Chapter 7
CELEBRATING CONCORDIA’S URBAN LOCATION

Written with Paul Hillmer
Surely the Lord is in this place, and I did not know it.” Almost any time the first half of this verse from Genesis 28 is invoked to describe a location, it is a retreat: a picturesque and placid lakeside camp, a majestic mountain-top panorama, or an awe-inspiring cathedral. We all too often equate the presence of God with isolation. While there is certainly some biblical reason for this, we must nonetheless recognize that God’s work and God Himself reside everywhere. While retreats often provided rest and rejuvenation to the saints of old, they were ultimately called to speak or minister to the urban communities of their day.

It should not surprise us, then, that Concordia University has very intentionally chosen not to retreat to an isolated location, but to stay right where it is: in the heart of a “dynamic, multicultural urban environment where Christ is honored and all are welcome.” It’s not as if Concordia never had a choice. Opportunities were presented to relocate to Bethel College’s original site. Rumors swirled about a move to the St. Croix River Valley. But in the case of the latter, then-President Robert Holst said, “My personal opinion is that the present site is ideal for relevant education and Christian mission. This is where we were meant to be.”

LEXINGTON-HAMLIN COMMUNITY COUNCIL: EMMY TREICHEL

Perhaps no one knows the history of the neighborhood surrounding Concordia better than Emmy Treichel, who came to work at Concordia as a house mother in 1959 after the death of her first husband. There she met her future husband Herb, who had arrived the previous year. “People came from greater Minnesota, from out of state, people who were not necessarily accustomed to a metropolitan area. . .It was not a commuting campus in those days, and we had enough activities on campus that people didn’t go off-campus all that much.”

When Emmy and Herb married, Emmy very much desired to raise her children in a neighborhood rather than “what was for me a contained environment.” As the first Concordia family to move into the neighborhood, Emmy and Herb became ambassadors between Concordia and what became Lexington-Hamline Community Council (or Lex-Ham), St. Paul’s oldest neighborhood association, established in 1968. The 1960s and ’70s were years of increasing urban blight, and students often had an exaggerated fear of the surrounding neighborhood. “When kids from other neighborhoods, who were friends of my children, would come to pick up Randy, they would say (according to my son) ‘We’re going to pick up Randy, so be sure you take your switchblade knife. [Laughs] Oh, there were years we had a terrible reputation with people who didn’t live here. And I said that the day when one of my children are in danger, we would walk. We never did.”

Why did the Treichels stay, and why has Concordia stayed in Midway St. Paul? “You bloom where you’re planted,” replies Treichel. “The things that I value are valued, I think almost universally, by people of all backgrounds … and so we need to work at making the environment one that contributes to those things, and you can’t do it by forever leaving those things that are a little bit different than you.” This has been the aim of Concordia University – St. Paul: to run neither from its historic identity and mission nor from its location, its neighbors, and its responsibility to provide students from all backgrounds with an education that is “responsive, relevant, and real.”

Concordia’s urban location has afforded it numerous chances to serve the community in which it resides, and in so doing has provided wonderful service, learning, and ministry opportunities for its students, faculty and staff.
M-TEPS GRADUATES HONORED
In 2008, a reunion of M-TEPS (Metropolitan Teachers Education Program) graduates was held during Black History Month. The twenty-five alumni pictured here were recognized for their achievements.

REACHING OUT TO THE HMONG COMMUNITY

The Twin Cities had a sizeable and growing Hmong community by the 1980s and 1990s. Many Hmong had come here as refugees, in the aftermath of America’s disastrous war in Vietnam that had ended in 1975. Yet President Bob Holst admits that, when he arrived in 1991, he wasn’t aware of their presence. “I knew virtually nothing about the Hmong when I came, so I did a little research. Nobody seemed to be reaching out to them.”

Holst saw this as an opportunity, especially given Concordia’s urban location. “God has given us a unique gift in this place,” he said at the time, “if we embrace it.” This opportunity included broadening the perspectives of faculty and students alike. “I thought, the faculty are going to be multicultural, as they work with the Hmong and others [on our campus]. … I thought the students would be blessed.”

And these blessings included practical ones, too. “I remember business people told me—and I told students—if you can’t work with a Hmong, you have no business future in the Twin Cities. And forget about politics—if you don’t care about the Hmong vote, don’t get into politics. So if you’re going to live in Minnesota,” Holst said to anyone who would listen, “especially in the Twin Cities, you better know something about the Hmong and, more than that, you better have Hmong friends.”

