Koinonia

Julianna Hutchins
Darcia Narvaez
Donald Miller
David Walsh
Todd Ream

See next page for additional authors

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before I tell you about some of the things that are taking place within the organization, I want to thank the membership for giving me the opportunity to serve you as president for the last two years. I have considered it an honor and privilege to serve this great organization comprised of such dedicated members, and can say without hesitation that you have made the job very enjoyable. As I pass the baton to Barry in June, I will look forward to our continued progress as an organization under his leadership. Thank you, cherished colleagues, for your support.

I am pleased to announce that the new, improved ACSD website is now up and running. I encourage you to take a moment to visit www.acsdhome.org and take a look around the site. The new site has been designed to provide additional features that will serve the membership. For instance, this spring we will be able to conduct online voting for the election of our officers. I would like to thank Mike Hayes, Lee University, for taking the lead on getting the new site designed and operational. Mike’s hard work and persistence have exemplified the spirit and commitment of our members to our organization. Thank you, Mike.

The executive committee enlisted the services of Salter McNeil & Associates to conduct a diversity audit of the association. The auditing process has begun and the executive committee will be interacting with the audit group to discuss their findings and recommendations for improving ACSD on diversity-related matters. I will communicate more to you on this issue as a strategy is developed for moving forward.

In my last letter, I communicated to you that the membership had approved Barry Loy to fill the vacated President-Elect position. In an effort to aid Barry’s transition the Executive Committee is holding a two-day winter meeting in Chicago. Our goal is give some continuity to Barry about the direction of the organization prior to his taking the helm. We will also be meeting with the diversity consultants at this meeting as well.

I was saddened this week to hear of the home-going of Linda Cummins from Anderson University. I extend my condolences to her family, colleagues, and students to whom she meant so much. Linda was the consummate professional and invested her professional life to the goal of developing students for the Kingdom. She was an active member of ACSD, serving as a mentor in the New Professionals program, presenting workshops, hosting conferences, and informally mentoring many along her journey. Our loss is great, but our consolation is strong as we know that we shall see her again.

Planning for the Annual Conference at Northwestern College in St. Paul, Minnesota continues. Please mark your calendars for the dates of June 4-7, 2007 and join your colleagues to get “The Big Picture” and enjoy the experience that the NC staff has prepared for us. In addition, I would encourage those of you who are new to the field of student development to consider attending the pre-conference New Professionals Retreat. If you think you might be interested in attending, please see the advertisement in this issue.

As I write this we are in the midst of the longest spell of sub-zero weather that we have experienced in some time here in the city of Chicago. BRRRRRRRRRRR is the order of the day around here! I don’t know about you, but for me the days of February can become long, hard, and sometimes discouraging. In fact, I often feel as though I am all on my own to face the cold, cruel world during these times. Paul was faced with that deserted reality near the end of his life, while in prison in Rome. In spite of his discouraging circumstances he writes to Timothy, “But the Lord stood at my side and gave me strength…” (II Tim 4:17). I am not sure what particular discouragement you might be facing at this time, but as with Paul, the Lord stands at your side as well. Godspeed,

Tim Arens
ACSD President
Dean of Student
Moody Bible Institute
Chicago, Illinois

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I recently heard a speaker say that Americans have a more limited vocabulary compared with those of his native England and that, as a result, words tend to lose their meaning for us more quickly—we essentially wear them out. Regardless of who actually has the more extensive vocabulary, his comment rang true as I thought about words that have gradually made their way into this category of somewhat “meaningless” words. For me, community is a prime example of one such term; thankfully, several things have contributed to a restoration of its meaning for me over the past couple of years.

Of particular significance has been the realization that outside of Christian (or religious) circles, community either isn’t a consistent part of vocabulary at all, or else it means something entirely different. All of Webster’s primary definitions for community center around a group of individuals who hold something in common—interests, location, characteristics, policies, and so on. Certainly this applies to the meaning of God, brothers and sisters. These are also familiar terms within Christian circles—and yet their cumulative meaning has been significant when I have taken the time to actually think about what they signify.

A number of questions have shaped my personal reflection on what it is to be the body of Christ, but one has been most influential: how does the Gospel—God’s overarching work of redemption—define community? Thinking about this question has led me down numerous paths, the outcome of which continues to be a work in progress—a growing list of observations and implications on this thing we call community. My hope in articulating these reflections here is to contribute to a renewal of the term in places where it may have become too familiar.

**Reflection 1:** Christian community is intended to reflect God’s very nature. When we read in Genesis 1 that God created man and woman in His likeness, a significant aspect of what this means is understanding God as Trinity. The way that the Father, Son, and Spirit relate and work is an amazing definition of what our relationships should look like. There is no competition, exploitation, or individualism when we look at how the Trinity interacts.

Instead, we see unity, submission to the Father’s glory, and an intimate knowledge of each Person of the Trinity, among other things. We also see both inward and outward aspects—the three Persons relating to...
one another as well as each interven-
ing in the lives of humankind. Therefore, as those created in this image, how we interact with others is a theological statement. Community isn't simply a by-product of faith, but is knit into our very fabric. Obviously we both succeed and fail in how well we reflect this aspect of God's image as we live, work, play, worship, and serve with one another. For me, this point serves as the lens through which I view what it means to be a member of the body of Christ—and prompts me to pursue living out with greater clarity what redeemed relationships look like.

**Reflection 2:** God's intent for how Christians "do relationships" is extremely counter-cultural to western (and particularly American) culture, which is marked by individualism, instant gratification, and a consumer-orientation.

One of the texts we used in a Student Development seminar several years ago centered on an examination of the "one another" commands in Scripture: honor one another, bear with one another, admonish one another, serve one another, and the list goes on. I am consistently hearing stories from friends that illustrate the lengths to which people are willing to go to get ahead, particularly in the workplace—regardless of what the cost is to those around them. As believers, we are all repeatedly faced with decisions that call us to choose between culture's philosophy (self as most important) and what Scripture teaches (the one anothers) when it comes to how we relate to those around us. And often the implications of faith can be costly in the midst of office politics. At the same time, the decisions made by believing friends to live out the "one anothers" have provided vivid illustrations of the Gospel in environments that are in desperate need of exactly that.

