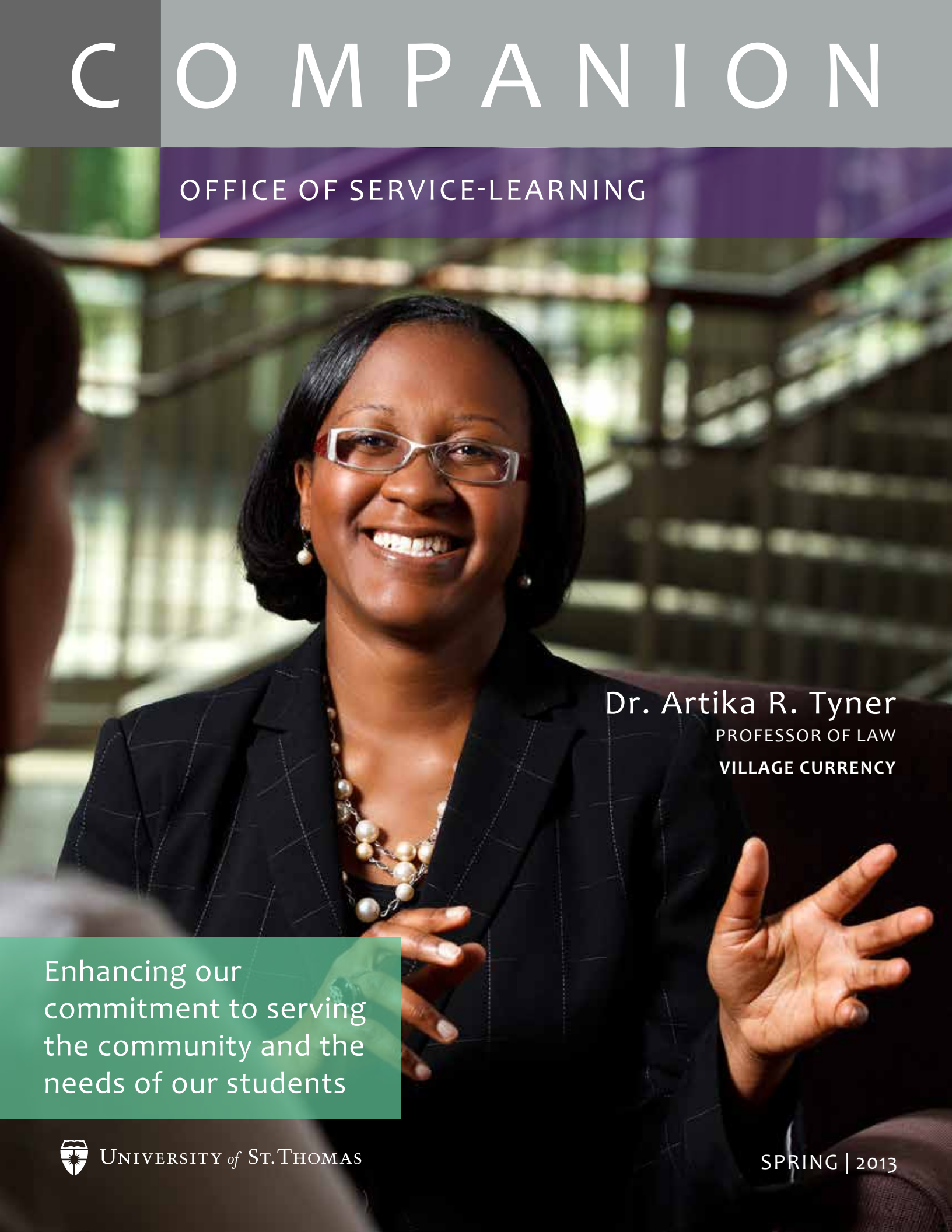


COMPANION

OFFICE OF SERVICE-LEARNING



Dr. Artika R. Tyner
PROFESSOR OF LAW
VILLAGE CURRENCY

Enhancing our
commitment to serving
the community and the
needs of our students



UNIVERSITY of ST. THOMAS

SPRING | 2013

WHAT IS THE *COMPANION*?

