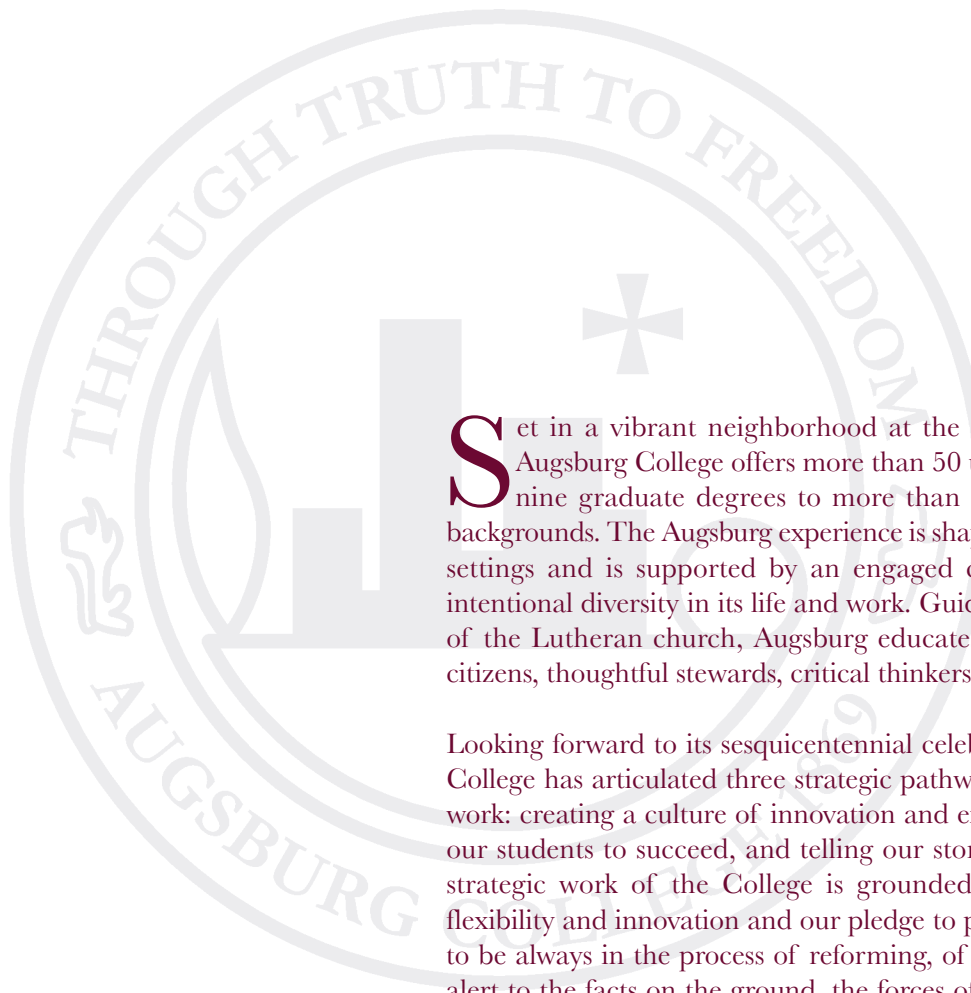


VOCATION, ACCESS, AND EXCELLENCE:

THE EDUCATIONAL VISION OF AUGSBURG COLLEGE



Set in a vibrant neighborhood at the heart of the Twin Cities, Augsburg College offers more than 50 undergraduate majors and nine graduate degrees to more than 4,000 students of diverse backgrounds. The Augsburg experience is shaped by its global and urban settings and is supported by an engaged community committed to intentional diversity in its life and work. Guided by the faith and values of the Lutheran church, Augsburg educates students to be informed citizens, thoughtful stewards, critical thinkers, and responsible leaders.

Looking forward to its sesquicentennial celebration in 2019, Augsburg College has articulated three strategic pathways to guide our collective work: creating a culture of innovation and excellence, equipping all of our students to succeed, and telling our story in word and deed. The strategic work of the College is grounded in Augsburg's legacy of flexibility and innovation and our pledge to practice *semper reformanda*—to be always in the process of reforming, of pursuing excellence while alert to the facts on the ground, the forces of the market and the cross currents in culture.

Augsburg's future is grounded in its heritage; enriched by its community and urban place; and shaped by its commitment to vocation, access, and excellence. It is with these foundations and aspirations that we come together to live out, through our work, the Educational Vision of Augsburg College.

AUGSBURG COLLEGE

Vocation, Access, and Excellence: The Educational Vision of Augsburg College

- I. Executive Summary***
- II. Foundations of an Augsburg Education***
- III. Educating at Augsburg***
- IV. The Augsburg Community***
- V. Appendices***

As we begin the second decade of the 21st century, the higher education landscape in the U.S. has become filled—perhaps even cluttered—with institutions proclaiming their value, their virtues, and their visions. Why should students attend this college or that university? Why should donors support it? And why should prospective faculty members consider teaching at it?

Beyond the common goal of educating and empowering persons, and despite often using the same attractive words, there are considerable differences among colleges and universities in their educational visions, practices, and intended outcomes. Although it is a well-known fallacy to think that having good intentions will always lead to the desired results, either for individuals or for institutions, the quality and coherence of the intentions still deserves as much careful scrutiny as the quality and success of their implementation.

This document continues the process of clarifying and expressing Augsburg College’s vision and practice. This process began in 1996 and led to *Augsburg 2004, Extending the Vision*, a document completed in December 1998. A revised and updated version, *The Augsburg Vocation: Access and Excellence* was published in October 2005. (Endnotes list predecessor documents and how to access them.) Augsburg adopted its current mission statement in 2010:

“Augsburg College educates students to be informed citizens, thoughtful stewards, critical thinkers, and responsible leaders. The Augsburg experience is supported by an engaged community, committed to intentional diversity in its life and work. An Augsburg education is defined by excellence in the liberal arts and professional studies, guided by the faith and values of the Lutheran Church, and shaped by its urban and global settings.”

This latest version of what we may now call a “mission document” attempts to clearly define a number of terms that characterize Augsburg’s vision and practice and to update them in relation to our new mission in the expectation that, once understood, they can make a compelling case for the kind of education that Augsburg offers, and for the kind of institution it has become.

We hope that this revised document, like its predecessors, will contribute to the community’s understanding of this institution and of its guiding principles, and to the carrying out of its mission.

Mark Engebretson
Bev Stratton
March 2012

I. Executive Summary

A. Foundations of an Augsburg Education

Augsburg will continue to affirm its identity as a college of the Evangelical Lutheran Church in America whose ethos and educational mission are founded in and proceed from its unique historical and theological heritage. This heritage has both religious and intellectual components that can be summarized by five basic concepts: grace, vocation, *caritas*, paradox, and freedom.

Augsburg College was founded by Norwegian Lutheran immigrants to the U.S. in order to prepare their children to successfully live in and contribute to the life of their new country. The components of this heritage continue to guide Augsburg's vision and its intended outcomes: Augsburg can and should lead students, faculty, and staff alike to find and realize their vocations, to develop their abilities to care for, and act responsibly in, the world, and to build a creative and supportive community.

The concept of vocation involves consideration of the meaning and use of one's life: What is my purpose? The Lutheran understanding of God and the world is that each person has a vocation—and that vocation is one's own, unique way of using one's life to serve others and to care for this world. Our motivation for being an educational institution is encapsulated in the statement, which we believe to be fully consistent with the core of Lutheran Christianity, "We believe we are called to serve our neighbor." Augsburg's motto, "Education for Service," continues to inform both its day-to-day mission and its aspirations for its students, faculty, and staff.

Caritas, the Latin word for "love" as used in the biblical writings of John and Paul, is what our vocations are to convey. It is love—*caritas*—that combines the leadership, service, and stewardship through which we can effectively care for creation and each other.

The concept of community is key both to sustaining the ability of Augsburg's faculty and staff to implement the institutional mission, and to helping its students and graduates sustain their vocation and *caritas* throughout their lives. The Augsburg community both affirms each person's value and identity and acts to expand each person's world both intellectually and interpersonally. Community is even more necessary in today's globalized world and on an urban campus among people who take vocation and diversity seriously.

B. Educating at Augsburg College:

Through its academic programs in the liberal arts and professional studies, Augsburg will continue to provide an education that promotes discovery of each student's place in a diverse and interconnected world, and that challenges and supports students to become informed citizens, thoughtful stewards, critical thinkers, and responsible leaders.

The liberal arts, developed in the classical Greek and Roman world and modified by the Christian humanists of the Renaissance, have continued for good reasons to be the core of higher education in the 21st century. Originally developed for the education of those who would assume the role of leaders, they describe the nature of reason and exercise it, and equip students to comprehend the essential order of society and the natural world.

The liberal arts involved much that was contemplative, but they equipped students with the skills to pursue professional studies in medicine, theology, or law; in other words, to take positions of educated leadership. Today a vastly larger number of professions exist, all of which depend on the ability of their practitioners to comprehend and use one or another segment of humanity's collective knowledge. Such professional education, based in the liberal arts, formed an early foundation of Augsburg's curriculum, and has become an increasingly essential part of its educational offerings, including several at the graduate level.

Augsburg's location in the city was intentional, not accidental. Augsburg has, in fact, made its location part of its curriculum, to the benefit of its many graduates who now serve in our modern and increasingly urban society in both its centers of power and innovation and in its areas of need. As our world becomes increasingly connected internationally as well, Augsburg's programs have extended their reach internationally, with Center

for Global Education campuses in Mexico, Nicaragua, and Namibia, and partnerships with a number of educational institutions around the world.

Augsburg's tradition of providing immigrants with the tools to succeed in a new culture leads to both opportunity and challenge. Augsburg welcomes students of any and all backgrounds, and, as the concept of vocation demands, expects them to develop their talents to the highest possible level.

Augsburg strives to provide an education that prepares its students to become "informed citizens, thoughtful stewards, critical thinkers, and responsible leaders" in a complex and interconnected world. Such an education must be diverse and inclusive. It will seek out varied perspectives, employ a range of learning strategies, cross disciplinary lines, and pursue wisdom from multiple cultures. In addition, Augsburg students both serve and are served by the community as they seek opportunities for community service, benefit from the cultural opportunities of the city, and prepare for their own futures through internships in businesses, churches, government, laboratories, and social service agencies.

C. The Augsburg Community

Augsburg will strive to maintain a community that reflects and advances the College's mission, and models the sort of world that the college's educational mission and vision intend to create.

Those who work at Augsburg translate the above vision into practice; they are the interface between the College's vision and its students; they are the transmitters, the challengers, those who empower and transform. The major commitment of both faculty and staff at Augsburg is to the education of its students, and to the greatest extent possible they model what it means to be a part of a community of learners through their own study and professional development and their excellence as educators and scholars. Augsburg in turn regards its employees as essential contributors to the well-being of the institution and the education of its students. Just as Augsburg employees are to be good stewards of the resources of the College, so are the employees resources that the College should care for wisely—by treating them fairly, by providing them with the resources they need to do their jobs well, and by compensating them at competitive rates.

As a community, Augsburg embraces its location in the city, emphasizing the public and civic purposes of education. These purposes have led the College to add several graduate programs—all stamped with Augsburg's distinctive identity—to help its students to fulfill their roles as citizens and professionals. The College's public and civic purposes are also embodied in its recent environmental stewardship initiatives, in its partnership with Faith in the City, and in the College's four centers: the Center for Global Education, the Augsburg Center for Faith and Learning, the Strommen Center for Meaningful Work, and the Sabo Center for Citizenship and Learning. Employees of the College are also invited to contribute up to two days paid time for community service each year.