**Reflection 3:** So many people have never experienced—or even witnessed—the kind of relationship described above. Living in a city full of intelligent, accomplished, powerful, and influential people, it is very striking to me to hear repeatedly of the preva-

lent aloneness that is felt by so many. This should not be a surprise to believers because, as stated earlier, we are created for relationship—to know and be known. The fall has deeply marred this characteristic and so when believers live out what redemption looks like in relationships, it is extremely noticeable to those around us. Even recently, I have been taken aback by how even the smallest acts of service for my neighbors—things that seem "normal" to me—have been significant to them. More and more, I believe that living out community as God intends it is one of the most powerful means of sharing the Gospel.

**Reflection 4:** Because we are part of the same body, we don't sin or obey in isolation. For years, I mostly thought about the body of Christ illustrating the ways that we each have different parts to play as we live and serve together. Lauren Winner's writings in particular have contributed to a broadening of my understanding of what it means to be part of one body: our obedience and our sin affect one another. Having a "lone ranger" mentality is inconsistent with the very DNA of who I am as a child of God. My life is not my own—it is the Lord's and, as a result, it also belongs to the body of Christ. This interconnectedness brings responsibility for one another, which is partially lived out via things like accountability, confrontation, and sharing the truth in love with one another. I have found confrontation and accountability to be terms often bearing negative connotations within the church. As such, I believe these are some of the least-lived-out aspects of our relationships with one another as believers. Increasingly, I see how vital these are because of the deceitfulness of sin; our own hearts are not "safe," underscoring our true need for other believers to shine the light of truth into our lives on a regular basis.

My hope is that my reflections here can somehow serve as an encouragement for all of us to examine not only our understanding of Christian community, but also our participation in it.

Community shouldn't just be a buzz word we use in staff training, sermons, or promotional materials. If that's where we are, we are missing out on the true import—and blessing—of biblical community.

**Footnotes/References**

1 Revelation 21:5.


4 One of the best articulations of this that I have heard was the Rev. Joe Novenson's examination of Hebrews 3 at the 2002 ACSD annual conference.

Julianna Hutchins lives in northern Virginia where she serves on staff with the young adults ministry at The Falls Church (www.kairosonline.org). She previously served for five years in Student Development at Taylor University.
Taking Full Advantage of the College Experience to Cultivate Moral Character

By Dr. Darcia Narvaez

The college years are the last significant socially-organized adventure that many young people experience before joining the world of adults. As such, it provides critical opportunities for cultivating moral character, developing ethical skills, and selecting a trajectory for active citizenship and a moral adulthood. Are colleges, most particularly Christian colleges, taking full advantage of the opportunity to assist students in these important endeavors? Often one assumes that attending a Christian college automatically prepares one for the moral life. But are Christian colleges applying research findings in their goal to do all they can to prepare their students for the moral life?

In order to help educators more easily apprehend and apply the findings of research related to moral character development, I have formulated what I call the Integrative Ethical Education model (IEE; Narvaez, 2005). IEE is a broad-based comprehensive model of what and how to teach moral character. It is rooted in the empirical findings regarding the nature of expertise and expertise development, the nature of moral behavior, and in what we know about human flourishing and its cultivation. Let’s look at two of the five components of the IEE model, the nature of ethical expertise and how to cultivate it.

The Integrative Ethical Education model is built on the notion of expertise development. Expertise refers to a refined, deep understanding that is evident in practice and action. It does not refer to a technical competence (Hansen, 2001) nor to mere intellectual ability. Expertise engages the full capacities of the individual, in a goal-directed fashion, to express virtue in action. First, let us consider the nature of expertise generally and then in the domain of morality.

Experts and novices differ from one another in three basic ways. First, experts in a particular domain have more and better organized knowledge than novices (Chi, Glaser, & Farr, 1988; Sternberg, 1998). Expert knowledge is of several kinds that interact in performance: for example, declarative (what), procedural (how), conditional (when and how much). Second, experts perceive and react to the world differently, noticing details and opportunities that novices miss. Third, experts behave differently. Whereas novices use conscious, effortful methods to solve problems, expert skills are highly automatic and effortless. Expertise requires a great deal of practice that is beyond the usual everyday amount of exposure to a domain: therefore, it must be deliberately cultivated (Ericsson & Charness, 1994).

Moral experts demonstrate holistic orientations in one or more of the four processes as denoted in the Four Component model of moral behavior (Rest, 1983; Narvaez & Rest, 1995). Experts in Ethical Sensitivity are better at quickly and accurately ‘reading’ a moral situation and determining what role they might play. They role play and control personal bias in an effort to be morally responsive to others. Experts in Ethical Judgment have many tools for solving complex moral problems. They use reason about duty and consequences, responsibility and religious codes. Experts in Ethical Focus cultivate ethical self-regulation that leads them to prioritize ethical goals. They foster an ethical identity that leads them to revere life and deepen commitment. Experts in Ethical Action know how to keep their “eye on the prize,” enabling them to stay on task and take the necessary steps to get the ethical job done. They are able to intervene courageously and take initiative for others. Experts in a particular excellence have more and better organized knowledge about it, have highly tuned perceptual skills for it, have deep moral desire for it, and have highly automatized, effortless responses. In short, they have more content knowledge and more process knowledge.

Expertise can be described as a set of finely honed skills in each of the four processes. Sample skills for each process are listed in Table 1. These skills encompass those for individual and community flourishing within a pluralistic democracy. They include the skills citizens need to have in the 21st century (Cogan, 1999).

Liberal arts colleges traditionally are good at helping students develop many aspects of ethical sensitivity, including taking multiple perspectives, and communicating effectively. Liberal arts colleges have also been adept at increasing scores in moral judgment over the four years (McNeel, 1994). Students that select the most enriched and varied social contexts grow in judgment the most (Rest, 1986). Christian colleges more often cultivate ethical focus in students than secular colleges, but educators suggest that all colleges can help students address the
big life questions (Parks, 2000). Ethical action skill development varies based on what experiences students select during the college years (Brandenberger, 2005). The IEE model suggests that colleges assess which skills their programs and structures are fostering and which they might be neglecting in both curricular and extracurricular settings.