COMPANION comes from the philosophy of accompaniment which, in humanitarian work, emphasizes solidarity, mutuality, and interdependence. The Office of Service-Learning is about enhancing our commitment to serving the community and the needs of our students. It's about forging local, national, and global community partnerships. Partnerships that provide experiences for students that allow them to think critically about how unjust social systems harm us all and how faculty and students working together can make us companions for public health, companions for environmental sustainability, and companions for educational access, economic justice, racial reconciliation, gender equity, and human rights.

Dr. Gerald W. Schlabach is professor of theology, chair of the Department of Justice and Peace Studies, and winner of UST's 2012 Service-Learning Faculty Award. Read more about his experiences with service learning on page 6.



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Dr. Eleni Roulis

is the Associate Vice-President for Academic Programs and Special Services



THE OFFICE OF SERVICE-LEARNING — WHERE PASSION AND SERVICE MEET

I think that statement – where passion and service meet – is what the Office of Service-Learning is all about. We see OSL as the perfect blend of faculty passion to serve, St. Thomas’ ethical obligation to fulfill its mission, and the needs of students preparing to work in local, national, and global environments.

With a new sense of energy and enthusiasm, all of us at the Office of Service-Learning are demonstrating our commitment to taking the University of St. Thomas to the next level of service learning.

Asking and answering some tough questions

A large part of moving to this next level involved asking ourselves a series of tough questions such as:

- How can we honestly question what type of institution we are and who do we want to become in the future?
- How do we avoid the abyss of commercialized service learning that revolves around the duality of us “the servers” and others “the served”?
- How are we aligning our mission with our intellectual and social missions?

How the Office of Service-Learning helps us live our mission

The stated mission of the Office of Service-Learning is that we are *dedicated to educating students to work skillfully and advance the common good*. OSL is designed to encourage social responsibility by providing students with the opportunity to serve the community. Through the Office of Service-Learning, UST students will become educated on the importance of civic engagement in a global and diverse world.

At the core, we believe that to be successful, OSL needs to be seen as an institution that stands behind

and lives its mission, listens before it responds, and follows through on what it says it is going to do.

Service learning from a student’s perspective

Students come to us seeking an education; many times they define this education from a narrow perspective.

By experiencing learning through service partnerships locally and globally, University of St. Thomas students are provided an expanded opportunity to engage in learning and discussions they might not have initially acknowledged as important or necessary, especially when they feel uncomfortable as they enter new territory and unknown cultures.

And an executive perspective of OSL

Dr. Susan Huber, Executive Vice President and Chief Academic Officer, told me that she sees the Office of Service-Learning as a way to “enhance our commitment to the community as well as serve the needs of our undergraduate and graduate students.”

The foundation of the Office of Service-Learning

OSL brings together faculty, learning partners, staff, and students who are committed to Father Dease’s call to be both *in the city* and *of the city*. OSL will support credit-bearing and requirement-based service-learning courses on and off campus, locally, nationally, and internationally.

A new path for teaching and learning

In essence, with the Office of Service-Learning we are committed to creating a new path for teaching and learning—new ways of being in the world that are mutually beneficial to our service partners and to St. Thomas. In the words of the ancient Greek Proverb: “A society grows great when people plant trees whose shade they know they shall never sit in.”

I am excited to be part of the work that fulfills our mission linking service learning with academic study so that each strengthens the other. I look forward to growing OSL through the continued commitment of faculty, students and service-learning partnerships.

LEST BEST INTENTIONS...



Dr. Gerald W. Schlabach *is a professor of theology, chair of the Department of Justice and Peace Studies, and winner of UST's 2012 Service-Learning Faculty Award.*

No student should do “service learning” in another cultural setting without having to read Ivan Illich’s famous 1968 speech, “To Hell with Good Intentions.” But neither should faculty members hesitate to lead classes with a service-learning or community engagement component because Illich has left them paralyzed.

“To Hell with Good Intentions” is certainly a devastating read. Illich was a radical Austrian priest and philosopher who spent much of his career in Latin America. His famous speech was to a group of volunteers in Mexico who impressed him, he said, both with their authentic motivations and their hypocrisy.

The volunteers were willing enough to subject their programs to critique that they had invited him to speak at their retreat, even though they knew that he had been campaigning internationally for “the voluntary withdrawal of all North American volunteer armies from Latin America—missionaries, Peace Corps members and groups like [theirs],” who constituted a “‘division’ organized for the benevolent invasion of Mexico.”