Not everyone, though, Holst admits, believed that adding large numbers of Hmong students on campus was a good idea. “I was criticized. I heard, ‘This is going to kill Concordia. You’re going to get all Hmong students.’ Or, ‘The whites are going to leave, and you’re going to have a Hmong majority.’”

But Holst was determined, and worked to transform his vision into reality. Several years after arriving at CSP, he created the President’s Council, a group of advisors with diverse perspectives. “They cared for community issues,” Holst recalls. “So I brought up, there’s a whole group of people here that were heroic in a war, and are now facing difficulties. But they’re going to succeed. How can we serve that community?”

Holst wanted both a place on campus where Hmong history and culture would be celebrated and a means to train Hmong adults to be teachers, just as Concordia had
trained African American teachers through its M-TEPs program in years past. Holst’s vision came to fruition through the work of faculty like Roberta Kaufman, the late William Staley, Sally Baas, and Lee Pao Xiong.

Xiong, a Hmong refugee who arrived in Minnesota with his family in the late 1970s, studied political science and public policy, then gained varied job experience working in the local Hmong community, and also with government. He first met Holst in the 1990s. Holst saw Xiong as someone who could help Concordia build a relationship with the local Hmong population. As Xiong recalls, “President Holst said, ‘We don’t want to just be in the community. We want to be an integral part of the community, and that includes the surrounding neighborhood.’” Holst hired Xiong in 1996, and charged him with accomplishing these goals, and increasing the Hmong presence at CSP.

As Hmong families settled in St Paul, Xiong says, the number of their children attending local schools increased sharply—“yet only 2% of the staff and faculty were of Hmong descent.” Answering President Holst’s call for outreach and innovation, Roberta Kaufman, then Dean of the College of Education, designed the Southeast Asian Teacher Licensure Program, or SEAT, providing an accelerated path for Hmong and other Southeast Asian individuals with a bachelor’s degree already in hand to gain their teaching license. Concordia University saw that as an opportunity to increase their student population, and to invest in that particular program. Given Concordia’s enrollment figures in the mid-1990s generally were stagnant, this initiative showed great promise.

Xiong lobbied hard with city and state politicians, and was instrumental in CSP securing funding for the new SEAT program, which began its work in 1998 under the direction of William Staley, soon after partnering with Sally Baas, who became director after Staley’s untimely death in early 2004.

SEAT not only enabled Hmong students to become classroom teachers, thus increasing the percentage of Hmong educators but also, explained Xiong, increased their earning potential. President Holst worked to secure the financial piece of the SEAT
puzzle, whereby CSP would pay 50% of the tuition expenses for those accepted into the program.  

Following its creation, the SEAT program grew in size and contributed to a greater awareness of Concordia University in the Hmong community. The number of Asian students at CSP began a slow but steady increase, a trend that continued into the new millennium. This helped to transform a student body that had been, until the early 1990s, overwhelmingly Caucasian.

The second part of Holst’s plan to deepen ties and serve the Hmong community was the creation in 2004 of the Center for Hmong Studies. The idea dates to the late 1990s, when Holst first met, and hired, Xiong. While the initial thrust had been to deepen Concordia’s ties to local Hmong, and generate enrollment growth, the two men also discussed the idea of some kind of a cultural center that could be, in Holst’s words, “a lighthouse in the community.” When Xiong departed CSP in 1997 for a job in government, the idea of a Hmong center was left undeveloped. Still, Holst kept the idea in mind, and over the next few years stayed in contact with Xiong.

Another part of Concordia’s work in this area is the Hmong Culture and Language Program and its sister Building Cultural Bridges Camp. They were born from these roots: a large number of Hmong children playing on the Concordia University, St. Paul, knoll; families from refugee camps in Thailand wanting their children to maintain their culture; and conversation between Holst and Sally Baas who later recruited co-director Nao Thao, St. Paul elementary school teacher Chao Vang and others.

These events crystallized into fifteen years of serving 12,000 Pre-Kindergarten through 12th grade students. Currently 90% of children attending the Program are Hmong, while the remainder come from 20 other language groups. The program responds to the community’s expressed desire to preserve Hmong culture through storytelling, gardening, and the arts (visual and musical) through a two week summer camp, leadership training and a year-round Saturday program.