As the subtitle of the previous vision document indicated, Augsburg's student community is characterized by *access and excellence*. Carrying further its historical tradition, Augsburg continues to welcome new immigrants and others who may find access limited at other institutions. It challenges and supports all students to reach their highest level of achievement and to aim for recognized standards of excellence.

While shaped by the same inequalities and stereotypes of the larger society in which it is located, Augsburg's commitment to an intentionally diverse campus community means not only that our student body is increasingly heterogeneous, but that we actively resist oppression in our institutional structures and policies as well as offering support for students, staff, and faculty from a variety of races, ethnicities, sexual orientations and gender identities, religions, and social classes. Though our staff and faculty do not yet mirror the diversity of our student body, we are working toward goals to achieve similar heterogeneity and to develop the interfaith and intercultural competencies among faculty, staff, and students that are essential for a thriving global society.

II. Foundations of an Augsburg Education: Vocation, *Caritas*, and Community

Overview

Augsburg will continue to affirm its identity as a college of the Evangelical Lutheran Church in America¹ whose ethos and educational mission are founded in and proceed from its unique historical and theological heritage. This heritage has both religious and intellectual components that can be summarized by five basic concepts: grace, vocation, *caritas*, paradox, and freedom.

In the Lutheran tradition, Christianity begins with God's grace. It is made concrete through God's saving action in the life, death, and resurrection of Jesus Christ. Thus, Lutheran theology maintains that Christians do not have to worry about salvation. That is God's free gift to them. Instead of having to justify their lives before God, Christians can live "in Christ" to serve the created world and each other.

An Augsburg education focuses on equipping students to realize and use all of their talents in service to and celebration of creation—that is, to discover and fulfill their vocations. The discovery of vocation involves more than choosing the right major or finding the right job. Vocation represents the Lutheran view of the congruence between one's being and one's doing; it claims the entirety of one's life.

The excellence of each individual is a gift to be shared through leadership and service both in the college and in the larger community to which each person belongs. Thus, an Augsburg education asks students fully to explore what kind of persons they will be and how they will live meaningfully in the world.

An Augsburg education should lead to *caritas*—responding to God's love for creation by caring for and acting responsibly in the world. At Augsburg "Education for Service" is not restricted to extracurricular activities. It is an integral part of the curriculum and is an important reason why Augsburg claims the city as one of its classrooms. Augsburg also maintains that good stewardship of the world begins with oneself. For this reason, an Augsburg education involves "the whole student." The faculty and staff see themselves as partners in each student's education.

The Lutheran Church was born in a university. As an educational institution, Augsburg recognizes the intellectual challenges inherent in both understanding and action. Indeed, the College's Lutheran heritage stresses paradox—the realization that deep truths about God's relation to human beings and the rest of creation cannot always be packaged as facile sound bites. Augsburg's model of education, then, recognizes the complexity of many issues of both faith and human life, and admits the fallibility of both individual humans and all human institutions. Christians, according to the Lutheran understanding, are simultaneously saints and sinners. God calls us to be caring servants and bold leaders, but also to remember that we could be wrong.

Augsburg gladly shares these emphases with many of its Lutheran sister colleges. However, Augsburg also derives some of its character from its heritage as a college founded and shepherded by Norwegian immigrants, and associated for nearly 70 years with the Lutheran Free Church. The Lutheran Free Church's insistence on the individual's freedom in matters of religious belief translates into a community that embraces academic freedom to a degree perhaps unusual in Lutheran and, for that matter, most other church-related colleges. Because of its ultimate confidence in the "good news" of a God whose love—*caritas*—overcomes human frailty and error, Augsburg can allow many voices and viewpoints to be heard on campus. Augsburg students and employees enjoy the freedom to explore and express unpopular and unorthodox ideas. They are equally free to contradict and critique those ideas.

Augsburg eagerly claims an ecumenical tradition that welcomes and values students and employees who come from a variety of religious—and non-religious—backgrounds. Because it maintains that its academic mission requires the full and open exploration of truth, Augsburg does not seek to indoctrinate its students. But Augsburg does not confuse academic freedom with intellectual or moral indifference. An Augsburg education leads to commitment: what one believes matters.²

Therefore Augsburg students will be part of a community in which matters of religious belief—and doubt—are frequently and openly discussed. On one hand, Augsburg does not aim at embalming faith. Analogous to John

Milton's discussion of virtue, the College does not wish students to have a "fugitive and cloistered" faith "unexercised and unbreathed, that never sallies out and seeks her adversary."³ Rather it strives to help students cultivate and develop a mature faith that is equal to the challenges of complexity and ambiguity. The community of the faithful—which extends back to the apostles—often has had and benefited from its "doubting Thomases;" thus the College does not shrink from addressing ideas and issues which might appear to challenge faith. On the other hand, Augsburg believes that the claims of faith can and will challenge the skeptic. Unlike the secular university, Augsburg believes that an individual in pursuit of truth must consider the claims of religious belief.

For this reason, Augsburg students will find opportunities to nourish and debate faith intellectually in the classroom and other academic forums. Since faith is also a matter of the heart and soul, they will find opportunities to nourish faith through worship in daily chapel, in informal prayer groups, in music performances, in dorm discussions, and in campus ministry activities. Although Augsburg is a Lutheran college, many of these groups will be ecumenical. And because Augsburg regards faith seriously, it will help both Christian and non-Christian students who so desire to find the faith communities in which they can cultivate this vital aspect of their lives.

A community dedicated to the freedom of inquiry at times will experience conflicting opinions among its members. Augsburg recognizes that intellectual freedom can flourish only in a community in which open debate is guided by reason and civility. A community whose founders were committed to the "priesthood of all believers" does not require unquestioning obedience to authority or intellectual conformity, but it also insists on the fuller meaning of this idea that sees each person as a mediator between God and other people. Thus Augsburg demands that members of its community treat each other with respect. This is important in any community that is devoted to truth; it is essential in a community that trusts in the divine *caritas* that regards all people as God's children.

1. The Concept of Vocation⁴

Augsburg's educational paradigm has its roots both in the common understandings of Judeo-Christian faith and in the particular roots of the Lutheran tradition.

Christianity's Hebraic heritage asserts that although nature itself is not divine (it was created by God), the world of time and matter is good. God's promises and blessings come through history, and in large part they come through our actions. God leads us and all people in the physical world of time and space: human work is important, and civilizations are of real value. Both the "spiritual life" and the "life of the mind" take place exactly in the human being's actual, historical life. These points, although firmly rooted in scripture, have not always been clearly appreciated within Christianity, much less outside of it.

Central to Lutheran faith is the understanding that salvation is not a matter of our effort, but of God's. God called Israel; Israel did not call God. Christ died for the ungodly, while they/we were and are yet sinners. Yet this understanding of the priority of God's efforts has not always been successfully conveyed to new generations, even in religious or academic institutions.

When Luther began his work, there were essentially two classes of Christians—those who withdrew from life, such as monks or nuns, and the vast majority who continued to live "in the world." The former had vocations or "callings." It was believed that they performed a higher duty or service, and thus were able to gain merit for themselves and for those who remained in the world. The latter, such as the farmer in the field or the lawyer in the courtroom, sustained earthly life with their labors. Though only a few were capable of the demands of monastic life, most believed that a life of intentional self-denial (poverty and chastity) provided the surest and most certain route to salvation.

Luther's understanding of God's saving action rejected that system, and re-asserted the priority of God's effort. The world is no longer the realm where we must try to prove our worthiness, where we must try to placate a demanding God. "Vocations" are not limited to a special class of Christians who by the supposed holiness of their lives have placed themselves closer to their Creator. Instead, God calls all people to vocations, which are focused precisely in and on this world.

The society of Luther's day, and in fact Luther's own thought, was dominated by hierarchical systems—from princes and nobles to peasants and serfs. Although the idea that “all men are created equal” came later, Lutherans—and especially Lutheran immigrants to America—found in the idea of vocation, in Luther's idea of the “priesthood of all believers,” and in the views of other Protestant reformers, a fertile seedbed for the democratic ethos. If all vocations and all people were equally important before God, then neither social class nor heritage should be the basis of distinctions between people. The Lutheran Free Church in particular insisted on this idea, and to this day Augsburg is characterized by its egalitarian ethos.

Augsburg stresses Luther's understanding that we do not find and live out our callings (exercise our vocations) in order to please God. Instead, vocation is for this life, and is on behalf of this world—for our neighbors. For Luther, there is nothing that particularly distinguishes Christians from non-Christians in regard to life in the present world.

This view of vocation both stresses the importance of education, and clarifies its role. One does not seek education for either self-advancement or as a way to reach salvation. Its proper role is in helping persons determine and develop their abilities in preparation for investigating and celebrating God's creation, for probing the mysteries of the human condition, and ultimately for furthering the well-being of society. As Luther said, God doesn't want a cobbler who puts crosses on shoes; God wants a cobbler who makes good, reliable footwear.⁵

The concept of vocation also locates the role of reason in the Christian faith. Reason can and must be used in service of neighbor and culture. The worlds of science, literature, arts, and commerce are the proper realms of reason, and thus are proper tools for Christian service. Education becomes an important means of preparing for, and for carrying out, one's calling.

It is particularly important to note that vocation should not necessarily be identified as one's job or as worldly success in a job. A Lutheran understanding is more extensive. A student who is called to play the flute or play baseball may have to fulfill that vocation as a hobby or by coaching a Little League team. This is why a liberal arts education and attention to educating the “whole student” are crucial to helping students explore their vocations. The statement that the liberal arts prepare a student for “making a life” may be a cliché, but it comprehends the idea that vocation entails all that one does in the world, that it includes personal, communal, and historical relationships as well as occupational.

2. Paradox, Freedom, and Commitment

Although the centrality of the concept of vocation is what sets a Lutheran education apart from other models of higher education, there has never been a complete separation between Lutheran views of higher education and those of other traditions, whether religious or secular. The liberal arts tradition in Western culture has deep roots in the same Classical culture that nourished the Christian theological tradition, but both the form and the content of that educational tradition have had a remarkable fluidity. Nearly all American colleges and universities can lay claim to at least some parts of that tradition, and thus Augsburg's claims to distinctiveness cannot lie entirely in its apprehension, or adaptation, of the liberal arts.

It also is insufficient simply to place Augsburg's actual or ideal sort of education on some sort of continuum between the extremes of a “secular university” and a “Bible college” in the extent and intensity with which students are exposed to, or involved in, religious ideas or activities. Such a one-dimensional comparison runs the risk of focusing attention primarily on the level of explicit attention to religious faith (from little or none at one end to dominant or all-encompassing at the other), with the result that the “middle ground” is more in a position of compromise or restraint than of distinctiveness. Such a focus also diverts attention from what is, to Lutherans, the equally important issue of the quality of the educational experience. A Lutheran model of higher education is distinctive, not in its level of religious intensity, but in its simultaneous commitment to the Christian faith and to free, rigorous intellectual inquiry.

Perhaps paradoxically, it is because of its Lutheran tradition that Augsburg can allow and encourage free inquiry, even into that very tradition. In fact, Augsburg's other motto, “Through Truth to Freedom,” expresses the confidence that Christian faith can free human intellect.