Group members were enlightened enough that they recognized they had more to learn from their hosts

than they had to give. But to Illich they were all the more hypocritical because they had no intention of following through on what they were learning with such a thorough and critical reappraisal of their programs that it might actually require them to go home.

Illich baited his listeners by assuring them that “I do have deep faith in the enormous good will of the U.S. volunteer.” But even the best of them “cannot help being ultimately vacationing salesmen for the middle-class ‘American Way of Life,’ since that is really the only life you know.” If anything, their good will, their good intentions, were the very source of that hypocrisy which made them dangerous. “The idea that every American has something to give, and at all times may, can and should give it, explains why it occurred to students that they could help Mexican peasants ‘develop’ by spending a few months in their villages.”

Here then is the profound dilemma that conscientious professors will face if they even begin to consider designing an international course that will take students not to historic cultural centers, say, in Europe, but across the deeper cross cultural divides that come through personal engagement with the poor in the so called Third World or Global South.

Such a class can be one of the most profound and needful educational experiences that privileged American students may ever have. But at what cost to our hosts? To guide students through the dislocation by which they come to see themselves, their nation, their culture and their privilege through the eyes of the poor—and to grapple with arguments that U.S. military and economic domination has kept others poor while making their very privilege possible—is liberal arts education at its best.

What's more, everything we have learned about experiential learning confirms that not even the most masterful teacher can replicate in the classroom what students will learn through immersion experiences that engage them directly with the poor.

So to learn Illich's very lessons, nothing quite takes the place of going and being there. But if Illich is right—always right—and such encounters inevitably hurt the poor themselves, then what we will be inviting is simply a more sophisticated form of exploitation, made possible through yet another layer of privilege.

Since 1968, short-term “mission trips” have if anything become more popular with students, making it easier to recruit them than ever. Yet those same trips often reinforce the very paternalism of which Illich warned. What then to do? I suppose I could be among the hypocrites to whom Illich addressed his acerbic critique, for I always assign Illich to the same students that yes, I continue taking to Guatemala.

Having taught six courses there in the last 12 years, I obviously have not desisted. To be sure, I can draw on somewhat particular resources to mitigate the dangers Illich identified (though other professors will enjoy others, particular to their experiences and locales). Seven years of previous work in Central America, local connections and Spanish fluency have helped me maintain authentic partnerships with Latin American hosts.

... But at least two other reasons for doing international service-learning courses should also encourage professors, whatever mix of resources and prospective locale.

First, this is not 1968. I have seen pictures of San Lucas Tolimán in the 1960s. One of the 12 towns around the shore of Lake Atitlán that date back to pre-Colombian

times, it was still easier to reach by boat in 1968 than by road. Streets were alternately dusty and muddy. Few houses were stone and none of cement. Often one-roomed, the walls of better houses were sometimes made of wooden slabs and many were mere corn stalks.

Illich did not want to condemn isolated Latin American towns like this to perpetual abject poverty, but he did want their “development” to be authentic—at their own pace in accord with their indigenous cultural strengths.

So too the young Fr. Greg Shaffer of Minnesota who had begun working there only 5 years before. As an extension of their pastoral ministries, Shaffer and his colleagues sought to empower people to better their own lives according to their own priorities and Mayan communal values. But even the best development projects never happen in isolation. For better and for worse, San Lucas now looks very different. For many though certainly not all, the housing stock is much improved. Paved roads now have San Lucas well-integrated into the national and global economy. Consumer goods abound.

To the chagrin of professors who wish students could stay off Facebook for a few weeks in order



to really be present in Guatemala, internet access has gotten much easier just in the last 5 years. Our class now spends a little less time discussing the role of the Church during Guatemala's decades of brutal repression, and a lot more time discussing the challenges of maintaining both gospel values and Mayan identity amid the relentless pressures of globalization. In other words, globalization has left fewer and fewer pristine cultures developing in their own authentic ways. We might wish otherwise. We might wish that more North Americans and others had heeded Illich's warnings in 1968. But to do the very sort of critical analysis that Illich exemplified is to look unblinkingly at our own current challenges—in light of the historical forces that got us here, to be sure, but always with an eye toward present realities.

The question that now presses upon those concerned for international social justice is whether and how the positive dimensions of globalization may yet mitigate the negative dimensions of globalization that threaten to homogenize and flatten out the richness of diverse human cultures. Which brings me to my second reason for continuing to do international service-learning courses.

