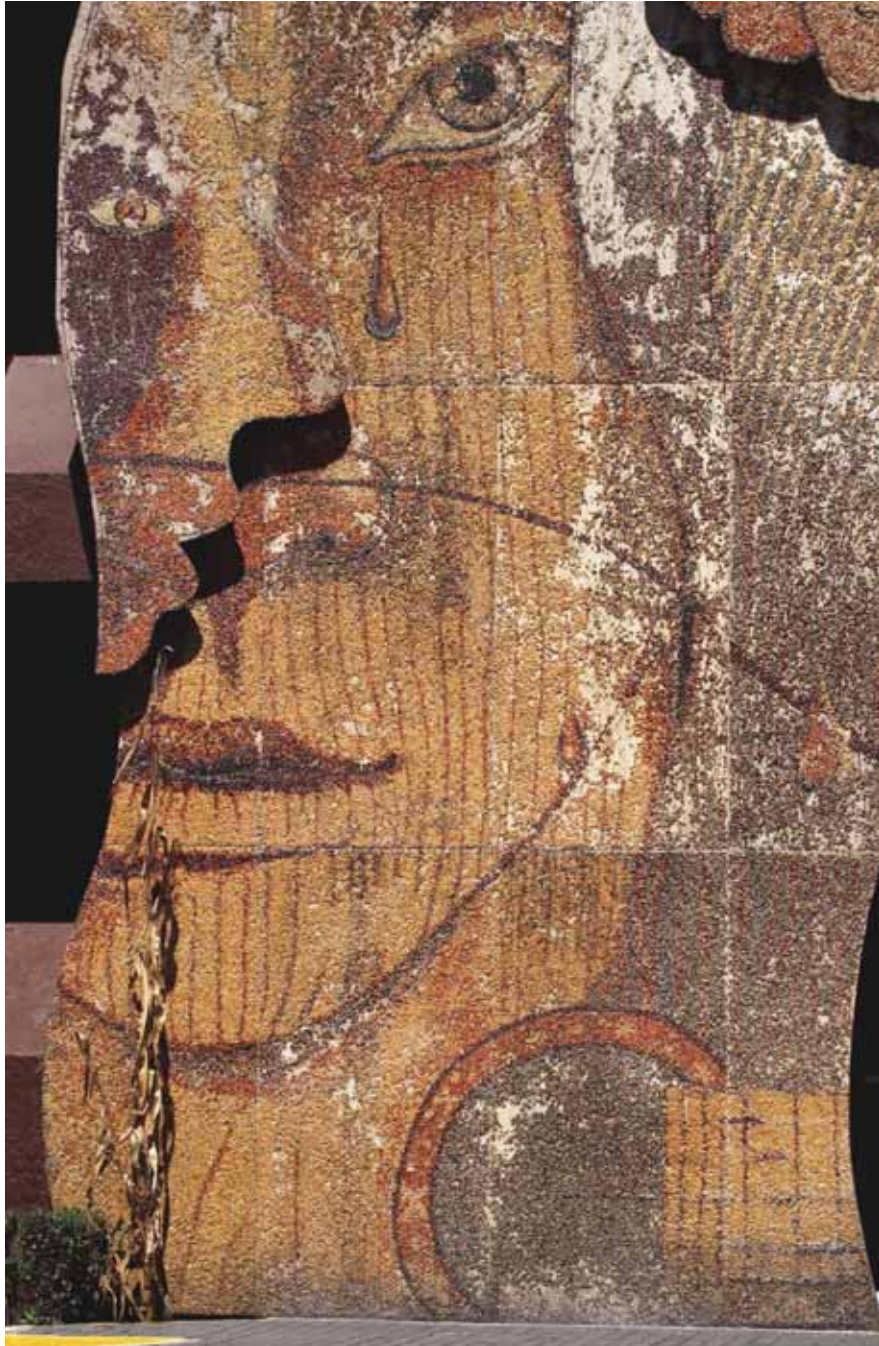


intersections

Fall 2007



in this issue

Luther and Melancthon

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

| This is the twenty-sixth issue of *Intersections* published over a twelve year span. It is a journal primarily by and for the faculty at the colleges and universities that are related to the ELCA. These colleges say that while research and scholarship are important, their primary mission is teaching and learning. Throughout this time we have said that one of the purposes of the journal is to deal with the intersections of faith, learning and teaching at Lutheran colleges and universities. So it is surprising how few of the articles have addressed how our faculty members teach, and why. Other issues have dealt with the principles behind Lutheran higher education, but not necessarily with teaching principles. Therefore we are grateful to the editor for including in this issue several articles about the Lutheran roots of some of the principles behind good teaching.

We are also reminded again that we have not reached the rest of the world when we describe and discuss what those principles are. For outsiders, and even for Lutherans, going off to teach in a Lutheran college may be scary. Most people are much more familiar with other models of faith-based college education. That is why many faculty members come to conferences like “The Vocation of a Lutheran College” full of apprehension, and why they leave relieved and enthusiastic. And that is why faculty development efforts like the Wartburg College example described in this issue are so important.

The ELCA Wittenberg Center helped arrange the experience of “Lutherland” for the faculty and staff from Wartburg College, as it has done for other groups of Lutheran college administrators, faculty and students. In fact, all the authors of the articles in this issue have benefited from the services of the ELCA Wittenberg Center. This year the City of Wittenberg starts the “Luther Decade,” leading up to the five hundredth anniversary of the reformation in 2017. We invite every Lutheran college and university to consider how it can help its faculty, staff, and administrators connect with the Lutheran heritage, to improve their teaching and service, to serve God and their neighbors.

Living in God's Amazing Grace,

ARNE SELBYG | Director for Colleges and Universities

intersections

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

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ON THE COVER

This untitled image is found on p. 101 of *Imagining the Journey* by Mark C. Mattes and Ronald R. Darge. (See complete review in this issue.) The photograph was taken by Rev. Ronald Darge. We would like to thank Rev. Darge and Kirk House Publishers for permission to use this image. <http://www.kirkhouse.com/>

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From the Editor

We live in a culture which claims to take seriously the “doctrine” of separation of church and state. For many in our community, this concept is integral to our way of being religious in the world. We assume that this is “just the way things are” for us as Americans and Christians (and Lutherans).

We engage in lively debates about the role religion should play in our lives and in our public institutions. We wonder if the religious persuasion of our presidential candidates might have an effect on their performance in office. We debate if “wise-men scenes” should be allowed into the town square. Should a non-Christian be allowed to chair a religion department at one of *our* colleges? From a Lutheran perspective, what should be the role of our beliefs in relation to the culture? More pointedly, should our “Lutheranism” have any real effect on how we operate as “Lutheran colleges”? Or is this just a vestige of our pasts that for all practical purposes is best left to the side.

I suspect these questions would be strange to those whom we look to as founders—Martin Luther and Philip Melancthon. We sometimes forget that they lived and taught in a world far removed from the ideas of “separation of church and state”—on the other side of interminable wars that led to the development of this concept. How did they imagine the relation of what they were doing within and to the culture around them? Specifically, how did they imagine the effect of their ideas on the educational practices and institutions of their day? A related question is whether our “Lutheranism” should have any discernable effect on how we identify ourselves among the institutions of high education today.

These are the issues addressed by the authors of the articles included in this issue. They clearly believe our “Lutheranism” does and should have an effect. Ernie Simmons and Sabine O’Hara outline some of the values that characterize our “Lutheran” institutions. Colleagues from Wartburg College reflect on how these values connect to practical life on the campus.

I wonder if we could (or should?) develop a list of “Lutheran” values that characterize our institutions. The first question might be to discover what would be on that list. If we were to develop a list of “Lutheran” values that characterize our institutions, what

would be on that list? The articles in this issue would propose that Lutheran colleges take seriously...

that the world and its problems are complex;
that there is real evil in the world and within each of us;
that suffering is a part of the human experience;
that discourse within our community and beyond our community is crucial;
that there are values that transcend the merely physical;
that education must pay attention to place, including the world itself;
that all institutions (including colleges) should be self critical;
that lines that divide are often less important than those which unite.

Surely other values could be added to this list. As Simmons suggests, should “pursuing the common good” be added to that list? It is hard to imagine that anyone would argue too strenuously against that idea. But what would holding that value (or any of the values on this list) actually mean as we take seriously the practicalities of operating real institutions on our campuses? That question might lead to some very interesting conversations.

Upon entering this conversation we might find the list we developed is less significant than the conversation(s) that we had in developing the list—the process rather than the product might be that which characterizes us. But even that possibility raises questions. What sort of conversations should we be having? In what contexts? Who should be allowed into the conversation? Should some voices be privileged?

I challenge each of you to explore these issues on your campus... and I make the offer to provide this forum to share the results you achieve. This may be the place where the conversation you begin can continue in the larger community of Lutheran colleges and universities.

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

ERNEST SIMMONS

Lutheran Higher Education and the Public Intellectual

Like it or not, self-conscious or not, we college faculty and administrators are public intellectuals. When we walk into our classrooms, speak at church or other civic groups or interact with the media, we are exercising a role of informed speaking in a public or semi-public arena. Our classrooms and campuses are public spaces. To the degree that we try to share our expertise and understanding, we are functioning as intellectuals. To share that expertise in a way that informs others in our society, we are exercising a public role. We are public intellectuals.

But this understanding raises more questions that need to be considered. For example, what are the functions of a public intellectual today? In a society where individuals struggle for self-identity and meaning primarily through popular culture and materialistic consumption, is there a place for spiritual critique and public theology? What is the relationship of a public intellectual to citizenship and the common good? Is there a role for higher education, particularly Lutheran, to play in cultivating public intellectuals? This essay intends to make a modest response to these questions from the perspective of Lutheran higher education's understanding of the dialectical relationship between Christ and culture.

Such a dialectic can offer both affirmation and critique as it supports dialog involving multiple points of view, contributing to mutual understanding and constructive change. Because of its familiarity with paradox and ambiguity as well as the limitations of the human condition, the Lutheran tradition informs an open and humble educational model that welcomes differing perspectives into the learning dialog while remaining skeptical of all human claims to ultimacy. We must argue neither for a faith so detached from the surrounding culture as to lack intellectual

credibility nor for a faith so accommodated to that culture as to sanctify the idolatry and hubris of our time. The Christian vision of humility and loving service through vocation can function as a critique of the values and assumptions of present day America.

When asking what the functions of a public intellectual are, there are many possible answers. I think that there are at least four. They are to articulate constructive critique to received social explanation in order to nurture dialog and critique; to present a transcendent (theological) perspective to encourage moral and holistic evaluative reflection; to pursue the common good in order to humanize social interaction; and to educate for citizenship in order to cultivate responsible leadership and vocation. In what ways can Lutheran liberal arts education pursue and support these functions?

Articulate Constructive Critique—Spiritual Searching in Our Time

Human beings are meaning seeking creatures. We search for meaning before our own origins and after our demise. Still today, we quest, as the Greeks knew so well, for that which is lasting and imperishable in a world of perishability and flux. Historically, individuals found personal meaning through the received religious and cultural explanations of their time but no longer. Renate Schacht speaking from a German Christian perspective refers to the formation of what she calls a “collage identity” among many persons, especially the young, today. She observes,

Modern man has no fixed roots. Mobility, flexibility, plurality of standpoints, and freedom of opinion development are key characteristics of modern life. These truly positive

ERNEST SIMMONS is Professor of Religion and Director of the *Dovre Center for Faith and Learning* at Concordia College, Moorhead, Minnesota.

characteristics, however, bring a dark side of insecurity and disorientation with them, which can retreat behind fundamentally secured walls or vegetate into a “nothing matters” position. The task of education then is to make other paths visible and accessible. (68)

It seems to me that it is exactly the role of a Lutheran college to offer such identity forming alternatives (Simmons 1998: 1-10). Identity is a process, not a possession. And environment forms identity. Lutheran, as well as other Christian, colleges and universities may assist this meaning-seeking, identity-forming process by cultivating an environment in which faith and learning can be kept in dynamic relationship. Faith frees the mind for open inquiry and creative reflection for we are not saved by our own understanding but by the grace of God. Keeping faith and learning in creative relation is a way of directly responding to this spiritual identity crisis and the creation of a “collage identity.”