While there are many skills students may cultivate, it is important to understand the types of brain development occurring in students during emerging adulthood and what kind of help they may require. Recent brain research suggests that college student brains are much more vulnerable and in flux than previously realized (Bechara, 2005). Brain development is not complete until the middle or late 20s (slightly earlier for females). The final stages of brain development take place in the prefrontal cortex, the seat of executive functioning. Executive functioning includes planning, initiation of action, sustaining attention, organizing action, inhibiting reactions, shifting from one task to another, and regulating emotions. The primary seat of emotion in the brain, the amygdala, is underdeveloped before the mid-twenties, leading to less ability (than adults) to correctly recognize emotions in others which can result in such things as interpreting fear as anger. These factors can also lead to less empathy for the plight of others and less control over emotional reactions. Yet, because the prefrontal cortex is not yet in mature working order, decision making takes place primarily through the amygdala’s immature system, which focuses on the immediate situation. In adults the prefrontal cortex functions as quickly as the amygdala system, allowing adults a more tempered decision making style. However, in the brains of adolescents and emerging adults, the prefrontal cortex route works more slowly, allowing the reactive amygdala system to be dominant. Instead of being able to imagine consequences and alternatives as a mature system would be able to do, the adolescent brain is highly susceptible to situational demands, and making decisions based on the immediate circumstances. So if “everyone is doing it” in the situation, the adolescent will do it, too.

The adolescent brain is very susceptible to addictions, in part because the brain is undergoing considerable pruning of excess neurons (Giedd et al, 1999). Addictions include not only the usual suspects such as nicotine, drugs/alcohol but gambling, violence, violent video games and pornography. These can all be stressors that can actually inhibit the final maturation of the prefrontal cortex, which under their influence may forever remain immature, leading to poor executive function in adulthood. In loco parents, then, needs to extend to protecting students from participating in these behaviors because just by participating in them, the reactive decision making system is enhanced and the prefrontal lobes are depressed in activation, creating brains that look like those with diagnosable disorders (Mathews et al, 2005).

Thus, we come to the importance of environments in moral character cultivation, a factor of which Aristotle was aware. Research is suggesting that adolescents and young adults ought to reside in safe contexts. They need to be in environments that don’t tax their immature decision making systems (e.g., binge drinking parties). College staff can provide alternative venues that are equally attractive. For example, Franciscan University has a satisfying culture of play across the campus. In fact, as mammals, humans need to play in structured and unstructured ways. Play is a rewarding experience that can replace the seeking of rewards through more addictive means.

Expertise, including moral expertise, is cultivated in particular types of environments that foster particular intuitions, habits and explicit understanding. As Aristotle implied and cognitive science now confirms, the environments we shape our intuitions (Hogarth, 2001).

The human mind can be split into two forms, that of the adaptive unconscious, which learns automatically without effort, and that of the deliberative mind, which learns through effortful processing (Hasher & Zacks, 1984; Wilson, 2003). Although we focus most often on the deliberative mind in schooling, most of what humans know resides in the adaptive unconscious, our intuitive mind, not the explicit mind. Environments automatically

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<td><strong>ETHICAL SENSITIVITY</strong></td>
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| **ETHICAL JUDGMENT** |
| Understanding Ethical Problems |
| Using Codes and Identifying Judgment Criteria |
| Reasoning Generally |
| Reasoning Ethically |
| Understand Consequences |
| Reflect on the Process and Outcome |
| Coping and Resilience |

| **ETHICAL FOCUS** |
| Respecting Others |
| Cultivate Conscience |
| Act Responsibly |
| Help Others |
| Finding Meaning in Life |
| Valuing Traditions and Institutions |
| Developing Ethical Identity and Integrity |

| **ETHICAL ACTION** |
| Resolving Conflicts and Problems |
| Assert Respectfully |
| Taking Initiative as a Leader |
| Planning to Implement Decisions |
| Cultivate Courage |
| Persevering |
| Work Hard |
"Until full maturity, the adolescent brain is attracted to high excitement and low effort activities because of the different areas of the brain still underdeveloped."

“educate” our intuitions about how to act and react (Hogarth, 2001). The mind learns from the structural regularities among people and objects in the environment (Frensch, 1998). Recurrent patterns are noticed and recorded effortlessly by more primitive parts of the brain (at least three forms of automatic information processing have been identified: basic, primitive and sophisticated—see Hogarth, 2001). Perceptions are fine-tuned from repeated attentive interaction with the environment.

Since much of our behavior is based on our tacit knowledge or intuitions (Hogarth, 2001; Sternberg, 2001), adults must create environments that ‘tune up’ the right intuitions in students. The environment includes the climate or atmosphere which refers to the culture of the social environment in both a broad and a specific sense. In the broad sense the climate includes the structures of the environment, the overt and hidden systems of rewards and punishment, the goals and aspirations of the environment, and the general discourse about goals. In the specific sense, climate has to do with how people treat one another; how they work together, how they make decisions together, what feelings are encouraged, and what expectations are nurtured. A positive climate meets the needs of the student and fosters a sense of belonging to the larger group (Baumeister & Leary, 1995). Adults, then, are far more important to the student than the student may realize. Until full maturity, the adolescent brain is attracted to high excitement and low effort activities because of the different areas of the brain still underdeveloped (Winters, 2004). Critically, because the adolescent brain is particularly impressionable, adolescent choices can shape the type of adult development they will achieve because adolescents establish brain patterns for life by the activities in which they choose to participate.

In fact, some researchers are suggesting that the adolescent brain is as vulnerable and impressionable as in toddlerhood (Winters, 2004). As a result, students remain in need of plenty of guidance. Although derided by some and deplored by others, so-called helicopter parents may be just what students need—the “guide on the side.” It is helpful when the institution also provides concrete guidelines for behavior and life choices, as does the University of Dayton. These can provide a mainstay when everything else in a student’s life is shifting and uncertain.