As the old proverb goes, the best can easily become the enemy of the good. To consign "good intentions" to hell in hopes of clearing the stage for only the best intentions, on behalf of the best development efforts alone, may have its own unintended side effects. It may leave vulnerable peoples in the Global South without any partnerships of solidarity to counter those who would exploit them with far worse intentions.

When I accepted last year's faculty award for service-learning I shared the words of a Salvadoran woman in a refugee camp just inside the Honduran border in the mid-1980s. "Ustedes son participes en nuestra voz," she told the small delegation of North American visitors I was part of. The literal translation: "You are participants in our voice." The deeper translation: "We cannot leave this camp. We have no power but our words. We depend on you to convey our words in the North, where the powerful are making decisions that determine our futures."

Fr. Greg Shaffer knew Ivan Illich and Illich's ideas helped shape his ministry among the Maya of Guatemala. But he made a different decision about North American volunteers. He welcomed them. He knew quite well that many came with naïve



illusions about the help they would offer in the few days of their "mission trips." But he took their good intentions and engaged in a kind of reverse exploitation. He praised them profusely for mixing a little cement or tying a little rebar. And then he told them that what they were really offering was a message of dignity.

Their willingness to work under the direction of the Maya had created a very different relationship than what the Maya had historically experienced from Guatemala's ladinos of the dominant Spanish culture. And when volunteers returned to North America to tell their stories and convey the 7 struggles of Latin America's poor, their most important service of all would only be beginning. In either case, their real service was solidarity.

The development strategy that the San Lucas Tolimán parish represents is not without flaws. I suspect that the influx of volunteers that Fr. Shaffer welcomed along with their skimpy tank tops, blue jeans, cameras and iPods has played some part in helping to "sell" the middle-class American culture that is a forceful driver of globalization.

But I continue to take students to San Lucas in good conscience because I am equally certain that any negative impact from volunteers has long been a drop in the bucket of globalizing influences. The best is the enemy of the good. And if merely good intentions allow solidarity to take shape, that can be very good indeed—good for our students and their liberal-arts educations, but above all for Guatemalans.

Obviously other professors, designing international service learning courses in other locales, have to draw on their own set of resources and relationships in order to ensure that their courses build authentic partnerships of solidarity. But that is the transferable lesson: authentic partnerships are the key.

In a round-about way, that lesson is one that Ivan Illich in his characteristically acerbic discourse actually endorsed. “If you insist on working with the poor,” Illich told his audience in 1968, “if this is your vocation, then at least work among the poor who can tell you to go to hell.”

With their deep ethics of hospitality, few cultures in the Global South may literally do that. But stripped of Illich’s verve, his advice points to exactly what faculty most need in order to offer a course in the Global South that is both pedagogically successful and morally responsible—good and self-confident hosts. Look for them.

Look for hosts who know their own dignity, who are deeply embedded in their own respectful partnerships with the poor and who are self-confident. With that



self-confidence they will warn faculty and students alike away from serious cross-cultural mistakes and guide them through the dilemmas of a privileged visit to the Global South. For their local knowledge is what will also guide you and your students toward the relationships of solidarity that our irrevocably intertwined globe most needs.



DIVERSITY AND SERVICE



Dr. Tatyana Avdeyeva is an associate professor in the graduate school of professional psychology. She specializes in personality assessment, cross-cultural psychology, and the development of helping professionals.

Creating an awareness for the complexity of human differences

Within the field of counseling psychology there exists a sense of pride that has to do with the unique and distinctive features of our discipline. Among them is the emphasis on the values of social justice and diversity.

Faculty at the UST Graduate School of Professional Psychology (GSPP) strive to create a learning environment that encourages student awareness and appreciation of the richness and complexity of human differences. The topic of diversity is addressed in every course in our program.

In teaching CPSY 605, a master's-level course on Theories of Career Development, it is especially important to attend to the issues of diversity because otherwise it may be too easy for the students to develop a sense that all groups of people deal with similar career-related concerns.

Most of the career theories are formulated with the mainstream Caucasian population in mind, which fit well with the largely Caucasian middle-class student body.

A new understanding of careers and group membership

I wanted to teach the course in a way that would allow students to understand that one's career development is directly affected by group membership. Exposing students to the reality of inequality, differential structures of opportunity and privilege would help them learn these notions not in abstract ways, but in ways that would let them "come in touch" with real people who struggle with poverty, racism, lack of access, and insufficient societal support.