From the beginning of the Enlightenment through the middle of the twentieth century it had become common to speak of a separation between fact and value, science and religion, nature and history. Nature, as object, had no intrinsic development but was rather to be understood through scientific analysis in a value free inquiry where both human and religious purpose were considered to be irrelevant (Schwehn 22-43). History, on the other hand, was the realm of human purpose and religious value in which civilizations rose and fell, charting their course in dominating an impersonal world. I have come to understand this as a false duality and agree with Parker Palmer that epistemologies have moral trajectories; ways of knowing are not morally neutral but morally directive (Schwehn 25). Ways of knowing necessarily include ways of valuing. So a complete separation of fact and value is not possible. All facts are value laden for it is precisely the values imbedded in interpretive systems that permit the conversion of raw data into meaningful fact. That is the function of theories, models and paradigms whether it be in the sciences or the humanities. As public intellectuals, college faculty and administrators have the responsibility to raise up these interpretive (hermeneutical) assumptions and values for their students and community. Otherwise, unexamined values function like fate.

This condition of separation of fact and value combined with flux, impermanence and mass media merchandizing has led to a collapse of traditional, cultural frameworks of meaning. Today this condition is not only local and national but also global. The resistance of many cultures to what is perceived as the corrosive acids of Western secular materialism have provided fodder for many a fundamentalist radical not only in Islam but also in Christianity and Judaism and even Hinduism. One of the goals of a Christian liberal arts education should be the cultivation of

a new sense of global citizenship to assist in the creation of what Schacht refers to as a “*cultura universalis*.” She observes,

Part of our responsibility of education consists of finding a central point from which the abilities of the youth of today can develop, which create a life with responsibility for oneself and for others. Against the background of rapid social change, the traditional, national-civil education becomes obsolete.

Quoting A. K. Trembl she continues.

The separation from national culture without a simultaneous connection to an international culture of the world leads inevitably to an individual hedonism stylized by the *zeitgeist*, which satisfies itself in living out of enjoyment in the close circles of the everyday life. The legitimate resistance to a national education must lead to an active creation of a “*cultura universalis*” in the horizon of world society. (70)

We must prepare our students to be global citizens and cultivate this sense of “*cultura universalis*” within them for they see it already uncritically mediated through the Internet and MTV!

Present a Transcendent (Theological) Perspective—The Critique of Religion in Popular Culture

When we turn to the function of presenting a transcendental perspective to critique culture, we must keep in mind that for many people today, especially the young, *culture means popular culture*. Many of the students we teach have been conditioned to think about religion more by its portrayal in the mass media than by their own families or religious institutions. Theology, to remain true to its calling, must take such cultural expressions seriously. Fundamentally, the problem with popular culture is its treatment of religion as a form of entertainment or escape from reality rather than as a resource for coping and adapting to reality. This is particularly true regarding human suffering (Simmons 2003).

Being technologically mediated and socialized, the treatment of religion in popular culture often functions as a distraction from, rather than a resource for, coping with suffering. Relying primarily upon mass media for its formation, popular culture does not prepare people to address the ambiguity, suffering and failure that occur in their own lives, encouraging religion as an escape from rather than a grappling with reality. Traditions that used to provide resources for dealing with ambiguity and sufferings are no longer consulted and have lost their power to persuade and inspire.

How does the Lutheran tradition present a transcendent perspective to address suffering in such a cultural context? At the heart of the Lutheran tradition is the theology of the cross. Does a theology of the cross have anything to say to persons

conditioned by the popular cultural portrayals of religion and suffering? In an attempt to answer this question, we will briefly address three areas related to the treatment of suffering in popular culture: the hiddenness of God, the presence of ambiguity, and the response to suffering.

The Hiddenness of God in the World

In reflecting upon the theology of the cross, Luther observed that in the cross God comes in hiddenness, in the form of the opposite, precisely to make room for faith. Faith for Luther was clearly described in the statement in Heb. 11:1, "Faith is the assurance of things hoped for, the conviction of things not seen." It is precisely this hidden dynamic of faith and hope that is missing in most popular culture portrayals of God. The experience of hiddenness is not taken seriously. Rather its opposite, manifestation of the supernatural, is most often depicted. Supernatural powers appear in many forms from burning bushes (*Ten Commandments*) to demonic dames (*Ghostbusters*) to beams of light and halos (*Touched by an Angel*) to supernatural cruciform suspension (*Stigmata*) as well as in such movie series as *Harry Potter*, *Lord of the Rings* and the *Chronicles of Narnia*. This is entertaining precisely because the ambiguity of the divine or the supernatural is taken away. The supernatural makes for great special effects. But herein lies the problem.

That which is hidden is "revealed" precisely to entertain or shock because in everyday life it is not. It is not accidental that the portrayal of the divine in popular culture is so obvious, even hokey, because in the more sophisticated understanding of physical existence (the physical and life sciences) the divine is so hidden. The result, of course, is that persons are not enabled to deal with this hiddenness. Instead they are given the sense that the divine would reveal itself if it could, or that in "olden days" God did so but today God does not. Perhaps God is really gone! The God portrayed in most mass media presentations is dead in contemporary society and personal experience.

The theology of the cross takes God's hiddenness and absence seriously. "My God, My God, why have you forsaken me?" It is precisely by meeting this hiddenness head on that ground for meaningful faith is established and a critique of popular culture portrayals becomes possible. We must see that in the self-emptying of the divine into creation comes a hiddenness that is ontological and not simply epistemological. The world cannot and will not contain God so that God's hiddenness is the only way in which God can be present in the creation without destroying it. The Christian tradition at its best has always insisted that God's ways are hidden in creation because of the distinction between creature and Creator. This means that God's presence must be

discerned through faith and not through empirical demonstration. Mass media portrayals of such a God are not impossible but they are not very entertaining. In the absence of such portrayals people go questing after divinity of their own making which will be less hidden and more idolatrously satisfying. Public intellectuals must challenge such self-serving approaches.

The Presence of Ambiguity in Life

Life is complex. It is multivalent and does not often lend itself to clear cut interpretations or meanings. Does the mass media portrayal of religion in popular culture prepare persons to handle such ambiguity? I think not. Its attraction and entertainment value is precisely that the ambiguity is absent. Here, at least, good and evil are clearly portrayed and the good will always win out. Even though Indiana Jones is put through one impossible experience after another, deep down we know that he will get out alive and triumph. Yes, this can inspire but it can also set up unrealistically clear moral expectations which can play into a dualistic ethical mind set. It is precisely when we do not know who is wearing the white hat (or the fedora) that the moral challenge is engaged. This can lead to self-critical reflection and humility in the face of our own morally ambiguous motives. But if persons are not encouraged toward this but its opposite, then we get scapegoating and self-righteous crusades or, through ethical fatigue, moral nihilism.

The message of the cross is that precisely in the midst of the ambiguity of life God is present. The fight of faith is enjoined precisely in the midst of the ambiguity of human experience and moral decision making. To acknowledge ambiguity is to affirm the tensions of human life and the paradoxical character of human existence. This is at the heart of the Lutheran tradition and is central to a public intellectual informed by that tradition whether they are Lutheran or not. We are a part of the universe become self-conscious and able to reflect back upon itself. But this is always the finite attempting, yearning, searching for the infinite, for that which itself it cannot contain. Herein we build our nests in the flux of spatio-temporal duration beyond our full comprehension. To ignore or deny ambiguity is to deny ourselves and our experience of life. Granted, not all life or all experiences are ambiguous, but it is precisely the flattening out of the complexities and tensions of life that leads to an absolutist vision of reality that is the seedbed for totalitarianism and fascism. Simple answers to complex life questions do not encourage growth but rather fanaticism and repression, especially of those who disagree. This condition in itself accounts for much of the self-inflicted human suffering in the world both past and present. Public intellectuals must challenge and offer responsible alternatives to such simple answers.

Response to Suffering in Human Experience

Finally, it is the condition of suffering that is so critically ignored in the treatment of religion in popular culture. The main problem is the attitude with which suffering is addressed. Is human suffering seen as unnecessary and extraneous because technology, especially biomedical technology, can prevent it? Or is the reality of personal suffering trivialized because it is not on a grand or violent scale? What about other types of suffering? Does emotional or mental suffering appear on our societal screens as significant? Alfred North Whitehead once remarked that, "Religion is what the individual does with his own solitariness" (16). There is the ontological uniqueness and singularity of human existence that must be constructively accounted for if a person is to grow and flourish in life.

At the heart of the Christian tradition it is argued that in this solitariness one is not alone and that at the heart of spirituality is a self-transcending selfhood which enables a person to reach out beyond themselves. As Berdyaev once remarked, "To eat bread is a material act, to break and share it a spiritual one" (Gilkey 229). The treatment of religion in popular culture tends to play into the private individualism of American society and most often encourages a consumer attitude towards spiritual "products." Many of the books, tapes, clinics, growth groups, retreat centers, and religious programming that are offered in American society rely on such individual consumption for their economic livelihood. Religion is hawked like any other merchandise. This encourages a consumer attitude toward the individual resolution of suffering as well as callousness toward its occurrence in others. A theology of the cross provides a viable alternative to such merchandising of religion for it speaks not only to the reality of suffering, individually and collectively, but also to the involvement of the divine within it. The great challenge is how to communicate such a theology in the midst of the cacophony of popular culture. Part of the answer lies in understanding the different ways that faith and culture interact.

Pursue the Common Good—Christ and Culture in Paradox

When was the last time you felt on "common ground" in America? In early New England and throughout much of rural America later on, communities were built upon a "town square model" where an open park (often with a band shell or gazebo) was placed in the center of downtown. It was a place to gather for entertainment, for civic speeches and debate about the common good, the good represented by the common town square. Around this square most of the major institutions of the community were built, the churches, the courthouse, the school and the bank and businesses. While we cannot return to such a situation in our

time with its urban sprawl, one can still ask is there anything that functions like the commons of old? I am afraid the answer is generally no. The mall certainly cannot for it is private property. Try holding a demonstration at your local mall and see how fast the security comes out. One cannot disrupt smooth customer flow. I am afraid that Richard John Neuhaus' famous "Naked Public Square" is not only naked but also absent in most of contemporary American society. There is no common public square to represent the ethical common good of society. There is no "commons." The demise of the commons directly impacts reflection on what qualifies for consideration as the common good. Who is my neighbor and how then am I asked to care for her or him? The mediated electronic community with its pseudo-intimacy has replaced spatial community. Do we as isolated and mobile individuals hold anything in common today? What constitutes the "public" for a public intellectual to inhabit?

"Our campuses can be oases of respectful discourse."

Fortunately, the commons has not completely died away but rather has fragmented. There are various "publics" both natural and electronic that still exist and one of the most obvious is on our campuses. Many still have a "commons." It is certainly in the public of our classrooms that the public intellectual can assist students in reflection on what binds us together as a social community. This can also be done as community and interrelationships are cultivated at all levels of interaction on our campuses from board of regents to dorm floor meetings. Small to middle-sized, private liberal arts colleges and universities have a manageable public that is educable. Awareness of the common good can be cultivated in such an environment as well as encouragement to broader social participation. It is here that the encounter with the "other" can occur on a human scale and pluralism be seen as a normal, existential reality, not a hyperbolic theoretical monolith. Pluralism can be approached through the lens of constructive diversity rather than of ethical and social relativism. It is here in our manageable public that the common good can be focused upon and the beginning of a "*cultura universalis*" explored. In our time of increased pluralism, where there is a need for open dialog among ideas as well as religions and peoples, our campuses can be oases of respectful discourse.

The Lutheran model of higher education certainly encourages such discourse and dialog while at the same time affirming Christian faith as a central part of the discussion. The Lutheran

position models what H. Richard Niebuhr, in his classic work *Christ and Culture*, describes as “Christ and Culture in Paradox.” Luther never thought that human society was perfectible so he did not attempt a Calvinist type transformation in Wittenberg. Rather, he saw the Christian as always living in the tension between the world of today and the world to come and not resolving the two. While this world is a good creation of God, it is a fallen creation and can never become perfect. Our lives, while affirming our vocation to care for the neighbor and

“Life need not be simple and clear in order to be livable and intelligible.”

creation, must also keep in mind the kingdom of God beyond the present world. For this reason, Luther and the Lutheran tradition have always retained a healthy skepticism about any program of social or political reform. Niebuhr observes, “Living between time and eternity, between wrath and mercy, between culture and Christ, the true Lutheran finds life both tragic and joyful. There is no solution of the dilemma this side of death” (178). This is the Lutheran sensibility: life is a paradox, a dialectical tension, in the midst of which one must act and live. Life need not be simple and clear in order to be livable and intelligible. With the model of paradox and dialectic there is room for interaction and mutual growth and understanding. The value of a dialectical model is that it maintains the integrity of both sides of the dialectic. In a pluralistic world, this position can support respectful intercultural and interreligious dialog. Bearing witness need not be followed by condemnation or the sword as it has all too often been in the past for all the Abrahamic faiths. It is in such a context that the common good can be pursued even within a global context. Faculty and administration are called to such pursuits as part of their academic vocation and in such dialog may discover that they are engaged in cultivation of the common good as a public expression of their vocation.

