Spring 1996

Koinonia

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The Purpose of Higher Education

Miriam Sailer, Ed.D.

Describing what we do in Student Affairs is typically a challenge. You know what it is like when you try to describe to your grandparents exactly what it is that you do in your job. An equally hard task sometimes is describing for yourself, or for your colleagues, or for the faculty, or for the administration of your college what you do, or why you are doing it. At times we find ourselves pondering questions such as, "What is it that I do that will matter 10 or 20 years from now?" or "Since I do not have time to do everything, what is the most important thing that I must make sure I do for students?"

Our task, as student affairs professionals, is to enable the colleges we work for to make connections... between faith, living and learning.

Explaining what we do is an especially hard task because higher education has changed so much in the last century. In colonial colleges, students lived with their professors, who were concerned about the whole student—in both formal and informal settings. "There was a unity of curriculum and extra-curriculum" (Bloland, Stamatakos, & Rogers, p. 217). Faculty members began to specialize in their disciplines and increase their emphasis on research. This "led to the rise of nonfaculty specialists, the forerunners of the modern student affairs staff" (Bloland, Stamatakos, & Rogers, p. 218). Consequently, the first student dean was appointed at Harvard in 1870. "Although he performed other administrative functions related to instruction, student records, and registration, the primary responsibility of the first dean, Ephraim Gurney, was to take the burden of student discipline from President Eliot" (Garland, cited by Loy, in press, p. 28). This gave rise to a split between student life and the classroom and has made the task of defining and/or explaining what we do a difficult one.

The answer to this dilemma can be summed up with two words: "Making Connections." Our task, as student affairs professionals, is to enable the colleges we work for to make connections in three areas: 1) connections between faculty, student affairs staff and students, 2) connections between the curricular and the cocurricular, and 3) connections between faith, living and learning. Each of these three connections will be explored and examples given.

First, our task is to set an atmosphere in our colleges where relationships can be built and friendships can be nourished between faculty, student affairs staff and students. It is in the context of relationships that thoughts can be examined, that emotions can be explored and expressed, and that new skills and abilities can be practiced. The context of higher education should be learning in the company of friends. Friendship provides the safety of being able to try and fail. It also allows one to care enough about others to point out inconsistencies in their lives. It provides the place for that delicate balance between "challenge and support" to be lived out.

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Have you ever had a lovely melody linger in the back of your mind and contribute to the peace and joy of the day? In contrast you may have also experienced the lingering presence of a not-so-lovely musical refrain and had difficulty getting it out of your head. Non-musical words and phrases can have the same "staying power" whether heard or read.

This past summer our campus was host to the annual meeting of our denomination, the Baptist General Conference. We were privileged to hear, among others, J.I. Packer, professor of theology at Regent College in Vancouver, B.C. In his evening message on Colossians 1:21-2:7 he asked how we would expect our pastor to complete the sentence, "My people's greatest need is..."? He went on to quote Scotsman Murray McCheyne who completed it: "My people's greatest need is my personal holiness."

"My students' greatest need is my personal holiness." I couldn't help but apply his challenge directly to myself as a student development professional. What is the greatest need of the students with whom and for whom I work? To provide appropriate programs? To hang around and "be fun"? To be a dynamite administrator and decision-maker? To advocate for them within the institution? To respond with justice, compassion and grace to behavior which violates our campus policies and/or Biblical principles? To refer them to, or to be the resources and message on grace to behavior which violates our campus policies and/or Biblical principles? To refer them to, or to be the resources and message on grace to behavior which violates our campus policies and/or Biblical principles? To refer them to, or to be the resources and message on grace to behavior which violates our campus policies and/or Biblical principles?

The students here at Bethel probably don't all know that they need us to be a holy people as we live and learn and work with them. Some surely do recognize holiness when they see it. Others are already intentional about seeking to grow in holiness for themselves. As for me, it's been nearly a year since I first heard Packer's challenge and I wonder if there has been any noticeable difference. But I just can't get that phrase out of my head...What is YOUR students' greatest need?

