



Profiles in Service

UNIVERSITY of
INDIANAPOLIS.



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WELCOME TO THE UINDY TRADITION OF SERVICE



A loyal 1970s-era alum from southern Indiana recently gave me a fascinating insight about our University that I would like to share with you.

“When I drive into campus these days,” he reported, “I always think how much things have changed since my days as a student. But when I leave after visiting for a while, I always think how much the University is still the same.”

This alumnus has recognized something quite significant. In the midst of a rapidly changing world, we are surprised when we recognize the patterns of continuity that are displayed in traditions. Living traditions define a community of memory, and this university is no exception.

I like to remind our faculty that they are tomorrow’s memories for our current students. Forty years from now, the class of 2004 will gather to swap stories of Burnell and Kegerreis and Bohley and Fuller and the rest of their favorites. And so, too, will they mourn the loss of their campus, for many of today’s buildings, programs, and people will be gone. Yet as we change, we preserve so much as well. For as we change, we build upon, not away from, our roots and traditions.

One of the most important traditions associated with the University of Indianapolis is our commitment to service. As you may

already know, the University’s motto is “Education for Service.” During the years that you study here, you will hear that phrase on many occasions, and you will learn that there are different perspectives about what it means to render service in the context of the arts and sciences or in the worlds of business, civic affairs, law, and medicine.

Along the way, you will also hear stories about “characters” from our past, such as I. J. Good, Sybil Weaver, Ray Crowe, Ann Cory Bretz, and Jerry Throgmartin, each of whom made his or her own inimitable contribution to the saga of service associated with UIndy. Unfortunately, most of these students, faculty, staff, and alumni have long since passed from this life.

The good news is that you will also hear stories—like the ones collected in this premier issue of *Profiles in Service*—about students, faculty, staff, and alumni that you are likely to encounter in the classroom, out on Smith Mall, or at a sports event. These are the stories that I am eager for you to discover, because I want to encourage you to believe that each of you has something to contribute to the University’s long-standing tradition of service.

Every class of students brings its own set of memories to this community of memory, where excellence in service is greatly prized. Recently, one of our faculty called my attention to *Profiles in Courage for Our Time* (2003), a collection of stories about public service edited by Caroline Kennedy Schlossberg. The book brought back memories of a book with a similar title written by her father, President John F. Kennedy. That book was *Profiles in Courage*, a little volume that earned the Pulitzer Prize in 1956.

I recall reading that book when I was a student in the 1960s. The set of stories JFK collected in *Profiles in Courage* provided my generation with the kind of real-world narratives that reminded us: it really is possible to engage in public service. Few of us imagined that we would be United States senators, like the men JFK wrote about. We found different ways of serving. Some of us (like Professor Charles Guthrie) chose to invest

ourselves in international service. Others have offered themselves in service in important ways on American soil. Still others have rendered significant service in hidden ways that have not yet been recognized publicly.

As you read the stories of the faculty and student exemplars of “Education for Service” found in this premier edition of *Profiles in Service*, I think you will discover that the UIndy tradition of individuals acting to make a difference in the world remains very much alive. We are fortunate that people like Jenny Fogo, Matt Brock, Charlie Guthrie, and Frances Kantner continue to populate the University a century after it was founded.

We know that there are many more such stories to be told. In fact, each new class of students brings with it the potential for new ways of writing the history of “Education for Service.” As you embark on your academic journey here, I encourage you to make your own contribution to our institution’s long saga of service.

Imagine with me for a moment that you come back to the University for a visit forty years from now and walk around campus with other alumni, recalling your memories of the place that you will come to think of as your alma mater. No doubt the place will seem a bit strange at first, because it will not look the same as it did when you studied here in the first decade of the twenty-first century. But I trust that when you hear the stories that will be told by the students and faculty who will constitute that community of learning in 2044, you will smile as you hear them tell about people like you—people they will remember as part of the tradition of “Education for Service.”

—Jerry Israel, University President

“TAKING INITIATIVE TO SERVE IN AN ‘UNFINISHED WORLD’”
THE SERVICE OF JENNIFER EATON FOGO ’85 ’87

Michael G. Cartwright



Faculty Profile

Jenny Eaton '85, from Burlington, Indiana, could have graduated without taking the time to do service projects in the hills of Appalachia and Azpitia in 1983 to 1984. After all, service was not a requirement at Indiana Central University (the former name of the University of Indianapolis) when she was an undergraduate any more than UIndy students are required to engage in service twenty years later, in the first decade of the twenty-first century.

In retrospect, however, Jennifer realizes that her undergraduate education would have been incomplete had she not taken advantage of her opportunities to participate in the Appalachia Service Project (ASP) and the Peru Project from 1982 to 1985.

Actually, the previous sentence is misleading to the degree that it suggests that Jenny and her peers elected to participate in ventures that faculty and staff organized for them. Truth to tell, in addition to participating in projects organized by Dr. Charles Guthrie, Jenny Eaton and her friends created some of their own opportunities for service. The first Appalachia Service Project trip (Dec. 1983–Jan. 1984) happened because Jenny and her friends took the initiative to make it happen.

The story of how the first ASP work-team came about is but one example of how students at this university have seized the moment to make things happen in order to make a difference in the lives of others, little knowing that they would be initiating something that two decades later would be referred to as a “University tradition.” The story of Jennifer Eaton Fogo’s commitment to service is also a story about how relationships change our lives, and how they make it possible for us to be our best selves—when we bother to take the time to take one another seriously enough to listen long enough for a conversation to begin.

I. Initiative Begets Initiative *College is a Conversation with Peers*

At the time that she had her memorable conversation with Paul Coats, Jenny Eaton could have done without the kind of intellectual and moral challenge that this upperclassman religion major posed for her as a first-year student at Indiana Central University. Paul made a remark that absolutely baffled her.

“You know, Jennifer, sometimes I wished that people didn’t even know that I am a Christian.” As an evangelical Christian, Jennifer Eaton could not imagine why someone would want to say something like that. After all, Christians were called to carry the gospel into the world, so you should want people to know that you are a Christian, she thought to herself.

The more that Paul and Jenny talked, however, the more she realized that he was not trying to evade his Christian commitment, but rather that he had come to see ways in which some Christian representations had discredited the gospel. He wanted people to be able to see the authenticity of the service that he rendered instead of putting him into a pious box that would get in the way of offering a humble, servant-like witness.

In fact, Paul was an active participant in Christian activities at ICU, including serving on the Ambassadors deputation team that traveled to various United Methodist congregations in Indiana. Paul’s reflections, however, also seem to have had something to do with his participation in service projects. By the time Jennifer met him, Paul Coats had already been a member of the ASP summer staff for a couple of years. Later that same year, Jenny was present when Paul spoke about his experiences with the Appalachia Service Project at one of the Wednesday evening “Midweek Worship” services held in the University Chapel. Jennifer recalls that Paul read a couple of stories from Glen “Tex” Evans’ little book *Life Is Like That* (1975) about the work of ASP. Evans had inspired a generation of young United Methodists to go into the world with a mission of “demonstrating evangelism in action,” extending a “helping hand” to the people of the Appalachian region.