Educate for Citizenship—Christian Vocation

The classical purpose for liberal arts education in ancient Athens was preparation for civic leadership. One could not be an active and informed citizen of the *polis* without such an education. Luther was very familiar with this purpose and argued as such in his treatise of 1524, “To the Councilmen of All Cities in Germany That They Establish and Maintain Christian Schools.” He states in a very practical manner:

Now the welfare of a city does not consist solely in accumulating vast treasures, building mighty walls and magnificent buildings, and producing a goodly supply of guns and armor. Indeed, where such things are plentiful, and reckless fools get control of them, it is so much the worse and the city suffers even greater loss. A city’s best and greatest welfare, safety, and strength consist rather in its having many able, learned, wise, honorable, and well-educated citizens. They can then readily gather, protect, and properly use treasure and all manner of property. (*LW* 45: 355-56)

If liberal arts education is to remain true to its roots, it must not lose its originating purpose but find creative ways to express it today. The Lutheran tradition’s emphasis upon vocation is one way to give theological grounding to such civic responsibility. It centers upon one basic question that has two fundamental dimensions.

The question is, “Why are you here?” The first dimension is the practical, why are you *here*? Namely why are you working at this college or university? What are you doing now and why are you doing it here? This is the realm of practical engagement with life on a daily basis. This first dimension of the question is of the here-and-now variety. The second dimension cuts more deeply, however, why *are* you here? That is, why do you exist? This is the existential dimension of the question, the dimension that focuses on the nature and challenges of human life. Why are *you* here and not someone else? Why did you come into life or existence at all? Where did you come from and to where are you going? The practical is composed of the necessary factors of place, history, resources (both physical and human) and structure. The existential is composed of the philosophical and theological dimensions of human existence. In a rather simplified manner, one could say that the practical dimension addresses instrumental questions of value (means), while the existential dimension addresses questions of intrinsic value (ends) for human life.

Vocation Occurs at the Intersection of These Two Dimensions of the Why Question

Vocation, in the Lutheran understanding, addresses the practical from the context of the existential. It seeks to connect purposes and practices, ends and means and not allow them to fall apart into separate realms. Luther was a relational thinker. For him, one relates to God through faith and to the neighbor through love. This is the inner and the outer person referred to in “The Freedom of a Christian” (*LW* 31: 327-77). What this means then is that vocation belongs exclusively to this world. We live, work and serve in this world, mindful of a world to come. The great challenge we face in our time is that the emphasis on material values

and consumption in American society does not keep these two dimensions of life connected but rather gravitates to the practical alone in service to the profit motive. Our students bring such gravitational collapse with them onto our campuses and into our classrooms. They do not see their future careers as possibly serving their fellow human beings but as means to the end of their own self-fulfillment. The role of education at a Lutheran institution is ultimately education for self-transcendence, education that draws the student out of her/himself enough to acknowledge the needs of their neighbor. It is education for vocation.

Today, however, we face levels of social conditioning unprecedented in higher education. There is not only the marketing for consumption but also the erosion of critical thinking skills that otherwise could expose the social manipulation involved. Our student's cognitive styles are in transition from linear and narrative forms, amenable to the Biblical tradition, to more stochastic and multitasking which emphasizes breadth over depth. Our students tend to enter with music video and web windows forms of cognition. They are MTV minds that have videracy but not literacy. Their historical consciousness is limited and emphasis is upon short-term usefulness. In sum, they are dominated by the practical form of the question why. The challenge is to open their horizons of meaning and purpose to the transcendent dimensions of life, bringing depth into dialog with breadth.

“Education at a Lutheran institution is ultimately education for self-transcendence.”

One way to respond to this prevalent condition is to try to open up a dialectical way of thinking which can hold positions in tension without necessarily reducing them to one side or the other. This is one of the great contributions of Lutheran education in our “public” classrooms. The problem is not with a secularized sense of vocation but with only a secularized sense, that is, a nondialectical one, which does not relate vocation to the tension with faith and hope. It is hope and the role of the transcendent future grounded in this hope that can stand in critique over the present. It is in light of what might be that one can become empowered to challenge and change what is. Christian vocation gives one the power to seek more humane, just and peaceful alternatives in the world of today. Christian hope is cruciform hope that takes seriously the suffering and challenges in the world but does not give them the final word. A more complete understanding of Christian vocation would

permit the relating of faith and career in a dialectical fashion as all faith is related to life. This in turn would begin to provide a basis for transcendent critique of the values of our society, one's place within it, and empower clearer civic responsibility. A public intellectual, for the sake of the public, would open up this transcendent dimension to enable responsible citizenship.

Conclusion

Luther's colleague Philip Melanchthon, who became known in his own time as the *Praeceptor Germaniae* (“Teacher of Germany”) saw the primary role of education to be moral formation. He observes,

Nature has put this difference between humans and animals that animals cease to take care of their offspring after they have come of age. But on man Nature has enjoined to feed his progeny not only in their first years, but even more to mould their behaviour toward honorable attitudes (*ad honestatem formet*). (MSA 3: 69)

Gunter Schmidt goes on to observe about Melanchthon,

Melanchthon's highest educational aims are *pietas* and *eruditio*, “reverence” and a “cultured mind.” *Pietas* and *eruditio* support each other. The first has a refining effect on conduct, the latter enhances sensitivity as to the depth-dimension of reality. Melanchthon's ideal is an individual whose inner life is hierarchically structured and who lives within a hierarchical order of society.... Education has to foster this harmony within individuals and within society. (17)

For Melanchthon faith (*pietas*) is not possible without education (*eruditio*) and education is not possible without faith.

While we might not want to subscribe today to Melanchthon's hierarchical, pre-democratic social order, the critical role of faith in the educational process in helping to form responsible and articulate citizens is as critical now as it was then. The Enlightenment separation of fact from value has led to a so called “value free” education which has in fact not been value free or even neutral but has affirmed a secular materialism without any particular moral imperative beyond the profit motive. The critique regarding the inevitable contextuality of human thought found in post-modern theory has shown this to be the case even in the natural sciences. Pure objectivity is not achievable by human beings and so the best alternative is to be self-conscious and self-critical of one's own biases and presuppositions. But where is one to learn about this and become informed of one's own condition and biases? At its best this is one of the main objectives of liberal arts education. The

Lutheran model of such an education is particularly helpful here because of its dialectical openness to alternative viewpoints and their dynamic interaction. The paradoxical character of the Christ and culture relationship in the Lutheran tradition informs such a social expression and encourages its practitioners to be forthcoming in the public area. The theology of the cross encourages humility both in terms of one's own thought and also in the claims of others. Such a theological perspective can and should confront any claim to absoluteness or finality (Tillich's "Protestant Principle") especially in its secular expressions.

A Lutheran educational program that remains faithful to its founders, Luther and Melancthon, will see the importance of connecting the two dimensions of the why question in order to prepare students for faithful and responsible service in society. Such an education should also include preparation for global citizenship and a sense of the "cultura universalis" referred to earlier. Such an education would also involve value reflection in an intentional and purposive way to prepare students to become public intellectuals in and through their respective vocations in life. Concerning the four functions of the public intellectual listed earlier, the Lutheran tradition has no trouble addressing each of them.

Articulate Constructive Critique In bringing one's faith to bear on daily life, one is inevitably engaged in articulating a critique. The key here is that it be constructive. Faith enables self-critique as well as other-critique so that mutual criticism and affirmation becomes possible. Such analysis would help to reclaim Christian criticism from fringe groups and help display intellectual cogency to the wider secular society.

Present a Transcendent (Theological) Perspective Involving a theology of the cross as its foundation, such an education would involve moral formation and value reflective inquiry. Here it can take on a prophetic role in the public square by confronting the values present in much of popular culture and the spiritual searching to which it bears witness. The human experiences of suffering and ambiguity in life can be addressed even in the midst of the hiddenness of God.

Pursue the Common Good The common good need no longer be seen as a thing of the past or an unachievable ideal because of socio-cultural relativism. Articulate persons capable of finding the common threads of human and environmental need running through diverse cultures can begin to reforge such an ethical vision. Our "town square" is now global and our common ground is the earth itself.

Educate for Citizenship Viewing one's activity in life through the theological lens of vocation allows one to see actions as being done for the neighbor and the needs of the wider society. Vocation allows for work to be seen as self-transcending and not self-serving. In such a context more effective civic responsibility is encouraged and creative leadership can be affected.

We have come to realize that contemporary American society is neither a secular wasteland nor a godless society. Religious searching and expression is rampant in twenty-first century America. The great challenge facing mainline religious institutions and faith traditions is to communicate their religious reflection in a way that is accessible to persons living in a technologically socialized, mass media driven, popular culture dominated society. The Lutheran model of Christ and culture critiques contemporary society by bringing it into dialectical engagement with Christ and the Gospel. Such a model does not try to leave the world nor does it believe that a Christian society can be built in this one. Rather, it affirms the vocational value of living one's faith in this life, mindful of a life to come. Such a model avoids what Tom Christenson has termed the "fallacy of exclusive disjunction" (16).

There are middle positions between exclusion and accommodation in Christian higher education and the Lutheran dialectical model is one. As a confessional movement within the church catholic, Lutheranism seeks to build bridges and connections between differing expressions of the Christian tradition. Lutheranism at its best does not elevate one expression to supremacy but rather is comfortable with paradox and ambiguity as well as the hiddenness of God in the world. Such a theology can inform a dynamic interaction between Christian freedom and academic freedom and assist our students as well as ourselves in critiquing the society in which we all find ourselves immersed.

Most of our students enter our classrooms with great ignorance of the Christian tradition and socialized into personal spiritual consumption. Our task as educators (both faculty and administration) is to inform as well as to empower; to inform about the richness of the Christian tradition (as well as other great world religious traditions) and to empower careful critique of religious reflection and experience including contemporary society. This is essential for the education of our students but also for the fostering of an informed critical mass of persons to guide social as well as religious decision-making. Informed religious reflection can assist in cultivating the common good and counter the social pressures against its consideration. A theology of the cross meets these concerns head on and does not deny them or simply explain them away. It does not try to "fix" everything in human life but places it in a wider context of meaning. *Life need not be simple and clear to be livable and intelligible.* By so doing, the Lutheran expression of

the Christian tradition may be empowered to make relevant and constructive contributions to the formation of a *cultura universalis*, to the development of a global culture. What a constructive role for public intellectuals to play!

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SABINE U. O'HARA

The Vocation of a Lutheran College—Living the Legacy of the Reformation in the Twenty-first Century

I am both honored and humbled, and must confess, a bit nervous as well to be asked to address this assembly. And I am wondering what I was thinking when I said “yes” to your kind invitation to address all these Lutheran pastors on the topic of the Vocation of a Lutheran College, given my own academic background in economics and not in theology or history or education. But here I am, and if all of you are wondering what an economist might have to say about Lutheran higher education and why this topic is so close to my heart, let me share just a few comments by way of introduction.

I was born and raised in Germany and my earliest childhood memories are inseparably linked to our church, St. Paul's Lutheran Church in Kornwestheim, a small farming town, now a suburban community, just north of Stuttgart in the southwestern part of Germany. I was the oldest of three and my dad had his own business—heating and air conditioning systems. Since my mother was quite occupied with my two younger siblings and my dad had a family business to run, I spent a lot of time with my grandmother, my mother's mother. My grandmother was single-handedly responsible for my faith formation as a child. She sang through the Lutheran hymnal with me from front to back and back to the front; she taught me to knit and crochet for the church bazaar; she took me to the children's choir at age five and to Sunday School; and there was never a meal at our house or a bed time when we didn't say our prayers.