1. Holiness isn't a performance. Packer writes that "holiness is the life of Christlikeness...it begins in the heart as the expression of God's sanctifying work. It is essentially a quality of life." 1

2. Holiness doesn't require me to live a monastic life. Although times of retreat and renewal are desirable, holiness is "straightforward obedience from the heart, obedience that has to be worked out in all the ordinary relationships of life." 2

3. Holiness happens over a lifetime. It is "not something obtained between Tuesday and Wednesday, but rather the fruit of a life lived consistently and thoughtfully over the course of years and decades." 3

4. Holiness is founded in relationship. "The essence of holy holiness is loving God. The more we love God, the more we will want to live according to His will." 4

5. Holiness is to be vigorously sought, but in the context of God's grace: "...the pursuit of holiness must be motivated by an ever-increasing understanding of the grace of God; else it can become oppressive and joyless." 5

The students here at Bethel probably don't all know that they need us to be a holy people as we live and learn and work with them. Some surely do recognize holiness when they see it. Others are already intentional about seeking to grow in holiness for themselves. As for me, it's been nearly a year since I first heard Packer's challenge and I wonder if there has been any noticeable difference. But I just can't get that phrase out of my head...What is YOUR students' greatest need?

2. IBID, p. 9.
4. IBID, p. 75.

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I am pleased to present this edition to you because the lead article was written by one of our colleagues, Dr. Miriam Sailers, Associate Dean at Messiah College. Dr. Sailers’ article is an excellent example of great ideas that are running around in our heads just waiting to be written down. A hearty thank you to Dr. Sailers for a job well done.

This also gives me another opportunity to encourage others of you to warm up those keyboards and put your ideas on paper. Summer is quickly approaching and perhaps you could make some time to give written expression to your thoughts and ideas. If you are interested in writing an article but are unsure about your idea, please contact me at the ACSD conference in June and we will discuss the possibilities.

In this edition you will find a book preview instead of a book review. John Fischer graciously allowed us to use the introduction for his new book which is still being completed. I hope you enjoy it. Also, if any of you are interested in reviewing a book for the "Book Review" column, I would love to hear from you.

You have hopefully seen the ballot for the election of this year’s class of officers. Please take a moment, complete your ballot, and return it to Judy Moseman. Your participation is desired and greatly appreciated.

Hope to see you all at Bethel College in June. Have a great summer.

Higher Education

Colleges should encourage these kinds of relationships at all levels: between students; between faculty; between staff members; between students and faculty, faculty and staff, students and staff. This allows for discovering differences among gender roles, among age groups, and among people with different functions and roles. Proverbs 27:17 says, “As iron sharpens iron, so one person sharpens another.” It is in relating to one another through differences that we truly sharpen one another.

Because of the pressure toward specialization in academics and consequent time limitations, it is especially important that student affairs staff provide and encourage opportunities for faculty and students to interact. Learning takes on a whole new dimension when student and faculty are able to form relationships. Not only is formal teaching enhanced, but also there are increased opportunities to model an educated lifestyle. The best ways to do this depend on each college campus and culture. Some examples are: faculty advising of student organizations; faculty being invited into the residence halls or inviting students into their homes; residential colleges built around an academic interest with faculty living in residence (along side student affairs staff); faculty strongly connected to the residence by programming; faculty members on college committees; faculty and students working on research projects, presentations or opinion papers together.

Secondly, connecting the curricular and the cocurricular involves a joint effort in formulating and adopting a common set of goals and objectives for student outcomes. Most colleges put considerable effort into developing some form of college wide educational objectives which describe what is hoped will happen for students during their time in college. These objectives set a guide for general education courses, major courses and student life programming. They are intended to be "college-wide.” For example, at Messiah College one objective is “to develop those abilities which are common to the liberally educated” (thinking, reading, listening, speaking, etc.). It is just as much the responsibility of student affairs staff to be promoting and “teaching” students to reach this objective as it is the faculty. Similarly, another objective is “to affirm Christian values and to express them in responsible decisions and actions.” Faculty should be concerned about helping students connect their values and their decision-making skills—outside the classroom as well as inside the classroom. It is a ‘both-and’ stance: both faculty and student affairs staff educate students, help students reach the goals of the institution and both are responsible for knowledge development and character development. In this regard, student affairs staff, as well as faculty, are seen as educators—integral and essential participants in the educational mission of the college.

