by as thousands of California families became unable to pay their energy bills because of Enron's market manipulation. They ignored their vocational calling when they squashed employees who asked tough questions about the business. As such, many wandered from their vocation—and paid a huge price.

The most effective way to encourage students to become philosopher-servants within the professions is to encourage them to engage in a meaningful process of vocational reflection *before* they are tempted by greed or status. The probability that a student will become a true philosopher-servant within his or her profession is maximized if the student's career is an extension of the student's vocational calling. Such is the case, I believe, with students who accurately assess their values, passions and skills, and then connect with a profession that allows for their advancement.

In order to encourage this process, we need to challenge students interested in the professions to take the following steps:

Reflection. Students should reflect on their motivations for being a professional, asking how and why they can advance the values they hold dear. Much of this reflection is to help students question the assumptions they bring with them about a particular career. It is a rare high school senior who doesn't have a career picked out. As educators, we need to help students take a fresh look at these early career choices, all through the lens of vocational reflection. Part of reflection is to encourage students to reject misguided senses of duty they might owe to someone else (often a parent) to join a particular profession.

Assessment. Students headed into the professions must thoughtfully assess the gifts they possess that might be useful in their chosen profession. An accurate assessment of one's gifts includes an accurate assessment of one's limitations. Students also need to assess the values they hold dear, question those values and—if the values hold up under questioning—strengthen those values. And we must encourage students to use the college years to explore what they are passionate about. Finding and pursuing passions often requires students to step outside of their comfort zones.

Vision. This process also entails developing a vocational vision, which means ascertaining how students' gifts, strengths and passions might best be used in their calling as a professional. Are the values of the profession compatible with their values? Usually, this is a mixed bag. If some of the values of the profession are compatible and some aren't, how will this impact the student's career choice? How will the student be able to hold fast to her or his values within the profession? For many, creating a vocational vision will be more than an intellectual exercise; it will also be a spiritual one.

Integration of career into other roles. It is crucial to assess how one's role as a professional will complement and integrate other roles—as a family member and a member of the community. This step is, of course, never-ending, as is the need to revisit the entire process throughout one's life.

Faculty members need to take a leadership role in insuring that there are ample opportunities for vocational reflection and that students clearly understand the distinction between vocational reflection and career selection. Here are a few ways that I believe liberal arts colleges can help students engage in meaningful vocational reflection.

View professions from a height. How does a business administration major (or any other pre-professional major) at a liberal arts college differ from the same major at a state school? One distinction ought to be that our colleges make more deliberate efforts to view professions from higher altitude. We must challenge our students, regardless of major, to take on the role of a philosopher. We must help them learn to ask the tough questions. To ask the impertinent questions. To reject rules-of-thumb, hastily-formed opinions and simple solutions. To bring all the critical thinking, the integrative thinking and the creative thinking they can to every problem they encounter. We need to encourage students to pause, to step back from a problem, and to consider it from different angles and to do so with the attitude of a philosopher and determination of a servant.

Be explicit about the importance of vocational reflection. Students need to be reminded that professional education is properly viewed as a journey, not simply a means to an end. The journey is a process in which students need to invest themselves fully, and with which we must provide ample opportunity for students to assess their gifts and reflect on how those gifts can be used to benefit society. I caution students not to select a career within a profession too quickly. Vocational reflection is a necessary predicate of selecting the appropriate career and employment setting. Many faculty members have been quite deliberate in their own vocational reflection, often deciding to forego financially lucrative positions to join the academy. Sharing the importance of meaningful vocational reflection (and our own paths of vocational reflection) is a gift we are privileged to give our students.

Integrate opportunities for vocational reflection into the curriculum. Sadly, for many students, if something is not part of the curriculum, it is not important. At Augustana, we are in the process of developing a Senior Inquiry program that most, if not all, of our students will complete as a condition of graduation. This program differs from the more traditional senior capstone program in that its substance—whether as guided research, artistic creation or community engagement, must be accompanied by reflection on one or more of the following:

- the nature of knowledge and inquiry
- self-awareness and connection with others
- the relationship of individuals to a community

Our new strategic plan at Augustana is centered around developing the resources necessary to implement the Senior Inquiry program across all departments.

Involve the career services office. Vocational reflection programs and career services offices should not be viewed by students as separate entities with distinct missions. Whether the process of discerning a vocation is a spiritual or intellectual exercise (or a combination of both), career services offices can help students reflect. At Augustana College we are working hard to coordinate services between the Career Center and the Center for Vocational Reflection. These efforts have added to the depth of programming offered by both Centers. As another example, the Capital University Law School's Career Services Office has offered the Myers-Briggs Personality Inventory and counseled students about how to interpret its results as part of career and vocational reflection. Because mentoring programs with clear goals are valuable to students in the reflection process, Capital students are also encouraged not only to talk with their mentors about their career choice, but also to engage in a dialog with mentors about who they would like to be.

Conclusion

Finally, how might the contents of today's newspapers differ if those pragmatists and fanatics who are making the headlines were philosopher-servants? Surely the world would be a better place. We have extraordinary opportunities in Lutheran higher education to help our students not only lead more fulfilling lives, but help others to do so as well. Such philosopher-servants have the potential to change their communities, and perhaps the course of history, for the better.

Endnote

These attributes are adapted from John Mudd's work. Mudd did not expressly identify the fifth attribute, though it is implicit in the third and fourth attributes he did identify.

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