But that's not all. As a student in the German public school system, I was required to take religion as a school subject from grade one through grade thirteen; and in good Lutheran fashion we also had two years of confirmation classes. So you see, after thirteen years of Lutheran religion, plus Sunday School, plus confirmation classes, plus my grandmother, I was steeped in Lutheran theology and religion and I could recite all kinds of things from the confession of faith, to the small and large catechisms, to various psalms and, of course, the Christmas story in the gospel of Luke—Luther's translation of course; that's the real thing, not King James: “Es begab sich aber zu der Zeit dass ein Gebot von dem Kaiser Augustus ausging, dass alle Welt geschuetzt wuerde....” You see, I still know it.

But how is it possible, you might ask, that Lutheran religion is taught in the public schools, and for thirteen years no less? The answer is simple. For Luther, the reformation of the church and the reformation of the education system were inseparably linked. For us Lutherans—the church and education, faith and reason, values and facts—have been connected from the very beginning. There is no need for us to make the case for the existence of a college of the church; we have always existed together, we have always been connected. After all, Dr. Martin Luther was a pastor and a university teacher. He was a professor of theology at the University of Wittenberg. Teaching was as much a part of his ministry as preaching. According to Luther, the Reformation demanded that people are well educated. The Reformation ideal

SABINE U. O'HARA is currently the Executive Director of the Council for International Exchange of Scholars and Vice-President of the Institute of International Education. She is the former president of Roanoke College. This paper was first presented at the meeting of Metro DC Synod of the ELCA on June 6, 2006.

of the priesthood of all believers argues that grace is indeed sufficient unto itself and that the priest is not needed as an intermediary between God and God's people. This understanding demands that ordinary people are able to read, interpret and communicate the scriptures. To be the priesthood of all believers, people needed to be knowledgeable in the languages. They needed to be free thinking people trained in reading, writing, analysis, critical thinking and reasoning skills; people familiar with history, the arts, music, and, of course, theology. In other words, the reformation ideal was built on the very foundation of a well educated general public that could think freely and advance society.

And what exactly did being well-educated mean for Luther? What was the purpose, the mission, of education and why did Luther think of education as such a vital part of his mission? And what is our mission today as a college of the Lutheran church? I want to try to answer these questions by reflecting with you on four key aspects of Luther's understanding of education. I will also share with you some examples of how these four key aspects influence our work as a college in the twenty-first century.

Key aspects of Luther's understanding of education are:

Education must be relevant!

Education demands engagement with the community

Education requires attention to place

Education demands engagement with the world

Education Must Be Relevant!

The model of education that Luther had in mind when he called for a well educated general public is translated with the German word *Bildung*. *Bildung* literally means "becoming in the image of God" (*Bild* = image or picture; *-ung* is a process ending). This kind of *Bildung*/education is quite similar to what we here in the United States mean by a good liberal arts education. *Bildung* aspires to give students a solid education drawing on the accepted canon of knowledge, which in Luther's time came from the Greeks. It consisted of the basic arts (the *trivium* of grammar, logic and rhetoric) and advanced arts (the *quadrivium* of arithmetic, music, geometry and astronomy). Yet this kind of education was only available to the nobility and to the cloisters, not to the general public. *Bildung* stood in contrast to another type of education, namely *Erziehung*. *Erziehung* refers to the education that takes place in the home, education as bringing up a child right, as educating children in the proper ways and customs, including those of the trades, the guild systems (*Stände*). This kind of education was passed down from generation to generation. Luther argued that there is certainly nothing

wrong with the *Erziehung* kind of education, but education had to mean more than that.

Luther aspired to an education that would bring about the educated public that could be the priesthood of all believers—the kind of education that could bring about progress and reform such as the translation of the scriptures into the vernacular German, Gutenberg's printing press, access to reading materials for all people and not just for the learned clerics and aristocrats. That kind of education had to be more than what took place in the families and in the guilds. The Luther scholar Darrell Jodock draws the parallel between Luther's *Bildung* and the liberal arts education of the American colleges.

The liberal arts are those studies which set the student free—free from prejudice and misplaced loyalties and free for service, wise decision making, community leadership, and responsible living.... Such an education endeavors to wean students (and their teachers!) from their comfortable, uncritical allegiance to social assumptions and to entice them into both an intense curiosity regarding the world beyond their own experience and an intense desire to make their corner of the globe a better place in which to live.... The objective is not merely to "meet the needs of the students" nor to "help them achieve their own goals;" the objective is to set them free—free "from" and free "for." (25)

And as advanced as the educational role of the family and the guild systems may have been, Luther was skeptical of their ability to meet the educational needs required for advancing his vision of a free thinking and progressive society. Education, he felt, had to take place in schools and was needed in addition to the training provided in the trades and in the home.

Even when the training is done to perfection and succeeds, the net result is little more than a certain enforced outward respectability; underneath they are nothing but the same blockheads, unable to converse intelligently on any subject, or to assist or counsel anyone. But if children were instructed and trained in schools, or wherever learned and well-trained schoolmasters and schoolmistresses were available to teach the languages, the other arts, and history, they would then hear of the doings and sayings of the entire world, and how things went with various cities, kingdoms, princes, men and women. Thus, they could... gain from history the knowledge and understanding of what to seek and what to avoid

in this outward life, and be able to advise and direct others accordingly. (725-26)

Education, you see was nothing abstract for Luther. It was never acceptable to curtail it to the so-called ivory tower; education had to be relevant, relevant to society, relevant to the world, relevant to God's people, relevant to bringing about God's kingdom even now! There is no room here for an "ignorance is bliss" attitude. That would just be plain laziness in Luther's eyes. We must always challenge ourselves to learn more, always press on, always feel a sense of restlessness! And there is certainly no room either for some kind of intellectual elitism. Learning for

"For Luther, education must make a difference!"

the sheer passion and joy of learning, yes, but learning as intellectual elitism that just advances the ambitions and status of a select few? No! Luther's understanding of education as *Bildung* implies learning for an expressed purpose, learning for service, for engaged citizenship, for progress in a world where the body of knowledge is constantly changing and expanding. For Luther, education must make a difference! That is what the issue of the indulgences was all about, which formed the core of what Luther addressed in his theses nailed to the church door in Wittenberg. This was a theological issue, for sure, and it was a social issue, and an economic issue, and a political issue and an international issue and an issue of justice! You see, relevant issues have this inevitable and unfortunate tendency of being messy and interdisciplinary and complex. They are not easily contained in one academic subject area. They cross definitions of human boundaries. They are multilayered and require the ability to recognize complexity and think connectively and integrate different fields. After all, relevant issues are so messy and complex because the world in which we live is like this—it is complex and interdisciplinary and messy—and it never fits into our limited human definitions and categories. For education to be relevant it cannot be content with simplistic knowledge. It must wrestle with the complexities of our world, must wrestle with the different ways of knowing that the disciplines teach us *and* it must wrestle with the virtues of knowing that often transcend individual disciplines. That's what Luther meant by a good education. And how does one go about learning about and wrestling with these complex issues? It most certainly takes a solid foundation of knowledge. But it also takes a constant questioning of our knowledge.

Education Demands Engagement with the Community

The community of learners, the campus community, the college community—this is how we frequently refer to Roanoke College; and you will find a lot of reference to "community" across higher education. Community is also a concept that strongly influenced Luther's understanding of education. After all, how do we wrestle with the relevant issues and the complexities of our world? How do we find out what to do about them? How do we discern God's call and will? For Luther, the answer was clear: by engaging with the community of learners; by exchanging opinions and perceptions and worldviews and assumptions; by debating issues thoroughly.

Simply put, for Luther the discovery, discernment, and learning process of education was about debate. Scholarship—the discovery, integration, and thoughtful application of knowledge—is about what we understand to be true about our world, about human experience and culture, and about that which transcends both and which always remains a mystery.¹ Our human understanding is always partial, always subject to reconsideration, and always prone to error. We affirm this even today in our peer review process where we expose our work as scholars to the critique of other scholars. Scholarship, therefore, is often intensely personal, but it is never private. It is always a community process. Luther was actually very critical of secular models of education that were based on an individualistic understanding of rationality and on the segmentation of knowledge into discrete fields. These secular and individualistic models of rationality became later associated with the Enlightenment ideal that is still prevalent in our institutions of higher learning today. But Luther considered the individualism and "I-centeredness" of such models of learning to be self-absorption and incompatible with Christian teaching. For Luther, education was rooted in debate and thus it inevitably had a community dimension. The whole purpose of the well-educated citizenry was to enable people to take up their calling, to discern their vocation, to find their passion by finding their place within the community and by identifying the contributions each one could make to the common good. Just as the aim of a good American liberal arts education was to educate young men and women to become engaged and community-minded citizens, so Luther's aim was to educate young men and women for service to society. To discern one's calling, one's vocation is what education was all about. *Berufung*—the German word for vocation—means literally "being called" and it forms the root for the German word *Beruf*, which means "job" or "profession."

This is by no means a feel-good thing. Discovering and following one's calling is work. One must be prepared for service,

prepared by honing skills and intellectual capacities, prepared by being able to articulate ones position and to be in communication with others, prepared to be challenged and to test one's call. This is precisely what Luther's act of nailing the theses on the church doors in Wittenberg was all about. He issued an invitation to debate. He felt compelled to debate the relevant issues of his time and his place. He wanted to test in a public debate and in the exchange with the community where his calling would

“The whole purpose of the well-educated citizenry was to enable people to take up their calling.”

lead him. He wanted to engage the church, scholars, councilmen, and even the public in his community debate. Education, wrestling with the complexities of our world, was a communal act for Luther. It was an act that required rigorous study, the willingness to take a stance, the openness to rethink and argue and refine one's perceptions and positions.

And how sad it is that this kind of community engagement and debate is so absent from our society today! We have lost our public space for engaged public debate. Too many young people today are used to debating things talk-show style, in sound bites, where we call each other names and put each other down. They are more used to video games than dinner conversations. They are more used to television talk shows than to talking face to face, and many no longer know how to make eye contact. And how do we think we will be functioning as a democracy if we no longer teach engagement with the community and debate and the ability to openly and passionately discuss relevant issues of our time? Democracy has to be learned and practiced! It doesn't just happen. To quote Thomas Jefferson: “If a nation expects to be ignorant and free...it expects what never was and what never will be.” I think Martin Luther would have agreed.

And the more diverse this community is, the better. Luther was way ahead of his time in terms of including voices typically left at the margin. Not only did he feel it was unacceptable that only the aristocrats and clergy received a formal education, he explicitly mentioned schoolmasters and schoolmistresses in his letter to the councilmen of the German cities (cited above). He demanded a formal school education for boys and for girls. Luther wrote, “...for the sake of the Scriptures and of God, this one consideration alone would be sufficient to justify the establishment everywhere of the very best schools for both boys and girls” (725). This was nothing less than revolutionary. Girls in the

fifteenth and sixteenth centuries rarely received an education.² Yet according to Luther, the important role women played in the family and in childrearing made it essential that they were well educated themselves. Luther's vision also offers women a role as educators and as active participants in the public sphere beyond house and home. Yet whatever the make up of the community, Luther's understanding of education is firmly rooted in a commitment to debate and even to the inevitable tension and dialectic that accompanies such a debate. It is the community that challenges us to continue to learn and grow; and it is the community that challenges our understanding of what is true about the world, our human experience and culture, and about that which transcends both.

Education Requires Attention to Place

Space is a most interesting concept. It may be so intriguing at least in part because our understanding of space varies so much with our cultural roots and origins. We Americans think a lot about space and we think about it predominantly as private space. We like our privacy and we need a lot of it. Gone are the close neighbors and front porches. We want big houses with a lot of private space, garages rather than porches out front and barriers around our yard so that others can't look in. Conversations about space are also a big topic on a college campus. At a residential college like Roanoke, students live in close proximity to each other. Our first year students and many of our sophomores share a room. That is quite an adjustment since only about one-percent of our students have shared a room with a sibling at home.