Evans had developed an eight-point theology of evangelism that urged college students to “see all persons as our brothers and sisters, made in the image of God, having intelligence, a will, freedom, a sense of beauty, compassion, a sense of values, and creativity!” Instead of going into the lives of the poor people of the Appalachians presuming to know how to “fix” their lives, Evans challenged the students always to keep the dignity of these neighbors in view. Every summer, young women and men went into the poverty-stricken counties of eastern Kentucky, Tennessee, and Southwestern Virginia with Evans’s mandate: “We go to our brothers [and sisters] and **we accept them right where they are just the way they are!**”

Evans and the college students who served as summer staff at the various sites where youth groups came to help with home repair and construction projects saw themselves acting according to the example of Jesus of Nazareth, who had proclaimed in his first public sermon that “The Spirit of the Lord is upon me, because He has



appointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord” (Luke 4:14-18).

Paul Coats spoke to his college peers about the ministry of ASP with a sense of conviction. His commitment was infectious. Jennifer applied for a position on the summer staff and served the summer of ’83. When she returned to campus that fall, she began talking with her friends about organizing an ASP trip during the Christmas break. Once Jenny had persuaded some of her friends that they really could take this project on, everyone pitched in to organize the trip.

They provided their own leadership and raised their own funds, asking only for permission to use one of the University vans for the trip to and from Virginia. This request might have caused concern, but University officials knew that it was *not* the first time that Jenny and her friends had stepped forward

“Nothing great was ever achieved without enthusiasm” —Ralph Waldo Emerson



to engage in service. For in the early 1980s, every Saturday, Jenny and a group of students would go to a nursing home across the street from ICU to “hang out with the elderly residents” and sing hymns and other songs, accompanied by their guitarist, Paul Coats.

In January 1984, Jenny and a group of students from Indiana Central took what would be the first weeklong trip to Jonesville, Virginia. While there, they worked on home repair projects for impoverished families in the Appalachian region, and they also had the opportunity to reflect on the importance of service.

Many of the students enjoyed the experience so much that they wanted to go back again. Some applied to be members of the summer staff for the Appalachia Service Project, and others began thinking about putting together another Christmas Break Service trip. In fact, the first ASP work-team experience was so successful that they formed another ASP work-team in 1985, this time with the active help and organizational support of the new University chaplain, United Methodist pastor John Young.

By 1986, Jenny and her friends began to realize that they had founded a “tradition,” and so it became part of the expectation of students associated with the

Christian Life Committee of the Campus Program Board. Over the past two decades, many students have participated in ASP trips, and more than a few have been part of two or more work-teams. Jennifer believes that one of the reasons why this venture worked so well was that “It wasn’t top down—an initiative created by the ICU faculty and staff. It was really bottom up, because students were taking initiative to make something happen.”

Before Jennifer Eaton graduated from ICU, she would find herself having conversations with people who had significant doubts about Christian claims about Jesus, God, and what it means to live a faithful life. One of the people that she recalls posing radical questions to her about the existence of God is now a United Methodist pastor. Her friend Paul was a religion major when she first met him in 1982. Today, Paul Coats is Midwest Regional Manager for the American Forest and Paper Association in Joliet, Illinois.

As a pre-PT major at ICU, Jenny had thought that her own vocational path would be fairly straightforward, but it did not turn out quite the way that she had scripted her life story.

Originally, Jennifer Eaton had planned to be a physical therapist, but when she applied to graduate school, she was stunned

to discover that she was not accepted for admission. Receiving that rejection letter from the PT school at ICU in the spring of 1985 was a big disappointment for her, but the letter also suggested that she might want to consider seeking admission in social work or occupational therapy, since it was very clear to the admissions committee that she had a deep faith and a passion for service.

A year later Jenny celebrated with her friends upon learning that she had been accepted into the Occupational Therapy program at Indiana Central. Jenny smiles as she recalls the different paths that she and her classmates have taken as compared to the paths that they thought their lives would take.

II. Taking Off Our Shoes

College is a Conversation with Faculty and Staff

No one would have blamed the new professor in the history department if he had chosen not to lead that first service trip to Peru. After all, service was not the deciding factor about whether he would be granted tenure, and no one was likely to make service the basis of a decision about whether he should be promoted to associate professor.

At the same time, he and other new faculty, like Mary Moore and Dan Briere, were interested in giving students the opportunity to learn in the context of service. The three of them had already managed to find ways to take groups of students to Chicago to participate in service projects in urban settings of various kinds. Even when institutional resources were not available, these faculty found ways to create opportunities for students to engage in local, regional, and international service projects.

Jennifer Eaton was one of the nine students who made that first trip with Guthrie and Chaplain David V. W. Owen to the village of Azpitia, Peru, in 1983. Guthrie designed this opportunity so that students

‘Students were taking initiative to make something happen’

could receive academic credit in history and non-Western studies while combining personal service with travel and learning in the developing world.

The first three weeks were to be spent in the rural village of almost 500 people. Some of the students would help the villagers build a regional agricultural training center; other members of the team would provide health care and health education to hundreds of Peruvians in the Mala River valley. The fourth week of the trip gave the students an opportunity to travel to places like Cuzco, the ancient capital of the Inca empire, and the “Lost City,” Macchu Pichu. This part of the trip was designed to give students the opportunity “to study the rich heritage of Peru’s early civilizations and to experience the excitement of her cities.”¹

As the students met during the spring months to study and learn in preparation for the work they would do, some of them were not sure that they wanted to have to learn as much about the history of Peru and its contemporary social struggles as Guthrie thought they needed to know. But even when they did not quite grasp the details of Peruvian culture, the students began to realize that for the intense young history professor, this trip was about much more than academic inquiry—it was about taking the time to consider the needs of people in other places in the world, and, where possible, to respond by offering themselves in service.

Jennifer recalls that during one of the sessions that spring, Dr. Guthrie talked with them about a stanza from a poem that she will never forget.

*Earth is crammed with heaven,
And every common bush afire with God;
And only he who sees takes off his shoes;
the rest sit around and pluck blackberries.*²

The point of this stanza by Elizabeth Barrett Browning, of course, is that *what we choose to notice* will shape the kinds of activities that we take time to do. Jennifer and the other eight students understood that Guthrie was one of those people who was not content to sit around and pluck blackberries. Instead, he challenged students to



serve in ways that might make a difference in a world in which social inequalities were more and more evident.

The opportunity to participate in the Peru Project proved to be “pivotal” in Jenny’s life experience. She went on the trip with the instinct that she was “going to see a different part of the world than where I was raised.”