Augsburg builds on the Lutheran idea of the “priesthood of all believers,” which holds that each individual is a mediator between God and other people, and thus supports participation and responsibility of all within the community. At the same time, this idea emphasizes individual freedom in matters of religious belief. In addition, the particular influence of the Lutheran Free Church provides the Augsburg community with a heritage of no strong outside church influence or formal structures to require conformity or obedience, and an explicitly egalitarian and democratic ethos that welcomes diversity.⁶ Augsburg’s tradition encourages it to defend freedom of thought and academic inquiry, and actively to welcome faculty and students from both within and outside the Lutheran tradition, people with differing views on a broad range of social, political, and religious issues, and students with a broad range of experience and academic accomplishment.

Because Augsburg is a Lutheran college, its pursuit of truth is also tempered by a certain intellectual modesty: Lutheran theology and its understanding of the fallen human condition foil all attempts to claim the ultimate truth of a particular position. The revelation that we are saved solely by Christ underscores the fragility of humanity and suggests that absolute claims of truth in the human realm are inappropriate. Therefore, Lutheran scholarship must be accompanied by humility. Scholars trained in the Lutheran tradition must make their best claims about truth, but then concede that they haven’t fully captured it.

That same tradition of freedom of inquiry, however, demands that standards of scholarship and discourse be high, and that members of a learning community be given the opportunity to carefully examine the various claims to truth and authority made in contemporary culture—to not settle for mediocrity when distinguishing between what is valuable and good and what is not.

In its strictly academic function as well as in its role as a college of the church, Augsburg is committed to the search for truth. Augsburg will not insist that individual students, staff, and faculty be Lutherans or even Christians. But it will insist that what a person chooses to believe matters. Both faith and reason obligate us to make choices, to sort out what is patently false from what may be true. An Augsburg education should lead to ethical, philosophical, and religious commitments.⁷

3. *Caritas*: The Lutheran College in the World

The greatest gift of the Spirit, argues Paul in 1 Corinthians 13, is not esoteric knowledge (“If I speak in the tongues of men and of angels...”). It is not even hope or faith. Rather it is love—*agape* or *caritas*, God’s love for the world that is expressed through the incarnation in Christ. It is this love that enables what Lutherans call stewardship: the leadership and service through which Christians care for creation and seek justice in a diverse world.

Caritas is an important part of Augsburg’s inheritance. The College’s tradition of Lutheran pietism stressed the importance of one’s personal relationship with God. God’s love, however, demands to be enacted in the world.

God did not create the world long ago. God *is* in the act of creating the world, and also does it through us. It is not of course true that God makes the countryside and humans make the cities. The cities are almost even more God’s creation, because humans, the climax of God’s creation, express themselves in them. What humans make is God’s creation.⁸

Thus Augsburg traditionally has promoted an education that enables works to spring from faith, an education that sees the city and the world as proper arenas in which faith is to be translated into action.

Augsburg has been called to the city. In 1872 Augsburg chose to move from a small town, Marshall, Wisconsin, to Minneapolis, in the middle of the Scandinavian immigrant community. In 1946, whether through choice or necessity, it resisted the approaching exodus to the suburbs by deciding to remain in its present location rather than moving to Richfield, Minnesota. Later presidents have increasingly placed the city more explicitly and closely at the core of Augsburg’s mission, so that today Augsburg sees its civic obligations “shaped by its urban and global settings” as part of its institutional mission and vocation.

Caritas and Community: Justice, Service, Moral Responsibility

As a college in the City, Augsburg's vocation is both creative and supportive. Augsburg's graduates are leaders whose vocations are part of the creative goodness of God. They are also servants who recognize their obligation to serve the needs of their communities. An Augsburg education emphasizes service in the community to an extent that is unusual even for a Lutheran college. This is the basis of its service learning programs and its motto "Education for Service." An Augsburg education prepares its students to play active roles in the world.

Although attention to justice has not always been a crucial theme of Lutheran education, it is part of Augsburg's tradition. Augsburg's attention to social justice is shaped principally by Luther's idea of being "a Christ to one's neighbor."⁹ But its early leaders were also influenced by the egalitarianism of Norwegian pietism and American democratic ideals to an extent seldom matched at other Lutheran colleges. Augsburg's faculty, students, and especially alumni have displayed a concern for issues of justice as well as those of mercy as they participate in and serve their communities.

As the only ELCA college to be located in the center of an urban area, Augsburg remains committed to intentional diversity among its students, staff, and faculty. Augsburg's commitment to diversity is a function not only of the Gospel but also of its commitment to justice. Because God's love extends to all, those who would be faithful to the Gospel cannot preserve non-essential distinctions between persons, and in fact are called to extend special attention to those pushed to the fringes of society.

Both justice and mercy, however, begin with personal responsibility. Therefore Augsburg continues to stress that attention to personal ethics is an essential component of education. Augsburg, in its classroom and community assignments, as well as through its wellness programs, public forums on ethical issues, and other co-curricular activities such as campus ministry programs and prayer groups, continues to encourage students to recognize not only the personal but also the communal consequences of their moral choices. Vocation asks students to consider how these choices affect their relationship with God and, through *caritas*, with society.

Diversity and the Lutheran College

Augsburg's mission statement commits it both to its Lutheran heritage and to intentional diversity. Some might object that these twin commitments test the limits of paradox: How can Augsburg be both Lutheran and diverse?

A more critical question might be: How can Augsburg live up to its vocation as a Lutheran college and *not* be diverse?

Augsburg is guided by the faith and values of the Lutheran church in the formation of its curriculum, the conduct of its co-curricular programs, its hiring practices, and the ways in which it presents itself to its internal and external communities. The ideas of *caritas* and vocation in particular compel the College to welcome diversity in its faculty, staff, and student community. The Lutheran intellectual tradition of freedom and paradox allows—even encourages—dialogue among diverse viewpoints as the College comes to a fuller understanding not only of itself, but also of others and their rich perspectives.

If Augsburg is to prepare students to assume roles of leadership in the Lutheran church or in their own faith traditions, it needs to remember that the future of Lutheranism is not exclusively among the German and Scandinavian ethnic groups that brought the Lutheran church to this country. Increasingly, the future of the Lutheran church is in Asia, Africa, and Central America. By definition, the Lutheran church is and increasingly will be culturally, racially, and linguistically diverse. Augsburg graduates who intend to assume leadership in any religious body likewise benefit from the College's emphasis on diversity and its attention to understanding the meaning of one religious tradition within the context of religious pluralism in the U.S.

The biblical Book of Acts records the church's emergence from its Jewish roots and its sometimes painful realization that God's grace is not just for one people, but for all. Asking whether Augsburg can be Lutheran and diverse, then, is the wrong question. We might rather ask: Does its commitment to diversity threaten Augsburg's ability to assert the claims of Christian faith?

Although most of the discussion of this issue at Augsburg has not approached the extremes of opinion nationwide, it nevertheless has taken place in the context of a wider community and cannot altogether avoid what have been labeled the “culture wars.” The importance of a thoughtful grappling with issues of diversity is underlined by theologian Ted Peters, who makes a distinction between “descriptive pluralism,” which refers to the plurality of ethnicities, religions, and viewpoints, and “dogmatic or radical pluralism,” which he defines as a way of viewing reality that threatens to preclude critical appraisal and moral formation. Peters believes the latter “so embraces cultural relativism that no universal value regarding ‘the good’ or vision of what fulfills human aspiration can be mounted. Radical pluralism so affirms the integrity of a given perspective that any attempt to change is considered a cultural violation.”¹⁰ Such a set of cultural taboos, he suggests, fundamentally threatens both the freedom to question and the possibility of real human community spanning cultural groups (and thus renders the New Testament claims for such a community “in Christ” meaningless).

Augsburg affirms that it can best strengthen its commitment to its mission, and its devotion to faith by recruiting Lutheran faculty, staff and students among the wide variety of people we welcome and serve. In recruiting Lutherans the College maintains continuity with its tradition and affirms the centrality of its constitution as a college of the Lutheran church. In consciously recruiting faculty, staff, and students with a wide variety of religious traditions, spiritual practices, and values, Augsburg can broaden the education perspectives of students and provide opportunities for growth within the context of a particular community. In short, Augsburg seeks to be an inclusive community focused on its central mission.¹¹

The Lutheran church itself, we might recall, began with a challenge to the status quo, to the assumptions and traditions of the medieval church. Because reformation is an ongoing theme of Lutheran tradition (*semper reformanda*), the curriculum of a Lutheran college should encourage both critical and creative engagement with its traditions. In part, this can be accomplished through dialogue with other viewpoints. Indeed, the church-related college that fosters dialectical conversations between opposing viewpoints (especially the sacred and secular) can create unique opportunities for learning.

Because Augsburg aims to assist its students in developing a mature understanding of religions, thoughtful consideration of their own beliefs and practices, and in some cases a committed faith, it must have diversity. True commitment, we would add, does not inflexibly insist on one “ultimate truth;” this may simply be “dualism revisited.” Rather, Augsburg views faith commitment as the reasoned choice of one perspective and truth on which one is willing to build and stake a life and community. At the same time, such commitment acknowledges that it is one of many possible ways of discerning and being in the world. Those who are Lutheran (or of other religions), then, should take a *stand* as Lutherans [or as Catholics, Jews, Muslims, etc.], but they should also be able to understand, respect, and learn from the moral vision of others.

III. Educating at Augsburg

Through its academic programs in the liberal arts and professional studies, Augsburg will continue to provide an education that promotes discovery of each student’s place in a diverse and interconnected world, and that challenges and supports students to become informed citizens, thoughtful stewards, critical thinkers, and responsible leaders.

Overview

Vocation, writes theologian Frederick Buechner, is both personal and public: “The place God calls you to is the place where your own deep gladness and the world’s deep hunger meet.”¹² Although Buechner’s definition risks oversimplification, it suggests something of the aims of an Augsburg education.

An Augsburg education is not as much about changing who students are as about evoking who and what they are capable of becoming. As the roots of the word *educate* would argue, Augsburg seeks to draw out the student’s potential. An Augsburg education should aim at helping students discover their “own deep gladness.”

But such an education cannot remain entirely personal. Vocation is enacted in service to the community—and consequently the discovery of one’s “own deep gladness” is put to use in transforming the world. The world

does not have to be changed because it is bad or hopeless; Lutheran re-formation does not proceed from despising the world. Rather, transformation of the world entails calling forth its potential and its goodness. An Augsburg education teaches students that they are part of the world and that their actions have power in the world. To seek one's better self and to realize one's capabilities already make a difference in the world.

Augsburg prepares its students to make that difference through an education that unites the liberal arts and professional studies. Its liberal arts curriculum asks students to connect their individual biographies to the history of all human intellectual and creative endeavors; to the social, political, and economic systems to which they contribute and which they can affect; and to the natural world which they are called to care for and of which they are a fundamental part. Through its practical and professional education, Augsburg will equip its students with the skills they need to be leaders, participants, and decision-makers in the world.

Augsburg understands that an education that prepares its students to become "informed citizens, thoughtful stewards, critical thinkers, and responsible leaders" in a complex and interconnected world must be diverse and inclusive. It will seek out varied perspectives, employ a range of learning strategies, cross disciplinary lines, and pursue wisdom from multiple cultures.¹³

In evoking each person's potential, an Augsburg education must involve "the whole student." It aims to develop the intellect—the ability to reason, to imagine, and to communicate both ideas and values. It continues the process of inculcating knowledge, and aims to develop habits of lifelong learning so essential to professionals and leaders. It must pay attention appropriately to what happens to students in their lives beyond the classroom: in the residence halls, in informal gathering places on campus, in chapel and co-curricular activities, and in their families and professional lives. To achieve this, faculty and staff envision their roles and relationship in the college community as a truly collaborative enterprise for educating Augsburg's students.