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Higher Education

the connection between faith, living and learning. At a recent faculty forum at Messiah College, a faculty member said, “Central to the mission of a distinctively Christian college is to explore, explain, clarify, uphold and defend a distinctively Christian vision of reality...The Christian college has one ongoing, over-arching research project: The integration of Christian faith and learning.” (Basinger, 1995) The integration of faith and learning is a consistent theme in mission statements, philosophy statements, and/or purpose statements for many Christian colleges. This theme is often seen as being carried out primarily in the classroom setting, as stated in one student yearbook, “The basic purpose for a college is education, and this function is served primarily through classroom activities.” (Clarion, 1989, p. 188)

But genuine education requires the addition of one more word to the paradigm—the integration of Christian faith, living and learning. As shown in Figure 1, it is not just the integration of faith and learning that must be taught, but the interplay and connection between faith and learning and how we live our lives. How do we bring these three key factors to bear on one another? How does our faith inform and direct our learning? How does our learning enhance our understanding and pursuit of truth in our living? How does what we learn get practiced in our life? How does what happens in our life challenge what we learn? How does our faith enable us to make choices in life that are pleasing to God? How does our life help us to understand and appreciate our faith?

Let us state, for the sake of argument, that this is the primary purpose of a college—the integration of faith, living and learning. It is important to define what is meant by faith, living and learning. We need a broad definition of learning—it happens inside the classroom, outside the classroom; through books and relationships; it includes past, present and future learnings. Every experience in life can be a learning time. Learning is an affair of the heart as well as the mind. Faith involves one’s beliefs and values, how one makes sense of the world. For Christians, this is bringing a Biblical view of reality to bear on any situation. It is recognizing that “God is the starting point for understanding and experiencing” (Guthrie, 1978).

Faith must be connected to living and learning, living to faith and learning, and learning to faith and living. One practical application of this concept is that it helps us ask questions as we seek to find meaning in our experiences. For example, coming to college for the first time can be a stressful transition. This is an experience that comes in through the LIVING dimension of the triangle. To connect the FAITH dimension, one needs to ask, “What does scripture say about dealing with stress or about being in a new situation?” (Some possible answers: “Cast all your cares on Him, for He cares for you” (I Peter 5:7) or “Do not be anxious about anything, but in everything, by prayer and petition with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.” (Phil. 4:6-7)) To connect the LEARNING dimension, one can ask, “What have I learned up to this point (or what could I learn if I researched it) about dealing with stress?” (Some possible answers: appraise the situation realistically; rely on social support networks; exercise regularly; etc.)

Similarly, one may be reading scripture—the FAITH dimension and must ask, “What have I or am I LEARNING (in a course, while writing a research paper, as a club officer, as a family member, as a member of a residence hall community, etc.) that connects to this scripture?” “What does this scripture say about how I should LIVE?”

Notice that the arrows in the model go both ways to show the interconnections and how these three processes are intertwined. Learning informs both living and faith and is, in turn, informed by each of them. Similarly, living informs both learning and faith and is informed by each of them; and faith informs both learning and living and is informed by each of them. The connections are made when a starting point is decided—one part of the triangle—and questions are explored about the other two areas.

Two assumptions about this
process of making connections must be noted:

1) It is a process—it is a life-long process for faculty, staff and students. None of us have arrived at perfectly connecting, we are all in the journey, we are all at different places along the way. It requires ongoing intellectual, psychological and spiritual development. We all have the capacity to help each other—“the body is made up of many parts...its parts should have equal concern for each other” (I Cor 12).