The development of expertise requires a great deal of guidance. Expert education provides the ‘guide on the side.’ Chefs-in-training are not left in the kitchen to explore alone or with other novices. Instead, they stay close to the expert who demonstrates and models. Then they practice subskills under the guidance of the expert, who scaffolds responsibilities for them, allowing them to take on more and more. In the same way, students from age one to 25 need models who are more expert in moral character cultivation who will demonstrate and model dealing with life choices, showing them how to implement skills of ethical sensitivity, judgment, focus and action, and guiding them through lots of practice. As Aristotle pointed out, the cultivation of sensibilities and habits requires mentoring until the individual is able to mentor himself or herself (Urmson, 1985). From all that we know about their development, college students are not quite there. They need college staff and faculty to help them discern the good life and keep them focused on “whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable” (Philippians 4:8).

References


The Gospel of Jesus
Why William Shakespeare Was A Prophet
By Donald Miller

After attending the writers seminar, the one that taught us to present self-help arguments in three-step formulas, and after I tried to write one myself, having looked through Scripture to find anything like a self-help formula, and after having found nothing, nothing appealing anyway, I started wondering exactly how a person would explain the gospel of Jesus. Let's say you had a friend like Omar who was wondering, and you no longer believed the gospel could be presented accurately using a step-by-step guide with all the beauty of blender instructions, what exactly would you say?

And I supposed what you would have to do would be to tell a bunch of stories. You could explain the basics in propositional speak, but to get to the heart of the thing you would have to tell a bunch of stories. After all, this is what God does in Scripture. And its real-life stuff, too, as though He interacted with humanity to create allegories inside the actual story, so that the living allegories would point outward, toward what the big story is about. Take the book of Job, for instance. Some would say the book of Job is about pain, that hidden inside the story are secret steps to take when you happen to be dealing with pain. I don't think this is true, exactly. I think the book of Job is a story about life, and there aren't any secret steps in it at all.

My friend John MacMurray tells me the first book written in the Bible is the book of Job. Moses wrote Job before he wrote Genesis, most scholars agree, and so the first thing God wanted to communicate to mankind was that life is hard, and there is pain, great pain in life, and yet the answer to this pain, or the cure for this pain, is not given in explanation; rather, God offers to this pain, or this life experience, Himself. Not steps, not an understanding, not a philosophy, but Himself. I take this to mean the first thing God wanted to communicate to humanity was that He was God, He was very large and in control, storing snow in Kansas, stopping waves at a certain point on the beach, causing clouds to carry rain, causing wind to race down imaginary hills of barometric pressure, and that if He could do all this, then He could be trusted, and that, perhaps, this would help us through our lives. And so from the beginning, from the very first story told in Scripture, God presents life, as it is, without escape, with only Himself to cling to. It worked for Job, after all, because even before God healed him and even before God returned his wealth and even while Job was sitting by a fire picking scabs from his wounds and mourning his family, he would respond to the whirlwind God spoke through by saying, All this is too wonderful for me.

Donald Miller is the author of Blue Like Jazz, Searching For God Knows What and Through Painted Deserts. He is also the founder of The Belmont Foundation, a not-for-profit foundation which partners with local churches to create mentoring programs for young men growing up without fathers. Donald Miller will be a keynote speaker at this year's annual ACSD National Conference.

Excerpted from Searching For God Knows What, with permission from Thomas Nelson Publishers.

Imagine a man walking down a street one afternoon who slips on a banana peel, causing him to fall and hit his head on an old typewriter someone has left on the curb for the trash collector. Now here's a question that seems simple at first but gets complicated pretty quickly: what's to blame for the bump on the man's head? Is it the banana peel or the typewriter? Or is the man's inattention the problem? After all, it's pretty hard to miss a bright yellow banana peel.

You might be thinking these questions are pretty silly, but I'm trying to get at something important. Even in such a simple-minded situation, it's hard to say exactly what made something happen. Naturally, in more complicated and serious situations, proving causation is much more difficult.

For years, we've suspected that violent video games cause violent behavior and aggressive actions. As the games get better and better—more realistic, more fun to play—their impact on players has been harder and harder to deny. And, for years a growing body of scientific evidence has demonstrated that blood-spatteringly violent games are associated with aggressive tendencies in the kids who play them. But, scientifically speaking, it's pretty difficult to prove that images on a screen do something to your thoughts and impulses. Until now, we've had to admit that just because we see a link between the games and the behavior doesn't mean one causes the other.

I say until now, because a study just conducted by researchers at Michigan State University has proven what we've long suspected: violent video games cause aggression. Using MRI brain scans of players who played at least five hours of a popular violent video game each week, the scientists definitively showed that the game caused unmistakably aggressive brain activity while the players were playing. In other words, the players' brains were acting as if they were really engaged in the actions of their onscreen counterparts.

A recent survey of the top-selling video games revealed that fully half of the most popular games contain serious violence. This means that if your child is playing a game, he probably has a one-in-two chance that his brain is undergoing aggressive thought patterns. While the MSU study does not show a long-term relationship of causation between violent games and aggression, the short-term effects are clear.

Everyone who grew up watching cartoons knows that a banana peel on the floor will make you slip and fall. Well, it turns out the generation growing up on video games knows something much more serious: what it feels like to commit brutal acts of violence. So, let's take "watching what our kids watch" more seriously.

Dr. David Walsh is the president and founder of the National Institute on Media and the Family based in Minneapolis, MN. Psychologist, educator, author, and parent of three Dr. Walsh has emerged as one of the world's leading authorities on parenting, family life, and the impact of media on children and teens. He has written eight books including the highly acclaimed Why Do They Act That Way? A Survival Guide to the Adolescent Brain for You and Your Teen (Free Press, 2004). Dr. Walsh will be a keynote speaker at this year's annual ACSD National Conference.