In addition, Augsburg students both serve and are served by the community as they seek opportunities for community service, benefit from the cultural opportunities of the city, and prepare for their own futures through internships in businesses, churches, laboratories, and governmental and social service agencies.

Finally, Augsburg will continue to fulfill its historical vocation as a college by helping students with a wide range of academic backgrounds and experiences realize their own excellence as they meet the challenges of college-level academic work.

1. An Education "Based in the Liberal Arts"

Augsburg's embrace of both liberal and professional education is consistent with Augsburg's history. In forging a curriculum that "stressed Old Norse and Greek (not Latin), history (more than classical literature), practical living and civic responsibility (rather than theory and elitism),"¹⁴ Augsburg's early presidents Georg Sverdrup and Sven Oftedal anticipated the multiple purposes of a present-day college education. And in September 1874 when the faculty resolved to strengthen Augsburg's liberal arts curriculum by adding a science division, it aspired to a model of education that would eventually lead the College to offer graduate degrees.

As surely as Augsburg Seminary shall become as we with God's help hope to make it, an intellectual center for the Norwegians in America, then it would lack a necessary link in this its task, if it did not have its science division resting on the same Christian principles as the Seminary itself, and with this aim to educate capable liberal-minded, practical men on the same foundation . . . We must be able to come to the farmer, to the worker and to the businessman. And the subjects of instructions must be calculated to be a practical general education.¹⁵

At the same time, however, the Restated Articles of Incorporation of Augsburg College call Augsburg a "Christian College of Liberal Arts." Augsburg's new mission statement calls for an education "defined by excellence in the liberal arts and professional studies."

Some of the popularly perceived rift between liberal and practical education may originate in popular definitions (and misconceptions) that pit the two against each other in almost diametric opposition. By these definitions, the liberal arts stress the theoretical, the ideational, and the useless as opposed to the applied, the experiential, and

the practical. If you ask the question, “What can I do with this major if I don’t want to teach?” chances are you’re asking about a liberal arts major. The liberal arts education takes place in the ivory tower; the practical education occurs in the “real” world. The liberal arts, as the cliché goes, are devoted to the questions that enable one to “make a life.” The practical curriculum goes about the business of earning the bread that will sustain that life. The liberal arts are sometimes viewed as the indulgence of a leisure class that can afford enrichment; practical education pays the tuition loans. Of course such definitions can lead to erroneous understandings of what’s liberal and what’s not. The studio arts and music performance are not traditional liberal arts disciplines; physics, math, and chemistry are. Yet another definition equates the liberal arts with General Education as opposed to the major. These definitions are further muddled by the equation of liberal arts with the component of the curriculum that incorporates and discusses ethics and values questions. The grand questions of philosophy—What’s true? How do I know? How should this knowledge guide my actions?—characterize the liberal arts. The practical arts, says the popular view, don’t bother with such grand ideas.

Defining the Liberal Arts: The Tradition

Although they greatly oversimplify matters, these popular understandings of the liberal arts contain elements of truth. They retain something of Aristotle’s remark that philosophy is the most liberal of studies because it serves no master other than itself.¹⁶ It is free from the necessity or obligation of making or doing anything. In its purest forms, then, liberal study simply fulfills human nature—the ability to think, to reason. Thus the biology major who wants simply to see physical nature “as it is” is pursuing a liberal education; the pre-med major is not. The English major who contemplates the beauty of a Shakespeare sonnet is engaged in liberal study; the Ph.D. candidate whose dissertation on the sonnets might become a published credential is not. According to this definition, few academic disciplines, if any, can claim to be purely liberal.

The term “liberal arts” itself describes the medieval curriculum, although the origins of the curriculum can be traced back to Greece and Rome. The liberal arts number seven, including the *trivium* (grammar, rhetoric, and logic) and the *quadrivium* (arithmetic, astronomy, music, and geometry). They are “liberal” because they are tied to contemplation, not to action. The *trivium* describes the nature of reason; the *quadrivium* describes the essential order of the created world. The *trivium* gives us the alphabet, the grammar and syntax, as it were, of the mind. If, as Pythagoras might argue, the world is essentially composed of numbers, then the *quadrivium* provides a glimpse of the essential order of creation.

In fact, though, the medieval liberal arts education rarely confined itself to the contemplative ideal. It was indeed freeing; but often it freed the student from the need to follow his family’s occupation. It freed him from cultivating the fields to cultivating his mind. And then, as now, a liberal arts education potentially freed a student from his social class; study could become a means of career and social advancement. Even today, when students talk about a college education as a means of “bettering themselves,” they seldom have a purely moral agenda in mind. In the Middle Ages, the study of the liberal arts was likely to be pre-professional. Focused largely on methods of thinking and arguing, it equipped the student with the skills to pursue professional studies in medicine, theology, or law. One cannot help but note the irony that the discipline that is often considered the most “liberal” of arts in today’s academy, philosophy, was the primary pre-professional curriculum of an earlier age.

Nor are the liberal arts of today’s academy the original liberal arts. At Augsburg, the *trivium* and *quadrivium* survive and flourish in the Augsburg Core Curriculum skills requirements. But the division of the curriculum into the arts and sciences (or humanities, natural sciences, and social sciences), results from the humanist revision of the liberal arts. We would emphasize that the natural sciences are as fully part of the humanist liberal arts as are poetry, history, and philosophy. Romantics, with often justifiable antipathy toward the excesses of the industrial revolution, tried to exclude the *quadrivium* and its related natural and mathematical sciences from full membership in the liberal arts; popular understandings of the liberal arts sometimes inherit this bias.

Lutheran education has emphasized the entire range of the humanist liberal arts, and it has not despised the practical applications of those arts: Luther thought that education should serve the practical purpose of earning a living and administering the affairs of the state.

The liberal arts tradition, then, has been fluid and open to innovation. Therefore, in determining what it means to base a curriculum in the liberal arts, Augsburg might ask: “What is essential to the liberal arts? How can the College reconcile its commitments to both the liberal arts and practical education?”

Grounding an Augsburg Education in the Liberal Arts Tradition

We propose seven understandings of the liberal arts tradition that ultimately can help unite the liberal arts and professional curriculum at Augsburg:

1) The liberal arts are freeing.

To the extent that they can be free from practical application, the liberal arts encourage students to realize their essential human nature as *Homo sapiens* by developing the critical and creative capabilities of the mind. However, the tradition suggests other kinds of freedom as well. For instance, the liberal arts are the studies that free students from the limits of themselves and their experiences.

To expand one’s sense of the world is to expand the moral imagination. Thus Isaiah Berlin might suggest, “The precondition of a liberal society was not consensus or shared values, . . . but our capacity to *understand* moral worlds different from our own.”¹⁷ While we hope that education leads to at least some consensus and shared values, we would certainly agree that a liberal arts education should liberate by enabling that sort of understanding.

These moral worlds, we would submit, include not only the worlds of people living in the present, but also the worlds of people who lived in the past. A liberating education, we submit, must free the learner from the tyranny of the present. To know the past is to more fully imagine the possibilities of the present and future.

2) The liberal arts cultivate the ability to think creatively and critically.

We have suggested that the liberal arts aim at liberating the mind to realize its essential nature. As such, the liberal arts are not as much as a collection of academic subjects as they are academic disciplines in the purest sense of the word: the methods used to produce orderly, clear thinking. These methods emphasize logic, argumentation, and the rhetoric that can help one express thoughts clearly; they also include quantitative approaches to truth. Beyond the *trivium* and *quadrivium*, a contemporary liberal arts curriculum includes the ability to think creatively—the arts.

3) The liberal arts seek to integrate knowledge; they thus involve a broad education.

In freeing students from the limits of themselves, the liberal arts also free them, paradoxically, to become more fully themselves, the selves that express their potential, or fulfill their vocations. Thus the liberal arts education certainly addresses the biases, preconceptions, and inexperience that limits students’ views of the world, but also encourages students to try out a wide variety of studies. The student who thinks he’s pre-med might discover that he really prefers art history. The student who thought she was no good at math might discover that what she really was no good at was thinking of herself as being a competent mathematician. Therefore the liberal arts necessitate a General Education curriculum. More importantly, they mean educating students about the reasons for pursuing both breadth and depth in their studies.

There are other reasons why a liberal arts college must maintain a strong general curriculum. The humanist liberal arts of the Renaissance and Enlightenment could conceive of the unity of knowledge. Twenty-first century academics might smile and dismiss the encyclopedic thirst of prior centuries as human overconfidence. But this age of information overload poses the opposing risk of overspecialization. To the degree that *any* area of study conceives its task too narrowly, it becomes a most illiberal art. Thus a liberal arts curriculum should look beyond majors or disciplines to help students make connections among their studies.

4) The liberal arts aim at “well knowing,” and thus involve sufficient depth of study.

Although liberal arts graduates should be conversant with a wide range of studies in the arts and sciences, they should also acquire the depth in their major field(s) of study appropriate to the baccalaureate degree. Depth of study is a corollary of the second principle above. It enables students to develop their critical and creative cognitive capabilities.

5) The liberal arts prepare students to become leaders in and stewards of the world.

For humanists, the liberal arts should lead to action in the world—especially leadership and service in the centers of power, the city. Clearly, the liberal arts traditionally have had a practical or professional goal. In an occupational setting, the difference between the student educated in a liberal arts college and one trained in a technical school will be the college student's enlarged conception of his or her responsibilities; the student's ability to place his or her career in an ethical context; the personal and intellectual discipline that enables clear judgment and continued learning; and possibly, the student's ability to relate his or her job to the rest of his or her life. Humanists also expected, of course, that education should improve the world. This may seem overly optimistic from a Lutheran perspective that is always aware of human finitude and therefore suspicious of utopian aspirations. Nevertheless, a Lutheran humanism that emphasizes stewardship of the world and God's action in history does not preclude the possibility of bettering it.

6) The liberal arts deal with ethics and claims to truth.

Action entails ethics. The liberal arts, especially as defined by humanists, focus on “well doing” as well as “well knowing.” This is the basis of the public ethics that underlie responsible stewardship. But a liberal arts curriculum should also attend to matters of private action and belief. It should lead to what William G. Perry called “commitment,” the stage of intellectual—and we believe moral—development at which a person has grappled with the complexities of life, has been confronted with a variety of moral and intellectual choices, and is able to commit himself or herself to “an affirmation, choice, or decision,” whether it be career, a religion, an ethical stance, a political position, or a personal relationship.¹⁸ Although growth toward this level of moral development can and often does take a lifetime, a college education should engage the student in this process.

The liberal arts not only address the “values *du jour*,” but also seek out abiding, universal ethical truths and explore how human beings have responded in many places and times. The tradition confronts human actions with the questions: Is this true? Is this good?

7) A liberal arts education should equip students to become self-activating, lifelong learners and use their education to navigate capably into the uncertain world of the future.

Finally, the liberal arts enable resilience. Technical and practical courses provide students with the specific skills and knowledge that will serve them well in specific occupations at specific times and places. By providing students with a larger view of the world and with cognitive skills that can be adapted to many situations and job markets, the liberal arts transcend the specific and equip students to become lifelong learners.