2) The integration of faith, living and learning is a life stance, something that is modeled more than proclaimed. Our students become educated, learn about relationships, about how to integrate their faith, life and learning through watching how we do it—individually and corporately. As we pursue truth in relationships, we set the atmosphere and context for learning to take place. As we ask questions about integration of faith, life and learning frequently, we move together towards truth. In both of these, we teach our students by modeling the process. We need to make this integration topic a very public topic. Colleagues need to be discussing this with one another. There should be a running theme through both private discussions and public discussions—what is becoming more clear to you about how to connect your faith, your life and your learning? Students need to see us discussing this topic freely, sharing what we know and are learning from one another.

The connectedness of these three areas flies in the face of the world, which has become for the most part, one in which “reality is dissected or divided into components in order to enhance or enable understanding... Integration, on the other hand, seeks to bring together the parts to create or discover/rediscover something whole...” (Rogers, 1995, p. 7). This integration is not like three marbles in a bag, knocking against each other, but not essentially affecting the marbles. It is more like the meshing of grapes together—to make a rich new substance from the interconnection. The whole is more than the sum of the parts—Gestalt psychologists emphasize the integration of pieces as the way to create meaningful wholes. It is imperative that students (and faculty and staff) continuously work at a strong and intertwined integration between intellectual learning, beliefs and values, and their connections to life experiences.

Making connections between faith, living and learning is the primary purpose of education. This is a theme that will help build connections between the curricular and cocurricular. It can become “the superordinate value that brings academic and student affairs into complementary balance (Allen and Garb, cited by Guthrie, in press, p. 70). It is also as faculty, staff and students learn how to make these connections, as we share our learning with each other that relationships are established and strengthened. The result is more than education, it is more than developing in all areas of one’s life, it is more than getting a degree which will lead to getting a good job. It is in learning how to ask questions from these three areas, in the answering of these questions, and in the re-forming of how these three areas connect and interconnect, how they shape and are shaped by each other, that Christian education or “wisdom development” (Guthrie, in press, p. 76) takes place. This wisdom is developed by intentionally making connections between faith, living and learning; and reflecting on these connections in relationships so that they consciously become part of who we are and what we bring to the next experience.

So, the next time someone asks what it is that you do as a student affairs professional, tell them you are making connections between faith, living and learning in the context of relationships. Beware, however, that this model goes beyond our jobs. It can become a way of life. By refining our focus, the model helps us fulfill the first and greatest commandment, “Love the Lord your God with all your heart (in the context of relationships) and with all your soul (FAITH) and with all your mind (LEARNING) and with all your strength (LIVING) (Mark 12:30).

The integration of faith, living and learning is a life stance, something that is modeled more than proclaimed.

References

*All scripture quotes are from the New International Version.

Dr. Miriam Sailers is Associate Dean of Students at Messiah College and, at present, provides direction for the ACSD New Professionals Retreat.
Volunteer Service...Required?

by Ron L. Coffey
Associate Dean for Student Development and Dee Dee Addison,
Director of Joe Mertz Center for Volunteer Service, Huntington College

Just imagine two hundred college students being unleashed on your community! Consider the additional fact that 90% of these students happen to be freshmen. Alarmed? Don’t be. The rest of the story is that these students are being dispensed to specific areas of the community to work for the day as volunteers. They are a part of a Huntington College Orientation program that has placed a value on exposing students to the value of volunteer service.

Requiring volunteer service seems like a contradiction in terms...

In its second year of existence, the New Student Volunteer Plunge has been responsible for building connections between freshmen, outside agencies, faculty and staff in the critical first week of a new student’s experience. Essentially, all new students that are involved in freshman orientation are expected to participate in the plunge. At the outset, the program was entered into with a certain amount of fear and trepidation. However, post program assessment put those fears to rest as the group of students who participated in this experience commented on the various benefits that were derived from their involvement.

The New Student Volunteer Plunge takes place on the last day of the orientation program in which new students have spent three days getting to know one another as well as the institution. Every effort is made to keep students in their already established orientation groups, as it is felt that this makes the prospect of working together comfortable. In many cases, groups work together with other groups. The day of the plunge, students are transported to the work sites. The work has varied from building trails at a local State owned recreational area, to assisting in the completion of work on a house for Habitat for Humanity and local homeless shelter. At each site, differences in student skill level are taken into consideration and on-site training is provided prior to the work.