Common space can be another challenge on a college campus. Just look at our public parks, our neighborhood hangouts, our sidewalks and streets and you know that these public spaces are not exactly well cared for. A very common notion seems to be that if it's not mine, I don't need to take care of it; why should I? We believe in private space and private property, and we often don't quite know what to make of public space and communal property. And yet, the experience of living together with a roommate and with others in close proximity, the experience of sharing a living room and study area, sharing meals together, sitting and talking late in the common areas around campus, sitting outside under the trees with a guitar—these experiences change people. As a matter of fact, some of you have told me how much you enjoy being on our campus and how nice it is to experience the sense of community and beauty that emanates from this campus and from the beautiful mountains surrounding it. That space has something to do with how we feel and how we interact with each other is true today as it was in Luther's time. Luther understood the importance of space. He gathered

his students around the dinner table for his famous Table Talks; he invited them to his home for conversation and for readings. Often students actually lived with their professors and rented a room from them. Students then as now gathered in classrooms and outside of classrooms and in study spaces and libraries and under the trees.

Yet even with the far denser living quarters that most people lived in during Luther's time (there was little private space unless you were very wealthy) and even with the hustle and bustle of communal life back then, people also had more quiet spaces, more sanctuaries, more space that invited reflection and contemplation. How hard it is for us today to find such reflection space! We are constantly exposed to noise and flickering lights and ringing cell phones and it is difficult to find quiet places to think and listen deeply. You see, space must do both: it must allow us to be in community and it must allow us to have room for contemplation. Yet for Luther contemplation had really nothing to do with our modern ideas of self-realization and finding ones self. The German theologian Dietrich Bonhoeffer writes:

Let him who cannot be alone beware of community; and let him who cannot be in community, beware of solitude (1954). For how is the creature free? The creature is free in that one creature exists in relation to another creature, in that one human being is free for another human being. It is in this dependence on the other that their creatureliness exists... The likeness, the analogy, of humankind to God is not analogy of *being*, but analogy of *relationship*(1959).

Space, place—whether on a college campus, on the beautiful Appalachian trail, or along the Blue Ridge Mountains—reminds us of our creatureliness, of our need for relationship and of our need for solitude and contemplation. Space can sustain community or it can undermine it; space can focus us on our individuality or it can focus us on our relationality; it can isolate us or it can connect us to each other as well as to God's rich and beautiful creation. If we are to learn and grow, we cannot ignore space.

Education Demands Engagement with the World

Education must be engaged with the world. Luther did not have the kind of understanding of the separation of church and state or of the separation of individual and community that we have today. For Luther, it simply made sense that the educated general public he envisioned was engaged in the community, in society and in the world. In fact, educated individuals made a successful

community, city and state first possible. In his letter to the councilmen of the German cities Luther emphasizes the importance of education.

Now the welfare of a city does not solely consist in accumulating vast treasures, building mighty walls and magnificent buildings, and producing a goodly supply of guns and armor. Indeed, where such things are plentiful, and reckless fools get control of them, it is so much the worse and the city suffers greater loss. A city's best and greatest welfare, safety, and strength consists rather in its having many able, learned, wise, honorable, and well-educated citizens. (712)

Education, not money and weapons, are a society's real wealth and real future! Wouldn't it be refreshing if we remembered that a bit more as a society today? The educated citizens that Luther describes have one key characteristic: they use their education not simply as a springboard for personal success. They use their education to advance society and the common good. This should not be altogether foreign to us. After all, a big part of the aim of the American education system is to educate the constantly new and changing citizenry of the American melting pot and to turn people into committed citizens who are willing to engage in public life and able to make a difference. American public life has historically not relied on the State or on any other form of government. It relies on engaged and committed people willing to contribute to the common good. Similarly, Luther's aim was to educate young men and women for service to their neighbor and to society at large. To simply use one's education to advance one's personal goals and to get that high paying job or to become famous and to gain power and influence, these were not acceptable aims for a well educated person.

“Luther's aim was to educate young men and women for service to their neighbor and to society at large.”

When our faculty last spring defined our learning goals for Roanoke College, defined the goals and aspirations we have for our students and what we hope they will learn here at Roanoke College, they entitled their learning goals document “Freedom with Purpose.” I can't help but think of Luther's essay, “Freedom of a Christian,” when I think of this document. Luther wrote: “A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all”

(Dillenberger 53). In other words, God's grace is freely given and thus a Christian is perfectly free and subject to no one but God alone. Yet it is out of this understanding of freedom and out of our gratitude for God's boundless love and grace that we serve our neighbors and are subject to all. This seeming contradiction is at best a tension within which one must learn to live. And for Luther, tension is not a bad thing. It simply is. Lutherans live within the tension between the two kingdoms: the kingdom on the right and the kingdom on the left, the now and the not yet, the human reign and God's reign to come. Freedom for Luther is clearly freedom from – freedom from fear, freedom from oppression, freedom from limiting mindsets of traditions, customs and superstitions; but it is also freedom for – freedom for service, for the community, for the advancement and welfare of all. Only when it finds its expression in service is freedom truly realized.

Yet to serve the world one must know it, must be in it, must be involved with it. Vocation is not something that can simply be contemplated. It must be practiced in the community, and in the world. It must be lived! One cannot simply think one's way into being of service. One must do it. And according to Luther, we must be of service wherever we are placed, whether as teachers, or bus drivers, or merchants. Everyone can be of service to their neighbor and everyone has a contribution to make toward the common good.

Service is far more than charity. It is not simply doing for others, doing for the world. It is being with others, being in the world. At its best, service brings about social change by addressing the root causes of problems, by analyzing the issue at hand, by seeing connections and by articulating and naming problems so that we can move beyond them rather than remaining caught in them. Such service changes us and liberates us. And this may be the most rewarding experience that we are privileged to have in working with young men and women on a college campus and off-campus in service opportunities and internships and fieldtrips and travel. It is when you see that spark, when you see these young men and women find their passion. It is then that they are set free to find their own voice and their calling. It is then that we remember again and again why we are committed to our vocation as educators in a liberal arts college—to set them free *from* and free *for*.

I consider these as four key aspects of Luther's ideas about education. These ideas became not just a model for education in

the church or in Lutheran homes, but in public school education in Germany and subsequently in other areas of Europe. Luther's collaborator, the classics professor Philipp Melanchthon, was particularly influential in shaping, refining and advancing much of Luther's educational thought. And to this day he is referred to as the *Schulmeister Europas*—the headmaster of Europe.

My remarks have undoubtedly given you a pretty good idea of what matters for a college that educates students in the twenty-first century and that seeks to draw on the roots of Lutheran education in informing its liberal arts agenda. This is the task we each attempt to embody within the realities of the places we inhabit and the contexts of each of our institutions. This is the conversation in which we must engage each other in our work together. And this is the agenda of actions and activities to which we must hold each other accountable. In Luther's and Melanchthon's time the result was a true reformation of not only the church, but of society at large. It is on us to be a force for true reformation in our own time.

End Notes

1. I am indebted to William Craft, Dean of Luther College, for sharing his reflections on scholarship with me.

2. One of the few places that afforded women an education was the cloisters. Some have argued that Luther's opening of the cloisters and the subsequent urbanization of higher education actually had a negative impact on women's education. However, the introduction of a public school system opened unprecedented educational opportunities to women beyond those who had been part of religious orders.

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KATHRYN KLEINHANS, CYNTHIA BANE, PENNI PIER, and FRED WALDSTEIN

Lutheran Heritage Across the Curriculum: Reflections from a Faculty/Staff Development Seminar

Kathryn Kleinhans

The ad read like this:

The Discovering and Claiming Our Callings initiative [Wartburg's Lilly grant-funded Vocation program] is sponsoring a faculty development seminar, "Wartburg's Heritage and Our Work as Educators," to be held July 22—August 1, 2006 in Germany.

This is not a whirlwind sight-seeing trip. It's an on-location continuing education seminar, in which extensive reading and discussion will be interspersed with site visits. We will explore the Lutheran heritage in education and in social service, and we will reflect together on how that heritage might better inform our own vocations as educators and as active citizens.

The geography of the seminar includes:

4 nights in Wittenberg, where Luther lived and taught for 3 1/2 decades; 2 nights in Eisenach, site of the Wartburg Castle; and 3 nights in Neuendettelsau, where Lutheran pastor Wilhelm Loehle established a host of vibrant social ministry institutions and from where Loehle sent Georg Grossmann to the United States to found Wartburg College.

Along the way, the decision was made to open the opportunity to staff as well as faculty. The eventual participant group of twenty reflected a broad cross-section of the campus, including faculty from

psychology, business, education, computer science, communication arts and more, as well as staff from IT, communications and marketing, development, the college registrar, and a lab science supervisor.'

With local lectures and tours arranged through the ELCA Wittenberg Center, my own job was to develop a curriculum that would engage a diverse group in wrestling with the best of the college's Lutheran heritage in ways that would prove fruitful for their work and for our community.

Participants were given four books. A biography of Martin Luther and Tim Lull's imaginative little volume *My Conversations with Martin Luther* were to be read prior to departure. The two texts that formed the basis of our on-site conversations were Tom Christenson's *The Gift and Task of Lutheran Higher Education* and an additional reader of collected articles that included treatises on education by Martin Luther himself, articles on Lutheranism and on vocation written by my colleague Lake Lambert and myself, articles on the life and ministry of Wilhelm Loehle (from the seminary journals *Currents in Theology and Mission* and *Word and World*), and articles from our own *Intersections* and *The Cresset*.

The reader included this invitation:

Since our goal is not only to learn about the Lutheran heritage but also to reflect actively and constructively on how it impacts *our own work*, here are three questions to ponder for each of the readings:

1. What do I most appreciate about this, or what new insight have I gained?

All the authors are on the faculty of Wartburg College. KATHRYN KLEINHANS is Professor of Religion. CYNTHIA BANE is Associate Professor of Psychology. PENNI PIER is Associate Professor of Communication Arts. FRED WALDSTEIN is Professor of Political Science.

2. What question do I have for the author, or what point do I most want to challenge?
3. What connections can I make...to Wartburg College, to my own work, to our shared work, to our students?

I'll gloss over the trip itself briefly, saying only that it was even richer than we'd hoped for – and we'd hoped for a lot!

Shortly after we returned from Germany, trip participants received their final homework assignment, a short reflection paper addressing the following:

What impact has what we learned and experienced had on you both personally *and* professionally? In particular, please try to make specific connections to the work you do at / for Wartburg College (whether in the classroom, in administration, etc.) For example, how did learning about Luther intersect with your self-understanding as a Catholic, a Methodist, or a Lutheran *and also* how might your learning about the Lutheran heritage of education and service impact your work as a development officer, as a department chair, as a teacher of x, y, or z, etc.?

Additionally, given our conversations, what specific reflections on and suggestions for the mission-effectiveness of Wartburg College do you have?

As an alternative for those of you who are creatively minded, feel free to take inspiration from the Tim Lull book and write your own “conversation with” Martin Luther and/or Wilhelm Loehe. What questions do you have for them? Given your own work, what issues would you like their input on? How would you attempt to explain your work and our times to them?

As papers began to flow in, I was impressed with the depth of engagement reflected and a bit humbled to be invited intimately into the thought-world of my colleagues. As a religion professor specializing in Lutheran theology and as one who tends to see the world through Lutheran heritage-colored glasses, it was a privilege for me to see aspects of that heritage anew through the eyes of others.

The colleagues who join me on this panel, as well as Kathy Book, whose presentation follows later this afternoon, are here to share the fruits of their own reflection on our summer seminar.

Cynthia Bane

Three years ago, I was finishing a sabbatical replacement position in a psychology department at a small, liberal arts school in Ohio. After I learned that I had been invited for an interview at Wartburg, one of my colleagues pulled me aside and said, “You

know, I was talking to someone at a conference, and she said that Wartburg is an *evangelical* school. Did you know that?” Just a few days later, another colleague in psychology asked, “Wartburg is a religious school—will you be able to talk about evolution in your classes?”

At the time, I simply told my colleagues that Wartburg wasn't the kind of *evangelical* they were thinking of and that I, myself, had graduated from a Lutheran institution, and I had taken an entire class on evolution. I did not anticipate problems with academic freedom. I was surprised to hear these questions from faculty members who had been teaching at a college similar to Wartburg for a number of years. I had assumed that faculty members from small, private colleges would be knowledgeable about ELCA institutions, but my colleagues were concerned that Wartburg's religious affiliation would interfere with my ability to function in my discipline.