I decided to incorporate a community service component into the course curriculum that included an encounter with fellow citizens who are different.

Boys Totem Town (BTT) and Eastern European Immigrants: Cases in career diversity

I collaborate with Boys Totem Town (BTT), a residential treatment facility for delinquent males in St. Paul, and I also network in the immigrant community to recruit volunteers in need of career assessment and counseling.

Many of our BTT clients have had limited experiences that would promote mastery of developmental tasks like reflection on awareness of who they are as people, what they value and enjoy, and what general direction they would like to take in life.

Immigrants from the former Soviet Union and Eastern Europe, also face unique challenges not unlike those faced by our BTT clients.

The barriers that immigrants face include stereotyping and prejudice, workplace discrimination, developing new identity and reconciling multiple identities, loss of status, and language difficulties to name a few.

Aspects of the BTT and immigrant client programs

The class includes working with volunteer clients to address their career needs, participating in three field trips to provide career assessment and counseling to their clients, and working with participants to provide test feedback and invite further reflection.

From anxiety to broadened horizons

At the beginning of the semester, students typically report feeling anxious about the project but by the end of the term, they often report a deepened sense of empathy with people who are less privileged and an appreciation for the bond they have created with their clients.

I recognize, of course, that in the sea of harsh social environments our project is but a drop of kindness and support, but I also believe that even if some of our contribution is washed away by the storms of adversity, seeds will grow and may engender goodness in ways we may never know.



VILLAGE CURRENCY

ENGAGED SCHOLAR

Dr. Artika R. Tyner *is a law professor and director of diversity at the University of St. Thomas School of Law.*

Timebanking: Accessing a village around the globe and in your own backyard

Difficult economic times are widespread both nationally and locally. In Minnesota, African Americans are facing tough economic times which is evidenced by 37.2 percent of families living in poverty and the largest unemployment gap disparity in the nation (between Blacks and Whites).

The Community Justice Project and the St. Paul Chapter of the NAACP are working together to develop practical solutions for addressing these economic challenges impacting the African American community and other diverse populations.

Minnesota timebanking follows “it takes a village” tradition

One solution to local economic challenges is timebanking. Timebanking follows the traditional community values of respect, love, and service that

are embodied in the notion of: “It takes a village.” It establishes an opportunity for each community member to serve as a valuable contributor and play a key role in maximizing our human capital.

A new form of human capital currency

Timebanking creates a new form of currency—“village currency”—that combines the basic premises of time and banking. Members of a TimeBank exchange services such as home improvement (painting, plumbing), personal assistance (tutoring, home care, driving), or professional development (coaching, resume development).

One hour of service equals one “time dollar”... Each service equates to one hour of service which can in turn be used as a “TimeDollar.”

The recipient of services redeems hours while the service provider earns hours when performing the given task. There is a database that keeps track of the





service hours you have received, the number of hours you have earned, and the balance of the total hours.

Getting started in timebanking

A community member begins timebanking by attending an orientation session and listing services they can render—things like help with painting kitchens, basic car repair, cleaning gutters, or resume assistance. These services are added to the TimeBank directory.

Once in the TimeBank directory, other community members can contact this member for services they need. In turn, the member may also contact others for services they may need.

Timebanking—local, national, and global solutions to economic challenges

Timebanking is being used to promote economic development around the globe.

Nationally, there are over 250 TimeBanks in the United States and TimeBanks are operating in 26 countries.

The founder of timebanking, Dr. Edgar S. Cahn, opened the TimeBank Global Conference, with the following remarks: “There is tremendous wealth in this room, tremendous wealth in the nation... If [there] [is] ever a time to tap into it, it is right now.”

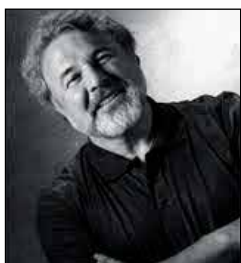
You can tap into village currency today by joining a local TimeBank.

For more information about timebanking, visit TimeBank USA’s website: <http://timebanks.org/>.

Interested in joining a local TimeBank? Visit Hour Dollars’ website: <http://www.hourdollars.org/>.