The coordination of work sites and group assignments for the plunge is the responsibility of the director of the Joe Mertz Center for Volunteer Service at Huntington College. The director of this agency works closely with the director of the orientation program to ensure that the work sites are prepared and well supervised.

This program, which was entered into with some apprehension, has become a cornerstone in the orientation process. Requiring volunteer service seems like a contradiction in terms and probably is to some degree. Volunteer service has become an important value and focus at Huntington College in recent years. This is demonstrated in the fact that over 70% of the student body have been involved in some form of volunteer service, which can be attributed in large measure to the positive experience gained through the New Student Volunteer Plunge. Certainly, not every student who participates will go on to a life of service to those in need, however, a seed of volunteerism will have been sown.
1996 • ACSD

Executive Committee Ballot

RETURN BY
May 24, 1996
FOR THE POSITION OF VICE PRESIDENT

Teri Bradford
Associate Dean of Students
Westmont College

Education
B.A. Westmont College, Sociology, 1977
M.S. Student Development, University of Southern California, 1978

Experience
17 years in the field of higher education:
2 years at Seattle Pacific University as a Residence Life Coordinator
15 years at Westmont College (Resident Director, Director of Residence Life, Director of Orientation, Associate Dean of Students)

ACSD Involvement:
Number of years as a member 15

Leadership positions and presentations
Currently ACSD Vice-President (1994-96)
Presentations: Model of Leadership Development, Alcohol Awareness on the Christian College Campus

Goals for the position
My main goal for the position is to represent your “networking needs” by continuing to provide timely service to the membership through the vehicle of the placement bulletin. This is one of ACSD’s largest service functions to its membership and I will continue to give it high priority. In addition, ACSD is investigating the use of the Internet for certain placement needs. If re-elected I will continue to pursue the viability of this option. Lastly, I plan to implement any necessary changes to the bulletin that were of significant note from the results of the placement bulletin survey recently received from you.

Denise Bakerink
Associate Dean of Students/Director of Housing
Taylor University

Education
B.S. Houghton College, Psychology and Business
M.S. Buffalo State College, Student Personnel Administration

Experience
Houghton College, Residence Hall Director, 2 years
Indiana Wesleyan University, Hall Director, 2 years
Taylor University, Associate Dean of Students/Director of Housing, 8 years

ACSD Involvement:
Number of years as a member 11
Leadership positions and presentations
Program Chair, ACSD National Conference, Indiana Wesleyan University, 1987
New Professionals Task Force

Goals for the position
To maintain and enhance ACSD’s placement service. To explore the possibility of providing an Internet Bulletin Board to provide expanded placement services.
To provide on-going mentoring opportunities to benefit both “new” and “seasoned” professionals.
To promote increased research activity within the organization particularly in the area of understanding today’s changing youth culture.

Vision for ACSD
ACSD has been a source of professional development and spiritual enrichment for me throughout my professional life. As

Continued on back

TREASURER & MEMBER-OF-CAMPAIGN

Barry Loy
Dean of Students
Gordon College

Education
B.A., University of North Carolina at Chapel Hill
M.A., Wheaton College

Experience
Resident Director, Calvin College, 1978-1980
Director of Counseling, Covenant College, 1980-1981
Assistant Dean of Students, Covenant College, 1981-1982
Dean of Students, Covenant College, 1982-1985
Associate Dean of Students, Gordon College, 1985-1988
Dean of Students, Gordon College, 1988-1996

ACSD Involvement:
Number of years as a member 18

Leadership positions and presentations
Chairperson of the ACSD National Conference at Gordon College - 1991
Facilitator at the ACSD New Professionals Workshop: 1993, 1994
Treasurer and Membership Chair of ACSD: 1994-1996

Goals for the position
To continue to expand and strengthen our membership by recruiting professionals who have not been traditionally associated with our organization (i.e. personnel from historically Black Colleges and denominational colleges such as the Southern Baptist).
To receive and account for all monies in a timely and efficient manner.