Hmong Culture and Language Program has served as a laboratory school, exploring education on Concordia’s campus and functioning as a service arm of the Department
of Teacher Education. It helps university students build resilience and cross-cultural competency for serving in diverse educational communities and affords them opportunities to design and teach curriculum focused on the Hmong journey from Laos to United States.

Through this process, Concordia's students develop respect for the multiple challenges facing refugee and immigrant children and youth. These future teachers build skills in pedagogy and deepen social-emotional and leadership skills, while exploring their own cultural values. This curriculum is aligned to the Minnesota State Standards and prepares students for thoughtful, informed living, and for dedicated service to humanity.  

Around 2003, Holst reached out to Lee Pao Xiong, believing the time had come to move ahead with founding a Hmong center, and an academic program that would be an integral part of it. Xiong recalls having a lunch with Holst, and the president put forth his idea. “He said, ‘you’re the person that we’re looking for. Because we want somebody that understands Concordia’s culture, and academic culture.’”

But there were other reasons that, for Holst, made Xiong the right person to start and develop a center. “We also want somebody that has credibility with the community and connection to the community,” Holst told Xiong. And most importantly, Holst concluded, “I believe that the Center for Hmong Studies should be headed by a Hmong person.”

Xiong agreed to come back to Concordia to build the new Center for Hmong Studies, starting his work in 2004. Holst made a powerful statement when he turned the university-owned president’s house—which had been home to the school’s presidents since its completion in 1928—over to the new Center. This act demonstrated a commitment to the idea of the Center by placing it literally in the middle of campus, in its own structure.

In the years after taking on the job, Xiong worked to develop an academic curriculum. He facilitated the creation in 2006 of the nation’s first Hmong Studies Minor, relying on Hmong scholars including Gary Yia Lee, the Center’s first Scholar in Residence. Xiong has taught a range of courses in the minor. As of 2018, twenty-two students have successfully completed this program. To ensure a broader reach for the Center’s course offerings, Xiong, says, “from the beginning we lobbied for inclusion of two courses, Hmong Culture and Society and Introduction to Hmong History, into General Education.” The university adopted this proposal, and thus sections of these classes are offered on a regular basis.

But as important as this groundbreaking academic program is, the Center offers much more. Since its founding, Xiong as Director of the Center has worked to collect and catalogue Hmong cultural artifacts and sources; partnered with research and education organizations on Hmong-related topics; hosted leading Hmong scholars from around the globe; and staged the biennial International Conference on Hmong Studies. Most recently held in April 2018, the conference brings together leading researchers, and raises awareness of both the Center and Concordia.

The Center also supported CSP faculty member Paul Hillmer’s Hmong Oral History Project, an ambitious multi-year research and writing project. Hillmer’s work culminated in a six-part History Channel funded documentary, From Strangers to Neighbors (2007), that examines the Hmong people and their resettlement in the Twin Cities, as well as his book, A People’s History of the Hmong (2010).
BUILDING COMMUNITY: BRUCE CORRIE

Over more than twenty years, Concordia has developed a strong and productive relationship with the Hmong community. And the interests of the university go further, as the work of faculty member Bruce Corrie illustrate. Corrie came to Concordia in 1987, to teach Economics. Through his research and work on the economic contribution of immigrants and minorities, he has strengthened the ties between CSP and the local community.

"It’s an effort to show that this university is not insular; it’s tied to the community. Concordia wants to build community.

Planning for the Central Corridor Light Rail, which connects downtown St Paul and downtown Minneapolis, began in earnest in the late 2000s. Some immigrant communities in St Paul along the LRT route feared economic displacement. Corrie worked closely with a group of community members to explore potential positive outcomes.

Can we actually use this as an opportunity to grow the economic base in the area? We came up with this concept of the World Cultural Heritage District. You’ll find the cultures and ethnicities of the world; they could be business, art, music and so on. That was the broad framing of that vision. … Out of it we’ve come to Little Mekong with an Asian feel, Rondo with an African American feel, and Little Africa with an African immigrant feel.

Over the years I’ve been more engaged with Little Africa; they were a smaller group, emerging, forming. … And Concordia has been an active partner with them.

Corrie continually reached out to, and worked together with, St Paul neighborhood organizations. This knitted Concordia even more into the tapestry of the surrounding area.

