Spring 2004

Koinonia

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Engaging the Meaning-Making Power of Reflection: An Evaluation of the Undergraduate Experience

“The Classroom Is Not Enough...”

Frugal Flushing: A Look at Stewardship in Student Development

Wishes or Hope

Thinking Theologically: To Seek the Grace that Redeems

Book Review: Strategies for Staff Development: Personal and Professional Education in the 21st Century
A Connection to the Past and a Strategic Vision for the Future

For this President's Corner I want to report to the membership the results of a meeting held in late January at Moody Bible Institute. A group of current and past Executive Committee Members convened to develop strategic initiatives for ACSD as we look to the future. ACSD has grown in membership size and scope of operations to a point where a majority of the executive group's time at our twice annual meetings focuses on operational issues leaving us without the opportunity to plan strategically for the future. This was the second time that a group of present and past officers have met for this purpose with the first one being eight years ago. There were two important results from our time together. The first was a significant discussion concerning the core values of ACSD and the second was the development of strategic initiatives to help us pursue these core values.

The result of our core values discussion was basically a reaffirmation with some clarification and realignment of the mission of ACSD, which has been in place since 1980 when ACSD was founded. The mission of ACSD has and will continue to include the following four elements.

1. Integration of the Christian worldview and Biblical principles with the student development profession.
2. Provide services to support the membership.
3. Provide opportunities for Christian fellowship and renewal.
4. Provide meaningful professional development opportunities.

The clarification and realignment of this mission as envisioned by this working group was the development of prioritization of how this mission should be pursued. We felt that the first element, the integration of Christian worldview and student development practice was preeminent and a driving force for the other three. What emerged and continues to take shape for us is a four-quadrant model where a focus on integration of faith and practice will drive and inform our efforts in the other three mission areas. I hope to continue to develop this model into a presentable draft form by the time the annual conference is convened at John Brown University this summer.

This reconfirmation of our core values guided the group as we developed strategic initiatives for the future. These initiatives will guide the current and future executive groups as we provide direction for ACSD. We developed initiatives to address the following issues.

1. Diversity.
2. Financial Stewardship.
3. The relationship of student development with academic affairs including collaboration between the two and how to make ACSD more appealing to academic affairs.
4. Student development's engagement in student learning.
5. Promotion of and engagement in active scholarship by ACSD members.
7. A series of operational issues such as term limits for executive committee members, our use of technology, and conference rotation.

These initiatives will continue to be developed and I am committed to keeping you informed on our progress in these areas. It is our goal to include the membership in this ongoing dialogue and invite you to provide us with feedback. Please feel free to contact anyone on the Executive Committee if you have any questions or comments on these issues.

I also want to encourage you to take an active part in this process. We are currently forming three task forces that will provide specific leadership in addressing some of these issues. Task forces are being formed in the areas of diversity, services to members at public institutions and a best practices group. This final task force will be charged to begin exploring more meaningful ways in which we can focus on the integration part of our mission. If you are interested in serving on any of these please contact me.

In closing I want to encourage you to be in prayer for Steve Beers and the conference-planning group at John Brown. I continue to be very excited about the conference that they are putting together for us and I am confident that it will be a meaningful experience. I trust that you will join us in Siloam Springs, Arkansas in June of 2004.

Skip Trudeau
ACSD President
Associate Dean of Students/
Director of Residence Life
Taylor University,
Upland, IN
Serving

While writing this column for the Editor’s Disk, I’m days away from boarding a plane bound for Amsterdam with a group of students who will be participating in a spring break service project. For months we have been planning, praying and preparing for what we hope will be a meaningful time of serving and learning.

Getting ready to go takes time. There have been countless meetings to attend, forms to sign, international intricacies to learn and travel logistics to conquer. At times I have grown weary with all the work necessary to make a service project possible for students.

Long gone are the days when students simply scribbled their names on a rumpled sheet of notebook paper to declare their intention to participate in a service project. The process has evolved just as students’ expectations have evolved. Students have grown to value service projects as both a Christian calling and as an important piece of their educational experience.

Because of students’ high expectations for these service experiences, and because we as leaders desire to maximize the opportunity, I feel compelled to invest time and energy into the process of team preparation. During our training we have attempted to implement some of the “standards of excellence in short-term mission” (see Winter 2003 Koinonia) so that we may faithfully serve the people that God places into our lives. This investment sets the stage for the rich learning that will follow.

At the service site I eagerly watch for teachable moments. I look forward to being with students when their world gets turned upside down and they are forced to see things from a different perspective. I look forward to being there when they catch a new glimpse of who God is and what he might be leading them to do. I can’t wait to hear a student say, “the things I learned in theology class helped me to converse thoughtfully with an atheist.” In addition to the privilege of serving and learning about ministry in other parts of the world, I cherish my role of walking alongside students as they integrate faith and learning.

Saying “yes” to all the work and effort associated with committing to the role of leading students in a service project may be one of the best choices I have ever made. It’s a joy to serve God in the company of students who are eager to learn and grow through their outreach to others!

Another source of “joy in service” for me has been my association with ACSD. I have been blessed the past two years to serve on the Executive Committee through my role as Koinonia Editor. I have especially enjoyed interaction with many of you who have generously contributed to the Koinonia during this time. Thanks for giving me the opportunity to serve the organization in this capacity.

This spring we will be electing a new Koinonia Editor along with Vice President and Treasurer. I encourage you to take a few minutes to vote in the ACSD election (see ballot information and voting insert card in the center of this edition—due by May 15).

Photographers Needed

Do you like taking photos? To assist the newly elected Koinonia Editor in planning the Fall edition, I am looking for two people who would be willing to take photos at the upcoming conference at John Brown University, June 7-10. Please contact me (kmcase@nwciowa.edu) if you would like to volunteer.

Cover photo: Cathedral of the Ozarks at John Brown University, host site of the 2004 ACSD Conference. Photo provided by the Office of Media Relations at John Brown University.
Engaging the Meaning-Making Power of Reflection: An Evaluation of the Undergraduate Experience

by Tony Marchese

A timeless, universal constant of the human condition is our inherent longing to live a life replete with meaning. Though consideration of such a proposition evokes a sense of veracity or rightness within us, our ability to encapsulate this nebulous ideal within an analytical paradigm enabling the understanding and communication of its central tenets is formidable at best. Meaning and meaningful are terms repeatedly employed by Student Affairs practitioners to describe the preferred outcome of a particular event, usually those involving students. We ask ourselves and each other, “Was it a meaningful conversation?” “Did the student discover the meaning of the experience?” Sound familiar? An even more important question to ask ourselves is what is the meaning of meaning and why is it important?

Does our programmatic intentionality containing vital components like authenticity, frequency, and creativity ensure that students will describe a judicial hearing or student staff training as meaningful? No. Though we might insist that our efforts are markedly attentive to the needs of our student population, we must concede that despite the excellence with which we may function, any attempt to craft a meaningful experience is futile. Humans are not presented with a ready-made meaningful existence or one that mechanically generates meaningfulness following certain behaviors; we must learn to make our lives rich and meaningful. It is an act that requires a degree of intentionality, thoughtfulness, and effective assimilation.