Jenny and her friends stayed with a family in that village for the three weeks that they participated in the Peru Project. She recalls, “Their houses did not have roofs like we have. The ceiling of the family’s house was made out of straw. I remember lying there and thinking: ‘These people have very few possessions but they have everything that they need.’”³ In contrast, she realized that she and her friends from Indiana had so much “stuff” that they didn’t really need.

She recalls going to a health clinic near Azpitia one day where she saw a parent attempting to care for a child who was suffering from a large growth around his mouth (infintigo).⁴ The man was frantic and very upset about his son’s condition, which not only looked horrible but could be life-threatening if not treated. She could tell that the man felt helpless and was fearful for his son’s life. That day Jenny realized something important about herself and the people she was attempting to serve.

As she would later say, “I realized that these people in Peru love and care for their children just as we do. They try to do everything for their children, just as we would try to do for our children, but they don’t have what we have.”⁵

Having made this connection also made it possible for Jennifer to begin to recognize her privileged status in a world where she didn’t have to wonder if she would have access to medical care or medications for herself or those that she loved.



These experiences in service in the context of a cross-cultural study-travel course helped Jennifer realize the need to be involved in service. When the ICU students had completed their part of the Peru Project, they received a standing ovation from the youth of the village. Jennifer recalls: “I remember standing there in awe of the life I have led in comfort. I thought to myself, ‘they are praising us for nothing.’ The people of that village had very little but they were faithful.”

Jennifer recalls that she came away from this experience having learned the difference between “what people have and what people really need.”⁶ At the same time, she realized she was in a position to do things that might really help persons in need, like the little boy with infintigo whose father had felt so helpless and distraught about his son’s needs.

Dr. Guthrie wisely did not attempt to control what Jennifer and other students learned as part of the Peru Project. What he did do, however, was to make it possible for students to engage in their own conversations with the people and cultures they encountered during the trip. In the years since that trip to Peru, Guthrie has led six more international service trips. Two were done in conjunction with United Methodist mission projects. More recently, Guthrie and company have worked on projects under Habitat for Humanity sponsorship. Over the past two decades, Guthrie has led a total of seven travel-study-service trips (see below).

- 1983 Azpitia, Peru
- 1986 Bo, Sierra Leone (UMC)
- 1989 Freetown, Sierra Leone (UMC)
- 1991 Bluefields and Pearl Lagoon, Nicaragua (Habitat)
- 1996 Cuzco, Peru (Habitat)
- 1999 Ichilo and Santa Fe, Bolivia (Habitat)
- 2003 Jacaltenango, Guatemala (Habitat)

III. Sojourn on the Street

*Preprofessional Conversations
and Journeys*

In retrospect, Jenny and her friends could have celebrated “Christian Awareness Week” at Indiana Central University without talking about the question of homelessness. After all, there were many other things to talk about and Jenny certainly had enough questions on her mind in 1986. As a first-year graduate student in occupational therapy, she wondered, “How am I supposed to apply myself in this field? Why did I pick this area and what are God’s plans for me?”⁷

The announced theme for the week had been designated **In Christ Unite**, a play on the acronym of the University’s name. Jennifer and her friend Sue Owen had been asked to present the Appalachia Service Project again. As she later wrote, “Realizing that everyone may have tired of hearing about our experience in Virginia, we wanted to think of a creative way to present it. After someone made the comment, ‘I don’t know why you’re running off to Virginia when we’ve got the same problems here in Indianapolis,’ an idea came to mind. We decided to show the needs of Indianapolis.”⁸

At first Jennifer and Sue thought they would simply take some photographs of the poor housing conditions, but then they “began to notice that there were a lot of people with no homes.” They began to ask themselves: “Where do homeless people go in the city of Indianapolis?”

They set out to answer that question by contacting one of the homeless shelters, but when they obtained the information they had sought, that only led them to ask more questions about the specific needs of homeless men, women and children. They decided that the only way they could discover the answers they wanted was to experience homelessness “on our own.”



As Jennifer and her friend made plans to spend a weekend among the homeless people of Indianapolis, they kept in mind I Cor. 12:12-26, the passage from the New Testament that had been their focus during Christian Awareness Week. In this passage, St. Paul exhorts the church at Corinth to unity of the body of Christ despite the fact that there are many members with different gifts, needs, and experiences. “*God has so adjusted the body . . . that the members may have the same care for one another. If one member suffers, all suffer together; if one . . . is honored all rejoice together.*”

Taking this text to heart, Jennifer and her friends applied Paul’s analogy to themselves. They imagined themselves as “thumbs on the hand”⁹ and the homeless people of Indianapolis as “fingers.” As she later recalled, “In order for us to know what we are supposed to do as ‘thumbs,’ we must have a respect and understanding for the ‘fingers.’ Therefore, we decided that for a weekend we would become ‘fingers.’”¹⁰

And so, Jennifer and Suzanne set out to “determine the quality of life of street people and to gain an understanding of the homeless.”

They left campus one chilly Saturday evening with \$2.50 and took a bus to downtown Indianapolis, where they planned to spend the next two days. During the next forty-eight hours they discovered some of the things that homeless people endure. They experienced what it is like to feel vulnerable, and they quickly learned to avoid eye contact.

Eventually they ran into some street people, one of whom told them how to answer questions in order to qualify for lodging at Wheeler Rescue Mission. Even so, they were turned away at two different shelters, and in the end they decided to sleep under a large table on the second floor of Merchants Plaza after hiding for several hours under a stairway. At 7 a.m. on Sunday, a security guard found them and told them to move on.

They attended worship services at four churches in the downtown area and found that they were treated more or less hospitably at these Christian congregations. After one service, they were invited to stay for donuts and coffee. Sunday afternoon they took refuge in Central Library with other people seeking shelter from the cold winter weather. In the evening, they walked over to the Metropolitan Center, Inc., a shelter for homeless people near 16th and Delaware streets, where they were given food to eat.

Toward the end of the evening, however, the director realized that they were not really from Jonesville, Virginia, as they had claimed. Apparently what had tipped him off was that they “didn’t cuss or smoke, were too clean, polite, and took the time to butter our bread during dinner,” Jenny later recalled.

‘We go to our brothers and sisters and we accept them right where they are just the way they are’

She and Sue were not very convincing “street people,” but they did take the time and trouble to learn about the needs of the homeless in Indianapolis out of a genuine concern for people. Some of their friends admired Jenny and Sue for daring to go beyond their comfort zone, but others were troubled by the fact that these young women had decided “try life on the street.”¹¹ When Jennifer’s father read a newspaper article about what his daughter had done, he was quite angry with her for choosing to take such unnecessary risks. Even at the time, however, Jennifer understood that she was privileged compared with the persons whose everyday life was “on the street.”