Continued on back
SHIP CHAIRPERSON

Mark Troyer
Director, Student Leadership Development
Asbury College

Education
B.S. Communications/Behavioral Science, Grace College
M.A. Student Personnel Administration, Ball State University
Ed.D. (in progress) Educational Policy and Evaluation, University of Kentucky

Experience
1986-88 Coordinator, Freshmen Advising, Grace College
1988-89 Associate Director, Student Academic Advising Center, Grace College
1989-90 Director, Student Academic Advising Center, Grace College
1990 - present, Director, Student Leadership Development, Asbury College

ACSD Involvement:
Number of years as a member 9

Leadership positions and presentations
Presented workshops at the national conferences at Moody, Huntington, Westmont, and Anderson on topics including retention, leadership development, and residence life. Currently working on a national survey of leadership programs through grant from ACSD and CoCCCA to be reported at the Bethel Conference.

Currently on Planning Committee for 1997 National Conference to be hosted at Asbury.

Goals for the position
To promote the expansion of our membership to include more Christians who are serving students in secular colleges and universities.

FOR THE POSITION OF EDITOR

Tim Arens
Dean of Students
Moody Bible Institute

Education
B.S. Science Education/Physical Education, Grace College
M.A. Student Personnel Administration, Ball State University

Experience
1984-87 Director of Residence Life, Moody Bible Institute
1987-present Dean of Students, Moody Bible Institute

ACSD Involvement:
Number of years as a member 12

Leadership positions and presentations
Have presented a variety of workshops through the years and actively participate in Great Lakes Regional Conferences and National Conferences
Chairman of planning committee for 1989 ACSD National Conference held at Moody Bible Institute
Editor, ACSD Executive Committee, 1994-present

Goals for the position
Primarily, I am committed to providing the membership with a publication that is informative, thought provoking, and professionally useful. A significant way this is accomplished is through members writing articles for publication about our field. I will continue to encourage and solicit articles of this nature. In addition, I will continue to be an active participant within the executive committee to give sound direction and leadership to the organization.

TREASURER

Glenda Droogsma
Dean of Student Life
Reformed Bible College

Education
B.A. Psychology, Calvin College
M.A. Counselor Education/Post-secondary student development emphasis, University of Iowa

Experience
1986-89 Director of Personal Counseling, Dordt College
1989 Assistantships in Educational Programming and Gifted and Talented Center, University of Iowa
1990-present Dean of Student Life, Reformed Bible College

ACSD Involvement:
Number of years as a member 10

Goals for the position
I think the articles from upcoming conference speakers are a wonderful teaser of the message to come. I appreciate the way the Koinonia has developed. ACSD’s electronic bulletin board, is at times our electronic junk mail, but at other times it is a helpful discussion on the daily needs of our departments and should be shared with the rest of the organization.

Vision for ACSD
I would like to see ACSD work harder at developing a Christian application of student development theory. We could do more research to document the value added or unique benefit to students of our student life programs. I appreciate national scholars in student development speaking at our conferences.

I would like to continue some of our strengths: the strong Christian fellowship at our conferences, the affordability of our...
Teri Bradford

**Vision for ACSD**

I am convinced that ACSD serves a vital function for professionals both in the private Christian college as well as the public university setting. In the last two years, I have been touched by the work and dedication of brothers and sisters in Christ who work in public settings and have gotten involved in ACSD. I want ACSD to reach even further into the public sector to provide support as well as to gain perspective and breadth of experience from our fellow Christians in secular settings. ACSD has the opportunity to gain from a more diverse population and I believe we can advance in that area in the future. ACSD also has the unique opportunity to blend spiritual renewal with professional development. As an organization I believe we can grow in the way of professional development and education and would work to ensure these opportunities at conferences and in our publications.