We applied for a McKnight Foundation grant that produced the best data so far on the economy of African immigrants in Minnesota. We did it in partnership with Gene Gelgelu of African Economic Development Solutions, in Little Africa.

We also launched the Little Africa Fest in Hamline Park. I remember coming to the Hamline Midway Coalition to [ask them to] support us. They were more than enthusiastic, because they also wanted to keep that park crime free and a safe space. It was so good seeing it [in July 2017], when they had the Little Africa Fest for the fourth year, to see so many neighbors come out and participate in that festival. It was a multi-ethnic festival.

ARTS-US AND COMMUNITY ART

In 1992, Katherine Beecham, the parent of a Concordia student, approached Professor of Education Barbara Schoenbeck to see if Concordia might be interested in participating in an upcoming community event. The Black Story Tellers Alliance and the St. Paul Public Library wanted to bring African American author and illustrator Ashley Bryant to St. Paul. Bryant agreed to come to St. Paul with the condition that he would have large audiences of school students. Concordia’s participation and facilities allowed large numbers of school children to come to its 400+ seat Buetow Auditorium for three presentations on each of two days. This very successful event established a mutually beneficial partnership that led to African American history and literature workshops for Twin City educators and a week-long celebration of the
life and writings of Zora Neale Hurston. After these three collaborative activities, the group decided to organize under the name, ARTS-Us, which sponsored several “Peace Jams” at Concordia.

ARTS-Us was given office space on campus and provided after-school and weekend programming for elementary students during the school year and for summer camp from 1992 through 2003. In 2004 the office and programming were both moved to a community building funded by the Ramsey County Sheriff and stayed there until 2008. In 2008, ARTS-Us was able to lease the Dunning Field recreation building near Concordia. CSP students have served as volunteer tutors for the after school program, receiving a practical connection to urban life. Out-of-school programming serves 500 youth per year and the summer program meal program serves 2500 meals. ARTS-Us currently sponsors a community meal one Friday night a month that connects students and families with community services.

ARTS-Us illustrates how CSP, and its faculty, reach out to and serve youth and the community. The Community Art (CA) program, run by Cate Vermeland, a full-time member of the Art and Design department, provides another example. Vermeland started at Concordia in 1994, as adjunct faculty for photography. Currently she teaches a broad range of courses in Art and Design. Vermeland explains how CA allows students to engage with the community.

“Community Art seeks to solve a local problem, through an art solution. ... It’s really teaching students about a process. Any group you’re working with, everybody has something to say. Everybody has a stake in the final outcome. And it’s not led by ‘this is how we’re going to do it.’ It allows students who get involved with this, to learn how to create consensus, be able to listen, be able to understand others, develop empathy with others.

Vermeland argues there are tangible benefits for CSP students who participate in a CA program.

They are able to make real connections in the community, and have real experience. ... What I want them to realize is, it’s messy working with other people. It’s messy working with communities. Everybody has their own agenda. How do you build consensus? How do you work with that, in a practical, real world situation? That’s invaluable.
For Vermeland, a program called Farm in the City brought CA to Concordia, starting in the 1990s. Concordia students worked together with community youth at Dunning Park, across from Holst Hall.

Farm in the City was a summer program, six to eight weeks, which merged culinary skills, gardening, environmental art, and ceramics together with a cultural context. Every week the kids would learn about a different region, like Latin American Art or Africa: What’s the food? What are the arts? What are the gardening techniques? We used Community Art students to intern or work for the summer program.

They transformed Dunning Park, from a desolate nothing, broken glass, no birds, no wild animals or nature, not a safe place to be. With the first garden that Farm in the City created, they created an interest in wanting to take care of that park. And at Concordia, the program used some art rooms and some ceramic rooms. With the park right next to CSP, that was a perfect relationship.

Then when Farm in the City folded, around 2010 or 2012, the ARTS-Us program came in. They took over the Dunning Park building and the gardens. We worked together with ARTS-Us for a couple of years, cleaned out the gardens they had taken over. That was really great, it allowed the Community Art class to learn about ARTS-Us.

[Around the same time,] I created an after school program that lasted for a couple of years, called Cultural Art Connections. That was here at Concordia too.