As a graduate student in the Occupational Therapy program in 1986, Jennifer Eaton could have kept her focus on her coursework and preprofessional ambitions. Instead, she chose to pay attention to the plight of people who did not have the privilege of choosing where they would spend the weekend.

What did Jennifer learn from this experience? She later wrote: “I learned I can’t fit into another person’s role, nor is it my place. I learned to look at that person as a person and not the life they are living.”¹²

IV. Serving Together in an Unfinished World

Conversations about Enthusiasm

Another of the conversations that began at Indiana Central was with an enthusiastic student named Scott. Jennifer Fogo recalls with fondness the quotation that provided the occasion for her and Scott to connect during one of the Midweek Worship services hosted by Chaplain John Young and the Christian Life Committee. Scott was a new student at ICU, having transferred the previous fall, and at the time he was beginning to think about whether he might be called into Christian ministry.

Scott began his talk with the statement: “Nothing great was ever achieved without enthusiasm.” Scott asked if anyone knew the meaning of this quotation from Ralph Waldo Emerson. Jenny did, and proceeded to tell those assembled about the Greek root of enthusiasm—*En-theos*, meaning “one who is filled with the spirit of God”—and then explained why great things required enthusiastic commitment.

Without realizing it, Jenny had stolen Scott’s thunder, leaving the young pre-theology student in the awkward position of having to find something else to say, since he had just been upstaged by this graduate student. Somehow this pair managed to survive that awkward beginning, and began dating one another.

Over the next couple of years, Scott and Jenny had the opportunity to talk about their aspirations and commitments. Both had strong Christian convictions, but they struggled at times to know exactly how they might be called to serve in the world. For a time, Scott served as a student pastor of a rural church outside of Indianapolis, but he ultimately concluded he was not called to ordained ministry as an itinerating pastor in the United Methodist Church.

A few years after their first encounter, Jennifer and Scott attended a concert where they heard the song “It’s an Unfinished World.” The song brought back memories of what Jennifer had experienced in Peru and ASP. She realized that “None of the buildings were finished. There is so much that we can do to help finish it.”¹³

Knowing that you live in an “unfinished world” serves as a daily reminder that, while it may not yet be possible to eliminate homelessness, neither can one ignore the homeless people of Indianapolis. And where one is in a position to serve others, one should do so. That conviction has stayed with Jennifer in the years since that memorable evening with Scott Fogo, the man who became her husband in 1988.

Sharing this conviction that they should serve in ways that contribute to building up the “unfinished world” has been one of the things that has sustained Jennifer



and Scott in the midst of career changes and shifting roles and responsibilities. Jenny is an occupational therapist and Scott is a trained social worker. Scott is now an administrator at St. Vincent’s Pediatric Rehabilitation Center, a context in which he encounters the suffering of children on a daily basis. Some days, the children cared for in the clinic are jubilant with the news that their recovery is going well. There are also times, however, when Scott and his colleagues share the agonizing reality of a child’s death.

The death of a child is always untimely, but when the parents who have lost their beloved child can share their loss with friends, they can sometimes find comfort and solace in the midst of the shattering pain. When Rev. John Young and his wife, Missy, suffered the death of their infant son Spencer, Jennifer was one of the students who consoled the tall, bearded university chaplain who looked upon students with such compassion and care.

Later, when Jennifer and her husband were preparing for the birth of their first child, Jennifer and Scott approached John and Missy to ask how they would feel about the prospect of having the first-born child in the Fogo family named after the son that they had lost. John and Missy graciously agreed, and when Spencer was born, both couples celebrated the gift of new life. Over the next decade, Jenny and Scott had two more children, Elliot and Hannah, who have made their own contributions to the family conversation about service.



Jennifer and Scott Fogo have not tried to shield their children from the “unfinished world” in which they are growing up. The Fogo children have accompanied their parents when their church serves in the soup kitchen at Dayspring or when they participate in other acts of voluntary service with the Interfaith Hospitality Network (IHN), a group of churches and synagogues that assist homeless families by housing them for a week at a time and providing meals and other forms of hospitality (see photo of Fogo family, opposite).

Scott and Jenny think it is important for their children to understand the reality of homelessness and how it affects children like them. As the Fogo children have met children who are homeless, they have had the opportunity to talk with their parents about how difficult it must be to go from one place to another week after week.

The children quickly recognized how frightening it must be for these children to be homeless, and they identified with these fears. The children in Jenny’s Sunday School class raised money to buy Beanie Babies to give to children at IHN so that they would not be scared as they moved from hostel to hostel. Such a gesture hardly “fixes” the plight of the homeless, but it does affirm their human dignity.

Jenny and Scott share the same daily struggles that many families face in the fast-paced world of the twenty-first century. Both parents commute to work—one to the north side and the other to the south side of Indy. They share responsibility for such tasks as getting the kids to softball practice on Thursdays and to the soccer game on Saturdays. In addition to Jenny’s responsibilities at the University, she is also completing a Ph.D. in Occupational Therapy at Purdue University, another role that has its own stresses. They also continue to wrestle with the vexing questions about how their family can best serve the needs of the world in the midst of their various activities and work responsibilities.¹⁴

As a mother-professor-spouse-graduate student-softball coach, Jennifer does not have the same kinds of opportunities to serve that she did when she was a student at ICU, but she has found new ways to serve that fit with her busy life. For the past thirteen summers, she has volunteered as a member of the staff of CHAMP Camp, a week-long experience for children with special needs founded by Dave Carter and Nancy McCurdy.¹⁵

CHAMP stands for “*Children Have a Lot of Motivation and Potential*,” and the camp makes it possible for children of all abilities to play like other children. Jennifer is able to use her professional skills to make a difference in the lives of children.

She recalls an experience that took place during the Pilot Weekend of CHAMP Camp in 1990. One of the participants that summer was a seven-year-old girl who had been involved in a car accident five years before. She had a high-level spinal cord

injury, which left her bound to a wheelchair and dependent on a ventilator. She had lived in the hospital since she was two years old.

During the weekend, the staffers took the children out into the open air so that they could experience what it is like to enjoy a night out in the woods. As Jenny was wheeling this girl down a hill along a path, she expressed her amazement, saying “Jenny, Jenny, stop. Look! I have never seen stars before.”

Jenny understands all too well that an evening out under the stars is not sufficient, but she also knows that a life without the privilege of enjoying the wonders of the natural world is tragically limited.

V. Lingerin Alongside

College is a Conversation with Students

Twenty years after that first ASP trip, Jennifer Fogo is now a member of the faculty in Occupational Therapy at her alma mater. In that capacity, she teaches courses like “Occupational Behavior 1,” a course in which students have the opportunity to be involved with children at different stages of development as they are oriented to the occupational needs that children have at particular ages.

Occupational therapy is typically defined as “skilled treatment that helps individuals achieve independence in all facets of their lives.”¹⁶ Because particular persons face different kinds of challenges, the therapy has to be adapted to each individual patient.