2. Liberal Arts and Professional Studies

As noted above, during the late Middle Ages and Renaissance a liberal arts curriculum was considered as the necessary preparation for entry into the three professions then formally recognized—Law, Medicine, and Theology—and various strands of the Christian Humanist tradition, including especially that of Lutheran education, have made a necessary link between such a curriculum and preparing students to be leaders in and stewards of the world. We have noted also that the emphasis among Augsburg's founders on the practical focus and consequences of its education went well beyond the narrow view of the liberal arts that was all too common in the 19th century.

However, the term “professional studies” was notably absent in this tradition, and even in Augsburg's early documents. Why? Historically, the establishment of new professions and their professional certification were primarily a feature of the 20th century. (Indeed, standards for the medical profession were still widely divergent, or in some cases nonexistent, across the U.S., even in 1890.) “Professional studies” at the college level did not exist, and professional certification was at the time foreign to most academic institutions.¹⁹ Although studies in

Law, Medicine, and Theology continue even today to build on the same educational foundations (and require similar amounts of additional study), the 20th century has witnessed a proliferation of new professions, standards, and certifications, many of which demand the same personal skills and attributes that were historically expected of liberal arts graduates, but which do not require an additional four to five years of formal education.

Such programs of professional education, we would argue, can be fully consistent with the vision of Augsburg's founders. Further, understood within the Christian Humanist view, the liberal arts and professional studies are necessary companions. The original liberal arts were intended for leaders and stewards—people who would use their education in the public arena: in government, in religious and social service agencies, in schools, in business, in industry. Thus professional education formed an early foundation of Augsburg's curriculum and will continue to be an essential part of its educational offerings.

The challenge to Augsburg in the early 21st century is thus to incorporate these Christian Humanist principles deliberately into the entire curriculum as much as possible or appropriate, and at both the undergraduate and graduate levels: to ask both its professional studies and liberal arts courses and majors to address ethics and values; to raise the issues relevant to responsible leadership and citizenship; to help students hone cognitive abilities; to encourage students to think of worlds and realities beyond themselves; and to create a moral community within the classroom. Attention to experiential learning and professional practice can help students translate liberal knowledge into leadership, stewardship, and service in their careers.

3. A Classroom in the City and the World

The college as an institution originated in the cloister. There, students retreated from the world to devote themselves to the contemplative life. Many centuries later, it is not unusual for colleges to retreat to the contemporary equivalent of the cloister—the small town, the suburbs, and the country—to offer an education in a sheltered environment.

In earlier times too many people were inclined to see God at work in the natural or even “supernatural,” where the natural causes of things were unknown, rather than in even the best products of human creativity; God was seen perhaps more readily in the blessing over the sick than in the skill of the doctor. This view has been retained by some who believe that this world, and especially the cities and their technology, are not as worthy of study by virtuous or religiously inclined people. Augsburg is different. The student who comes to Augsburg will arrive in the world, a world created and sustained by God, a world affirmed to be good.

Augsburg's conception of community is global. It believes that the best way to prepare students to become good stewards of and good citizens in the world is to educate them in the city, “the point of maximum concentration for the power and culture of a community.”²⁰ Therefore Augsburg is located in the city by intention, not by accident. Given that an increasing portion of humanity will live and work in urban areas, it would be foolish to pretend that all that is worth learning in higher education is contained within the walls of a library or accessible electronically over the internet. Augsburg, in fact, has made its location part of its curriculum, to the benefit of its many graduates who now serve in our modern and increasingly urban society.

Many of the departments and programs at Augsburg that have made the most use of Augsburg's urban location have been those involved in the service professions (e.g., social work, education). As part of their task, they have focused on the very real problems and needs of contemporary American urban areas-

Augsburg has done exceedingly well in using its commitment to service as a reason for addressing urban problems. At the same time, students at Augsburg have learned to examine and appreciate the significant contributions of cities—both American cities, and cities throughout the world and throughout human history—as areas of civilization and high culture and as key areas for creatively addressing the future. As the rebuilt and revitalized neighborhood around Augsburg has become part of an emerging education/health care/research corridor for the Twin Cities, Augsburg's location has increasingly linked it to the city's centers of power and innovation as well as its centers of need.

Beyond the city, Augsburg has found ways to more fully realize the potential of its Center for Global Education; Augsburg has invested considerable effort and resources to make these campuses (in such places as Mexico,

Nicaragua, and Namibia) accessible to a greater number of students in a greater number of majors.

A Community of Learners

The very etymology of the word college—*collegium*, meaning guild, corporation, etc.—argues that a college education should not be a solitary enterprise. As a community of learners, Augsburg focuses on the search for understanding and meaning, not simply collecting more information. This has been accomplished in the past through regular contact between students and teachers and the development of a sense of connectedness that leads to lasting relationships.

For this reason, Augsburg seeks and promotes relational approaches to teaching and learning. Recent educational research has stressed that professional identification of students with their teachers is at least as important in student learning of affective matters as are the professional/academic credentials of their teachers. This research supports Augsburg's continued attempts to hire faculty and staff who are not only at the top of their fields, but who can communicate "professional" values, and better yet, provide perspectives and values informed by the concept of vocation. Interaction between students and their mentors takes the form not only of course-related work, but also guided professional and/or disciplinary practices like internships, clinical experiences, student teaching, and participation in research.

Similarly, Augsburg strives to create a learning community that extends beyond its classrooms; it is committed to the entire educational experience of its students. At Augsburg, there are no "extra-curricular" programs. Student Service and academic support offices—indeed all offices that work with students (Academic Advising, the Department of Residence Life, Financial Aid, Athletics, Fine Arts, Campus Ministry)—are essential partners in an Augsburg education. Both the curriculum and co-curriculum contribute to an education that prepares students to become "informed citizens, thoughtful stewards, critical thinkers, and responsible leaders" by helping them discover their places of leadership and service in a diverse world—in short, their vocations.

4. Education as Opportunity and Challenge: Access to Excellence

Augsburg finds some of its genius and uniqueness in resisting facile classification. It is not elitist—its founders were well aware of their status as immigrants, new to American culture—but it doesn't ignore excellence. In fact, the concept of vocation demands excellence, and the concepts of vocation and stewardship provide a clear link both to Augsburg's commitment to justice and service to its community, and to the best secular purposes of education.

Augsburg is braver than many institutions in its acceptance of students with a broad range of ability and interests. It believes that an education that involves the variety of the "real world" can contribute greatly to lifting its students out of their "valleys" to see the horizons of their world. Central to Augsburg's mission is to help its students realize their gifts, and to develop them to the best of their abilities, whatever their current level of achievement. Augsburg claims that, instead of being an isolated, homogeneous community, an "ivory tower," it is a place that prepares students for successfully living "in the world." It's not the typical college image; it's better.

Augsburg has historically lived out a motivation to serve the underserved—to help students personally, academically, and spiritually. For reasons both practical and related to its vision, Augsburg has welcomed many who were not viewed as typical "private college material" or even "college material."

However, Augsburg's vocation as a college demands that it make its high standards clear. While retaining its character as a friendly, accessible, and supportive place, Augsburg also emphasizes challenging and empowering students. Access does not mean compromising standards; it means that the College strives to find ways of helping students meet those standards. Augsburg guarantees opportunities, not diplomas. Because Augsburg respects its students and is committed to helping them find their vocations, it resists the cynicism that gives passing grades to students who have not achieved college standards in their work.

Augsburg's value-added contribution is perhaps made most clear when we see someone with an undistinguished (or even deprived) past do well, and we may be justifiably proud of our contributions to their success, but we

must not overlook others (such as the many students in Augsburg's Honors Program) when we attempt to define our mission as a College and as individual faculty and staff. Augsburg's mission includes not just one segment of students, but all.

Although Augsburg faculty have worked hard to accommodate students with a breadth of ability and interest in individual courses, both faculty and students are aware of the threat posed to the individual classroom environment when there is too wide a spread of academic ability and interest. Neither lectures, nor active learning, laboratory work, or discussions can succeed under such conditions. There is even a danger that Augsburg's characteristic of experiential education can be compromised by too wide a range of student abilities and expectations.

An Augsburg education, then, should challenge all of its students to see themselves as potentially powerful actors in the world. Students who have more wealth, comfort, and some assurance that their personal history has already conferred upon them a place in the world especially need to learn to take seriously the responsibility that accompanies privilege. Students who have not yet taken their education seriously need to be challenged to do so (and, according to the comments of our alumni, Augsburg has historically often done an excellent job of this). Those who already take their education seriously need to be challenged to use their time and opportunities to the best of their ability (and, again, many alumni tell us that individual faculty and/or staff at Augsburg have done an excellent job of this). The challenge of an education at Augsburg is to bring students to an awareness of, and a commitment to, their opportunities and responsibilities—in other words, their vocations.

In short, an Augsburg education is for any capable student who is willing to dedicate himself or herself to the demands of the academic enterprise. Augsburg's excellence, in part, consists in graduating students who have risen to the challenges of the opportunity that the College has extended to them.

Service, Stewardship, and Leadership

An "Education for Service" challenges students not only to serve their communities but also to become leaders within these communities. Augsburg's "Education for Service" has been rooted in the College's dual traditions of concern for justice and faithfulness to the Christian Gospel. Service, however, is not to be confused with "servitude" or "servility." Both "service" and "stewardship" focus on responsibility and care for one's neighbor and the world, but the latter also recognizes the authority and power of those who have that responsibility. "Education for Service" might also imply particular careers—church work, teaching, social work, and health care—and thus might subvert the profound insights expressed in the Lutheran concept of vocation that all callings are venues for God's care of the world.

Jesus's parables were as often about the stewardship of the rich and powerful as they were about humanity-in-general's responsibility toward the powerless. The power of the stewards was often recognized; rather than denigrating them because of their power, Jesus challenged them to be good stewards. Likewise one could argue that God gave Adam and Eve considerable authority over creation—with the concomitant care that Eden required. Thus an Augsburg education conveys to its students their sense of present or future power, and a concomitant sense of stewardship.

IV. The Augsburg Community

Augsburg will strive to maintain a community that reflects and advances the College's mission, and models the sort of world that the College's educational mission and vision intend to create.

Overview: Called to Community

Augsburg College is fundamentally an academic institution. Its major commitment is the education of its students; it provides particular and formalized opportunities for learning. Its connections to and partnerships within the larger community are governed by its educational vision. At the same time, Augsburg is a community—a community of faculty, staff, and students who work and some of whom live together.

As described above, Augsburg has also embraced the city—both a temporal city (the city of Minneapolis, and in particular the neighborhood in which it strives to be an anchor institution), and a metaphoric city (the “city”—or world—in which our graduates will fulfill their vocations).

In embracing the city in these ways, Augsburg’s mission commits the College to deliberately creating a community that not only reflects and advances the College’s mission, but also models the sort of world that its mission and vision are intended to create.

1. A Community of Learners

Although Augsburg’s educational mission is “guided by the faith and values of the Lutheran church, and shaped by its urban and global settings,” the College is fundamentally an academic institution whose major commitment is the education of its students. Augsburg provides particular and formalized opportunities for learning. Its connections to and partnerships within the larger community are governed by its educational vision.

Faculty and staff thus regard student learning as the core of their job descriptions. In addition, they model what it means to be part of a community of learners through their own research and professional development. They participate in Augsburg’s unusually vigorous faculty development programs, seeking to improve their professional performances as teachers as well as scholars. Augsburg likewise provides staff with opportunities to develop in their jobs. The focus of all of Augsburg’s professional development programs, however, is to benefit the institution and its students.