It would be imprudent to imply that most programming efforts are negligent in addressing the co-curricular needs of students. It is, however, probable that because our profession contains few measurable objectives that culminate at year-end or upon graduation i.e. final exams, we initiate a relentless programming spree as we educate within a domain that is concerned with overarching life themes like appreciating diversity, considering the benefits of seeking vocation over work, and choosing to engage in relationships that are substantive. An implicit consideration might suggest that since faculty are responsible for educating toward a professional end, Student Affairs personnel focus upon vital life issues. What an enormous undertaking. This approach is exhausting for professionals and students alike. Because our domain is so large and in many cases undefined, we have few curricular and behavioral safeguards to help ensure that our efforts are beneficial and under control. Our quantitative emphasis upon programming and the high value we place upon heavily involved students communicates the message that busyness is better. It is quite possible that our ambitiousness to “program without ceasing” accounts in part for the high turnover rate of co-curricular educators and the exorbitant amount of tired students.

Meaningfulness is not bestowed by educators and it does not occur through the accumulation of numerous travels abroad or extensive leadership involvement. Even some of our best programming series that demand hours of preparation do not produce meaning. Meaningfulness is generated out of the coalescence of experience and reflection. If we are not providing students with the appropriate space and tools to make their out of class experiences meaningful, our efforts are inconsequential and may even exacerbate the undergraduate years.

We exist in a culture that savors a reality marked by perpetual motion and fluidity. Stability could evoke accusations of an ineffectual life or languishing. Our personal landscapes are of a variegated and hardy sort, able to withstand extreme conditions and easily transplantable. We acclimate ourselves according to our perceived needs of the present. In short, we are addicted to change. We amuse ourselves with unbridled materialism, the challenge of hooking up, and high intensity recreation. Our senses are inundated with stimuli as we exhaust our being.

Upon initial consideration, reflection might evoke unpleasant images of sitting in a frozen state for countless hours or wandering through a lonely desert punishing one’s body in order to attain a heightened state of consciousness. While some may choose to reflect in this manner, this is clearly only a miniscule representation of its power and process. Reflection can not only be a pleasurable activity for our students, it is unquestionably necessary if they are to have a meaningful collegiate experience.

Socrates declared that, “the unexamined life is not worth living.” Professor Keating (Dead Poets Society) talked of, “sucking the marrow out of life.” Others, still, prefer a technological paradigm by describing reflection as the process of downloading everyday occurrences and thoughts into appropriate files enabling easy access for meaning-making and life application. Let us examine four practical suggestions that can help ensure that our undergraduates are maximizing their co-curricular experience.

If we are not providing students with the appropriate space and tools to make their out of class experiences meaningful, our efforts are inconsequential and may even exacerbate the undergraduate years.
1. Formulate a co-curricular syllabus containing specific learning objectives that accentuate the institutional mission and clearly defines the role of co-curricular education. If it appears as though certain existing programs/procedures are unnecessary or irrelevant, eliminate them.

2. Refrain from appealing to the "more is better" principle. More programs can do much to undermine learning and meaning-making. Are our students worn out? Are we fatigued?

3. As new programs are formulated, be sure to provide adequate space and tools to enable students to make their experiences meaningful. Consider logistical issues (Are we planning too much in too short a time span? Is there sufficient downtime [space]? Are participants informed of the desired outcomes for the program? Are students provided with appropriate follow-up resources to reflect upon and integrate the experience into their lives?)

4. Familiarize Student Affairs educators and students with meaning-making tools including:
   - Reflection (Kinesthetic reflection works best for most people. Use shower time, driving, walking, and exercising to assimilate activities into meaningful categories)
   - Solitude (Encourage students to take a walk alone a few times a week. Perhaps it would be advantageous to be prepared with an issue to ponder.)
   - Silence (Incessant music, television, IM, and talking bombard our minds with irrelevant stimuli and ideas. Most of these things do not deserve to occupy such a prominent place in our minds. Our reflective capacity and creative faculties are often incapacitated or dulled by unnecessary noise.)

   • Journaling (This is a great way to unload and make sense of pressing concerns, the advantages and disadvantages of an impending decision, clarification of motives, and to keep an account of our thoughts. It is also an excellent exercise that enhances reasoning abilities and improves our written communication.)

Like our students, we aim toward a life immersed in meaningfulness. Amidst the flurry of activities that can assault our senses and wear us out, let us learn to grasp hold of the mundane occurrences that generally are concealed from our scrutiny and turn them into something beautiful and meaningful. Student restlessness is due in large part to their unconscious quest for the fulfilled life. As educators, we can reevaluate our current pedagogy and determine if we are suffocating our students. A more focused co-curricular program that provides ample space and tools for reflection can radically redefine and strengthen the impact of Student Affairs within the university.

A more focused co-curricular program that provides ample space and tools for reflection can radically redefine and strengthen the impact of Student Affairs within the university.

Task Forces to be Formed

The ACSD Executive Committee is currently forming three task forces to research and provide direction to the committee on three critical issues:

**Diversity Task Force**
- Explore ways that we as an organization can become more multicultural in our membership and practices.
- Provide resources for the membership as they deal with multiculturalism on their own campuses.

**Members at Public/Secular Institutions Task Force**
- The focus of this group will be on the unique needs and experiences of professionals who serve at public/secular institutions to see how we as an organization can support them.

**Good Practices Task Force**
- The focus of this group will be to develop a set of standards of good practices that members could use on their own campuses to help in the assessment of their programs.

If you have any interest in serving on one of these task forces please contact Skip Trudeau, via email at skitrudeau@tayloru.edu or by phone 765-998-5344. Our goal is to have organizational meetings for these task forces at the annual conference at John Brown University in June 2004.

Tony Marchese is a Residence Education Coordinator at Messiah College and Founder of Now, Live Coaching Services. He is pursuing a Ph.D in Organizational Leadership at Regent University.
"The Classroom Is Not Enough..."

The Reason for Residence Life on a Christian Liberal Arts Campus.

by David M. Johnstone

Introduction:

As American troops moved into Afghanistan in the fall of 2002, they were confronted with a disturbing situation. Among the prisoners of war, a 20-year-old California man turned Taliban fighter had been identified. John Walker Lindh "chose to reject American liberalism in order to serve a regime that oppressed women, stoned homosexuals to death and executed dissidents." His education seemed to be a mix of alternative schools, his mother's Buddhism, Malcolm X's Islam, and Islamic studies in Pakistan and Yemen. Neighbors boasted that not only had he learned "to accept other cultures and peoples," but that his home neighborhood of the San Francisco Bay area, also "encourages critical thinking about the US role in the world." While his learning seems to have been diverse, an education that truly encouraged critical thinking and liberated him seemed to have been elusive. Upon surveying the details of his life [and the type of society the Taliban encouraged], he did not seem to have a community that encouraged him towards a life of discipline, grace and accountability. I would like to use this observation as a starting point for a discussion of the educational role of "community" particularly in a liberal arts setting [while not desiring to spend more time on this particular man's story].

Community and the Liberal Arts:

Initially, the question arises over whether a community is really a significant and necessary part of the learning process. Repeatedly asking students whether they would be able to learn by themselves, their answer has been a unanimous "no". In fact, panic enters their eyes when they try to imagine learning course material, understanding theories and doing lab work without someone with whom they can interact. The biblical adage "iron sharpens iron" seems quite pertinent in this regard. Beyond this, Parker Palmer...
identifies that "truth" itself is a relational pursuit. It is "to be found in the dialogue of knowers and knowns." The relational aspects of learning are the foundations of an educational community.