And a year and a half ago, we [had] Community Art students working with the Lexington-Hamline Community Council, trying to draw attention to the Lexington Avenue bridge and the Rondo neighborhood. Just the education for the Community Art students, to learn about the history of the Rondo neighborhood. Real, tangible, in our neighborhood: Do you know where we’re at? Focus has been very local, for students to understand local.
Sometimes [student athletes] are hesitant to volunteer because they have so much going on, but the benefits they reap from these sort of things are priceless. For example, they go to Hope Lodge and they see people who have far greater problems than what they’re dealing with on a daily basis. It opens their eyes, and gets them communicating with other people, and realizing, how do you deal with situations like this? And also giving them a new perspective on, hey, this is what’s important.

There are numerous examples of Concordia student-athletes volunteering their time around the Twin Cities. This also helps to raise the profile of CSP in the local community, adds Grimit.

This year we’ve been very involved with Feed My Starving Children. On four occasions this year, our student-athletes went and packed food for people. That’s one area where I really see that we make an impact in our community.

Another is our interaction with Hope Lodge. A couple of weeks ago we went and provided a taco dinner for residents there. And then our student-athletes stayed and we had a bingo night with the residents. So interacting with the community and bringing a little ray of happiness to people who need a little bit of uplifting.

And usually in October we do a breast cancer awareness month [here on campus]. We try to bring more awareness to breast cancer, but also do something for the community. So we have our marketing team here create pamphlets, to make sure people know that any items they bring to games on an evening will be donated to Hope Lodge. This year we did one event at a Soccer game, and one at a Volleyball match. Then we have our student-athletes take over bins of items.

You know, people hold you in high regard if you’re a college athlete; people are looking up to them. That’s something special that they see. They’re in the spotlight, and they see that the decisions they make every day are viewed by others, and that they need to make sure they’re leading the next generation.
SERVICE-LEARNING

Outreach and involvement are also an important part of teaching and learning at CSP. Since 2008, Kelly Matthias has led the university’s service-learning efforts, one program of the Community Action Leadership and Learning (CALL) Center she created that year. Kelly talks about the value of service-learning, and how her office works to get students involved.

Part of service learning is giving students key initial experiences to pique their interest, to motivate them to say, how can I do more for our community? ... So one of my first initiatives was to create some flagship service events, and ways for students to get involved around service.

We do a large volunteer event as part of Welcome Week. So every first year student who attends Welcome Week will have a volunteer experience before they technically start school. Another example is Hunger and Homelessness Week which we’ve built out to include a series of events and volunteer opportunities. Our annual Martin Luther King Jr Day of Service is another flagship event we’ve run for the past 10 years. All of these one-time volunteer events get at trying to help students recognize and identify the challenges that poverty and similar social issues place on our urban community, and provide for them service opportunities on a regular annual basis.

Matthias shares the values of service-learning with classes or students who come to the CALL Center, and meets with interested faculty to brainstorm potential partner organizations. As a result of these ongoing efforts, the number of students who have participated in a service-learning experience has grown over the past decade. In 2017-18, for example, CSP students contributed over 8,200 hours of community service.
Another CALL Center program is the IGNITE Leadership Development Certificate, an experiential education program that Kelly and a group of administrators created, also in 2008. This creates additional ways for students to get off campus, and into the community.

Ignite is an events-based leadership program. For every event that a student attends, they earn points towards their leadership certificate. There are key flagship components that they need to complete within the program to receive the certificate, and those are service-learning, cultural awareness trainings and a leadership retreat.

We offer points for some of the educational events that are already happening on our campus, as well as putting on our own leadership trainings that students can attend. One of the key primary requirements is service-learning. The students have to complete thirty hours of service-learning in our community and write a reflection about their experience. In addition, they also have to attend events tied to cultural awareness, to an understanding of diversity.

Given the shift our campus has seen in the last decade [with a more diverse student body], that’s been a key priority, equipping students with skills like self-awareness and cultural competency. Students have to complete StrengthsFinder—a process that can be a pretty key learning tool for our students. We also have our annual leadership retreat, which happens over fall break, where we take students to a local camp for a weekend and do some intensive leadership development programs like a low and high ropes course. Once they’ve completed those components, and they attend enough events to reach the thirty-five points, they’ll receive a leadership certificate. They’re also recognized at our commencement service.
As of 2018, 124 students have completed the IGNITE Leadership Development Certificate. One of these students was Kailee Vang ('12). Matthias talks about the positive effects for the student, and the CSP community.