As an occupational therapist (OT), Jennifer is trained to pay attention to the social, emotional, and physiological effects of illness and injury on the growth and development of children and adults. As a *teacher* of OTs-in-training, Jennifer also has to pay attention to the way her students see the patients that they encounter in the context of observing a developmental preschool. She knows it is possible to do performance skills assessments and treatment without taking an interest

in the lives of the persons being assessed. She also understands that while making it possible for people to learn “skills for the job of living,” an OT can play a key role in restoring and/or sustaining the human dignity of those in her care. An experienced OT has the wisdom not to be overwhelmed by the challenges that a particular patient faces while also being able to use skills to shape solutions to these vexing concerns.

The profession of occupational therapy, then, is a “hands-on” way of caring for the needs of persons who struggle with the kinds of disabilities that prevent them from enjoying activities that many of us take for granted. Jennifer Fogo draws upon her skills as an occupational therapist to devise ways to make it possible for children to play, as well as engage in other activities that enable them to thrive. When Jenny describes all that is involved in making it possible for children at CHAMP Camp to experience what it is like to go canoeing, her face lights up with a combination of compassion and delight. Clearly, she has found ways to serve within and beyond her profession that fit her particular passion for service.

As a teacher, sometimes Jenny finds herself in a conversation with a student in which the student articulates discoveries not unlike the ones that she had when she was a student. Students may approach the observation of children in developmental preschool with unconscious assumptions about why they have the problems that they do, but after a semester of working with the children they begin to recognize the humanity of these children and cease to perceive them as problems.

When that happens, Jenny smiles with fond recollection of her own discoveries when she was a student. Like her colleague Dr. Charles Guthrie, who once served as one of her mentors when she was a student two decades ago, she has the self-discipline to remind herself that each person has to learn these things in the context of his or her own journey.



VI. Taking Time for Conversation

Jennifer Fogo’s life also illustrates an equally important point. We need to be able to process the things we learn with other people, and the most common form that such reflection takes is conversation. None of the conversations that Jenny found herself having during her student years at Indiana Central University—with people as different as Scott Fogo, Paul Coats, Charles Guthrie, John Young, Sue Owen, and the homeless people on the streets of Indianapolis—had to happen. Because Jenny and her peers listened to one another’s questions and encouraged one another to take initiative, however, the culture of “Education for Service” on this campus has been enriched.

“College is a conversation,” President Jerry Israel reminds us all from time to time. Jerry is careful not to say much about the beginnings and endings of the conversations in which we participate. That is wise. Most of the time, neither students nor faculty are in a position to grasp the significance of conversations when they take place. If we are honest with ourselves, we know that we are never going to be able to assign an

ultimate significance to our conversations and encounters with persons we meet while completing university studies.

The conversations between Paul Coats and Jenny Eaton of twenty years ago are memorable not simply because of the way that they nurtured one another’s dreams and aspirations at the time, but also because those conversations have made it possible for Jenny to engage in conversations with other people that would have their own impact.

She was not the first student at the University to take initiative and she will not be the last. Having dared to step forward, however, she had to learn to adjust her self-understanding about what she could and could not do and what she would and would not be. Once upon a time, Jenny thought she would be a physical therapist. The story that she *wanted* to write for herself after ICU took a different turn from what she had imagined. The service that she yearned to offer has turned out to be as an occupational therapist, not as a physical therapist.

‘The story that she wanted to write for herself took a different turn from what she had imagined’

Not surprisingly, Jennifer now thinks about her Christian vocation in a different way than she did when she came to the University in 1981. She now believes that “our calling is to serve and not to change people.” She looks back on her experiences in Appalachia and Azpitia and realizes that without those service-learning opportunities, her faith and self-understanding would have remained immature.¹⁷

Jennifer Fogo is glad that she didn’t “sit around and pluck blackberries” during her years as an undergraduate student. She probably never could have imagined that she would be the one who would take the initiative to start something that has become a tradition for students seeking to engage in service. Sooner or later, someone else might have come along and suggested that students go on a service project over Christmas break, but Jenny did not wait for someone else to do it.

Every year, UIndy students dare to ask questions about what they might do to make a difference for others by serving in ways great or small. And every year, there are faculty like Jennifer Fogo and Charles Guthrie who are delighted to be able to encourage such students as they step forward to offer themselves in service in some project near or far. That’s one way to think about the tradition of “Education for Service” at the University of Indianapolis: students and faculty taking time to be in conversation with one another while daring to take initiative to find ways to serve in an unfinished world.

‘Our calling is to serve and not to change people’

Endnotes

- ¹ See “The Peru Project” by Rolf-Peter Noot in *Indiana Central Magazine* (Autumn 1983) 2:1, p. 16.
- ² John Bartlett, *Familiar Quotations*, 10th ed. 1919, No. 6661
—Elizabeth Barrett Browning, *Aurora Leigh*. Book vii.
- ³ Interview with M. Cartwright, January 2004.
- ⁴ Infintigo consists of small superficial vesicles, which eventually form pustules and develop a honey-colored crust on the skin.
- ⁵ Interview with M. Cartwright, Jan. 2004.
- ⁶ Ibid.
- ⁷ “Sojourn on the Street: Collegiennes explain homeless weekend,” p. 4
- ⁸ See the article entitled “Sojourn on the Street” by Suzanne Owen and Jennifer Eaton in the *University of Indianapolis Magazine* (June 1986) Vol. 4:13, p. 4-7.
- ⁹ It is fascinating to consider the ways Jenny and Sue may have had ideas and images from the Appalachia Service Project in view as they set out to experience homelessness. Some connections are obvious. For example, they reflected on the ASP emphasis on the example of Jesus from Luke 4:18-19. Other connections are more subtle. For example, they chose to think of themselves in relation to homeless people with conjunctive imagery (instead of thinking of themselves as a helping hand extended to others whom they find alien, they thought of the homeless persons in relational terms that made it clear that they saw themselves *alongside* the home-
- less). In this respect as well as others that might be named, they appear to have internalized the ASP emphasis on human dignity to a remarkable extent.
- ¹⁰ “Sojourn on the Street,” 5.
- ¹¹ The newspaper article by Paul Bird that was published in the *Indianapolis News* on Tues. Feb. 18, 1986, was entitled “Coeds try life on the street.”
- ¹² Bird, *Indianapolis News*, second page of photocopy.
- ¹³ Interview with M. Cartwright, Jan. 2004.
- ¹⁴ A few years ago Jennifer and other members of Northview Church of the Brethren did a survey of stores in the Indianapolis to showcase which stores stocked violent toys and which stores sold toys that were nonviolent. The survey did not change the marketing practices of the businesses in question, but it did provide the kind of information that is helpful for those persons who are committed to a nonviolent way of life. For several years, their congregation also sponsored an alternative gifts fair at which people could buy Christmas gifts from handcrafts made in Third World countries.
- ¹⁵ For ten years, Jennifer Fogo served as a volunteer counselor for this one-week camp for children. She now serves as a member of the Board of Directors of that camp.
- ¹⁶ For a more complete definition, see the Web site for the American Occupational Therapists Association at www.aota.org.
- ¹⁷ Interview with M. Cartwright, Jan. 2004. “If I hadn’t had the experiences that I had in my college years, my faith wouldn’t have gone anywhere . . . it wouldn’t have had a reason.” When she first came to ICU, Jennifer thought of the Kingdom of God only as a spiritual realm not an earthly reality. Today, she believes that because we live in an “unfinished world,” Christians must bear witness to “the Kingdom of God as a reality here and now, not somewhere else.”