The notion of a citizenship that benefits the community as the end goal has long been a part of the understanding for a liberal education. For the classical Romans: "The typical justification for the study of the liberal arts seems to have been that such study is essential if a man is to play the role of citizen of the republic." With the return to classicism, the humanists asserted, "the aim of education is to prepare the student to play his role of citizen in the city." Some interpreters have even suggested that if "the life of man as a citizen is the proper aim of education; liberal studies were deemed essential to this end." This view of the purpose of a liberal arts education was still prevalent up to the middle of the twentieth century. In conjunction with preparing a person for a role as a citizen within the community, a liberal arts education also sought to form individuals of good character and virtue. These were the twin aims of classical liberal arts.

My argument, however, is that the idea of community should not arise only in the discussion of the benefits or aims of the liberal arts. The community should also be acknowledged as one of the necessary parts needed for liberal arts education to develop. The notion and reality of community is integral to the means and success of a liberal arts education. It is an essential component for the accomplishment of the aims of that education. While most would agree that a liberal arts education should encourage thoughtful citizens and persons of character, the quality of the communities in which individuals reside and are educated are frequently overlooked. Ernest Boyer observes that these residential communities are extremely important: "the effectiveness of the undergraduate experience relates to the quality of campus life." Therefore the community takes a critical role in the education of the student. Boyer's use of the word "quality" can be evaluated by a student's level of involvement, participation, engagement, and interaction in campus life. This quality is directly tied to the relationships students build with peers, staff and faculty. They will appreciate their education, but they will value the relationships. Further, reflecting on cognitive, faith and moral development, Sharon Parks asserts that growth "absolutely depends on the interaction between the person and his or her environment." It is clear that a campus environment can have a tremendous impact on the success and survival of a student. Therefore, to assert that a campus environment can have a significant influence on the development of a student is not unusual. Yet, how is a community placed within a pedagogical paradigm? How is it intentionally used for educating students?

Community and the Learning Process:

V. James Mannoia explains why the notion of community is important for the pedagogical enterprise. He describes four variables (outlined below) as being essential for what he describes as critical commitment. Critical commitment on the part of students is being neither dogmatic nor cynical, Mannoia describes it as being

... beyond dogmatism in applying the best critical tools available to the real questions of life. They go beyond cynical skepticism in their willingness to be committed in spite of doubt. They recognize the limitations of human understanding and yet are prepared to take a stand and even stake their lives.

Critical commitment is one way of describing the aims and goals of a liberal arts education. It propels a student to grasp a mixture of knowledge and understanding in order to make wise decisions. It equips a student to assess information and extrapolate implications that enable them to commit themselves to strong positions with humility and realism.

Mannoia suggest that there are four variables necessary to encourage critical commitment in a student. These are described as: provoking (1) dissonance, encouraging (2) habituation while providing both (3) modeling and (4) community. These factors frequently dovetail, but each is necessary for deep growth. Ideally, all aspects of the campus experience are tools for creating dissonance in a student's life. Examples of these range from the material taught in the classroom, the relationships the student observes between faculty and staff, the worship that happens in chapel, to the conversations with peers over a meal. All of these interactions are means by which tensions, questions and "angst" are discussed and explored. These "tools" challenge the way students experience their lives. They encourage students to examine the lens by which they view the world. Dissonance by itself does not bring the student to a level of understanding and wisdom. The purpose of dissonance is to encourage the student to identify and integrate the implications of their reflections into a way of life that exhibits more integrity. These implications are translated into habits, patterns and "ways of living" which reflect a thoughtful and critical response to these situations which provoke questions. However, living examples that demonstrate and provide options for responding to these issues must also be present. These models are individuals that provide students with multiple responses or even paradigms for responding to situations or living their life. Besides modeling, a student also needs an environment that provides security and safety. A community provides the context that gives the student this sense of security in the exploration of their own identity and learning.

In this discussion of the liberal arts, we are particularly concerned about Christian liberal arts. Therefore, in a discussion about community and the liberal arts, it is necessary to state the obvious: Jesus Christ is and should be the center of any campus community. As Mitchell writes:

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If community has to do with mutual compatibility, similarities in educational background, psychological make-up, or social status, rather than the Lordship of Jesus, we are building on the premise that something more than Jesus is necessary for unity to occur. With parallel thoughts in their conscious and unconscious students are afraid of intimacy, yet are longing to be known. While they are hesitant to move towards vulnerability, they have an intuitive desperation for relationships deeply rooted in trust, mercy and kindness.

Students are coming from hard painful backgrounds permeated with abuse, eating disorders, family suicides, school and personal violence, drugs, sexual experience and spiritual desperation. In Levine & Cureton’s study, “deans of students reported on the growing rate of dysfunctional families among their students. They talked of violence; instability; blended families; emotional, sexual and financial problems.” Freshmen are starting at a different place than past student generations. Christian students have not been protected from these traumas. “The bottom line is that students are coming to college overwhelmed and more damaged than those in previous years.” As the theme for the sitcom Cheers sings, students are looking for a place where “everyone knows their name.” To be known, to be able to trust, to be accepted regardless of the things you do or don’t do is the yearning of their heart. Many long for roots, a sense of belonging, and strong relationships, but they fear they will never have them.

This fear is the greatest tragedy, for the Christian campus is more than able to meet the “yearning” of these students. A Christian campus can be a place of refuge for the fearful; it can bring grace and trust into their lives. A Christian campus community can [and should] provide deep opportunities for security and the possibilities for intimacy. How this works out in real terms can be seen by the following responses to students:

a. A young woman whose family has been obsessive about exercise, athletics and appearance was in the midst of major struggles with bulimia. She regularly vomited; daily used laxatives and significantly exercised two or three times a day. She found grace, kindness and affirmation from peers, staff and teachers not for what she accomplished or how she appeared. She found that others could love her just for being a child of God.

b. A male freshman was suspended for a major alcohol situation and then was caught up in another significant discipline issue. He was considered a “bad
boy” on campus, but at home, he was the “good boy.” At home, all he did was drink; all his friends snorted cocaine. Through the investment of staff and students, he began to make wiser choices about the way he lived. Most of all, he came to understand that acceptance was not contingent on what he did or did not do.

c. The collaboration of Residence Life staff with academic advisors to intervene in the lives of students who are struggling academically demonstrated to students that they are not just a faceless number. This became a demonstration that multiple areas of campus were committed to assisting students in succeeding.

Answering work orders, navigating network concerns, responding to medical emergencies, and learning names all become a means for communicating to the student that they have a place in this community. That someone is prepared to expend some energy for their sake is often a surprise to many students. These seemingly mundane tasks are ways to assist a student in realizing that it is possible to develop intimacy, find people to trust and establish a place of refuge and security. When dissonance arises, an environment of security is paramount for a student. However, at the same time the community and environment must be a place that challenges, provokes and broadens the student’s vision.

Community as a place of Significance and Purpose:
A healthy community is one that is able to look to the needs of its members by providing intimacy, security and deep relationships. However, if this becomes the primary hallmark of a group, it becomes dangerously exclusive and insular. If a community asserts that one of its missions is to reflect Jesus [as “Christian liberal arts” implies] it must be inclusive and purposeful. For a community and its members to maintain a life, which exhibits the life of Christ, they must seek both the inward care of its members and external impact on the world. This need for an external impact is felt by many students. It is a need “to make a difference.”