Through participating in the program, she began realizing her own leadership potential, and went on to lead clubs and orgs on our campus and was very involved. She was one of those students who you could see in a number of different student engagement areas and say, yes, she’s leading that group and she’s using her leadership gifts there. Then [after graduation] Vang worked on campus for two years as a diversity coordinator. So what is fun for me is to see Concordia as a whole directly benefit from her growth and transformation. She went on to lead dozens of other students in many other leadership program initiatives in her position.

LEXINGTON-HAMLLINE COMMUNITY COUNCIL: AMY GUNDERMANN

Current Lex-Ham Community Council Executive Director, Amy Gundermann, came to Concordia as a freshman in the fall of 1995. Eager to become an overseas missionary, she took short-term mission trips to eleven countries before graduating high school. Eager, too, to “jump right in” to her chosen vocation, “my parents kind of begged me to—‘Let’s just do some college.’ [CSP] was the only one that had any real training for cross-cultural outreach ministry-wise,” adds Gundermann. “I’m from Cincinnati, Ohio, so that’s a twelve-hour drive. . . I saw my parents once a year”—about the same as if she’d become a missionary. “I’ve always had an
interest in diverse people coming together and finding a way to work together.” As Vermeland and Matthias indicated, Concordia and Lex-Ham are finding new opportunities for partnership. “We have enjoyed meaningful collaboration in recent years with the Call Center,” says Gundermann, “and [Concordia gives Lex-Ham] space for our board retreat, too.”

Gundermann speaks positively about Concordia’s urban location.

“However many times as an institution it’s actually wrestled with “do we stay or go”, I am proud that Concordia has chosen to dig in. … I honestly don’t think Concordia would have survived this long without Lex-Ham doing the work that it has done to advocate for livability and safety and improvements. Lex-Ham is a very safe pocket in an urban context.

On the other hand, Lex-Ham’s leadership going back to Emmy Treichel, Bob [and wife Pauline] Kolb [who came to Concordia in the fall of 1977] was one of the very early leaders that did a lot of work. We still have Suzie Norris, who along with [her late husband, Concordia band director] Dick was here for many years. … So I am proud of Concordia’s presence here and that Concordia continues to wrestle with ‘how do we do this well?’ and I think it does.

[It] is much harder for urban ministries. … It looks like the same job as a suburban church … [or] school, but it’s a totally different job. [P]eople look at urban ministries and say, “Oh, you did this wrong: a, b, c, d.” You don’t know the list of things that I have to do right! [laughs] It’s not the same list! And that’s definitely true for Concordia. It’s a different list than the other Concordias in the system—what you have to do well.
Amy’s husband, Rev. Tom Gundermann, became CSP’s University Pastor in 2013. He has continued a long tradition of writing a Bible-based musical for the students of Trinity First Lutheran School in Minneapolis, which they perform on campus in Pearson Theatre.

When Tom got the call to come back here, we were pretty excited about being able to raise our kids in the middle of the city... just understanding the larger world and how they fit into it. We knew, of course, what Lex-Ham was as a neighborhood, and we were pretty excited to live here. [At Concordia] you have this immediate access to something like a classroom that has everything you need to learn or be exposed to, a place where students can touch on so much of what the world is about, different than a retreat feel, this is where things are happening.

Cate [Vermeland’s Community Arts students] have to wrestle with what a community does when there is a division because of the [interstate] highway, or when there are different needs that are difficult to meet at the same time. I just think in an urban context, especially a diverse one...there are so many opportunities for people of any discipline to learn just by what’s happening around them. It’s probably a challenge for some people to come here as a student who isn’t from an urban area. It doesn’t feel quite comfortable or safe or whatever, but I do think it’s a great context to learn in, and that’s what [Concordia’s] job is, to be a place where people can learn, right?

God has planted Concordia University St. Paul in rich soil, even if it may not seem that way to everyone else. This school has never been more committed to remaining right where it is. Blessed with numerous community, congregational, and governmental partnerships, a significant number of students who are interested in ministry and community service, and faculty and staff who are committed to helping students reach their fullest God-given potential, Concordia remains committed to its mission: “to prepare students for thoughtful and informed living, for dedicated service to God and humanity, for enlightened care of God’s creation, all within the context of the Christian Gospel.”
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