Matt Brock '04



Service is not a choice for Matt. He doesn't feel obligated to volunteer, nor does he say his schedule is just too full. Even during his final semester on campus with full days of student teaching, Matt still manages to find time to serve others. "People use not having enough time as an excuse not to volunteer, so I show them my schedule," he says. "I tell them, 'Look—if I can find time, you can find time.' You can always find time if you want to."

From his days growing up in Fountain City, Indiana, to his four years spent at the University of Indianapolis, Matt Brock has always found time for service. "Through volunteering I've met so many different types of people, and it's really helped to open my eyes," he said. An elementary education major, Matt originally came to the University because of its physical therapy program. But after spending time during the summer working at Camp Riley with special-needs kids, Matt realized that he wanted to be in the classroom.

"I always thought about teaching special education," he said. "I think that children with special needs are often not served as well as they could be. I want to make sure that when I'm teaching, I'm thinking about their individual needs and making the school work for them, not making them fit into the school."

Before his semester of student teaching, Matt often worked with kids in tutoring programs and at schools that needed help with their special education programs.

"There are so many service learning opportunities in Indy," he said. "I like different things for different reasons, so it just depends on what I want to do at the time."

As a member of Circle K, a student volunteer group on campus, Matt has participated and planned many service opportunities. "Volunteering has definitely shaped my college experience and is a big part of it. Our Circle K group spent time working at the Horizon House—a homeless shelter downtown—and we helped to raise money for the Julian Center—a place for women and children who are victims of domestic violence. Every place you volunteer kind of changes you," he said. "But I believe there is something for everyone out there. If you want to get involved, there's a way you can do it and have fun."

As Matt looks ahead to his life after college, he's not sure where it will lead. "I'm glad I came to UINDY," he said, "and I'm surprised that it's gone by this fast. It doesn't feel like I should be done."

One of the hardest service opportunities for him to leave is his relationship with Camp Riley and Isanogel, a camp in Muncie, Ind., for kids with special-needs. "I love meeting kids from all over the Midwest, and you get to meet a lot of cool kids. Working at those camps is one of the neatest things I've ever done, and I hope I can volunteer there again someday."

What is certain is that Matt will find new ways to serve others and to help those in need. "I think volunteering should be something everyone does," he said. "Society doesn't work unless people give back, so you have to. It's not really a choice for me; it's just the way people should do things."

- *Hobbies: Playing sports, hanging out with friends, running, ultimate frisbee*
- *Activities: Sertoma, Circle K, intramural sports (soccer, softball, basketball, volleyball), writing lab, Kappa Delta Pi, Alpha Chi, Best Buddies, Pep Band*
- *Favorite Children's Book: Oh, the Places You'll Go! by Dr. Seuss*

MAKING SHADE FOR OTHERS: THE SERVICE OF DR. CHARLES GUTHRIE

Dr. Rebecca Blair '80



Faculty Profile

The office door in Good Hall, papered with the usual academic graffiti of pictures and pithy comments, appears similar to many located in the same hallway. Yet this office door reveals much about Dr. Charles (Charlie) Guthrie as a professor passionately devoted to service, an impulse that comes naturally to him.

One quotation, printed in italic script over a graphic representation of a leafy, green tree, reads “True service is the planting of a tree under whose shade you know you will never sit.” Charlie Guthrie’s sense of service as a vocation embodies just such an approach to teaching and serving others.

Guthrie, raised in the 1950s and early 1960s in a small community of the rural South, identifies service to others as a basic expectation woven into the social fabric. This expectation acquired more immediacy during his undergraduate years at Emory University. Guthrie’s experience in mid-1960s Atlanta impressed upon him that “there was a lot to do, particularly in the inner cities.”

After graduation, prompted by this recognition of need, Guthrie enrolled in a master's degree program at Columbia University, through which students returned two years of service to an East African country, living and teaching in Tanzania for two years and Uganda for an additional year. At the conclusion of the program, Guthrie had earned an M.Ed. from Makerere University, Uganda, but more significantly, his approach to vocation and service had become utterly transformed.

Brian Mahan, in *Forgetting Ourselves on Purpose*, asserts that our understanding and pursuit of vocation is less a matter of intention, preparation, and occupation—the elements of an envisioned self—and more a question of our openness to follow our preoccupations. “We can leave our work at the office, but our preoccupations ride home with us. They sleep with us too and they dream with us.”¹ Such preoccupations, when pursued, may coalesce into a vocation, a sense of life purpose that “speaks of a gracious discovery of a kind of interior consonance between our deepest desires and hopes and our unique gifts, as they are summoned forth by the needs of others and realized in response to that summons.”²

Guthrie notes that his experience in Africa affirmed just such a larger sense of vocation. “I had no intention of teaching,” Guthrie observes. “I didn't know what I wanted to do. That's why I went to Africa in the first place. I couldn't even find Africa on a map at that time. They didn't teach courses on Africa when I went through school, but I wanted to serve and experience an exciting adventure.”



While journeying through this adventure, Guthrie developed what would become a lifelong interest in African society, culture, life, and history—an interest that would lead him back to Africa for his doctoral work, and an interest that would spark the surprising revelation of his vocation as a teacher.

When Charlie Guthrie talks about teaching and service, he can't help but be passionate. “What I like best about teaching is making a breakthrough with a student, not anything dramatic, just when they ‘get’ it, when I see a measure of engagement with what I'm trying to do in the teaching context. Teaching is a very clear vocation for me. Everything I do has a component of teaching. I'm clearly a teacher.”

This love of teaching meshes quite naturally with his desire to serve others in the developing world. As Guthrie observes, “If you have a career in the developing world, it's pretty hard not to be service-oriented. At the very least, it's hard not to be sensitive to the needs of others.”

Indeed, one of the most valuable reasons for engaging in service to others, in his view, is the recognition that one may owe something to others, or that one may not quite understand something about oneself. One must enter into service with openness and vulnerability. Searching for meaning and opportunities for service without such openness can border on arrogance and insensitivity, because in such instances one's own intention and agenda limit one's vision.