This need to make a difference is also defined as a need for significance. I would assert that all human beings have a need for both security and significance. They need a place of safety and intimacy, but they also need to have a purpose. Students need to realize that they will be missed. Someone will notice if they are not present, they have a role to play in this world. It is tied to their visions and dreams about life. They are desperate to know what happens after college. Their four years at college should be a time when they begin to see how they might collaborate with the Spirit of God in multiple vocations and places. It should be a time when they are surprised with how God uses them in current events and future moments. It is a time when their vision and worldview is blown beyond their horizon.

How is this done through a residence life
Community is the reason for Residence Life:

The Annapolis Group, an assembly of leading liberal arts institutions and their leaders, has written in its mission statement that:

"...residential liberal arts colleges, with the kind of community of learning and living they create, offer one of the most transforming environments in which to pursue a post-secondary education."26

A campus residence life program, if it seizes the vision of community building, is the best positioned constituency to assist in the development of the setting needed for learning. Purely by its influence on vast numbers of the residential liberal arts college community, it has the ability to shape and sculpt the experiences and culture of the campus.

However, residence life’s greatest asset is also its greatest weakness. Residence Life staff members are some of the few on a college campus who are given the mandate and time to establish relationships with students, staff, and faculty. Their is the opportunity to establish connections between the different areas of campus. They are free to use multiple means and styles in order to foster understanding and respect between the various spheres that make up a college.

Yet, as Mannio warns, a complete focus on the relational poses some possible dangers. He writes,

...there is a ‘divide’ between those responsible for formal curriculum and those responsible for residence life. One staff is responsible for social development, another for faith development, another for cognitive development...27

It causes a bifurcation on the campus. Too often, a residence life program is primarily focused on social development. It needs to focus on social, cognitive, ethical and faith development simultaneously. It needs to assist in transforming “the summer camp feel” and the “cruise ship experience” of the residence hall into a force that assists in the educational mission of the college. If the institution’s educational mission is to develop wise, knowledgeable, thoughtful and whole students, the collaboration between Student/Residence Life and the academic divisions is essential. A casual observer would acknowledge that students are in college to learn and that most of the cognitive development occurs in the classroom and laboratory. Reality also demonstrates that students only spend about 50 hours per week in class and in studies [if they are diligent]. Over 100 hours of discretionary time are left for sleeping, eating, playing and “hanging out.” The bulk of that time is spent within the residence hall or with friends and roommates. If the implications of formal instruction are to be internalized by students, those responsible for shaping the residence halls and other campus living areas must intentionally create environments, opportunities and communities that allow for this learning to take place. My hope is that these reflections may become a primer for discussion that will provoke both residence life and academic programs to utilize, maximize and transform campus communities to assist in the goals of a Christian liberal arts education.

Therefore as stated above, a campus residence life program is potentially the best-positioned group to encourage the growth of community for the educational purposes of a liberal arts college. Soli Deo Gloria

David M. Johnstone and his family live in Newberg, OR. He is the Associate Dean of Students at George Fox University, djohnsto@georgefox.edu.

References


5 Calvin College Curriculum Study Committee; Christian Liberal Arts Education [Grand Rapids, MI: Calvin College/ Eerdmans, 1970], p. 2.

6 Ibid, p. 10.
Ibid.


2 Calvin College, p. 2.

3 Ibid, p. 10.


7 Ibid, pp. 77-90.


9 Sharon Daloz Parks; *Big Questions Worthy Dreams: Mentoring Young Adults in Their Search for Meaning, Purpose and Faith* [San Francisco: Jossey-Bass, 2000], p. 91.

10 Ibid.


14 Ibid, p. 95.

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**New Professionals Retreat**

To be held immediately prior to the ACSD national conference at **John Brown University, Siloam Springs, AR**

**June 4 - 6, 2004**

The New Professionals Retreat is open to individuals with 1-4 years of experience in the field who are currently employed in Student Development. Enrollment will be limited to provide for a highly interactive format, so be sure to register early! Several experienced professionals will be involved in leading and teaching activities and facilitating small groups.

The following comments are from a 2003 participant who would like to share her experience:

*I must admit that I headed out to last year’s New Professionals Retreat with somewhat of a chip on my shoulder. After four years in student development, I wasn’t terribly convinced that this would be a meaningful use of my time.*

*Boy, was I wrong!! What I found at NPR were 35 (mostly 20-30 somethings) like me who actually “got it.” They “get” what I do, why I do it, and what my life is like...because their lives are just like mine!! This was an unbelievable value to each of us. I made friends and connections with people who understand me and have a heart for college students and for the Lord. I connected with people who could give me ideas, referrals and most importantly support. I now have a network of friends and colleagues all across the country who are praying for me and who are helping me through issues and questions that we face in our profession even now and for years to come.*

*In addition, I found 5 mid-level professionals who had invested their time in making NPR a reality. They unlike me, knew all along just how valuable this would be and how important it is to train and mentor new professionals. Their transcendent ministry, attention and love blessed each of us.*

Mindy Cacopardo

Resident Director and Student Activities Advisor

Gordon College

**For more information, contact:**

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For the Position of Vice President

Paul Blezien
Vice President for Student Development
Northwestern College
Orange City, Iowa

Education:
- B.S. – University of Wisconsin – Stevens Point
- M.A. – Ball State University
- Ed.D – Azusa Pacific University

Experience:
- 1988-88 – Assistant Director of Student services, University of Wisconsin Marshfield
- 1988-present – Dean of Students/Vice President for Student Development, Northwestern College

ACSD membership:
- ACSD member for 17 years

ACSD leadership positions and presentations:
- ACSD Conference Host Chair, 2001
- New Professionals Retreat

Goals for the position:
To lend the strengths, talents, and experiences God has entrusted to me to the organization and individual members of ACSD. This would be true of the specific assignments of the position of Vice President (e.g. ongoing growth of the placement exchange) and the general responsibilities of an Executive officer.

Vision for ACSD:
As the membership of ACSD grows so does the potential for impact. The organization has fostered relationships among colleagues and institutions that have challenged each of us to levels of commitment and excellence consistent with the call He has placed upon us. Those relationships have also provided support necessary to meet those challenges. Amidst the programs and initiatives it is important to continue to promote the level of fellowship that will empower ACSD and its members to positively affect the world for His sake and leave Christ shaped imprints on the landscape of eternity.

Pam Jones
Vice President for Student Learning
Belhaven College
Jackson, Mississippi

Education:
- PhD, University of Mississippi, Higher Education and Student Personnel
- MS, Florida State University, Higher Education and Student Personnel

Experience:
- 15 years, chief student development administrator, Belhaven College, 1985-1989 and 1996-present
- 5 years, missionary in the Arab world

ACSD membership:
- ACSD member for 8 years

ACSD leadership positions and presentations:
- Co-organizer and presenter at the first Mid-level Professionals Retreat, 2003 Annual Conference, Wheaton College
- Mentor/presenter, New Professionals Retreat, 1999-2002 Annual Conferences at Biola University, Taylor University, Northwestern College, and Lee University
- Southeast Regional Director, 2000-2002

Goals for the position:
To be a faithful, contributing team member of ACSD Executive, seeking God’s guidance as we consider the great opportunities ahead.

To promote and expedite effective and efficient ACSD Placement Services, connecting employers and position-seekers both online and at the annual conference.

To support and encourage the ACSD President in his duties and to be prepared to assume leadership at any such time as I might be called upon to step in for him.