After participating in the Wartburg Heritage tour, I now understand that the values of an ELCA institution are not in conflict with values important in the field of psychology; in fact, Lutheran beliefs and the discipline of psychology are very compatible. These are just a few of the similarities I see between a Lutheran perspective and a psychological perspective:

Value of humans. It is clear that valuing all humans is an important Lutheran belief, and this was made most apparent to me in our visit to the *Diakonie Neuendettelsau*, the institution for social welfare work founded by Wilhelm Loehe. Psychologists understand that there are many factors that moderate behaviors, beliefs, and emotions (e.g., culture, personality, gender), but psychologists are fundamentally interested in developing broad theories of behavior and experience. Although the psychological research that is most familiar to the public deals with the extremes of human behavior (i.e., psychological disorders), psychologists are interested in all humans. Psychologists want to understand the human condition. Developing an understanding of the basic mental processes that all humans share fosters an awareness of the equality of all humans. Comprehending the origins of problematic mental processes can create compassion for people who struggle with daily life.

Affirming creation; honoring the ordinary. Psychologists are awed by the most basic aspects of behavior and experience. How do babies learn language? How does memory work? How do people cope with the uncertainty of life? Psychologists are amazed at the incredible complexity of the human experience. We are humbled by the resilience that humans show in the face of great challenges. Although psychologists value the use of the scientific method as a way to understand phenomena, we acknowledge that we cannot take into account the myriad variables that influence behavior and emotions; our predictions are

far from perfect. This imperfection serves as a constant reminder of the extraordinary intricacy of mental processes.

The term “sinner” applies to all. Psychologists recognize that all humans are prone to biases, self-serving behaviors, blind obedience, conformity, and cruelty towards others. Social psychologists are especially aware of human flaws. People stereotype others, harm others to preserve their own sense of worth, and fall prey to dangerous group dynamics. During our visit to Buchenwald, I wondered how other visitors tend to view the SS officers who once lived and worked there. My background in social psychology immediately led my own thoughts to Stanley Milgram’s research on obedience to authority (1974), which demonstrated that situational factors can cause ordinary people to inflict harm on others. Milgram himself noted the resemblance between his own research and Hannah Arendt’s interviews with Adolf Eichmann. Arendt concluded that Eichmann’s involvement in the Holocaust was an example of the “banality of evil” (1963). Intensive propaganda, indoctrination, and efforts to dehumanize victims can lead average people to commit acts of brutality. And just as the belief that sin is inevitable does not erase culpability for sin, psychologists believe that understanding how situational factors contribute to violence and torture does not excuse those behaviors.

Along with the recognition that humans are capable of great malevolence, the Lutheran perspective holds hope for social change, a hope that was reflected in Luther and Loehle’s work to make reforms in doctrine and practice. The field of psychology also embraces the goal of social change. Psychologists study love, altruism, and friendship alongside the uglier topics of deceit, discrimination, and aggression. There *are* people who refuse to obey commands to harm others, continue to view victims as human despite exposure to propaganda, and selflessly help others in need.

My colleagues at my former place of employment were not familiar with ELCA institutions of higher learning and were concerned that the values at Wartburg would be at odds with my work as a psychologist. I can now better articulate what it means to be a “Lutheran institution.” It does not mean requiring conformity to specific beliefs with no opportunity for questioning. What it means to be a Lutheran institution is to avoid limitations in our approaches to education and research and to work toward a more complete understanding of all aspects of humanity, goals that are very much congruent with those of the discipline of psychology.

Penni Pier

I was raised in the Missouri Synod Lutheran tradition and was very familiar with Luther’s works, or so I thought. While intimately familiar with his *Small Catechism*, I was unfamiliar with

his life as a scholar and political activist (if you will permit me to give him that title). While it is possible to characterize Luther as rigid, pious, an ultimate authority figure, a martyr and a man of God, these labels do not begin to adequately convey the nature of Luther’s rhetoric. It is likely that most non-Luther scholars, or Lutheran lay persons, comprehend his role as a critic of the church and have a general understanding of the overarching elements of the reformation effort. However, it is only when one looks more closely at the writings of Luther that it is possible to uncover the global nature of his critical approach.

Whether in the church or in teaching, Luther advocates a dialectic approach to knowledge and learning. This classical approach employed by Socrates, Plato and Aristotle creates a tension and an interdependence between the two parties involved in the discourse. Without an existing rhetorical tension between positions, progress toward understanding is hampered because the scope of possible solutions is limited. While this rhetorical tension is necessary, it can also become very uncomfortable for those involved, because “answers” are neither readily apparent nor are they often simplistic in nature. Luther’s use of a dialectical tension is redolent throughout reformation rhetoric and his treatises on education. His discourse is often a passionate display of the dialectical tension needed to fully explore an idea or a thought. It is quite natural that Luther would be a controversial figure in history due to his implementation of classical argumentation and reasoning. For those engaged in dialectical reasoning it is quite possible to adopt a both/and approach to solving a problem. Additionally, it is also reasonable for scholars engaged in a dialectic to be comfortable with an ongoing tension/discussion, where continued exploration is valued more than definitive resolution.

“We need to give ourselves permission to not be afraid of challenging students by exposing them to ideas that they may not be comfortable with.”

What might an understanding of Luther and his critical approach mean for a contemporary Lutheran educator in the classroom? Luther models an unapologetic approach to teaching. Many of us teach subject matter that is often controversial and frightening. It is all too easy today to be tempted to “soften the blow” for our students. We may feel that by at least introducing our students to the subject matter we have succeeded. I don’t believe that Luther would agree. To water down the issues so as to not be offensive or make people feel uncomfortable is

to not be genuine and to turn one's back on what it means to be engaged in educational debate. We need to give ourselves permission to not be afraid of challenging students by exposing them to ideas that they may not be comfortable with. However, it is also important when using a dialectical approach to fully investigate all sides of an argument or issue to come to an educated decision about the issue. All educators need to be diligent about this in the classroom.

In a larger professional context, by studying Luther's writings and examining the dialectical tensions surrounding his rhetoric we may come to a better understanding about what it means to provide a Lutheran education. It isn't defined by a denomination. The concept of a "Lutheran education" promotes an ideal of what it means to be educated without the fear of limitation or censorship. It means that we ought to challenge our students to ask questions and be critical. It means that we ought to embrace multiple voices and opinions and give them each thoughtful, critical consideration (even those accepted practices that seem beyond the point of amendment). Luther has offered himself as a model for Socratic inquiry and his rhetoric serves as a reminder that education is a living, changing entity and that we as educators have an awesome responsibility.

Fred Waldstein

The purpose of this paper is to reflect from an interdisciplinary perspective on the value of the Wartburg College Luther seminar conducted during the summer of 2006. The perspective I brought into the seminar was (and is) as someone raised in the Lutheran tradition, who attended and graduated from a Lutheran college (Wartburg), and continues to practice the Lutheran faith. The seminar deepened my personal understanding of Lutheranism and provided insight into my understanding of professing at a college of the church.

Learning about the deep level of critical self-analysis that Luther pursued throughout his life—certainly his early and middle professional life—was enlightening. He had achieved significant tokens of success as an academic and as a religious practitioner. But he was not satisfied with these trappings of success because they did not address his desire to understand himself as a creature of the world in search of a meritorious place in God's divine kingdom. For this he had to look inward. This was not only an act of great courage; it was also an act paradoxical in nature. It represented simultaneously an act of humility and an act of supreme self-confidence. It is this paradox of humility and self-confidence that will serve as the focus for my remarks.

The seminar allowed me to reclaim an appreciation for the paradox of Lutheranism as something to be valued if one is

willing to follow Luther's search for personal truth with both humility and confidence. He encourages a sense of confidence in our capacity to investigate for ourselves the meaning of our place in the world, and a sense of humility that gives us the capacity to appreciate that there is no definitive answer to this investigation and that it must be approached anew every day of our lives.

Luther is, in many ways, an excellent role model for the educator both in terms of how we should and should not behave. For all of his greatness, he was a man of many contradictions, foibles, and error. He had the wisdom to recognize himself as much a sinner as a saint. Some of his highly opinionated commentaries are both laughable and embarrassing for their overstatement and sense of passionate assuredness even (or especially) as they are wrong; sometimes tragically so. We have much to learn as academics from the behavior he modeled. First,

“He encourages a sense of confidence in our capacity to investigate for ourselves the meaning of our place in the world.”

it teaches us that we would be wise to examine our own behavior and sense of self-importance. But it also gives us permission to be passionate without apology as long as we temper that passion with a sense of empathy and humility.

The Luther seminar has served to reinforce the sense of what we are trying to accomplish in leadership education at Wartburg College. It has allowed me to understand that what I perceived to have evolved out of intuition and serendipity is, in fact, grounded firmly in the rich cultural tradition of our Lutheran heritage. This manifests itself in both a sense of confidence and humility as noted above. It gives me the confidence to value how our definition of leadership² connects directly and deeply to the Lutheran tradition which defines our mission. It also gives me the humility to appreciate that this definition and how it connects to our mission is not static but rather dynamic, and must be constantly reevaluated to assure that what we are doing is true to the mission of the College in helping our students understand their potential to help make the world a better place as part of our Christian responsibility. It means we have to be willing to renew our understanding of life's journey within the eyes of our students and where they are at in their journeys. Our confidence manifests itself in the degree to which we are able to check our egos (an expression of humility) and appreciate that the value of our personal life's journey is at least partly measured in the value we add to the quality of the life's journey of our students.

Perhaps that which stimulated my greatest sense of curiosity and reflection was what I learned about Philipp Melanchthon and his contribution to both the Reformation and to the German educational system. I am curious to learn more about this individual who appears to have played such a key role in the reformation, but whose name I had never heard before this seminar.

Based on my limited understanding and knowledge at this point, the Luther-Melanchthon collaboration was important because, while they did not always agree and came at issues from very different perspectives, each understood the value of what the other contributed to their shared mission. Their mutual respect allowed them to be honest with one another in ways that helped maximize each other's strengths and minimize each other's weaknesses. This is the kind of reciprocity that makes for a sustainable collaboration. The whole was greater than the sum of its parts.

I use this perspective as I reflect on our group and the work we undertook together. Although we came from different personal and professional backgrounds, we developed a shared mutual respect that allowed us to challenge our own and each other's thinking in ways that were collectively positive and productive. Like Luther and Melanchthon, we developed a sense of collaboration which had the effect of creating an intellectual product where the intellectual climate created by the group as a whole was greater than the sum of its individual members.

This required among all group members a confidence to share candidly our respective visions for the College and the humility to appreciate that the richness of our learning was dependent on the collective visions and truths to which we each contributed.

Our challenge is to share this paradox with the broader campus community in a way that is both affirming (representing confidence) and non-threatening (representing humility). This process continues to evolve, and that, from my perspective, is and will be a measure of understanding and intellectual growth that has potential benefit for the entire college community.

Kathryn Kleinhans

Early in fall term, a group of trip participants met with the college leadership cabinet to share their reflections on the impact of the summer seminar. In addition to expressing our enthusiasm and our gratitude, we presented the cabinet with written recommendations to enhance the mission-effectiveness of the college, in areas ranging from faculty and staff mentoring, to curriculum, to improved communications and transparency of

decision-making. For instance, the Faculty Handbook explicitly requires all faculty to support the mission of the college, but the Staff Handbook has no such requirement; it should. Further, requiring all employees of the college to support the mission of the college entails educating and engaging faculty and staff alike with a dynamic, inclusive understanding of that mission, so that "challenging and nurturing students for lives of leadership and service as a spirited expression of their faith and learning" is more than lip-service.

Our summer seminar continues to bear fruit in exciting ways. Our presence here is one of those fruits. Another is that our relatively new professor of music therapy now plans to begin sending music therapy interns to Neuendettelsau to work with the disabled persons served by the diaconal ministries there. I expect a continuing harvest.

End Notes

1. The decision to expand the seminar to include staff participants was made by the administration and was initially met with resistance. It is nothing less than a confession of sin for me to admit that we feared the inclusion of participants without advanced degrees would result in the "dumbing down" of the curriculum and of our conversations. To our delight, the inclusion of staff proved to be one of the most powerful components of the experience. Community was forged across lines of turf and responsibility. To hear a staff person say, "I try to teach the students I work with that ..." brought home forcefully the realization that educating the student as a whole person requires a whole campus of educators, faculty and staff alike.