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National Institute on Media and the Family
606 24th Avenue South, Suite 606, Minneapolis, MN 55454 Toll Free 1-888-672-KIDS (672-5437)
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The ironic quality inherent in the seasons of hope’s redemption is that their fullness is more real in eternity than in the present life. As student life professionals, we are called to help draw out the created potential of our students. Regardless of whether our chosen means involve affirmation or correction, the end or our purpose as educators is the same. In some instances, affirmation will prove necessary. In other instances, correction will prove necessary. Regardless, we cannot be lulled into thinking that if we simply select the correct means that the correct end will follow. One of the hardest things I face involves a student who, for reasons beyond my comprehension, continues to fall short of his or her created potential. Such moments come into clear relief for all of us when we find ourselves asking students to depart from the communities we respectively serve. Although regrettable, suspensions and expulsions are part of the lives of practically all academic communities. When such decisions are made, my initial thoughts are with the particular student and what lies ahead for him or her. However, I must also admit such moments raise my awareness of my own limitations as an educator. The truth is that the sense of fullness inherent in the seasons of hope’s redemption is more dependent upon an act of God than one of our own. We are simply to be faithful to our calling and continue to participate in the larger sense of redemption which can only be initiated by God if, for no other reason, than creation was brought into being by God.

The unfortunate temptation we might succumb to at this point is to look at these students who struggle for reasons which remain not only hidden to ourselves, but also to the students in question, and think we have done our job. We might think that if hope’s redemption is more real in eternity than in the present life then we resign ourselves and put our faith in God’s providential hand. While we all need to maintain a certain sense of boundaries in our lives, I am optimistic that the role which we play as educators asks more of us than to just do our job. In the parable of the lost sheep we find an interesting turn which often goes overlooked. In Matthew 18:13, Jesus is recorded as saying, “And if he [the shepherd] finds it [the lost sheep], truly I tell you, he rejoices over it more than over the ninety-nine that never went astray.” When I have read this verse in the past I was struck by the great joy the shepherd has over the discovery of this lost sheep. On this occasion, I would also want to draw our attention to the way Jesus frames this parable. In particular, Jesus indicates that the shepherd pursues this sheep without any guarantee of finding it. Regardless, hope leads the shepherd to pursue it.

While Scripture is unsurpassable in terms of its inspiration and its narrative quality, the Los Angeles Times carried a story on its webpage in December of 2006 entitled “A desperate mother ignores the odds” which offers us at least a comparable challenge. In this story, Hai Nguyen, a 57-year-old single mother of three with “a failing heart and arthritis in both knees,” left her home and two of her children in Vietnam for the United States in an attempt to find her third child. Her third child, Tuan Nguyen, had left Vietnam for the United States twenty years earlier. For sixteen years, Tuan had written to his mother on a regular basis to share with her the details of his life as a watch repairman in Southern California. With no explanation, the letters stopped coming four years ago. With the end of her life now potentially within sight, Hai Nguyen decided she needed to know what had become of her son before she died. A friend in
Vietnam had even tried to warn her that finding her son in the United States would prove to be something “like finding a needle at the bottom of the sea.” Regardless, she said good bye to her other two children and left for the United States “with $600.00 in borrowed cash” in her pocket.

When Hai arrived at the last good address she had for her son, she quickly discovered that her son was no longer there and that the current resident had no knowledge of Tuan. As a result, Hai’s search for her son began with no leads and little knowledge of how to begin looking for him “in a country of 300 million strangers.” Fortunately, Hai was quickly embraced by several members of the Vietnamese community in Southern California—many of whom could empathize with the trek she had just made. By virtue of a series of miracles, Hai found her son sleeping on the streets of the Northern California city of San Jose. “When the words came, she [Hai] told him through her tears who she was and that she had come across the sea. Regardless, mere rational thinking would also tell her that her chances of finding her son amongst a population as vast as California were slim to none. However, mere rational thinking is not the only impulse which initiates hope. Hai left her home with no guarantee or even a reasonable assurance of finding her son. In addition, the redemptive nature of hope may call us to make similar efforts on behalf of the students we serve. Such efforts may come with no guarantee or even a reasonable assurance of success.Regardless, hope calls us to teach even when no teachable moment appears to be in sight. In the same light, hope calls us to recognize that the same God who initiated all creation is also the same God who initiated its redemption-sheep, sons [and/or daughters], and students alike.

References / Further Reading:

Todd C. Ream, Ph.D. is the Director of The Aldersgate Center at Indiana Wesleyan University. Prior to coming to Indiana Wesleyan, he served as a research fellow, a chief student life officer, and a residence director. In addition to the “Thinking Theologically” column in the Koinonia, he has contributed articles to Christian Scholar’s Review, Educational Philosophy and Theory, the Journal of General Education, and New Blackfriars. Along with Perry L. Glanzer, he is the author of Religious Faith and Scholarship: Exploring the Debates (forthcoming from Jossey-Bass). He invites your remarks and suggestions concerning this particular contribution or concerning topics for further exploration. You can reach him at todd.ream@indwes.edu
The world of today's student is one filled with daily activity on the Internet. Communication by way of blogs, Facebook, My Space and email is practically incessant. Almost everything in this day and age is accomplished by way of our computers. This is also true when it comes to conversations regarding diversity and reconciliation. As "iron sharpens iron," students from different backgrounds educate one another through their critical dialogues. Back and forth they go on their computers, sharing inquires and glimpses into the vigorous process taking place inside them. Their response to one another sheds light and opens new worlds of thought and perspectives.

The following email exchange is an excerpt from the student anthology, "Blessed Journey." Each year since its inception, the Student Congress on Racial Reconciliation (SCORR) has offered a workshop session addressing the role white people in America play in the process of racial reconciliation. The following exchange took place as preparations were underway for the workshop and conference. Todd Anderson, a white male student, was the presenter. Through email he asked his friends who were students of color, what they would suggest to white students as they engage in the process of reconciliation and, more specifically, the issue of white privilege. Ilyana Wright, an African-American student, wrote the response to Todd's email. Her thoughts reflect her process as she critically analyzed the challenges she was experiencing. These reflections are offered, not as a dogmatic treatise on white privilege, but as a prompt to stimulate further thought and for use as a tool for dialogue with students or colleagues. Enjoy this glance into the student world of online chats.

From: Todd Anderson
Subject: White People and Reconciliation
To: Friends who are Students of Color

Dear Friends,

As you all know, the Student Congress on Racial Reconciliation is just around the corner. I will be leading a workshop regarding the role white people play in diversity and multi-ethnic relations. We are bringing up various issues and are trying to find a way for students to process and begin constructing working solutions. The main issue is white privilege, coming to terms with its reality and the frustrations it raises with students of color.