Vision for ACSD:
As we struggle to integrate biblical truth in the work and lives to which God has called us, we Christians have rarely ever been more in need of encouragement and discernment. The relevance of ACSD to both inform, challenge, and equip the present and coming generation of those who daily influence multitudes of students cannot be underestimated.

My vision for ACSD is that through "iron sharpening iron" in quality Christian worldview programs, writing and research, fellowship, mentoring, and leadership we would move ACSD ahead in the 21st century. I believe it is our call to offer wisdom and encouragement amid a "crooked generation" in which we are called to lead and prepare students.
For the Position of Koinonia Editor

Julie DeGraw
Director of First-Year Programs and Disability Services
Westmont College
Santa Barbara, California

Education:
- BA in English from Calvin College
- MA in Counseling from Michigan State University

Experience:
- Resident Director, Calvin College 1990-1994
- Coordinator for Student Leadership Development, Calvin College 1994-1997
- Counselor, Calvin College 1994-1997
- Instructor, undergrad at Calvin and Westmont, Graduate at Geneva College
- Director of First-Year Programs and Disability Services including Orientation and academic advising, Westmont College 1997-present

ACSD membership:
- ACSD member for 14 years

Goals for the position:
Through serving as Editor, I would support professional development by providing current and relevant information. I would be broadly connected to members to gain perspectives on what topics they would like to learn about and to solicit those who might have something to contribute. I would also be a strong and dependable part of the executive team in supporting the broader mission of ACSD.

Vision for ACSD:
I hope that ACSD will continue to provide a challenging place to stay current in the practices of our field, while also intentionally seeking and discussing the ways in which those practices should be influenced by our faith. I would like to continue to push our contributions to the field of student development as a whole by our continued presence and participation in other national student development organizations. I also think we need to continue to find ways in which to make ACSD more welcoming, supportive and applicable to professionals from diverse racial and religious backgrounds.

Mike Hayes
Director of Student Development and Instructor of Psychology
Lee University
Cleveland, Tennessee

Education:
- Doctoral Candidate, University of Tennessee at Knoxville, Present, Educational Administration and Policy Studies (Projected Completion Date: May 2004)
- M.Ed., University of Tennessee at Chattanooga, December 1992, Counseling
- B.A., Lee College, May 1990, Psychology, Graduated Cum Laude

Experience:
- Director of Student Development, Lee University, 1997-present
- Instructor of Psychology, Lee University, 1996-present
- Coordinator of Academic Assessment, Lee University, 1996-2001
- Counselor, Lee University, 1995-97
- Site Manager, Hiwassee Mental Health Center, 1992-95

ACSD membership:
- ACSD member for 8 years

ACSD leadership positions and presentations:
- Co-Chairperson for ACSD 2002 Conference (Celebrating Community)
- Chair of Public Relations Committee for ACSD 2002 Conference
- Currently spearheading a revision of the ACSD Conference Planning Manual
- Presentation at 2000 Conference at Taylor University, "Personality and Leadership: How are They Related Among College Student Leaders?"

Goals for the position:
ACSD's most valuable asset is our membership—rich in expertise, experience, and the diversity of gifts. As Koinonia Editor, I would pursue quality contributions from our members, while continuing to enhance the recent improvements of the publication. I also would explore posting the newsletter on our website.

Vision for ACSD:
I have enjoyed watching ACSD’s growth and diversification and the expansion of membership services. In this vein, my vision calls for continued growth in membership services, while seeking to enhance our visibility and professional identity.

We must continue to reach out to fellow believers in institutions underrepresented in our membership (i.e., professionals in historically black colleges, secular institutions, international institutions, and other Christian colleges) and offer training, resources, and relationships that meet their needs. One key way is to enhance our presence at conferences and online. We can begin by offering our publications (Koinonia and Growth) on our website.
For the Position of Treasurer

Eileen Hulme
Vice President for Student Life
Baylor University
Waco, Texas

Education:
• Ph. D. Educational Administration, University of Texas

Experience:
• Vice President for Student Life and Co-Director of the Master's in Student Personnel Program, Baylor University
• Assistant Vice President for Student Life and adjunct faculty member in the doctoral program in Higher Education, Baylor University
• Vice President for Student Life, George Fox University
• Research Fellow, University of Texas
• Doctoral Intern, American Council on Education, Washington D.C.
• Associate Vice President and Dean of Students, University of Houston, Clear Lake
• Director of Student Activities, University of Houston, Clear Lake
• Area Coordinator, Trinity University

ACSD membership:
• ACSD member for 8 years

ACSD leadership positions and presentations:
• Membership Chair, 2000-2001
• Faculty Member, Mid-Level Professional Retreat, 2003
• Program Chair, Regional ACSD Conference, 2002

Janice G. Trigg
Director of Student Activities
Palm Beach Atlantic University
West Palm Beach, Florida

Education:
• MS in Counselor Education – Student Personnel Services in Higher Education, Emporia State University, Emporia, KS
• BA in Elementary and Special Education, Ottawa University, Ottawa, KS

Experience:
• Palm Beach Atlantic University
  Director of Student Activities – 10 years
  Interim Vice President for Student Development
• Ottawa University
  Assistant Dean of Students – 3 years
  University Counselor – 1 year
  Resident Director – 6 years
  Coordinator of Student Activities – 6 years

ACSD membership:
• ACSD member for 10 years

ACSD leadership positions and presentations:
• Treasurer since 2002
• New Professionals Retreat facilitator 1999

Goals for the position:
• To maintain accurate financial resources for the organization
• To provide relevant information to the executive committee enabling the organization to be good stewards of God’s resources
• To serve as an active member of the executive committee by employing my God-given strength of strategic planning when appropriate

Vision for ACSD:
ACSD has a time-honored reputation for providing outstanding services, thought-provoking professional development opportunities and rejuvenating fellowship. However, ACSD has the potential for an even greater impact for Christ in both Christian and secular higher education. To realize this potential it is critical for the association to set a clearly articulated, uniquely Christian, student personnel agenda that informs our professional development, services and sense of community. This collaboratively-informed agenda should be forward-thinking. It should provide a forum to improve current practice and to challenge our organization to obtain greater levels of excellence for the glory of God.
Adam and Renee are both seniors who were married this past summer and are now living in married housing on campus. They are learning what it means to be married adults, and taking on responsibilities that they have never had to assume. They have learned to be creative in reducing spending since they are now responsible for all of their living expenses, from toilet paper to utility bills. For example, in order to save money on water they will go to the bathroom several times between the two of them before they will enjoy the luxury of flushing the toilet. I was very amused at their creativity and frugality, but I also began to recognize an issue that is sometimes overlooked by Student Development Professionals.

I am currently a Resident Director and this is my 7th consecutive year living in some form of on-campus housing. I spent four years on-campus as a student, and this is my third year living on-campus as a professional staff. Sure I have had to barter my right to burn candles, own a pet or have a real Christmas tree, but I have in exchange gained invaluable insight into the lives of college students. Comparing the lives of students inhabiting on-campus living quarters has unveiled to me a somewhat neglected opportunity to educate students on the importance of stewardship. Let me explain. Most campuses have different types of student housing, some of which charge the students a boarding fee that includes all the utilities, such as water, electric, phone, garbage, etc. There are other living arrangements that allow students to pay a lower boarding fee with the understanding that they are responsible for their

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The ACSD Executive Committee is delighted to offer up to ten scholarships for persons of color who work in student development to attend the annual conference at John Brown University, June 7-10, 2004. Although ACSD cannot cover travel costs, the scholarship covers the $230 conference fee and the fee to attend a pre-conference workshop.