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GETTING YOUR FEET WET



Dr. Michael Raimondi *is an instructor in the English department at the University of St. Thomas, and currently serves as the principal at College Prep Elementary.*



A SERVICE-LEARNING GUIDE TO BEGINNING SERVICE-LEARNING PROJECTS

I am fresh from completing my fifth service-learning project at UST. So let me position myself as a service-learning evangelist. If I ran the university, every class would have a service-learning component. But, I don't run the university. So I would like to do what I can to make it easy for you to do your first project. I'll start with trying to provide ways to overcome what I think your fears might be.

1 “It will be more work for me as a professor.”

This may be true at first but it becomes easier the more projects you do. Overall, even when I do more work than I would in a standard approach, I find it more creative, enjoyable and energizing.

2 “I do not know how to get started; I think I have service learning block.”

The staff of the Office of Service-Learning and its faculty, including me, can help you brainstorm ideas. Your idea can be a one-day activity, a semester-long project—or anything in between.

3 “My current students will not get it.”

This is a possibility. There is no guarantee students will ‘get it’ if you continue using your standard practices, either. As with any new approach, you can do-a-little and test-a-little, adapt-a-little and improve-a-little—and in no time, you’ll be the pro writing articles for the *COMPANION*.

4 “I will look stupid.”

This kind of anxiety comes most often when we are not prepared when we attempt anything new. You do not have to do 30 service-learning activities each semester. Start with a simple, maybe one-day project. Just get started.



5 “I will do something wrong.”

Again: always a possibility—and, to be honest, the likelihood is that you will. But the risk is worth it. And so is the learning curve. The first time we begin to interact with local schools, churches and community organizations, we might show some uncertainty. But we need each other. We depend on each other.

6 “I am afraid of the community.”

This is reasonable. We often think of the “community” as “them” and “us” as “us.” But, after all, it is all “us”—isn’t it? When you do a service-learning project in the community, the university, your students and you, that’s “us.”

7 “I’m not trained to do service learning.”

This is true but if “learning-by-doing” is not your thing, the Office of Service-Learning offers workshops — and other one-on-one help — so sign up and jump in.

8 “I will be hanging out there alone.”

At St. Thomas over the past few years, more than 70 professors have designated service-learning courses. You are not alone! You have colleagues (likely some in your department), and the Office of Service-Learning standing behind you.

Why not give service-learning a try? You can stick your toe in the water or jump in with both feet! Your students will grow, and you could grow a little yourself. Let us know how we can support you as you prepare to dive into service-learning.

REFLECTIONS ON SERVICE-LEARNING IN HAWAII

By Alexandra Kisitu

In 2008, I had my first experience in service-learning through a course Dr. Ellen Riordan and Dr. Debra Petersen (COJO) taught in Hawaii for J-term called Hawai'i: Multi-Cultural Communication in Diverse Organizations.

As part of the course, we embarked on a service-learning project that took us to the island of Kauai. For anyone who has been to Kauai, you will never forget its magic and beauty; with lush green mountain tops, the scent of flowers in the air, picture perfect beaches, starry nights, and long, warm days. The people there are just as diverse as the landscape; rich and poor, hippy and corporate, indigenous and non-indigenous — these are the people that fill the Hawaiian islands.

My first encounter with the native Hawaiians took place on this service-learning project in Kauai, and it changed my life forever. As a part of our course, the class conducted a service-learning project at the Ke Kula Ni'ihau O Kekaha K-12 charter school on the island of Kauai.

Stories, bonding, humanity, life lessons

I oftentimes reflect upon my warm memories from this service-learning project in Hawaii, with special attention to the warm hospitality or “aloha” that the Native Hawaiian people showed my class and me. Their generosity and humble understanding of life was



something I had such trouble finding in the “western” world; and this is something I missed terribly after leaving the school. Without this experience, I would have missed the opportunity to see the beauty of the land and people of Hawaii. I would have missed out on hearing stories from indigenous people; I would have missed out on bonding experiences with other UST students, and most importantly, I would have missed out on the valuable lessons that the Native Hawaiian people taught me about life and humanity.

Serving on the Service-Learning Advisory Board

As the years passed and the benefits of service learning became more transparent to me, I gained a stronger passion for this type of learning. So, I decided to serve on the Service-Learning Advisory Board at St. Thomas this academic year.