What we would like from you is suggestions for white students as they begin to look for direction in how to deal with diversity and the realization of their privilege. The question is: "What sort of response would you like to see white people take regarding the issue of white privilege?" Please make your response concise as opposed to long-winded.

If you could do this for us, it would be extremely helpful. This is your opportunity to tell us (the white population) what you really want from us (i.e. the attitudes you want us to have, how we should treat you, how to deal with sensitive issues, etc.) It is very important that this information come from you because your perspective would be much more valid. Please respond A.S.A.P. if you can.

Thanks a lot. -Todd

From: Ilyana Wright
Subject: White People and Reconciliation
To: Todd Anderson

Hey Todd, here are my responses to your question. Be advised, these are only representative of myself and not African-Americans or people of color as a whole. So anybody else out there that may feel misrepresented by my comments or has something else to add, go for it.

Here goes, I would like white students to respond to the challenge of racial reconciliation as follows:

1. Accept Responsibility. Accept responsibility (as opposed to blame—there is a difference) for the acts of racial oppression committed in the past to establish white privilege in the United States, including the genocide and illegal disenfranchisement of Native Americans and Mexicans; slavery; the internment camps of the Japanese, etc. Attempting to dismiss your connection to these acts of oppression by saying, "No one in my family ever owned slaves," etc. is irrelevant. It doesn't matter whether or not you were directly involved in committing any of these acts, nor does it matter whether any of your ancestors directly committed any such acts. What matters is that you are a member of the group that benefits from the acts of oppression committed in this country.

To use an analogy: It is like being in a relay race. At the beginning of the race, fans, coaches, trainers and members of your relay team pur-
posely do things to sabotage members of the other teams, creating an unfair advantage for everyone on your team. Now the baton is passed on to you and you are running your leg of the race with a huge lead over all the other competitors running this leg with you. As people of color, we are not asking you to in any way minimize your efforts. By all means, do your best. What those of us on the other teams (people of color) are asking is that when, not if, you win your leg of the race, at least acknowledge that sabotage had a lot to do with your victory. And as you come to accept this fact, know that we are not blaming you specifically when we cry foul and complain that the race is unfair. Nor are we asking to end the race and start all over, since in reality that's impossible. We do hope that you will step up as an athlete of integrity and acknowledge that the sabotage did indeed give you an unfair advantage over your competitors. We hope this acknowledgement will lead: not to guilt and shame (which debilitates and entrenches you in a counterproductive pity party); not to you relinquishing your medal to another competitor (this causes the other competitor to doubt his true merit and further lessens his sense of worth); but to righteous indignation that will inspire you to help devise creative and even unconventional ways to make the race a fair competition for the athletes of all teams set to run the next leg of the race. We are asking that if you truly believe "win or lose, I want it to be fair and square" that you act accordingly.

2. **Realize the “American” way is actually White Culture.** The “American Way” as currently globally perceived and promoted is actually American white culture. It imposes its system of values and ideals in an imperialistic manner onto the other cultures that exist in this society and the world at large, an imposition that is unfair and unjust. The “American” way declares white culture as superior to all others while de-emphasizing and out rightly denying its obvious flaws and shortcomings. Most strikingly, the “American” way is hardly representative of all Americans (Red states vs. Blue states).

3. **Realize that White Culture Does Exist.** White Americans do indeed have a distinct identifiable culture (socially transmitted behavior patterns, arts, beliefs, and institutions). This culture is not as strongly connected to ethnic or geographic origins as other cultures, yet it is distinguishable, predominantly practiced by Americans of European ancestry. The danger is that it has been relegated to the status of the “elephant in the room” in that those who practice it either deny its existence or purposely refuse to acknowledge it. Still it has been given power and free reign equivalent to the force of a “bull in a china shop,” causing damage to that very extent.

4. **Accept and Embrace Your Culture.** The best way you can help us as people of color is to learn about yourself, i.e. embrace and accept your culture—the good, the bad, the ugly. By accepting both the positive and negative aspects of your culture, it will help you to relinquish latent and blatant feelings of superiority. Every culture has good and bad qualities. All cultures are in need of the redemptive power of Christ. This is the great equalizer that makes no one culture greater than another.

5. **Realize How White Culture Affects Christianity.** See that American white culture influences the way you live out your faith. By trying to dismiss culture altogether with statements like "Why can’t we just be one in Christ?" realize that you are 1) really denying the influence your own culture has on your interpretation and implementation of God’s word in your life; and 2) asking everyone to just conform to your specific image of Christianity derived from your cultural interpretation of what it means to be conformed to Christ’s image and thus assuming that this image is superior. It is imperative that you come to see that how you practice your faith is greatly influenced by your white cultural beliefs. Until you realize that, in your evangilistic efforts, you will repeat the mistakes made by so many white American missionaries who have gone before you—you will be proselytizing for your culture to the detriment of the true gospel. You will be enslaving others to your white American cultural beliefs instead of ushering them into the true freedom that Christ offers in the gospel.

6. **Don’t Be Colorblind.** Realize that to say to me “I don’t see you as a black person, female, etc. I just see you as my friend, person, etc.” you are devaluing my culture and my gender. You are also insulting me by exercising your white privilege to re-define me as someone you want to accept. This is considered an exercise of your white privilege because due to the imbalance of power in American society, which gives whites greater credibility, what you say becomes equivalent to fact while what I say as a person of color is suspect until given credibility by a white person.

7. **Stop Looking to People of Color for Sympathy.** Do not look to us as people of color to stroke you, liberate you, assuage your sense of guilt, or provide answers for you. It is our hope that as you grow in awareness and acceptance of your culture, our presence will continually serve to make you uncomfortable with the way things are, and through this discomfort you will work towards change.