2. "taking responsibility for our communities, and making them better through public action"

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KATHY BOOK

No Child Left Behind Meets Philip Melanchthon: A Reflective Conversation

After reading *My Conversations with Martin Luther* (Lull) in preparation for a traveling seminar to Germany with faculty and staff of Wartburg College, it was not hard to imagine oneself in historical conversation with influential figures “met” along our journey. While Martin Luther played a dominant role during the time of the Reformation and much of our learning centered on his contributions, it was the “conversation” with Philip Melanchthon that captured my interest. Acknowledging Dr. Lull’s influence, this conversational writing will proceed in a similar vein.

Having spent many years as an educator myself, I have invested much time in preparation and ongoing education to establish those attributes that contribute to the skills necessary to be a successful and effective teacher. The University of Wittenberg was fortunate to have a great scholar on its teaching faculty in the person of Philip Melanchthon. In contemplation of conversation with Melanchthon, reflection on his educational background provides insight as to his ability to speak to the topic of education.

Educated in a Latin grammar school, his early interest in Greek led Philip Melanchthon to further studies at the age of twelve at the University of Heidelberg where he earned his Bachelor of Arts degree. Only fourteen years old and unable to get a Master of Arts degree in Heidelberg, he went on to the University of Tübingen where he taught in the arts faculty. During this time Melanchthon also wrote and published his own works. Before he even reached the age of seventeen, Melanchthon took the Master’s examination (Wengert).

Standing in the twenty-first century cobblestone courtyard of the University of Wittenberg, one can imagine being transported back to the 1500s to envision a young Philip Melanchthon arriving at the university to teach fourteen-year old boys. Very boyish looking, twenty-one year old Melanchthon was viewed with some suspicion (Rhein 1996). With his first lecture *On Improving the Studies of the Youth* at the university, students and faculty alike recognized the gifted scholar and teacher in their midst. Melanchthon believed in lifelong learning; even while teaching he continued his own studies and added degrees at Wittenberg that gave him “license to lecture on the Bible” (Wengert).

Other than his own studies in Greek and Latin, how did Melanchthon know what he was doing as a professor? He had never taught before! What were the demographics of the students he taught? What were the expectations of the schools and universities in teaching young people? What expectations did he have of himself as a professor, and what expectations did he have of his students? As these questions wandered through my mind, an unnatural presence appeared before me, out of character because of the obvious garb prevalent in the 1500s. It took me a moment to realize that Philip Melanchthon himself was standing before me. In an instant I recognized my opportunity to ask the very questions that were threading through my mind.

KB: Herr Melanchthon, if I might introduce myself. My name is...

M: No need, Professor Book. I have been observing and note you are a part of a group of educators from an institution

KATHY BOOK is Associate Professor of Education at Wartburg College.

of higher learning, much like what I experienced here in Wittenberg in 1518. Many of your group wear the insignia “Wartburg College” on your clothing. I assume there must be some connection to the Wartburg castle where my good friend Martin Luther resided for a while. You look puzzled, however. Are there some questions I might be of some assistance in answering for you?

KB: Our group does indeed have ties to the Wartburg castle. As a college of the Lutheran church, the events that took place during the Reformation had a great impact on the tenets of our Lutheran church of today. But my interest is in the field of education, not unlike yours. My work at the college is centered on teaching and training students to become effective and capable teachers. It is not my intent to sound disrespectful, but much of my work is in preparing students to become teachers. Having had no formal instruction in learning *how* to teach, how is it you were able to be such an effective educator?

M: A phrase I heard members of your group using was “discovering and claiming your calling.” I believe teaching was my calling. As you know, to excel in your calling you have to believe in and have passion for what you do. Early in my education I was greatly influenced by teachers who instilled in me a love for learning. I especially loved studying Greek, Latin, and classical literature. My great love for studying languages and rhetoric led me to study theology, law, and the natural sciences in their original texts (Rhein 1996). It was the influence of my teachers, mentors I believe you call them in this century, who provided the model for my own teaching. I had opportunities to share my passion for knowledge with students through my writings and orations (Wengert). Just as I believe my calling was to make a difference by teaching and writing while at the University of Wittenberg, I also believe that learning is not merely limited for those whose work is in the church. Both boys and girls, poor and rich, simple and gifted should be given an equal opportunity to develop their callings in God’s kingdom (Faber).

KB: Your belief mirrors what has been proposed by the government of the United States with its *No Child Left Behind* legislation. Its intent is to assure that all students, regardless of their backgrounds, have equal access to a quality education and quality teachers. It seeks to close the achievement gap between the very groups you mention: boys and girls, poor and rich, simple (special education students) and gifted. Further, its goal is to close the gap in achievement among ethnic groups represented in our schools. I realize educational reforms have occurred in cycles throughout history, but it seems to me that if we

had maintained the pattern of reform you established in Germany in the 1500s, we would not be faced with the startling discrepancies in student achievement in 2006. You allude to the fact that one needs to have an appreciation of history by your comment, “knowledge of God’s work in history is relevant for contemporary times, since the past informs and shapes the ideas that are current in the present” (Faber).

M: You have to understand, Professor Book, that this fundamental belief is apparent to those of us who are truly invested in assuring that all children learn. I am familiar with this *No Child Left Behind* document. As I understand its intent, all children should be taught by highly effective teachers, and schools are held accountable for grade level achievement by students. I agree with this notion. This is not a new concept. In order for teachers to be highly effective, they must have a strong grasp of the content that they teach. They must also have the methodology that enables them to deliver this knowledge to their students. If I may use my own pedagogy as an example, I relied on respected teachers from the past who influenced my philosophy of teaching. For example, from Aristotle, who himself, was influenced by Socrates and Plato, my method consisted of using a series of questions:

1. What does the word mean?
2. Does the thing exist?
3. What is it?
4. What are its parts?
5. What are its various species?
6. What are its causes?
7. Its effects?
8. Its associations?
9. What things are related to it?
10. What is contrary to it? (Denys)

While this method was effective for use in logic, dialectic, and rhetoric, I applied this process of questioning students to all areas.

KB: This sounds very much like the Socratic method of teaching, as you alluded to in your reference to Socrates’ influence on Aristotle. Has this formed your personal philosophy of education, then?

M: It is hard to align oneself with one specific philosopher’s philosophy, as you well know. With great respect for the teachings of Erasmus, I would have to say that I consider myself a reformer with humanist training. As such, I hold education in high regard (Faber) and recognize the importance of using highly effective teaching strategies.

KB: The *No Child Left Behind* legislation demands that students are taught by highly qualified teachers. Effective teachers know that knowledge of the subject matter is not sufficient to guarantee student success. *No Child Left Behind* is suggesting that teaching strategies that have a proven research base comprise the instruction that takes place in the classroom. To my knowledge, you did not find the need to rely on “research-based instruction,” yet you were extremely successful in motivating your students. You have been referred to as “Praeceptor Germaniae (Teacher of Germany).” As such, what methods did you utilize with your students to motivate and attain a high level of academic achievement?

M: There are many others with whom I work who are worthy and should share this title. Others have told me that this name was bestowed upon me by virtue of the many letters I exchanged with kings of France and England, as well as magistrates in Venice. I believe they might also have taken into account the fact that my textbooks were printed in many editions and were used in many schools and universities. A great number of my students who used these textbooks became competent teachers and professors in their homelands (Rhein 1996). However, I will humbly attempt to respond to your query. As you know yourself, as a teacher, the use of a variety of instructional strategies meets the needs of different learning styles and keeps students’ attention focused on the learning at hand.

The following reflect the pedagogical methods and aids I employed when teaching the young boys in my classes.

- Above all, it is important to provide order in the learning experience with clearly established goals. From my observations of your educational systems, I believe you accomplish this by establishing a scope and sequence within your curricula and structure your plans to meet recognized state and national standards in each of the curricular areas.
- When lecturing I made frequent use of examples. I also believed in brevity and the use of questions in lectures. Questioning draws upon the Socratic influence I mentioned before. When quoting rules I gave examples from classical authors, but rules should never get lost in the examples, for then no learning will take place.
- I often required student to produce a Latin speech or poem and present it in the form of a declamation, because eloquence is of high importance. I encouraged imitation of authors in the preparation of speeches and composition of poetry. To do this, knowledge of grammatical and rhetorical roles is necessary (Denys).

- Repetition results in retention. When more time is spent mastering few concepts well rather than covering many concepts in little depth, students have a stronger understanding of the authors’ meaning.
- Knowledges were intertwined; I believe you call this interdisciplinary learning. Making connections between disciplines helps students find relevance to their learning (Denys; Rhein 1996).

KB: I can see why you have been referred to as “Teacher of Germany.” These are practices that effective teachers in the twenty-first century are also using. You have commented on the methods you use in teaching your students. What influence then, did you have on the teachers of your time?

M: As I mentioned before, I wrote a great number of textbooks, grammars, and handbooks of education. My textbooks were used in classrooms for the teaching of Latin and Greek grammar, rhetoric, dialectics, and moral and natural philosophy. Because these texts were written specifically for use in the classroom and used in my classrooms, the hundreds of students I taught who later became teachers themselves were in a position to utilize these resources with their students. Consequently, they were also able to put into effect educational changes throughout Germany (Faber; Kusakawa). I also believed that teaching was not just a job. Because my students came from distances to study at Wittenberg, I often invited students to live with me. It was my hope that all professors would do the same, but that was not the case (Rhein 2006). We had the liveliest conversations sitting around the table in my home! It was quite rewarding to know students beyond the classroom.

KB: You have addressed the importance of having access to quality resources for use in the classroom, Professor Melanchthon. As we have discovered in the twenty-first century, this is also the situation. Students must not only have access to quality teachers, but in order for teachers to do their best they must also have the resources with which to teach. Many teachers have also recognized “knowing the whole child,” that is the child beyond the student who sits in a desk in the classroom. Most of the students in our schools live in the same community, so rather than inviting students to live with the teacher, many teachers visit the students’ families in their homes. Once again we share a similar philosophy.

If I may, Herr Melanchthon, I would like to move to another area I have been thinking about. Many twenty-first century schools have engaged in a process of curriculum mapping to identify that which should be taught to

students at each grade level. In the process of the educational reform of which you were instrumental, what was your influence on the curriculum of schools?

M: I would like to think that I was instrumental in offering a structure by which students acquired their learning in the schools. If I could briefly outline this configuration for you, it would look like this:

- The goals in grade one would be to build up vocabulary, memorize the rules of grammar, learn to write, develop skills of memory, and learn music. The children would learn to read by using a primer. The primer would contain the basics of grammar in Latin, not German. By learning the basics in Latin, students could then apply these basic grammatical skills to their own German language (Faber).
- Students in the second grade would learn more music, develop reading and writing skills, good morals (they would memorize classical proverbs, most notably Aesop's fables), they would study advanced grammar, etymology, and sentence structure, and one day a week the class would study Scripture for "it [was] essential that the children learn the beginning of a Christian and blessed life" (Faber).
- The third division students would have studied grammar well and shown promise of further learning. "These advanced students [w]ould continue to learn music and develop skills in translating and interpreting literature, including poets Vergil (sic) and Ovid, as well as Cicero, Roman orator, politician and philosopher. Upon development of these skills, students would go on to acquire the ability of public speaking, cogent arguing, and eloquent writing" (Faber; Wengert).
- At the university level learning was rebuilt with an arts curriculum as the basis. Students had to have a solid grasp of Latin, Greek, dialectics, and rhetoric. Declamations took place twice a month; mathematics that was learned from Euclid's works and natural and moral philosophy were followed by disputations by those teachers (Kusukawa).

My rationale in emphasizing these particular skills in this order stemmed from the necessity to learn to read. If students had knowledge of grammar, dialectic, and rhetoric they could read the Bible. Through memory work, musical skills, and logical thinking students "learn[ed] the value of control, self-discipline, and orderliness" (Faber). Using myself as a model, I believed it was the students' responsibility to be hardworking. Students needed to learn to speak well (grammar and rhetoric) and to think clearly

(dialectics, or logic) (Wengert), for talking without knowing was impossible (Rhein 2006).

KB: As you point out, the need for proficiency in reading is critical. This is one of the central areas of focus in *No Child Left Behind*. The need to have students reading efficiently early in their schooling will affect the quality of their comprehension in the ensuing years of their education. Our biggest challenge is to have quality teachers in every classroom, implementing research-proven teaching strategies. We have conversed at great length about teaching pedagogy and curricular issues. Beyond the actual classroom, how do you see your influence affecting educational reform in Germany?