We welcome your application for one of the multicultural scholarships! Please mail, fax or email your application so it is received no later than Friday, May 3. Send to Skip Trudeau, President of ACSD, Taylor University, 236 W. Reade Ave., Upland, IN 46989-1001; or fax to 765-988-4840, attention: Skip Trudeau; or email to sktrudeau@tayloru.edu. You will be notified by May 10 as to whether or not you have been awarded a scholarship.

Please include the following in your application:

- Name
- Name and address of institution
- Email address
- Job title
- Person you report to
- Summary of responsibilities
- Number of years you have been in student development

Describe on one page or less the following:

- how your participation in ACSD and the annual conference would enhance the organization
- how participation would benefit you personally and professionally
own utilities and expenses. This form of housing is good preparation for the students’ transition out of college. What I have found is that students show a greater amount of frugality and stewardship with all of their resources when they are directly paying the bills.

After thinking about Adam and Renee’s situation I jogged my memory back to the year I moved into an apartment on-campus that no longer afforded me the opulence of an unending supply of heat, water, phone, etc. My roommate and I would leave the gas stove on all night, pouring warm gas into the apartment because we didn’t pay for the gas, but we did pay to turn the heat on. I remember time limits in the shower, never turning on the lights while the sun was in the sky, and layering clothes during the winter to keep from turning on the heat. All these thrifty endeavors did not come about in my life until I was personally footing the bill, and I have noticed that same trend among the students I live and work with. I have delighted in watching students scrimp and save as they learn the responsibility of being an adult with real adult bills.

On the other hand, if you take a trip through what seems to the students to be an all expense paid residence hall, you may notice students who are not so careful to turn the lights out when no one is around, or refrain from running the heat or air conditioner at nonessential times. Several may crank up the heat while leaving the windows open to get that perfect temperature. These students are more likely to leave running needlessly and use more paper towels than necessary. All of these small actions can add up to be a large amount of waste.

It is apparent that students will eventually face the obstacle of prudently spending money, and some even learn the art of stewardship. Until they do, it seems that students can be rather wasteful with the resources that they are entrusted with. I would like to suggest that as Student Development Professionals, we should consider this issue while our students are still with us. It is important for us to remind our students that they have a responsibility to be good stewards with all they have. I have identified two ways that we can encourage our students on this matter. I am sure that each school will identify and respond to the need for stewardship in different ways so let this be a place to start from.

The main issue here is that it seems students are not good stewards with their resources if it appears that someone else is paying the bills. For the most part, this carries over from a pre-college lifestyle where mom and dad paid for everything. Especially here in America our students seem to use to an endless supply of resources, so they don’t consider a need for conservation. Student transition into adulthood is gradual, and so is the responsibility for paying for their living expenses. When students are charged for board, they take

Our goal should be to help students reduce the amount of waste, and teach them a biblical model of stewardship that they can carry with them into their adult lives.

use. They are now aware of the problem, and being more intentional about honoring God with all of their resources, even the ones they don’t directly pay for. Our goal should be to help students reduce the amount of waste, and teach them a biblical model of stewardship that they can carry with them into their adult lives.

Another way that we can encourage students to be good stewards is by example. When we are not spending our own money it is easy for us to forget the importance of penny-pinching. We can get carried away in our departmental spending whereas in our personal budgets we look for creative ways to save money. Charles Schroeder, editor of About Campus, suggests that Student Development Professionals embrace the current season of budget cutting as an opportunity for stewardship (About Campus, Jan. 2003 p. 1). He encourages us to “fully embrace the duties and obligations associated with stewardship” rather than bemoaning the budget shortfalls. It is pretty safe to assume that campuses everywhere are in a time of financial hardship, which forces them to look at the priorities in spending. What better time to teach our students how to be economically prudent when working with a departmental budget? As our students watch us wisely using our departmentally budgeted money, hopefully they will implement stewardship into their working budgets when they go out into the work force themselves.

As Student Development Professionals we are at a perfect place to examine how we should consider all of our resources an offering to God. We must learn to honor God with our personal resources, and also with the resources that do not belong to us. Some colleges and universities have been exploring stewardship already and will continue to do so. I invite all Student Development Professionals to join in that process. We can encourage our students to learn stewardship with every resource they have, whether it be their own, the school’s, or their employer’s. We can also encourage stewardship by the way we model it. Let us learn from Adam and Renee’s desire to conserve their resources and be good stewards with all that we have.

Stewardship

Kerri Cissna serves as Resident Director in the Office of Leadership Development at Asbury College, Wilmore, KY.

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The words we use the most are the ones we understand the least. When God wanted to speak to us, He didn't drop a book from the sky; He spoke a living Word, a flesh and blood and bone Word. Because our human words really are clumsy bricks, God sent a Word that was alive. He sent His Son. Still, we use words like "faith," "hope," and "love" without knowing what they really mean (1 Cor. 13:13). They represent concepts that are beyond words. They are sounds we make with our lips that represent bottomless ideas.

"I hope it will rain," we say. "I hope to see you soon." Or "I hope I won't get cancer." Or "I hope my loved one won't die." When we speak the simple word "hope," what most of us really have in mind is something like wishful thinking. We say we "hope" because, at the heart of the matter, we really aren't sure we will get our wish. "I'm not sure my loved one will die, but I 'hope' not." If hope for us is only a wish, then "hope" is a word that has lost it's meaning, that is no longer alive. Biblical hope is a different matter.

Most of us don't like Hebrews. Be honest. It is a "fuzzy" book. The central concepts seem archaic and obscure. Mechizedek, angels, high priests and altars. Where is the hope in these? But when you begin to understand that Hebrews is really a book about hope, it all begins to come into focus. Hebrews was first written to a group of Jewish-Christians in Rome in the second half of the first century. In 49 AD, Claudius had the Christians expelled from the Eternal City purportedly for causing a riot, for violating the pax romana. For the Christians in Rome, this was the first taste of persecution. Many had been insulted, imprisoned, their property had been confiscated. (In Acts 18:1-2 we meet Priscilla and Aquila who were a part of that same expulsion.) The first hearers of this beautiful letter were teetering on the edge of hopelessness.

But now it is 15 years later, and Nero has become emperor. With his unstable government, fresh persecution is about to break out. He will blame the Christians for the great fire that will destroy virtually the entire central section of the city. For the first time, followers of Jesus will face bloody persecution in the arena. They will see the cross, not simply as a symbol of Jesus, but as a very real shadow of what will become their future experience. As a result of the pressure some of them will stop coming to meetings of the house churches that dotted the city. Many will be tempted to lose hope.

With that hopeless life situation in view, the writer of Hebrews, perhaps one of their pastors, will make seven pronouncements about hope. Let's outline them briefly:

I. Hope is something we must courageously hold on to.

"But Christ, the faithful Son, was in charge of the entire household. And we are God's household, if we keep up our courage and remain confident in our hope in Christ." 3:6

II. Hope is something we must become sure of.

"Our great desire is that you will keep right on loving others as long as life lasts, in order to make certain that what you hope for will come true." 6:11

III. Hope is a gift offered to us by God.

"So God has given us both his promise and his oath. These two things are unchangeable because it is impossible for God to lie. Therefore, we who have fled to him for refuge can take new courage, for we can hold on to his promise with confidence." 6:18
IV. Hope gives us stability in the midst of a stormy world.