8. **Stop trying to be the World’s Savior.** Do not aspire to become the “Great White Hope.” A solution to racial conflict will only be found by all of us—members of every creed, culture and nation—working together from the perspective of truly seeing one another as equal co-laborers with equally valid input. If we do not learn how to stand united on equal footing, or divisions and struggles for superiority will fall us all.
9. Stop Viewing Commitment to Diversity as Secular vis-à-vis non-Christian. Realize as a Christian that diversity and the process of racial reconciliation is not a secular concept. God’s plan of redemption encompasses the whole person including their personality and culture, not just their soul. Conforming to the image of Christ does not mean relinquishing your personality, cultural traditions and beliefs. Instead, it means allowing God to redeem and transform all that is good but was tarnished by sin. It also means giving up all that the enemy has deceived you into accepting as true, which is really a distortion of the actual truth. As you begin to relinquish your dogmatic belief that your paradigm is right and everyone else’s is wrong; as you come to accept the fact that your point of view is also flawed and in need of correction and redemption, you will see the lie of entitlement, an entitlement that was acquired for you at the expense of the humanity and basic dignity of others. It is a fearful thing to be confronted with the fact that a basic fundamental belief you have held regarding life since childhood is false. That is why we have God’s word to cling to. As one of the foremost Christian apologists of modern times—Dr. Walter Martin says, “Let every man be a liar but God’s word be true.”

In conclusion Todd... I tried to adhere to your stipulations as closely as I could, really I did! I wish you guys the best for your session. I’ll be praying for you guys and stand in support of you 100%. I know you’ll do us proud!

As I stated at the beginning of the message, if anyone else has anything else to say, speak now or forever hold your peace.

Glen Kinoshita is the Director of Multi-Ethnic Programs at Biola University. He can be reached at glen.kinoshita@biola.edu.

Book Review
Generation Me
Reviewed by Steve Morley

For most student development professionals engaged in discussions on this current generation of college students they are serving, it does not take long before mention of the term millennial is made. Equally familiar are the typical seven core characteristics that are often attributed to this group based upon familiar and well known resources. However, a new book by Jean Twenge makes considerable new contributions to this topic. In her book Generation Me: Why today’s young Americans are more confident, assertive, entitled—and more miserable than ever before, Twenge provides new insight, descriptions, and commentary based upon her extensive sociological research which offers an interesting, well-informed perspective on this current generation. Twenge’s work is based upon the culmination of thirteen years of research, utilizing twelve different instruments and encompassing more than 1.3 million respondents. Generation Me is written with the content of a thorough and sound dissertation, yet reads as an engaging, thought-provoking presentation with examples from media, pop culture, and personal anecdotes.

Twenge expands the typical millennial generation discussion to include all young people born in the 1970s, 1980s, and 1990s. Whereas, typically the popular millennial cross section refers to only those born after 1982, the generational marker she uses to make this distinction is those that grew up in an era when focus on the self was not just tolerated but actively encouraged. This is not to say that this generation is spoiled. Rather, Twenge asserts that this self focus and high value of the individual are merely a way of moving through the world with the belief that you are important. Twenge walks the reader through an understanding of this generation’s straightforward and unapologetic focus on the self in the opening chapters of her book. With that foundational framework in place, the remaining chapters deal with such topics as: a decline in social norms, individuality, self esteem based programming, anxiety and depression, cynicism, sexual self expression, and social equality which Twenge purports as the outcomes of “being born after self focus entered the cultural mainstream” (1).

Throughout Generation Me, Jean Twenge’s research demonstrates the correlation between many of the defining characteristics of this generation and the descriptors outlined in the subtitle. With the exception of a minor anecdote here and there, Twenge withholds her interpretations and conclusions from this research until the concluding chapter, which focuses on suggested application of the knowledge gained from these studies.

This valuable work, at minimum, places many previously conceived conclusions at tension with much of her research and, at most, provides a new resource to help inform the conversation on the current culture of college students and young professionals.

Steve Morley is currently a Residence Hall Director at Taylor University. He and his wife Rachael just welcomed their first child, Jacob Matthew, into the world.

FROM THE EDITOR’S (VERY MESSY) DESK

I always thank God for you because of His grace given you in Christ Jesus. For in Him you have been enriched in every way—in all your speaking and in all your knowledge—because our testimony in Christ was confirmed in you. I Corinthians 1:4-6

I can’t clearly remember the first time I met Linda Cummins, but I do remember the second time. I was visiting my home church in Marion, Indiana on a Sunday morning (almost 11 years ago) and, as I left the service, I heard someone call my name. I turned around and saw Linda. I tried to introduce her to my mom and dad but, to my surprise at the time, Linda already knew my mom—they had served together as part of the Taylor University Alumni Council several years earlier. I share this brief memory of Linda because the more I got to know her through ACSD, the more I realized that she met very few strangers.

Linda began her career at Anderson University in 1983 as a resident director and over 23 years later her passion as the Associate Dean of Students for Residence Life remained mentoring and discipling students. With Linda’s passing in February, ACSD not only lost a good friend, but a wonderful colleague and mentor, especially to our young professionals. We could not imagine printing this issue without somehow sharing a small piece of who Linda was and how she went about the work of loving and educating students—the work that God had created her to do.

Below are written reflections by two of Linda’s friends and colleagues: Skip Trudeau, Associate VP and Dean of Students at Taylor University, and Martha Smith, Associate Dean of Student Development at Huntington University. Even if you never met Linda, it is my prayer that reading these reflections will inspire you in your daily ministry with students and colleagues.

From Skip Trudeau

My association with Linda goes back 20 years to when I started my first professional job as the Assistant Director of Student Activities at Anderson University. Linda was my direct supervisor. From the day I started in August of 1987 to my current job responsibilities, Linda played a big part in my professional and personal development. In addition to being a boss and colleague, she became a fixture in our family and she excelled in her honorary role as “Aunt Linda” to our five children.

There are several things that I could highlight as far as Linda’s career in student development work, but one characteristic that stands out is that she was the ultimate hostess. She loved bringing people together and making them feel welcomed and valued. It was clear to all who knew her that she had the gift of hospitality in abundant measure. She consistently planned and organized team building and social type gatherings that made the staff she was working with a tight and cohesive group. Her departmental Christmas parties at Anderson University are the stuff of legends. Everybody loved going to her place and it would be difficult to estimate the number of students, faculty/staff and friends who had the pleasure of experiencing her hospitality first-hand.

It came as no surprise to those of us who knew her well that she would excel in working with the ACSD New Professionals Retreat. It was a natural extension of who she was and my lasting ACSD memory of Linda will be of her sitting in a residence hall lounge surrounded by a group of young professionals and knowing that they all felt better because she had welcomed them into the ACSD family. Linda’s hospitality and friendship will be missed by those of us who knew her and experienced her ministry firsthand, but her legacy will live on in future New Professionals Retreats.