2. Community as *Collegium*

According to the 2010 Carnegie Classification, Augsburg is a “Master’s L” institution, that is, an institution that “awarded at least 50 master’s degrees and fewer than 20 doctoral degrees during the update year.”²¹ Although Augsburg is proud to be a “small private liberal arts college” for its undergraduate population, it arguably has become a “small university” in its parallel commitment to offering a wide array of excellent graduate programs.

In emphasizing the public and civic purposes of education, Augsburg’s vision guides it to meet the needs of a wide range of students—and the needs of the city—through its professional as well as liberal arts programs. While maintaining a vital traditional weekday core, the College also sees meeting the educational needs of working adults as essential to its mission.

Augsburg recognizes that graduate education has become increasingly essential for its students to fulfill their roles as citizens, particularly in professional fields. It responds to the increasing need for continuing education and avocational programs for the lifelong learner. It takes its educational programs into the community through off-site programs, and, as appropriate to the learning needs of its students, supplements (but does not replace) classroom instruction with e-learning. It operates a year-round program, meeting a variety of student scheduling needs. It maintains a hospitable learning environment and services that recognize the “full citizenship” of all its students. As a civically engaged institution, Augsburg seeks partnerships with institutions outside the College, but insists that mission and vision govern the character of those partnerships. In short, as a college called to the city, Augsburg is also called to enlarge its conception of its educational mission and its institutional identity.

Such an Augsburg is necessarily challenged by its complexity. But to the extent that it can center its complexity in mission and vision, Augsburg finds vitality and coherence in the diversity of its programs. Even as its complexity increasingly requires at least some of the organizational structures of the “small university,” Augsburg will retain the *ethos* of a *collegium*: Augsburg aims at centrality, inclusion, and inter-dependence. All of its constituents have a stake in its governance. Augsburg encourages collaboration among its many departments, and among Regents, administration, faculty, alumni, staff, and students, although they may be called to different roles within decision-making processes. The College invests “authority, responsibility, and accountability at the lowest possible level,” thereby helping employees become invested in their jobs and contribute more to the college community. At the same time, Augsburg expects, and receives, long-range leadership from its top administrators and an integrated sense of campus management and stewardship from all levels of its work community. A cohesive community is achieved through shared awareness and effective communication about Augsburg’s vision and the strategic efforts needed to implement it.

Augsburg's programs are stamped and distinguished by its mission and vision. Its Lutheran identity and liberal arts traditions remain at the core of an Augsburg undergraduate education. Its graduate programs likewise aspire to a distinctive Augsburg identity, living up to both the professional standards of their fields and Augsburg standards. Careful planning prevents programs from competing with each other or with the larger curriculum, and ensures that Augsburg can deliver all of its programs with the excellence that the College expects of itself. Thus Augsburg recognizes that it cannot be "all things to all people," and that limited resources must be wisely invested in the programs most central to the College's mission and vision. Through its planning processes, Augsburg knows when to say "no" and when to take risks, and does not confuse responsiveness to opportunity with snatching at opportunity.

3. Vocation and Stewardship: Excellence at Augsburg

Modeling Excellence

Although Augsburg's work culture is grounded in the traditional structures of the Academy, it is equally founded in Martin Luther's ideas of vocation and stewardship. At Augsburg all three of these ideas help define the mutual expectations that the College and its employees should have of each other.

Augsburg faculty and staff regard themselves as stewards of students' well-being. They are committed to helping students discover and fulfill their vocations for leadership in and service to the world. They do their best to model the care and concern that members of a Christian community (and communities of a variety of other religious traditions) aspire to have for each other. At the same time, they do not confuse *caritas* or compassion with indulgence that cultivates dependence, immaturity, or irresponsibility. Because Augsburg cares that students fulfill their vocations by living up to their academic potential, faculty and staff expect students to strive for excellence.

Nor do they hold students to a standard that they do not expect from themselves. Although the primary obligation of the College is the education of its students, faculty and staff try to model the ideals of Augsburg's academic community in their interactions with each other and in their job performances. At Augsburg the excellence of each individual is a gift to be shared in service both to the College and to the larger community; thus the accomplishments of each individual are a cause for community recognition and celebration.

Augsburg has benefited greatly from the fact that so many of its employees regard their jobs as vocations, that is, that they have been called to do the work that they "should" be doing at the place where they "should" be doing it. The sense of self-fulfillment that such people bring to their jobs often has resulted not only in excellent work, but work that goes well beyond the demands of their job descriptions. Likewise many of Augsburg's employees model and teach the thoughtful stewardship that our mission commends: this is the small world that they have a chance to care for and help flourish. And indeed their care has resulted in extraordinary contributions to the well-being of the College.

Not all employees will regard their job responsibilities in the Lutheran terms of calling and stewardship. Nevertheless, the College can and should expect all employees to do their jobs well and conscientiously; they should be committed to the best interests of the College. All employees should expect to be held accountable for their work; they should anticipate that failure to perform their jobs well will have consequences.

A college that takes vocation and stewardship seriously also has considerable obligations to its employees. The idea of vocation means that Augsburg will regard the work of all its employees as essential contributions to the well-being of the institution and the education of its students. Augsburg will recognize and reward the work of exemplary employees. It can provide fair compensation to all its workers and promote the well-being of its employees by maintaining a healthy work environment. And it can create structures that allow all employees to participate significantly in the decision-making processes of the College. Luther's idea of vocation also means that no job is so unimportant that it can be done poorly; therefore the College can expect at least competence, if not always excellence, from all of its employees. In return, the College must marshal all its resources to live up to its ideals so that its employees can be confident that their work indeed supports a worthwhile effort.

Just as Augsburg employees are to be good stewards of the resources of the College, so are the employees resources that the College should care for wisely. This means that the College must demonstrate its concern for the well-being of its employees by treating them fairly, by providing them with the resources that they need to do their jobs well, and by compensating them at rates competitive with similar institutions. It may need to be especially careful not to abuse the enthusiasm of its workers who do regard their jobs as callings. Attention to vocation also recognizes that one's job may not be the totality of one's vocation. Thus Augsburg's employee policies will be as mindful of "the whole employee" as its educational mission is of "the whole student."

Excellence and Student Learning: The Faculty, the Curriculum, and the Co-curriculum

In admitting a wide range of students and making the education of its students the primary purpose of the College, Augsburg commits itself to providing an excellent education that serves the needs of **all** of its students.

The College's respect for all of its students' vocations compels it to offer programs that enable its most academically gifted students to fully realize their potential. Having produced one Nobel Prize winner and one Rhodes Scholar, Augsburg strives to provide the education that could lead to several more. Excellence in the curriculum means that students must have the chance to acquire the preparation that they will need for graduate study.

At the same time our commitments to *caritas*—as justice and civic responsibility—obligate the College to provide an education to students who have not yet discovered their academic potential, to average students, and to students who might not have been "given a chance" at other institutions.

Providing such access to excellence for a host of students emerges from our history and traditions, and is a mark of strength and renown. As one professional outside the Augsburg community pointed out recently, "Many colleges 'take' student with disabilities; Augsburg welcomes them." Our CLASS program for students with learning disabilities and our Step UP[®] program for students in recovery from drug and alcohol addiction are nationally-recognized models.

In requiring excellence of its students, the College also requires excellence of its faculty and staff. It commits itself to hiring faculty who are committed to the excellent teaching that will help *all* students. While it is challenging to teach a wide range of students in each classroom, Augsburg faculty see it as a privilege and responsibility to help all students develop skills and confidence to achieve levels of excellence they may never have experienced or imagined for themselves. Excellent teaching is a fundamental expectation and passion of the faculty. Augsburg faculty and staff keep abreast of the best practices of teaching and learning. They participate in professional development. They make teaching and advising their students their priority.

However, given Augsburg's commitment to educating a broad range of students, the faculty brings a broad range of talents and interests to their jobs. Thus the profiles of academic departments and programs reflect the needs of all of the students whom they serve. Some faculty primarily serve general education programs, teaching students in transition—first and second year students. Others are committed to teaching the under-prepared students. Still others have interdisciplinary interests and may have appointments in more than one department or in an interdisciplinary program. Others may devote substantial time to research or performance in their disciplines, and are recognized as top-notch scholars and performers. These faculty know that research or performance at Augsburg is a way of teaching, and thus involves students in primary work. Augsburg's model of academic excellence also asks faculty to be advisors and mentors, recognizing that important learning occurs in those contexts.

Finally, Augsburg's academic and co-curricular programs, as well as its faculty and academic and student affairs support staff, also participate in the College's academic excellence. Student services offices, as well as academic support offices, make student learning their primary goal. Augsburg recognizes that many of its staff members also function as mentors and advisors, and are called to excellence in their roles in the co-curricular learning of students.

4. Community and Diversity

A walk around the Minneapolis campus reveals the success of Augsburg's admissions office in creating a heterogeneous college community among our students. Our commitment to fostering such heterogeneity among all constituents of our community proceeds from (a) Augsburg's understanding that a community shaped by Christian convictions should reflect God's love for all; (b) the promptings of United States constitutional law and the principles of equality and liberty on which it is founded; and (c) its educational mission to prepare its students to be thoughtful, confident leaders in a diverse world.²²

But creating a heterogeneous community cannot be an end in itself. Augsburg's mission statement affirms "an engaged community that is committed to intentional diversity in its life and work." What ideas, then, should define the "intentionality" of Augsburg's diversity?

In defining what it means by "intentional diversity," Augsburg differentiates racism, sexism, and other species of hatred and prejudice from cultural diversity. It abhors the former, and—to the degree consistent with its mission statement—promotes the latter. Therefore Augsburg feels compelled to make its education available to all people who are willing to participate in its educational mission. It invites and recruits people of all conditions of life to be widely represented on campus among its students, employees, and regents. It is not as much concerned with any particular demographic composition of its community as it is with eliminating injustice and prejudice from campus culture and institutional structures, and with promoting the dialogues among people of varying cultures, races, religions, sexes, sexual orientations, etc., that are essential to its students' education.

Augsburg, we have claimed, is not a cloister. This is not always an advantage. To engage the world is to admit its failings as well as its possibilities. Certainly a Lutheran college should not expect to banish human imperfections and limitations from its premises. Augsburg recognizes that since its beginnings, American society has favored some people (e.g., white people) to the disadvantage, even oppression, of others (e.g., people of color). Because this propensity is systemic in American society and is carried anew into the College in its many contacts with the world, Augsburg must wage a steady and willful campaign against it. As an agent of such injuries, albeit unwitting, Augsburg seeks to right those wrongs.

This is one reason why Augsburg provides services to students who may not be part of a "majority culture." By recruiting and then protecting those who identify themselves, for instance, in racial or ethnic terms, as members of a particular religious tradition, or as members of the LGBTQIA²³ community, the College aims not only at resisting oppression, but also at helping to heal or at least diminish those injuries that America historically has inflicted on many groups of people. By giving visibility to their members and celebrating their contributions to civilization and their improvement of the human condition, Augsburg does not seek to judge achievements by their origins, but to counteract the popular tendency to do so.

But the function of these student service groups is educational as well. In part, they aim to ameliorate the effects of systemic prejudice. Augsburg recognizes that learning can be affected by the social or cultural subtext of the classroom and general campus culture. Being part of the dominant culture confers social self-confidence. Anything that makes a student different from the presumed "norm"—age, class, sex, race, culture, a physical or learning difference or disability, or sexual orientation—potentially can undermine confidence and thus become a barrier to learning.²⁴ Until Augsburg's campus culture and curriculum are truly transformed, some students, in order to make the most of their educational opportunity, may need the support of a group of people to whom they won't have to explain themselves and who can affirm who they are. Such groups can assist students in finding their vocations.