"This confidence is like a strong and trustworthy anchor for our souls. It leads us through the curtain of heaven into God's inner sanctuary." 6:19

V. Hope allows us to draw near to God.

"For the law made nothing perfect, and now a better hope has taken its place. And that is how we draw near to God." 7:19

VI. Hope is based on His faithfulness.

"Without wavering, let us hold tightly to the hope we say we have, for God can be trusted to keep his promise." 10:23

VII. Hope is inextricably tied to faith.

"What is faith? It is the confident assurance that what we hope for is going to happen. It is the evidence of things we cannot yet see." 11:1

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The writer wanted those early Christians (and us as well!) to see that biblical hope is infinitely more than wishful thinking; it is His gracious gift to which we must courageously hold on to. It is rooted, not upon our wishful thinking but upon the faithfulness of the God who has perfectly kept all His promises. Our faith in Him is the link to the hope He alone provides.

If you feel hopeless today, perhaps it is because your hope is only wishful thinking which is not really hope at all. Hope is more than a wish. Let the Living Word transform your heart and mind and then your hope will come alive. You may not be facing persecution in the arena, but still for many of us there are lions prowling about and to be sure there are storms in all our lives. We need more than wishful thoughts. We need the One whom the writer of Hebrews called the Anchor of Hope. He is our hope. (Tit.1: 1) Hold on!

Michael Card will be guest artist and worship leader at the 2004 AGSD Conference, June 7-10 at John Brown University, Siloam Springs, AR.

This article was reprinted with permission and was taken from the September 2003 edition of “From the Study” website: http://www.michaelcard.com/column.aspx. “From the Study” is a monthly syndicated column by Michael Card.
Thinking Theologically: To Seek the Grace that Redeems
by Todd C. Ream

One of the greatest challenges facing those of us who serve as student affairs administrators may prove to be the discipline we are responsible for affording our respective student communities. While many observers of higher education argue that behavioral concerns on our campuses are reaching near epidemic proportions, others remind us that similar behavioral concerns were part of even the earliest days of American higher education. However, I would contend our age comes with a unique challenge. While students at Harvard College in the 1600s were likely to be prone to misconduct, they were not susceptible to the same sense of individualism currently plaguing our generation. This sense of individualism is evident in the remarks of the student who quips, “Who are you to judge?” and in the thoughts of the student affairs administrator who responds by asking him or herself, “Who am I to judge?” Regardless, our calling to seek the grace that redeems is an indispensable component of our identity as Christian educators. Perhaps asking “Who are we who judge?” may help us resolve a portion of our current dilemma—even if the historians among us will always insist that student misconduct is an inherent part of college life.

In order to change the questions we ask ourselves we must return to the practices we find in the Church that give and sustain our very identity as Christian people. These practices include baptism and the Lord’s Supper. In baptism, we relinquish our individual identity and take our place as members of the body of Christ. Our identity becomes inextricably tied to the identity of others. However, life is not easy and the pressure for us to separate ourselves from the well-being of other members of the body of Christ is great at times. An inherent quality in the practice of the Lord’s Supper is the reminder that we share a common past and a common future. As a body on a pilgrimage through life, Jesus knew his people would need sustenance. They would need to be reminded that their individual well-being was illusory in nature. They would need to be reminded that in and through him the pursuit of their well-being was in fact a common endeavor. By living out our baptism as sustained by the Lord’s Supper, we learn to transition our identity from being one of autonomous individuals to being one of a living community.

As a result of this transition, we who serve as student affairs administrators find ourselves as part of a common pursuit to seek the grace that redeems. Within the larger body of Christ, grace becomes a gift from God that we inherit and subsequently offer to one another as part of the life we share together. Such an offering forms the bond that unites us. However, this bond is not one that is stagnant in nature. By contrast, the bond formed by grace is dynamic. It calls us to participate in a common pursuit of holiness. We yearn to pass it on to our students in the hope that they will yearn to offer it to others. A pursuit with anything less as its goal would discredit the sacrifice Christ made on our behalf. We believe in our students because Christ believes in us. We are a people who offer judgment but we perform such an act only with fear and trepidation. We seek the grace that redeems because to seek anything less would diminish our common expression of gratitude for the grace Christ afforded us.

We know that erring in such an effort is all too easy for grace is neither coercive nor permissive in nature. On one extreme, coerciveness is driven by the individual compulsion to maintain order or power. Subjugation is its end goal. A student has created an imbalance and we as student affairs administrators have a responsibility to recreate that balance. In a previous age this sense of balance was recreated at times without even a process or an experience which might forge transformation within the student. If we think those days are behind us we only need to listen carefully to how the notion of liability is at times employed to legitimate a whole host of disciplinary actions—actions that often preclude the transformation within students that grace alone can establish.

In all fairness, concern over matters such as liability surfaced in part because of the recent inability of student affairs administrators to distinguish the grace that seeks to redeem from permissiveness. Like coerciveness, permissiveness is an individual compulsion. However, the similarity ends there as permissiveness is driven by a desire to avoid the discomfort that inevitably emerges when we are called to engage one another. Such discomfort should emerge. Engaging our students over disciplinary matters induces a humbling awareness of our own struggles with sinfulness. As members of the body of Christ we realize that our common effort to seek the grace that redeems leads us to a grace that is costly. In the words of Dietrich Bonhoeffer, “Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it costs a man his life and it is grace because it gives a man the only true life” (1937/1995, p. 45).

Beyond the context of the body of Christ, the cost of grace is unknown. As individuals we are left to work with our students on our own accord. We can often fall prey to coerciveness or permissiveness. Within the context of the body of Christ, grace is found to

Submissions Sought

- Success in launching a new program
- Leadership training ideas
- What’s working in Residence Life
- Student Development — Academic partnerships
- Book reviews
- Student issues
- Research findings
- Issues facing Student Development professionals
- Reflections over the years

Submissions are currently being solicited for publication in the Fall 2004 and WINTER 2005 editions of the Koinonia. Please contact Kim Case (kmcase@mc.edu, 712-707-7200), and she will forward your information to the newly elected Koinonia editor. Articles received by August 15, 2004 will be considered for the Fall 2004 edition.
The goals of this exciting learning experience are to provide participants intensive time to reflect on the responsibilities, challenges and uniqueness of being a mid-level professional and to provide advice and mentoring which is practical and relevant to the day-to-day experience of professionals in accordance with the biblical worldview of the organization.

A mid-level professional is defined as anyone who reports to a senior student affairs officer or reports to someone who reports to a senior student affairs officer. These professionals have ongoing supervisory, budgetary, and/or programmatic responsibilities for a department. Ideally, participants will have five (5) or more years experience as a full-time student affairs professional, or have been in student affairs for at least two years with previous related professional experience in a mid-level leadership position.

The retreat will be limited to 16-20 participants in order to provide the personal mentoring relationships desired by the 4 senior level professionals serving as mentors in the program. The exciting aspect of this professional development experience is this mentoring relationship. Mentors for this year’s retreat are Dr. Mimi Barnard, Abilene Christian University; Dr. Eileen Hulme, Baylor University; Dr. Mark Davis, Pepperdine University; and Dr. Wayne Barnard, Abilene Christian University. In addition to teaching and mentoring sessions, the group will share in powerful and memorable periods of devotion.