In short, though Guthrie resists pat definitions, he defines service as “an awareness and then the willingness to act upon that awareness. One can't happen without the other, though there's a complex mechanism at work here.”

Such a fundamental process of recognition and response mirrors that recalled by Dorothy Day, cofounder of the Catholic Worker Movement, who, as a child, experienced the revelation that she was so fortunate as to have a doughnut, while other children weren't as fortunate: “I just remember holding that doughnut up [to my mother] and hoping she'd take it and give it to some child. I just kept talking about God and Jesus and feeding the hungry with doughnuts.”³

Guthrie's professional life revolves around just this kind of process. As he notes, “The things I do are closely connected with service. I spend a large portion of my time thinking about, teaching about what needs are there in the world in relation to the rest of us. It is putting ‘feet’ on these needs that is important to me.”

The opportunity to teach about such needs led him to Indiana Central University in 1981. After receiving his Ph.D. in African Studies at Indiana University, and working for three years in an academic appointment at the University of Florida, Guthrie came

*‘True service is the planting of a tree
under whose shade you know you will never sit’*



to the attention of Dr. Fred Hill, then chair of the ICU History Department, who was searching for a colleague to teach about Third World cultures and develop an International Studies Program.

Guthrie knew of Indiana Central's reputation as a teaching institution, but he thought at the outset of his appointment he would not stay, because he "was not a city person. I grew up in the mountains, and there are no mountains around here." Yet the lack of state university bureaucracy, the personal warmth of colleagues, and the professional flexibility to develop programs,

organize and conduct workshops and conferences, and teach in a broad range of topic areas won him over.

"Education for service"—Guthrie read and countenanced the institutional motto, but, in his words, it was the "putting" rather than the "saying" that became most important. At Indiana Central, he found a number of service-oriented, altruistic people who, in their personal and professional lives, quietly lived the model of service. The old EUB habit of keeping the story rather than telling the story is witnessed in the innumerable acts of service among faculty and staff, Guthrie notes—acts that are not registered anywhere.

In those days, he remembers, service functioned as a common focus for conversation and work. There were shared expectations about the world and society, and, more particularly, about the academic mission of the University—expectations located in the faith-based influences and humanistic impulses present on campus.

Within a year of his arrival at ICU, Guthrie, now coordinator of International Programs, found himself planning his first service project—and the first overseas student project in the University's history—to Azpitia, Peru. South America served as the secondary disciplinary focus for Guthrie, who persuaded Chaplain David Owen to join the group on the church construction/medical project.

"The whole approach to the development of international programs," Guthrie observed, "was 'build it and they will come.' When Fred Hill handed the program over to me, that's exactly what I tried to do. At this point, service was just emerging in the field of higher education as a study focus, not as a part of the curriculum, but as an expectation."

Students interested in international service received the "Passport to International Programs," a small booklet describing the course and travel offerings available in any given year. This publication included comments from students in the Peru project about the transformative possibilities of international service.

Following the Peru project came two trips to Sierra Leone. In 1986, a group traveled to Bo to construct a school, and in 1989, another group returned to Freetown, accompanied by a medical team, to provide clinical services and build a church. These and subsequent trips were codirected by Guthrie and the Rev. John Young, the University Chaplain for many years (see photo top left).

From the beginning, Guthrie and others envisioned these trips as experiential and transformative for those who served as well as for those who received the service. They intentionally sought the involvement of the community, the United Methodist Church, and interested faculty along the way.

After the Peru trip, an article detailing its scope and purpose appeared in the University's magazine. This article sparked faculty and student interest in travel experiences containing a service component. Guthrie called faculty colleagues, urging them to develop such international opportunities, with the aim of providing as wide an array of travel/service experiences as possible.

For all the overseas service opportunities Guthrie sponsors, students who wish to participate are screened for an openness to others and a willingness to learn. Thus, he tends to "prefer a definition of service that includes an educational component. If one doesn't learn something out of the experience," he "question[s] the motives for service."

'The pursuit of vocation is less a matter of intention, preparation, and occupation . . . and more a question of our openness to follow our preoccupations'

'One must enter into service with openness and vulnerability'

Four house construction trips in conjunction with Habitat for Humanity—to Bluefields and Pearl Lagoon, Nicaragua, in 1991; Cuzco, Peru, in 1996; Ichilo and Santa Fe, Bolivia, in 1999; and Jacaltenango, Guatemala in 2003—succeeded the trips to Sierra Leone.

Guthrie observes that, for a variety of complicated reasons, people who are interested in service and try to make it work in an academic setting end up looking at ways to institutionalize it, a “damned-if-you-do, damned-if-you-don’t” impulse. While such a view springs from the sixties generation’s discovery of the rest of the world through institutions such as the Peace Corps and civil rights initiatives, such an impulse contains a counterproductive aspect for Guthrie.

In his view, in the early years of his tenure when Indiana Central was a small-sized university, “service had not yet been institutionalized and was an integral part of the community atmosphere. The University is different now than it was a number of years ago. For the last few years, we have been wrapped up in trying to count up and figure percentages of service activity. And so, although the commitment to service continues, we have diminished the spontaneity of service.”

It is this spontaneity—that “doughnut” impulse to recognize and directly respond to need—that lives at the heart of service for Guthrie. He affirms that there are still many persons who engage in service projects for the “right” reasons. One of the most positive developments at the University is the Community Programs Center and the community outreach to Laurelwood and Fountain Square. These positive initiatives represent

for him the University in the community, working with neighbors as a partner rather than as a directive source of expertise or an uncaring institution.

Indeed, the dynamics in academic institutions generally have changed over the last ten or fifteen years concerning recruitment, preparation, involvement, and motivation levels of students. The major shift that Guthrie observes concerns the increasing popularity of service as a component of a student’s academic experience—and an accompanying lack of reflection on the part of some students concerning their motivations for service. Students tend to focus more on extrinsic (class credit or stipends) and intrinsic (feeling good) rewards, in his view, rather than focusing more intently on the condition of the “Other” in whose midst they serve.

Students in the programs Guthrie sponsors undergo reflective, mental, academic, and cultural preparation prior to departing for the international destination. Such preparation becomes crucial because of the risk of unintentionally offending or damaging those in the foreign culture.

For Guthrie, reading widely about a culture is the best preparation, along with training oneself to see clearly what is important in the context through a less subjective lens. Service is not about “fixing things,” and good intentions may not be adequate. The world is more complicated than many Americans conceive. So a recognition of the real and perceived power differentials present in cultural exchange becomes imperative.

As Guthrie affirms, the best outcomes happen one-on-one in service and in teaching. “Education comes from the new stuff that happens outside and inside the individual in a kind of dialogue between



knowledge acquisition and experience. This kind of experience is rich and priceless, and leads to an evolution of different types of questions to ask.”

As a small card affixed in the corner of his office door proclaims, “You are fulfilling your significance when you convert all your experience to the highest advantage of others.” Professor Charlie Guthrie does just that.