I really appreciated that service-learning was something UST considered a priority as I know

that my world view and academic, personal, and professional growth are by and large attributable to my service-learning experience in Hawaii. I joined this board as I believe that learning experiences must not and cannot be wholly limited to the classroom.

The relationship that UST and the Ke Kula Ni'ihau O Kekaha have now is a result of many years of "outside the classroom" relationship building and service-learning. Because of this relationship, I had the opportunity to revisit the Ke Kula Ni'ihau O Kekaha school this past November.

This time, I went alongside my husband to conduct graduate research and a service-learning project at the school. We decided to conduct a study looking at how culture can survive through indigenous, cultural education in the context of the Ke Kula Ni'ihau O Kekaha school.

During the week, we spent most of our time observing, interviewing, and singing songs with the younger children. And, at the end of the week, we helped build a traditional Hawaiian house alongside middle school students at the National Tropical Botanical Gardens near Poipu, Kauai.

We worked all day together to celebrate and preserve a traditional way of building and living that Hawaiians historically experienced. This style of housing was so connected to the land, to the spirit of Hawaii, and

to the traditional, simpler way of life. What I learned on my trip is that this school is working to preserve its Hawaiian culture, and that there is wonderful progress being made along the way.

New found wisdom, spirituality, humility, and understanding

Ultimately, my husband and I left Kauai with a deeper understanding of the Hawaiian people and their wisdom, spirituality, humility, and understanding of the interconnectedness of all things in the universe. I also learned that this experience and the wisdom I gained from it is not a lesson that can be replicated in a classroom. There are some things that must remain experiences.



Photos by: Alexandra Kisitu



REDEEMING THE PAST?



IN REVIEW

Dr. Susan Smith-Cunnien is a Professor of Sociology and Criminal Justice at the University of St. Thomas, specializing in both formal and non-state justice systems. She has taken students to Ghana and Mali.



Communities step forward to redeem the past

Although I have been a student of restorative justice for many years, I have never fully understood how one can redeem the past. Certainly I understand the basics: in trying to restore communities and people when harms have been done, a restorative process requires those who have harmed others to acknowledge the harm, to accept responsibility for it, and to at least begin to repair that harm.

But, really, does this redeem the past? This is the question Father Michael Lapsley explores in his new book *Redeeming the Past: My Journey from Freedom Fighter to Healer* (with Stephen Karakashian, Maryknoll, NY: Orbis Books, 2012).

Exiled in Lesotho

Lapsley is an Anglican priest, originally from New Zealand but now a South African citizen, who lived and worked in South Africa during the apartheid era as a member of the Society for the Sacred Mission. He became an active member of the ANC and was “exiled” to Lesotho, a small country that lies completely within the borders of South Africa.

While he was visiting New Zealand in 1982, South African security forces killed more than forty people in a raid in Lesotho. His anti-apartheid activities made it too risky to return there and these same activities created conflict within his Order, which also did not want him to return.

A life-changing letter bomb

After a falling out with his Bishop, Lapsley began to work with the Lutheran World Federation. But at that time, almost nowhere in southern Africa was outside the reach of the apartheid regime.

On April 28, 1990, not even three months after de Klerk famously addressed parliament with the speech which officially began the slow and contentious dismantling of apartheid in South Africa, Lapsley opened a package of magazines that had arrived at his home in Zimbabwe and it exploded.

How can you redeem the past when someone sends you a letter bomb that blows off both your hands, burns you, fills you with shrapnel, breaks your bones, takes one of your eyes and damages your hearing? It

seems impossible, but Lapsley shows us that it is not only possible, it is necessary.

His account of his personal journey from “freedom fighter to healer” is the story of his own healing, as a man, as a person of faith, and as a pastor to others.

Reconciliation beyond his own story

Lapsley also talks about healing and reconciliation at the national level in his discussion of South Africa, a nation built upon virulent and violent racism, a nation led past these atrocities by a truly amazing leader who himself had suffered enormously at the hands of the previous regime and who insisted that the path forward must include truth-telling, amnesty, and reparations.

We know that the country-building story of South Africa continues and so far there is no fairy tale ending in sight; even Mandela had no magic wand to make the institutional legacy of apartheid disappear. Lapsley, though, reminds us again that healing is a process, and that this is as true for the healing of a nation—or community or workplace—as it is for the healing of a person.



Father Lapsley



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