From Martha Smith

My friend, Linda Cummins... I remember asking Linda to be part of ACSD’s New Professionals Retreat Team. After checking with her supervisor, her response was “I CAN DO IT!” and it was written in capital letters. I often think much of her love for
The National Student Leadership Conference at Taylor University  
NSLC 2007: Naked

**Naked: a. and n.**

1. Not covered or protected by clothing; bare, exposed.
2. In extended use: lacking in something, bare, inadequate.

God calls us to ascend to leadership in the church and in the world. Unfortunately, culture has effectively cloaked leadership such that our perception lies tainted. How one defines leadership has thereby been accessorized by various influences ranging from books, to psychiatrists, to churches. But what did God mean when he beckoned us to leadership? He certainly did not intend for us to be cloathed with assumptions and false pretenses, but he did intend for us to be naked. God desires his followers to be bare, exposed—to come just as we are, so that when he uses us, the world can see His glory unadulterated by accessories. NSLC 07: Naked will focus on stripping away assumptions often associated with leadership. We recognize the fact that, although some accessories of leadership look good, they prove altogether unnecessary. Accept the truth that God will use you, if you come to be naked.

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**Lake Region Conference Review**

On a very rainy weekend, January 12-13, Huntington University hosted the Lake Regional Conference for ACSD. Huntington was thrilled to welcome 240 guests from 22 colleges and universities to campus. The theme verse was “As iron sharpens iron, a friend sharpens a friend.” Proverbs 27:17.

Dan Wolgemuth, President of Youth for Christ, USA, served as the keynote speaker for the conference. In his sessions, he emphasized that God desires a good heart—not a man who does a lot of good deeds—and how we must be willing to compassionately invest in the lives of people, as Christ did.

Dr. Norris Friesen, Academic Dean at Huntington University, shared devotions, and conference workshops were led by Resident Assistants, Resident Directors, and Assistant and Associate Deans of Students.

Malone College, located in Canton, OH, plans to host the upcoming Lake Regional Conference on January 18-19, 2008, with the theme “Perspective.” If anyone is interested in hosting the 2008/2009 regional conference, please contact Jill Godorhazy at jgodorhazy@tayloru.edu.

**West Region/ Region 10**

The ACSD West Region Prepares for Student Leadership Conference

ACSD member institutions from the West region are busy planning their annual Christian College Leadership Conference (CCLC), held this year on the campus of Azusa Pacific University, April 14th. The CCLC is an annual, one-day conference designed to “inspire new student leaders, encourage them to explore areas of leadership development, and develop a spirit of unity and collaboration” among Christian colleges and universities within the region. Attendees follow the customary format of a conference, listening to a keynote speaker, attending workshops, and participating with other student leaders in roundtable discussions.

Workshops are offered by professional staff, graduate assistants, and senior student leaders.

For the first time ever, an alternate “cohort track” will be offered to accommodate student leaders returning to leadership positions for the second or third time. The CCLC Leadership Institute will incorporate the original goals of the general conference with a supplementary focus on equipping senior student leaders with the tools necessary to “lead other leaders” on their campuses, as often returning leaders are called to do.

The conference, in its 14th year, anticipates 600+ participants from ACSD member institutions in Arizona and northern and southern California.

For participant information, contact Dave Kennedy, ACSD West Regional Director. Contact numbers are available via http://www.acsdhome.org.
ACSD
New Professionals Retreat
North Central University, Minneapolis Minnesota - June 1 - 3, 2007

Connect/Challenge/Grow

Taking place the weekend before the ACSD National Conference, the NPR will CONNECT you and others like you from around the country, CHALLENGE you in your area of student development and help you GROW personally as well as professionally.

To register or for more information, go to:
Keynotes

Donald Miller - Author of Blue Like Jazz, Searching for God Knows What and Through Painted Deserts.

Dr. David Walsh - University of Minnesota. A psychologist, educator, author and parent, Walsh is also the president and founder of the National Institute on Media and the Family, based in Minneapolis.

Lakes Garth - Social commentator and media consultant. Garth speaks on issues such as race relations, politics, feminism, and AIDS. She is one of the country's leading abstinence advocates.

Dr. Darcia Narvaez - University of Notre Dame. She studies and teaches moral development. She wrote the book Moral Development: Self and Identity.

Rev. Dr. Soon-Chan Rah - North Park Theological Seminary. Rev. Rah is the founding and former Senior Pastor of the Cambridge Community Fellowship Church (CCFC) in Cambridge, MA.

The Experience

Pre-Conference Workshops (nwc.edu/acsd)
- Spiritual retreat at Benedictine Retreat Center
- StrengthsQuest™
- Working With Students With Sexual Addiction
- Pandemic Flu Preparedness
- "You've Got Facebook!" Online Social Networking and the University
- Exploring the Emergent Church
- Retreat for Christians working at secular institutions

Worship and Devotions
Elizabeth's Humbleton, Dr. Richard Allen Farmer and Dr. Alan Cureton

Excursions
- Fishing cruise on Lake Mille Lacs
- Explore Duluth
- St. Croix River canoe trip
- Historic Stillwater
- Golf Scramble
- Minnesota hikes, parks and zoos
- Twin Cities attractions, theatres and museums
- Shopping at the Mall of America & downtown Mpls.
ACSD (Association for Christians in Student Development) membership dues are $50 each year. Information on membership may be obtained by contacting Doug Wilcoxson, the ACSD Membership Chair, via e-mail at DougWilcoxson@letu.edu. Changes of address may also be sent to the Membership Chair.

Koinonia is the official publication of ACSD. The purpose of this publication is to provide interchange, discussion, and communication among Christian professionals in the field of Student Development. Solicited and unsolicited manuscripts may be sent to the Editor of Koinonia, Steve Austin, for publication consideration via e-mail at staustin@tayloru.edu. The ideas and opinions expressed in Koinonia are not necessarily the views of the executive officers, or the organization of ACSD, and are solely those of the individual authors or book reviewers.

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