Here are reflections from some of last year’s participants:

“Ten days out from our time together, I think back and would be bold enough to assert that this week-end was the most significant professional development since grad school. It is also the single most valuable investment any institution has made into my professional life.”

“There was so much gained that I am still processing everything. It was a tremendous benefit to hear from the mentors who have many more years of experience, yet be drawn to earth and real about all aspect of their work. The whole retreat was challenging and inspiring. It made me re-examine why I do what I do. It was the best time of professional development I have had in my work in higher education.”

Online registration for the ACSD Mid-Level Professionals Retreat will begin on March 22 at www.acu.edu/acs­dretreat.html. For more information contact Wayne Barnard, barnardw@acu.edu.

be costly because we understand that the well-being of our students is inextricably tied to our own well-being. More importantly, we find that the well-being we share is one originally established by Christ and Christ alone. We simply extend that well-being to our students. The question we should subsequently ask ourselves is, “Who are we who judge?” As a result, we are able to move beyond the fallacies of coerciveness and permissiveness and engage our students in a common effort to seek the grace that redeems.

For Further Reading:


Todd C. Ream is Assistant Visiting Professor of Educational Administration—Higher Education at Baylor University. He previously served as the chief student affairs officer at Oklahoma Baptist University and as a residence director and lecturer at Messiah College. In addition to the “Thinking Theologically” column in the Koinonia, he is also the author of forthcoming articles in journals such as Educational Philosophy and Theory, Growth: The Journal of the Association for Christians in Student Development, the Journal of Education and Christian Belief, and New Blackfriars. He invites your remarks and suggestions concerning this particular piece or concerning topics for further exploration. You can reach him at Todd_Ream@Baylor.edu.
Strategies for Staff Development: Personal and Professional Education in the 21st Century
William Bryan and Robert A. Schwartz (Editors) – 1998

Reviewed by Jeff Doyle, Ph. D.

Student affairs’ increasing involvement in the educational mission of the institution requires a professional staff with the knowledge and skills to make a valuable contribution. In addition to student affairs graduate education, staff development is one of the best ways to prepare student affairs professionals for their growing educational emphasis. In spite of this, Preston (1993) observes that the “implementation of staff development programs on a systematic basis in many institutions has not occurred” (p. 362). In Strategies for Staff Development: Personal and Professional Education in the 21st Century (1998), Bryan and Schwartz compile eight chapters which offer a definition of, a rationale for, and an implementation guide for an effective staff development program.

In the first chapter, Bryan and Schwartz include several definitions of staff development; one of which includes “a planned experience designed to change behavior and result in professional and/or personal growth and improved organizational effectiveness” (Merkle and Arman, 1983). This definition includes the two primary outcomes of staff development: professional and personal growth, which includes competent, creative, motivated and committed staff (p. 6), and organizational effectiveness, which includes greater success at meeting institutional and divisional goals.

Although there is widespread consensus that professional development is needed, there is less agreement about how to do it. Chapters two through six suggest several approaches to staff development. In chapter two, Holmes examines the value of performance-based approaches, which rely on assessment of staff and divisional performance, for successful staff development. Before assessment occurs however, performance goals are set and performance coaching is used to motivate staff. Achievement of goals leads to performance rewards. The advantage of the performance based model is its formal process and dependence on observable results.

In chapter three, Winston and Creamer offer another approach to staff development called synergistic supervision. There are seven primary components of synergistic supervision which include a dual focus on personal and institutional improvement, two-way communication and joint effort between the supervisor and staff member, and a focus on competence which includes knowledge, skills, and attitudes. The identification of staff members’ career anchors, defined as occupational self-concepts (Schein, 1990) is another framework for selecting appropriate staff development activities. Common career anchors include the needs for technical competence, security, creativity, a sense of service, autonomy, and challenges. If supervisors discover how staff members view themselves in respect to their work, they will have greater awareness for the rewards that will stimulate staff development and commitment.

In chapter four, Harned and Murphy examine the importance of the institution, the student affairs profession, and the supervisor on new professional staff development. An understanding of the interdependence of each of these factors is used to explore many strategies for new professional staff development. The concept of mentoring as a form of staff development is investigated in chapter five. Based on a qualitative study of the benefits of mentoring, Cooper and Miller encourage mentoring relationships which include career guidance and psychological support. The wide number of potential

ACSD Life Time of Faithfulness Award

The Executive Committee of ACSD invites nominees for the Life Time of Faithfulness Award. The purpose of this award is to acknowledge and honor those who are retiring from the field of student affairs and to show appreciation for the significant contributions they have made on their own campus as well as to ACSD. Many student affairs professionals can easily point to a person or persons who has served as their professional mentor. These are persons who by their faithful obedience to Christ, effective service to students and significant mentoring of younger professionals have become a part of what scripture describes as “a great cloud of witnesses”. This award is a way to say thank you for a job well done.

Life Time of Faithfulness Award recipients will need to meet the following two criteria:

1. A minimum of 15 years service in Student Affairs positions.
2. A minimum of 10 years membership in ACSD directly prior to retirement including faithful conference attendance and other demonstrations of support to ACSD.

Letters of nomination should be submitted to Tim Arens, President Elect of ACSD no later than May 1, 2004 for recognition at this year’s annual conference at John Brown University. Send letters of nomination to the following address:

Tim Arens
Dean of Students
Moody Bible Institute
820 LaSalle Blvd.
Chicago, IL. 60610
or via email: tarens@moody.edu
tial problems with cross-gender mentoring relationships, including anxiety about inappropriate intimacy or the potential appearance of inappropriate intimacy, was one additional finding of their study.

The use of self-reflection for student affairs staff development is suggested by Nottingham in chapter six. Specifically, the use of personality, learning and behavioral instruments such as the Myers-Briggs Type Indicator are examined for the self-awareness they offer student affairs staff. Chapter seven provides an example of a student affairs staff development program over twenty years at Ball State University. For the decade, Ball States’ staff development program has been based on twelve principles for development including creating a learning organization, breaking down barriers between departments, using data effectively, and reducing fear.

This book is a good primer for student affairs staff development. Bryan and Schwartz begin and end the book with chapters that effectively introduce and summarize the concept of staff development, respectively. The six chapters in between offer plethora of ideas for planning and implementing an effective staff development program. The major drawback of these chapters was the failure of the authors to identify the weaknesses of their suggested approaches. For example, the performance-based model’s attention to professional and organizational results has shown that people who know that everything they learn will be measured at some point have decreased intrinsic motivation to learn. Conversely, using self-reflection for staff development, as recommended by Nottingham, is a predominantly intrinsic process that often has no connections to future behavior. Therefore, student affairs staff should be careful to critically evaluate each of the staff development approaches suggested in this book. With this in mind, most, if not all, of the staff development approaches have the potential to improve the effectiveness of not just the student affairs staff, but the institution as well.

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References:

GUIDES FOR YOUR JOURNEY:

Ravi Zacharias:
World renowned speaker and author

Michael Card:
Author, Speaker and Dove award winning musical artist

Jon Dalton:
Director of the Center for the Study of Values in College Student Development

Robbie Castleman:
Author, speaker and Professor of Bible at John Brown University

Stuart Lord:
Dean of the Tucker Foundation and Associate Provost of Dartmouth College

Blessed are those whose strength is in you, who have set their hearts on pilgrimage. They go from strength to strength, till each appears before God in Zion.

- Psalm 84:5 and 7

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