Moreover, these student service groups make an essential contribution to Augsburg's education. They provide programs that benefit the larger community (e.g. African American History programs, the Las Posadas Christmas festival and other Hispanic/Latino events, Women's History Month programs, etc.). These groups as well as specific academic programs (e.g. the Women's Studies and American Indian Studies majors, and courses about Islam or African American history) assist the critical dialogue about culture, race, gender, sexual orientation, and similar topics that can question, widen, and potentially transform the vision of other people on campus. And by challenging Augsburg to incorporate into its curriculum many different ways of knowing and

learning—not just those of a traditional “mainstream”—they can enlarge the educational experience of everyone: students, faculty, and staff alike.

This, then, suggests the diversity that best serves Augsburg’s educational mission. If Augsburg is to provide an education for service in this life, Augsburg’s faculty, staff, and students must become familiar with the world of *cultural* diversity. This is the world in which legends and myths, heroes and heroines, moral and ethical convictions have served to define a regime or way of life of a people. This is the world in which many different ways of knowing and learning testify to the complexity and wonder of creation. This is the world that asks each of us to confront our human finitude and then to look beyond the limitations imposed on us by our own cultural assumptions in order to realize more fully our human potential. As Parker Palmer puts it, “We invite ‘diversity’ into our community not because it is politically correct, but because diverse viewpoints are demanded by the manifold mysteries of great things.”²⁵ It is in confronting those mysteries that we discover our essential humanity that lies beyond our differences, the wholeness that is “more than the sum of the parts.”

In this sense, cultural diversity is critical for all of us—employees and students alike—to fulfill our obligations as stewards. To pursue our vocations in the world, we need engagement with ways of life and convictions that pose alternatives to our own. Knowing the other helps us know ourselves.

Such mutual regard and mutual knowing help us to develop intercultural competence—“the capability to accurately understand and adapt behavior to cultural difference and commonality”—and to strengthen our intercultural confidence, two qualities that our students will find make them more sought-after employees.²⁶ These sensibilities and knowledge are similarly a foundation and outcome of the kind of religious pluralism commended by Muslim interfaith leader, Eboo Patel, and by Christian professor of comparative religions at Harvard, Diana Eck.²⁷ Engaging in deliberate efforts to know another person (and to guard the reputation of another person’s faith) in the ways that they want to be understood and to treat people not as *we* want to be treated but as *they* want to be treated helps equip us to be informed citizens and responsible leaders. As a community, Augsburg seeks to model such cultural and religious pluralism that values cultural differences and spiritual convictions while committing ourselves to ongoing dialogue for mutual understanding, critique, and learning.

The availability of this diversity need not be secured entirely by physical representation in the learning community. Indeed, such a requirement would eliminate historical alternatives that have passed away and imagined ones that have not yet been realized. But the entire community—faculty, staff as well as students—must confront a broad segment of this diversity in order to learn how to live and work in the midst of it.

It is also important to define what is *not* intended by Augsburg’s “intentional commitment to diversity.” Above all, commitment to diversity does not mean that Augsburg can or will abandon its mission statement. It does *not* mean that all claims to truth have equal validity; it does not excuse us from the intellectual and indeed moral responsibility of differentiating what is true from what is false, what is better from what is worse. It does not mean accommodating and celebrating every claim to cultural distinction. Commitment to diversity does *not* allow us to abandon the moral principles that are necessary to true academic freedom and discourse. On one hand, it does not see the constitutional doctrine of free speech as a necessary protection for hateful or obscene speech or expression; thus it can resist, for example, racist ideologies. Nor, on the other hand, does the College require political orthodoxy or conformity.²⁸ Indeed, Augsburg’s vision of education demands that we critically examine all paradigms of knowledge and meaning, and ensure that our students encounter a wide variety of ideas and opinions both in the curriculum and co-curriculum that supports their learning.

Augsburg, in short, requires academic rigor, intellectual honesty and humility, and the decorum that can protect the free exchange of ideas. It demands that members of its community treat each other with consideration and respect. Augsburg is committed to an “intentional diversity” that will share the College’s profound interest in the pursuit of truth; in the spiritual welfare of the human soul; in the vitality and morality of the human spirit; and in human sociality, civility, and justice. These are the interests that bind us all together. Diversity at Augsburg, then, serves a goal beyond itself. It is an essential participant in the dialogue about the foundational ideas that every human community must address.

5. College as Citizen: The Engaged Campus

In July 1999, Augsburg's President Bill Frame joined several hundred colleagues at a Presidents' Leadership Colloquium convened by Campus Compact and the American Council on Education in endorsing the Presidents' Fourth of July Declaration on the Civic Responsibility of Higher Education.²⁹

The declaration challenged "higher education to reexamine its public purposes and its commitments to the democratic ideal" and "to become engaged through actions and teaching, with its [higher education's] communities." Citing civic dis-engagement among many Americans, especially the young, the document challenged colleges and universities to show how "knowledge can benefit society" and "influence democratic decision making;" to "understand the histories and contours of our present challenges as a diverse democracy;" to seek "the promise of justice and dignity for all" both here and abroad; to see how every sector—"corporate, government and nonprofit"—might "be mobilized to address community needs and reinvigorate our democracy;" and to seek the community partnerships that will both "improve the quality of community life and the quality of the education we provide."

The declaration is not an isolated piece of rhetoric. Civic engagement has become an increasingly important theme of higher education, and Augsburg continues both to step up to this challenge and to be recognized for its good work.

"Augsburg College became a charter signatory to the American College & University Presidents' Climate Commitment (ACUPCC) in 2007. In signing this agreement, Augsburg's President Paul C. Pribbenow affirmed this institution's long-standing commitment to sustainability that has been fueled by the hard work, determination, and commitment of this college community, primarily through the leadership of the Environmental Stewardship Committee (ESC) and our students."³⁰ The ESC maintains a web page and keeps the Augsburg community engaged in working toward its goal of being "green by 2019."³¹

Partnering formally with the Center for Democracy and Citizenship and gathering several programs under the umbrella of the Sabo Center for Citizenship and Learning in 2009 have strengthened Augsburg's civic engagement efforts.³² These efforts contributed to Augsburg receiving the 2010 Presidential Award for Community Service and to Augsburg being chosen in Summer 2011 "by the White House and the U.S. Department of Education to participate in the President's Interfaith and Community Service Campus Challenge" which "will explore and develop the roles of students as public leaders around interfaith literacy and action at Augsburg."³³

Augsburg's involvement as a partner institution in Faith in the City, a Twin Cities faith-based collaborative, and our involvement in the Cedar-Riverside Partnership are two ways that the College strives to be a good citizen of the Cedar-Riverside neighborhood and the city of Minneapolis, creating good relationships with its neighbors and being mindful of the impact of internal decisions on external community.

6. Civility

Behind the activities, guidelines, and job expectations of the Augsburg work culture lies an assumed, and often-unstated, code of ethics. Such a code at Augsburg includes hospitality to all persons; respect for civil discussion of diverse opinions as a means of sustaining a sense of community; pride in our work and in the accomplishments of our students; concern for the larger local and global community of which we are a part; recognition of human frailty, balanced by a concern for the longevity of the College; accountability to the College's mission and standards; commitment to the Lutheran concept of vocation; and support for (or at least favorable recognition of) the College's grounding in the Christian faith.

Because of its Lutheran heritage of free, rigorous intellectual inquiry and its liberal ("freeing") arts tradition, the College encourages its community to explore and express a broad range of ideas and opinions in its pursuit of truth. But it also recognizes the paradox that free and open discussion requires civility to preserve its free and open character, that civil discourse is essential to maintaining rational discourse—the communal and mutual truth-seeking which is the soul of the academy. Thus Augsburg insists on the decorum that preserves the ability of people with opposing viewpoints to engage in dialogue with each other.

What Martin Luther King, Jr. said about violence in the pursuit of justice can be applied to violence in the pursuit of truth:

Violence as a way of achieving racial justice is both impractical and immoral. It is impractical because it is a descending spiral ending in destruction for all. ... It is immoral because it seeks to humiliate the opponent rather than win his understanding; it seeks to annihilate rather than to convert. Violence is immoral because it thrives on hatred rather than love. It destroys community and makes brotherhood impossible. It leaves society in monologue rather than dialogue.³⁴

As an academic community, Augsburg is committed to disagreement—but disagreement is best addressed through dialogue, through public rather than private discourse: in short, the attempt to explain, persuade and understand.

¹ For additional information on the ELCA, see <http://www.elca.org>. While the College is strongly committed to its Lutheran tradition, this identity is one that welcomes and aims to include all people as members of one community.

² William G. Perry, Jr., *Forms of Intellectual and Ethical Development in the College Years: A Scheme*. (New York: Holt, Rinehart, and Winston, 1968, 1970). Perry describes four stages of intellectual and moral development frequently found in college students. First year students often arrive in the stage of “dualism.” This stage is characterized by the student’s conviction that the world can readily be divided into what’s right and what’s wrong. Every question has a right answer. All knowledge boils down to facts. The authorities—church, parents, textbooks—are always right. The second stage, “multiplicity,” is more commonly what most people would call “relativism.” Here the student recognizes that truth is subject to many opinions. Students in this stage are inclined to argue, “Whatever you think is true is true.” “Everyone has their own truth.” “It’s only your opinion.” “All opinions are equally valid.” The third stage, which Perry calls “relativism,” introduces more discernment. The student recognizes that some opinions are better than others. There are ways of analyzing opinions and making distinctions, relative to the concepts and frameworks of particular disciplines or communities. Qualitative approaches to truth are as valid as quantitative approaches. The final stage, commitment, introduces resolutions and choices.

³ John Milton, “Areopagitica” in *John Milton: Complete Poems and Major Prose*, ed. Merritt Y. Hughes (New York: Macmillan 1957), p.728.

⁴ The section below describes vocation as it is understood in Augsburg’s Lutheran tradition, but our embrace of vocation is not limited to this perspective. Particularly through teaching keystone courses, faculty have learned from and engaged students in dialogue about other understandings of vocation, including those of several other strands of the Christian tradition, Judaism, Islam, and other religious and nonreligious perspectives. Staff similarly are encouraged to explore various teachings and their own sense of vocation and to draw on this learning as they interact with students.

⁵ Faith & Reason Commission Document, p. 30. As noted in the prologue, all Augsburg documents are listed in these endnotes; see below.

⁶ Some Christian denominations at times attempt to enforce uniformity of belief or adherence to particular interpretations of their denomination’s tradition within their church colleges. In other denominations, where the relationship between an individual congregation or college to the denomination is less hierarchical, the college may still expect students and employees to adhere to a statement of beliefs or a “covenant” regarding behaviors. Lutheran theology is confessional—we find our unity and convictions in what we confess we believe about God’s relationship with us. Our “polity (how the community organizes itself and provides for the legitimate exercise of authority)” is neither hierarchical nor coercive. [Quotation from Jane E. Strohl, “Religion vs. Spirituality,” *dialog* 40, 4 (Winter 2001), p. 274.] We encourage everyone to think about their convictions but do not attempt or expect uniformity in beliefs or demand adherence to particular codes of behavior, beyond civility and fairly standard employee handbook and student guides.