Endnotes

- ¹ Brian Mahan, *Forgetting Ourselves on Purpose: Vocation and the Ethics of Ambition*. Jossey-Bass, 2002, p. 183.
- ² *Ibid.*, pp. 10-11.
- ³ Robert Coles, *The Spiritual Life of Children*. Boston: Houghton Mifflin, 1990, pp. 326-27.

*‘Earth is crammed with heaven,
And every common bush afire with God;
And only he who sees takes off his shoes;
The rest sit around and pluck blackberries’*

—Elizabeth Barrett Browning

Frances Kantner '05



“It seems funny to me to get attention for this sort of thing. It’s just what I think people should do.”

Volunteering for service has always been a part of Frances Kantner’s life, and coming to the University of Indianapolis only strengthened her ambition. A social work major from Mentone, Indiana, Frances already knew in seventh grade that she wanted to make a career out of helping people. “I decided then that I wanted to do some kind of human service,” she said. “We had visited a group home with my church and I thought ‘I want to help these people.’”

When she came to the University, Frances immediately signed up for a service-learning class. “I thought, ‘Oh, volunteering—that is something I like to do.’ I was able to get credit for it and work with different populations of people.” She also quickly found a home within the Social Work Department. “I met the social work professors and they were so nice and helpful. I felt like they wanted me here and would do anything to help me.”

- *Hobbies: Read, swim, hang out with friends, shop*
- *Favorite movie: Zoolander*
- *Favorite place to hang out: Bookstore or mall*
- *Favorite activity: Visiting the antique shops in Fountain Square*
- *Advice to freshmen: “I think that everyone should take a service-learning class because that’s how I got started with my volunteering here in Indy. And any new freshman needs to know about the dollar movie theatre.”*

As she began to volunteer in Indianapolis, she found herself being challenged and stretched in new and sometimes uncomfortable ways. One of her first volunteer experiences was at the Damien Center, a home for people with HIV and AIDS.

“I was 18 and ‘fresh from the farm,’” she said, “and I was really scared. I wasn’t even doing much—just helping people to get groceries—but it was so new to me. It turned out that it was a really good experience, though.”

After spending a semester working at the Damien Center, she spent another semester at the Concord Center working with young kids and senior citizens. Another semester found Frances at Girls Incorporated of Indianapolis, where she tutored kids after school. Fletcher Place, a homeless shelter downtown, benefited from having Frances there to pack lunches on Fridays.

“Though it was scary at first,” she said, “you start to see through it. After you get past what’s different, it’s not scary anymore.” From there she moved on to the Julian Center, a place for women and children who are victims of domestic violence, where she assisted with the school for the children.

This semester, Frances is splitting her time, working with the Wheeler Arts Alternative Academy helping to write grants, and doing her junior internship practicum with the Indiana Girls School, working with a social worker. “I think that the service learning opportunities at UINDY are great,” said Frances. “It’s definitely been the best thing that I’ve done here at school.”

Once Frances graduates and leaves the University, her service learning experiences will likely continue and have a lasting impression on her career.

“I want to go to grad school and earn my master’s in social work and law,” she said. “Then I want to be an advocate for kids in court or just represent kids in court cases. Helping in that way really calls to me.” And it’s likely that she won’t think that she doing anything extraordinary or special—it’s just what people should do.

SERVICE WITH BASIN & TOWEL

There is nothing particularly fancy or ornate about the practice of washing one another's feet. In fact, the vessels used—the pitcher of water, the basin & towel—in this practice are so ordinary that it would be easy to overlook them. Anyone who has ever observed this ancient rite of hospitality will recognize that the plain and simple gesture of foot-washing also can display remarkable beauty and grace as particular persons engage in this profoundly Christ-like act of serving one another. The beauty is found in the care that is taken in the pouring of water and the use of one's hands to apply water and towel in serving the needs of the other. The scene from the 2003 Christian Vocations Commissioning Service (photo, bottom right) is but one of the occasions when the simple beauty of this rite can be observed on this campus.

This University has had a long-standing "tradition of doing the good deeds," but we have not always taken the time to notice the distinctive patterns of service displayed in the lives of students, faculty, staff, alumni, and friends of the University. As the stories collected here display, however, there is something remarkable about how well the University's motto of "Education for Service" is worn by faculty like Charles Guthrie and Jennifer Fogo and students like Francis Kantner and Matt Brock.

We have chosen the ancient image of basin & towel to use alongside these profiles in service because it conveys, in a simple, unpretentious way, something that is quite remarkable about this University. Dr. Fred Hill, emeritus professor of History and University historian, has offered his own perspective about this feature of the institution's past and present. "The concept of service is deeply rooted in the heritage of the University of Indianapolis. . . . It is both a benchmark from the past and a beacon for the future, a legacy from preceding generations and for those yet to come." The exemplars of excellence in "Education for Service" are as varied as the hands and feet of the persons who have been associated with this University, but through images such as the basin & towel, we are able to see the patterns of excellence in service.

In retrospect, perhaps we should not be surprised to discover that participants in that first international service project that Charles Guthrie led concluded their stay in Azpitia by inviting the Peru Project team members and villagers to wash one another's feet (photo, top right). Having worked together day after day, they could all celebrate the achievement symbolized by the walls that were now standing. The students departed from Peru knowing how much work remained to be done in this "unfinished world." Nor should we be surprised to discover that Jenny Eaton Fogo '85 '87 and other students, faculty, and alumni find the plain and simple image of the basin & towel to be the most meaningful way to think about their own individual commitments to service.

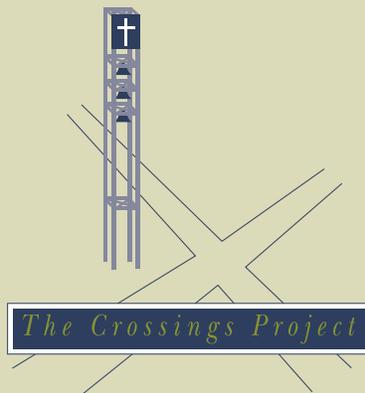
The narratives that have been collected in this premier issue of *Profiles in Service* are but a few of the notable ways that students, faculty, staff, alumni, and friends of the University of Indianapolis have embodied "Education for Service" over the past century. In the summer of 2004, an archive of these narratives will be made available on *The Crossings Project* Web page. The forty narratives that we have collected thus far represent lives as diverse as the people who study and learn in this community in the first decade of the twenty-first century. We hope that these narratives will evoke responses from readers who may know of other stories that should be told.

If you have information, photographs, or other memorabilia that you think can help tell the story of "Education for Service," we invite you to contact the University Archivist, Ms. Christine Guyonneau (e-mail guyonneau@uindy.edu) or call her at 788-3431. —*Michael G. Cartwright*



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Profiles in Service



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