M: With my good colleague, mentor, and friend, Martin Luther, we examined the issues facing society in our country during that time. We recognized, as you have done with your *No Child Left Behind* legislation, that there are many stakeholders responsible for the education of a child. Our collective goal was to prepare good citizens, to teach our youth, for "they [were] the seedbed" of the city. A liberal education was crucial for completing this task (Faber).

Dr. Luther actually wrote two sermons that were delivered to stakeholder groups of the time: to the councilmen of all cities in Germany to establish and maintain Christian schools and to parents on keeping children in school. Together we believed that education was necessary for both boys and girls so they could be responsible, contributing citizens. In order to achieve this education, it was necessary for the community to stand behind this effort. Dr. Luther states it best by pointing out that:

...if we have to spend such large sums every year on guns, roads, bridges, dams, and countless similar items to insure the temporal peace and prosperity of a city, why should not much more be devoted to the poor neglected youth—at least enough to engage one or two competent men to teach school? (*LW* 45: 350)

Both Dr. Luther and I believed it was the responsibility of the people to assume a role in educating children. Well educated children who grow to be adults provide communities with "able, learned, wise, honorable and well-educated citizens." As Dr. Luther noted, "we must do our part and spare no labor or expense to produce and train such people ourselves." It is also important for communities to be involved in literacy; for all those who "earnestly desire to have...schools and languages established and maintained in Germany...no effort or expense should be spared

to provide good libraries or book repositories” (LW 45: 339-78).

Dr. Luther and I also believed parents must share responsibility for the education of their children. It was extremely important that they keep their children in school and allow them to study. Even though a child may go on to learn a trade, he would be better prepared to use his knowledge in other areas as well. Parents must encourage their children to learn about virtues, ideas, and principles, for “the children who will best contribute to the state are those who understand the higher goals of their vocations” (Faber). Regardless of one’s station in life, whether poor or rich, every child had the need for an education. If parents did not make the effort to ensure their children were able to learn, they were doing them a great disservice. In this effort, the government should recognize its role in assisting the parents. Dr. Luther acknowledged this when he wrote, “If the father is poor, the resources of the church should be used to assist. Let the rich make their wills with this work in view...to establish scholarship funds” (LW 46: 257).

KB: These beliefs are so fundamental to all generations, Herr Melancthon. Hundreds of years later, I believe we still share your desire to see all stakeholders involved in the education of children. The government of today shares a role to ensure that underprivileged students are not penalized for attending school. Through Title I programs schools are provided with additional government funding to secure teachers to assist struggling students in their efforts to achieve according to their grade levels. Government funding also provides free and reduced lunches for children whose parents have difficulty meeting the financial constraints related to sending their children to school. One of the biggest concerns with the demands of the *No Child Left Behind* legislation, however, is the lack of financial assistance from the government to implement the changes being mandated. In this, we would do well to heed your words from centuries past.

Unfortunately, our time is drawing short, Herr Melancthon. Have you any profound thoughts to share with educators of the twenty-first century?

M: Perhaps not so much profound as merely observations of what I have noted throughout the centuries. My advice to teachers, both new to the profession and those who have been teaching for a number of years is this: Establish a strong basic foundation. Reading is fundamental to other learnings; understanding vocabulary is necessary in order to comprehend text. Learning doesn’t have to be

dull! Students learn best when they are actively engaged in their learning; it can be an enjoyable experience! Above all, know that teaching is a calling and be passionate about who and what you teach. Don’t be hesitant to learn from those of us who have historical roots in the art of teaching. As Winston Churchill, a respected orator closer to your own century notes, “The farther backward you can look, the farther forward you are likely to see.”

With these parting thoughts, I am afraid I must bid you farewell. Continue to guide your students, Professor Book. I believe you see the value of connecting what we have learned from the past to the education you are implementing in your world today. Continue to challenge and nurture your students, for they will be the teachers of tomorrow. They will lead and serve the next generation of citizens of the world. Encourage them to continue to learn and grow themselves. Their faith-filled lives will serve as models to the students they teach. God’s blessing on the work you do. *Aufwiedersehen*.

Our time had gone so quickly, and there were so many more issues on which I would like to have sought the professor’s perspective. However, as I reflect upon my conversation with Philip Melancthon, I am encouraged by what is taking place with education in the America of today. While many years, an ocean, and centuries of ideas separate Philip Melancthon’s influence during the sixteenth century Reformation in Germany from the educational reform that is occurring in America in the twenty-first century, positive conclusions can be drawn. Although reform can be challenging, difficult, and at times confrontive to persons living through it, change need not be viewed as a negative consequence. In noting the positive impact Martin Luther and Philip Melancthon had in successfully reforming the educational system of Germany through implementation of similar standards to those advocated in the *No Child Left Behind* legislation, one should surmise that we are on the right path toward ensuring that students have access to and can achieve a quality education. If we learn from history, in this instance it would be a good time for history to repeat itself.

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MATTHEW J. MAROHL

Reviews

Imaging the Journey ... of Contemplation, Meditation, Reflection, and Adventure

By Mark C. Mattes and Ronald R. Darge. Minneapolis: Lutheran UP, 2006. Pp 120. \$40.00 (Hardbound). ISBN 1-932688-14-5

In the book, *Imaging the Journey ... of Contemplation, Meditation, Reflection, and Adventure*, the meditations of Mark C. Mattes and the photographs of Ronald R. Darge invite their readers to slow down and consider the beauty that is all around them. The large book (11 x 11) is arranged around seven crucial themes: A spirituality of communication, the newness of the new life, fragmentation and wholeness, ministry as service, renewal in the midst of conflict, vocation, and Alpha and Omega. Mattes, professor of religion and philosophy at Grand View College (Des Moines, IA), provides rich meditations built upon a distinctly Lutheran perspective. Darge, an ELCA pastor and instructor in religion and creative photography also at Grand View College, offers striking photographs which perfectly complement the words of Mattes. That is not to say that the photographs are in any way secondary to the written reflections. In fact, the words and pictures work together to create a space for meditation that alone neither element could achieve. The balance between the heard and the seen is brought together with corresponding short prayers by Ronald Taylor, provost of Grand View College.

Also published in 2006, Mattes served on a team of editors to produce *The Grand View College Reader* (see below). In that volume, Mattes offered a number of selected writings by N.F.S. Grundtvig. Grundtvig profoundly influenced the original founders of Grand View College. It is fitting, therefore, that several of the meditations were influenced by Grundtvig. In the October 2007 issue of *Church and Life*, Mattes writes, “While not all the meditations are influenced by Grundtvigian

thinking, several are, and they have been good venues by which to introduce students in introductory religion courses into the thinking of N.F.S. Grundtvig.” Readers of *Imaging the Journey* will certainly also appreciate the introduction (or re-introduction) to the thinking of this powerful Danish theologian.

While each page of this book offers a number of memorable images and quotable lines of devotion and reflection, it is in his writing on vocation that Mattes is at his finest. For example, Mattes observes, “We are far more interdependent on each other than we recognize. The fact that we have never met the farmers who have raised our daily bread does not mean that we have no connection to them. Quite the opposite is true. Even in such anonymity we are dependent on their good graces and sense of responsibility.” It is with such striking and vivid language that readers are invited to consider their own vocation and their own relationship with a community that is much larger and more interdependent than we can even imagine.

A review of *Imaging the Journey* will, by necessity, focus of the written portion of the text. It is impossible to describe through words the photographs which grace each meditation. It is possible, however, to convey the power delivered by each image. Readers will find that each picture encourages meditation in fresh ways. In addition, many of the images will “stick with” the reader long after the book has been closed.

This book will appeal to a wide variety of readers, but will certainly find a home in the home, church, or workplace of those who desire to grow in their spirituality. In addition, this book would work well for couple, family, or small group devotions. Let us hear the call from Mark C. Mattes and Ronald R. Darge and *image the journey!*

MATTHEW J. MAROHL is a Visiting Assistant Professor of New Testament at Augustana College; Rock Island, Illinois.

The Grand View College Reader

Edited by Mark Mattes, Evan A. Thomas, Kathryn Pohlman Duffy, and Ronald Taylor. Minneapolis: Lutheran UP, 2006. Pp 134. \$12.00 (paper). ISBN 1-932688-17-X

This volume presents the history, heritage, and values of Grand View College (Des Moines, IA), while emphasizing both the college's rich traditions and bright future. The writers explore the core values of the founders and how those values have shaped the college's liberal arts program.

In the first section, *Foundations*, readers are provided a thorough overview of the college's history and values. Thorvald Hanson, professor emeritus of sociology, explains that "Grand View College is the result of the educational endeavors of Danish-Americans who were deeply influenced by the teachings of the churchman educational philosopher, theologian, historian, and linguist, N.F.S. Grundtvig (1783-1872)." Hanson provides a helpful and detailed review of Grundtvig's view of education and Mark C. Mattes, professor of philosophy and religion, offers selected writings from Grundtvig on education, culture, and religion. After this glimpse of the College's founders, readers are invited to consider "Symbols and Folklore of the Past Speaking Today." Mattes, with English professors Norma Bolitho and Solveig Nelson, and 2007 graduate Matthew Nemmers, takes readers on a virtual tour of the Grand View campus. The authors describe the symbols of Grand View's heritage and provide a "list that decodes some of those symbols and interprets that folklore." This chapter proves to be a perfect "travel guide" for visitors. Next, associate professor of philosophy and religion, Kenneth Sundet Jones, explores the Lutheran identity of the college. Jones concludes that, "When a Lutheran college sends you out into the world, it doesn't just do it for your own benefit. [It] sends you out to be of good use to the world God has given you." Campus pastors, LeAnn Stubbs and Jack Mithelman, follow with an overview of campus ministries. They explain that various programs engage students with the "big questions of life" in a "safe environment where students are encouraged to ask and wrestle with questions and wait upon the answers; doing this enables us to grow as human beings and as people of faith." The first section concludes with a history of student life at Grande View by Evan A. Thomas, professor of history. This chapter serves not only as a history of the college, but also as an insightful look at American social history. For example, we are provided with a glimpse at how both World War I and World War II impacted student life.

The second section, *Creativity*, includes eight chapters exploring the variety of creative expression found at the college. Kevin

Gannon, assistant professor of history, and Amy Getty, associate professor English, begin with an overview of the liberal arts tradition at Grand View. The authors emphasize that one of the goals of a liberal arts education is to teach students not *what* to think, but *how* to think. They show the importance of this in the classroom and the world. After the introduction to the liberal arts, seven different examples of "creativity" are explored. Included are the music programs, the health, physical education, and sport programs, folk dancing, the visual arts, images by current art faculty, "onstage" productions, and Grand View College's heritage of healing. It is here that the beauty, care, and quality of this book might be most evident. Readers are treated to eight color images that challenge and comfort. It is clear from this section that the students, faculty, and staff of Grand View College are working to integrate creative thinking and artistic expression into the daily life of their liberal arts education.

The final section, *Vocation*, includes four reflections. Gannon builds upon his previous description of the liberal arts by exploring multiculturalism. He explains that, "At present, Grand View College is an institution that presents a dual nature: it reflects the reality of urban diversity while continuing to embrace the core values of its Danish Lutheran, Folk-School heritage." It is in this dual nature that Grand View finds its vocation as an institution and where the vocations of the students are nurtured. Professor of sociology, Ammertte C. Deibert, follows with a description of "A Vocation of Peace and Justice." He describes Grand View College's commitment to "deep learning," and notes that this type of education "facilitates continuous intellectual growth and promotes inquiry which looks beyond the individual self toward wider spheres of social interdependence." He concludes that as students contemplate such issues, they are also encouraged to consider that in their own vocations, they might choose deeper relationships advocating peace and justice. Steven Snyder, professor of humanities, contributes a short article titled, "With a Little Help from our Friends." Snyder reminds current students and those who have completed their educations of the importance of relationships made in college. The book concludes with the "President's Reflections" by Kent Henning. President Henning offers what might serve as both an ideal address on the opening day of classes and a moving address at commencement. Here, he balances what Grand View College provides its students with what the students contribute to the college. While the book is written primarily for the Grand View College community, it will also be of interest to others who are interested in how specific core values shape an educational institution.

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