In addition to differences among Christian denominations, there also exist important differences among various Lutheran churches—including the two largest Lutheran churches in the U.S.: The Lutheran Church–Missouri Synod (LCMS) and the Evangelical Lutheran Church in America (ELCA), which is the denomination with which Augsburg is in partnership. The remainder of this document should give readers a sense of Augsburg’s convictions as a Lutheran college (of the ELCA). For an introduction to Lutheran beliefs, see <http://www.elca.org/What-We-Believe/The-Basics/What-Lutherans-Believe.aspx>. To get a sense of how the ELCA colleges market themselves collectively, watch the “Why Go Lutheran?” video at <http://www.youtube.com/watch?v=rDzLSLS-C0g>.

⁷ Ernest Simmons, *Lutheran Higher Education: An Introduction for Faculty* (Minneapolis: Augsburg Fortress Press, 1998), p. 43.

⁸ The Dutch Catechism, Herder and Herder, 1967, p. 427.

⁹ The idea of “little Christs” originates in these passages from Martin Luther’s “Treatise on Christian Liberty” in *Works of Martin Luther* Vol. II, trans. W.A. Lambert (A.J. Holman Co., 1916), pp. 337-338: “Although the Christian is thus free from all works, he ought in this liberty to empty himself, to take upon himself the form of a servant, to be made in the likeness of men, to be found in fashion as a man, and to serve, help, and in every way deal with his neighbor, as he sees that God through Christ has dealt and still deals with himself.” And “Just as our neighbor is in need and lacks that in which we abound, so we also have been in need before God and have

lacked His mercy. Hence, as our heavenly Father has in Christ freely come to our help, we also ought freely to help our neighbor through our body and its works, and each should become as it were a Christ to the other, that we may be Christs to one another and Christ may be the same in all; that is, that we may be truly Christian.”

¹⁰ Ted Peters, “Culture Wars: Should Lutherans Volunteer or Be Conscripted?” *Dialog*. Winter 1993, p. 37.

¹¹ For further discussion see Professor Emeritus Bruce Reichenbach’s “Lutheran Identity and Diversity in Education.” *Intersections* No.17 (Summer 2003), pp. 21-28.

¹² Frederick Buechner, *Wishful Thinking: A Theological ABC* (New York: Harper & Row, 1973), p. 95.

¹³ *Greater Expectations: A New Vision for Learning as a Nation Goes to College*. National Panel Report. Association of American Colleges and Universities, 2002. p. 27.

¹⁴ Gene Skibbe, “Questions and Answers about the Humanities.” Presented to the Augsburg College Humanities Division, 1981.

¹⁵ From “A Program for Augsburg Seminary,” Adopted at the faculty meeting September 1874. Translated by and printed in Einar Oscar Johnson, *Soli Deo Gloria: A Study of the Philosophy and Problems of Higher Education among Norwegian Lutherans in the American Environment, 1860-1960*. Doctoral Dissertation, University of Washington, 1961, pp. 475-476.

The proposed science division, claims Einar Johnson, was intended “to prepare men in a practical way and give them the assurance that they had a real contribution to make to the new society to evolve from the merging of the Norwegian immigrants and the established American society” (p. 218). Unfortunately, a lack of funds led to an indefinite postponement of the Science Division, and more than two generations passed before these ideas were revived.

¹⁶ Aristotle, *Metaphysica* in *The Works of Aristotle Translated into English*. Ed., trans. W.D. Ross. Vol. viii. 2nd ed. (Oxford at the Clarendon Press: 1908-1952), 982 b 25-27. H. Johnston (“Liberal Education” in *New Catholic Encyclopedia*, New York: McGraw Hill, 1967, VIII: 700) identifies this text as the source of the term and idea of “liberal” education.”

¹⁷ Quoted in Diversity Commission Report, p. 6.

¹⁸ See note 2.

¹⁹ Louis Menand, *The Marketplace of Ideas: Reform and Resistance in the American University*, New York: W.W. Norton, 2010.

²⁰ Lewis Mumford, “What is a City” in *The Lewis Mumford Reader*. Ed. Donald L. Miller. (New York: Pantheon Books, 1986). Excerpted from Introduction of *The Culture of Cities*, p. 104.

²¹ The Carnegie Foundation for the Advancement of Teaching, “Classification Description,” 2010, <http://classifications.carnegiefoundation.org/descriptions/basic.php>

²² For details about these reasons, see *Access and Excellence*, note 77 on pp. 28-29.

²³ Lesbian, gay, bisexual, transgender, questioning, intersex, and asexual. For a full list of student clubs and chartered, commissioned and other student organizations, see <http://www.augsburg.edu/studentgroups/>

²⁴ See, for instance, Peggy McIntosh, “White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences through Work in Women’s Studies.” Working Paper No. 189. (Wellesley College, Wellesley, MA: Center for Research on Women, 1988).

²⁵ Parker J. Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher’s Life*. (San Francisco: Jossey-Bass, 1998), p. 107.

²⁶ Mitch Hammer, “Intercultural Development Inventory v.3 (IDI),” p. 3 downloaded from “in-depth graphic profile” at <http://www.idiinventory.com/about.php>. The IDI is the “guiding framework” for Augsburg’s work on “Creating and Inclusive College Community”; see Augsburg College Employee Handbook, 2012, p. 10-11; it is available on the Human Resources Moodle Site.

²⁷ See <http://www.ifyc.org/about-us/eboo-patel>, Eboo Patel, *Acts of Faith: The Story of an American Muslim, the Struggle for the Soul of a Generation* (Boston: Beacon, 2007); and <http://pluralism.org/>, Diana L. Eck, *Encountering God: A Spiritual Journey from Bozeman to Banaras* (Boston: Beacon, 1993).

²⁸ See Diversity Commission Document, pp. 26-27: “As a community we must expect civil behavior even as we engage in difficult religious and moral deliberation, educating ourselves and one another, but we can neither legislate attitudes nor prescribe a set of moral or religious values.”

²⁹ Aspen Institute on June 29-July 1, 1999. For text see <http://www.compact.org/resources-for-presidents/presidents-declaration-on-the-civic-responsibility-of-higher-education/> (accessed 23 December 2011).

³⁰ “Climate Action Plan” ACUPCC Implementation Plan, 2010; available at <http://www.augsburg.edu/president/initiatives/>

³¹ <http://www.augsburg.edu/green/>

³² For an excellent overview of this work, see *Augsburg NOW*, 74, 1 (Fall 2011) and the web sites at <http://www.augsburg.edu/democracy/> and <http://www.augsburg.edu/sabo/>.

³³ *Augsburg NOW*, 74, 1 (Fall 2011), p. 5

³⁴ Martin Luther King, Jr., “Stride Toward Freedom” in *A Testament of Hope: The Essential Writings of Martin Luther King, Jr.* Ed. James M Washington. San Francisco: Harper & Row, 1986, p. 482.

YEARS OF VISIONING: ACKNOWLEDGMENTS

Many sources contributed to writing the original *Augsburg 2004: Extending the Vision*, its successor, *The Augsburg Vocation: Access and Excellence*, and this revised mission document. We particularly want to acknowledge and make visible a substantial body of “home-grown” papers that informed *Augsburg 2004* and its revisions. The bibliography below is admittedly incomplete; it confines itself to recent years of visionary discourse, beginning with the position papers presented toward the end of President Charles Anderson’s tenure and ending with the reflections on *Augsburg 2004* and other papers written by Augsburg authors who influenced *Access and Excellence*, completed toward the end of President William Frame’s administration. Thanks to the diligence of Augsburg’s archivist, Kristin Anderson, and the efforts of the Marketing and Communication office, these papers are now available electronically at www.augsburg.edu/president/vocation-access-excellence.

Continuing our borrowing from the acknowledgements in *Access and Excellence*: “Although we offered the words, the real authors, creators, of the Augsburg vision are the people—alumni, faculty, governors, regents, staff, and students—who are making it real.”

“ENVISIONING AUGSBURG”: A BIBLIOGRAPHY

1996 POSITION PAPERS

Urban

Chris Kimball, “Augsburg College: Authentically Urban”

Gordon Nelson, “A Reflection on What Its Urban Setting Should Mean for Augsburg College”

Quality

Sandra Olmsted, “The Meaning of ‘Quality’ at Augsburg College”

Kathryn Swanson, “Quality: Yours, Mine, and Ours”

Church Connections

Mark Engebretson, “Church Connections at Augsburg College: Past, Present, and Future”

Lynne Lorenzen, “Church Connections: A Theological Perspective”

Bruce Reichenbach, “Education Shaped by the Faith and Values of the Christian Church”

Diversity

Maria Brown, “Diversity”

Bill Green, “The ‘Precious Moment’: A Statement on Diversity”

Brad Holt, “Some Thoughts on Diversity”

Martha Johnson, “Diversity”

Mary Lou Williams, “Vision: Augsburg/Diversity”

Student Centered

Virginia Allery, “A Guerilla Perspective on the Meaning of Student-Centered Teaching and Learning”

Diane Pike, “On Being Student Centered.”

Response

Roman Soto, "Church Connections and Diversity: In Search of a Welcomed Anxiety: A Response"

1997-98 COMMISSION REPORTS**Commission on Diversity**

"An Augsburg Community: Diversity, Commitment, and Education for Service"

Virginia Allery, Carl Chrislock, Eloisa Echavez, Bill Green, Doug Green, Jesus (Alex) Hernandez-Herrera, Matt Milless, Bev Nilsson, Cindy Peterson, Bev Stratton

Commission on Trends

"What Five of the Trends or Tendencies in Private Higher Education Today Must We Consciously Resist—Why and How?"

Dick Adamson, Jeanne Boeh, Joe Erickson, Carol Forbes, Herald Johnson, Joanne Stiles Laird, Phoebe McDonald, Tom Morgan, Phil Styrlund

Commission on Experiential Pedagogies

"Teaching and Learning at Augsburg College: Experience at the Core"

Garry Hesser, Lee Hoon Benson, Carl Casperson, Terry Cook, Helga Legertson, Letitia Hooyman, Chris Kimball, Jim Trelstad-Porter, Frankie Shackelford, Joel Torstenson, Rebekah Valdivia [Dupont]

Commission on Work Culture

"Vocation, Calling, and Stewardship: A Working Culture for Augsburg College"

Stuart Anderson, Andry Andriambololona, Judi Bekke [Green], Sarah Ginkel, Brian Hackney, Linda Holmen, Conrad Meyer, Vicki Olson, Diane Pike, Stella Rosenquist

Commission on Faith and Reason

"Come Let us Reason Together"

Margaret Anderson, Shelby Andress, Mark Engebretson, Dennice Gooley, Joan Griffin, Jack Osberg, Philip Quanbeck I, Mark Tranvik

VISION DOCUMENT

Augsburg 2004: Extending the Vision, Mark Engebretson and Joan Griffin, 1998

PRELUDE TO REVISION: PAPERS PRESENTED TO THE AUGSBURG COMMUNITY, AUGUST 27, 2003

Mark Engebretson, "Providing a 'Transforming Education': Some Tensions and Continuing Challenges"

Joan Griffin, "Called to *Civitas*: From Burning Bush to Jerusalem"

Christopher Kimball, "Five Immodest Proposals: Transforming Augsburg's Education"

Rick Thoni, "Implementing the Vision"

REVISED VISION DOCUMENT

The Augsburg Vocation: Access and Excellence, Mark Engebretson and Joan Griffin, 2005