Denise Bakerink

Vice president I would want to work with the organization to continue to build on the strengths of these two foundational areas. We must continue to challenge one another to be “cutting edge” in our areas of expertise. A vital role of ACSD is to provide opportunities for professional and spiritual growth so that we can not only impact our own students effectively but also contribute to the wider student development community. I believe that ACSD can provide a vital springboard for opportunities to be salt and light in our profession. It is essential that we maintain a dynamic Christian witness to a watching world.

Barry Loy

**Vision for ACSD**

I envision ACSD as a group of Christian professionals dedicated to supporting and challenging one another as we seek to glorify God in our role as educators. Through ACSD, we currently support one another as we come together once a year to share, pray, worship, and learn together at the annual conference. We also rely on each other throughout the year for advice and support as is evidenced in our increased use of the ACSD Internet Discussion Group.

We could, however, do more to challenge each other to think critically and Christianly about our calling — to ask, “What is our part in reforming higher education?” “Are we content working in organizations which have split learning into two camps - student life and academic life?” “Is our approach to education distinctively Christian or have we mostly followed the wisdom of other worldviews?” I believe that we should be asking and seeking answers to these and other questions as we wrestle with what it means to serve God in our respective institutions.

My hope is that we continue to “spur one another on toward love and good works” as we seek innovative and creative ways to enable our students to love the things which God loves— to pursue that which is true, good, and right.

Mark Troyer

To report and account for ACSD funds in a timely and efficient manner.
To efficiently maintain the membership database.

**Vision for ACSD**

As we move toward a radically different college environment composed of advanced technology, new student issues, new economic challenges and growing community needs, it is my vision that members of ACSD (and the organization as a whole) will be on the cutting edge of these issues. We are very effective as practitioners, but not as good as at sharing models, research, and providing forums for discussion of very difficult topics as our higher education cultural changes. It is my vision that ACSD will continue to move toward provoking creative thought and providing cutting edge resource materials on contemporary issues and the application of faith to practice.

Tim Arens

**Vision for ACSD**

From my perspective, the greatest strength of ACSD throughout the years has been the avenue provided for fellowship and interaction with colleagues. As we continue to grow, I believe it is imperative that we maintain this important emphasis and strive to create an atmosphere which is friendly, encouraging, and edifying. In addition, we must continue to promote professional growth through the provision of quality programs, publications, and opportunities for leadership, presentation, and writing. However, we must also step up to the challenges of tomorrow and use our faith, skills, and expertise to provide theory and practice used to develop students whom we can “present mature in Christ.”

Glenda Droogsma

organization and conferences, and the sharing of ideas between institutions.
I would like to see ACSD diversified and attempt to help our institutions diversify by offering professional development scholarships or other assistance.
Oscar Night — Celebrating the Academy Awards

Purpose:
- Involve students in appreciating and understanding this aspect of media.
- To discuss a Christian response to the film industry and its influence on society.
- Celebrate a national tradition and current event.
- For students to relax and have a good time.

Description:
- Once the Academy Award nominations are announced, produce a ballot of the major awards for students to fill out and turn in for tabulation.
- Plan a Oscar night party that includes:
  - a pre-party presentation by a professor who studies film and its influence
  - a limo to drive students from the residence halls to the event
  - a dress-up party with appetizers and non-alcoholic punch
  - a video projector showing the actual awards ceremony
  - the results of the campus vote posted near the actual show
  - all correct guesses will be put into a bowl and a prize winner will be drawn from each category

Resources:
- Internet for information and details
- A large room for the party
- A professor who can educate and entertain the students
- A rented limo

Needed items:
- Snacks and party decorations
- Someone to tally up all the ballots and not make mistakes

Promotion:
- Chapel skit
- School paper
- Posters
- Favorite actor days (vote at lunch)
- Oscar statues around campus

Contact person:
- Damon Seacott
- Spring Arbor College
- (517) 750-6308
dseacott@admin.arbor.edu

New Professionals Retreat

A New Professionals Retreat is being planned for May 31 - June 2, 1996 at Bethel College, prior to the ACSD National Conference. Designed to be an interactive retreat, this is an opportunity for new student development colleagues with 1-4 years experience to interact with seasoned professionals.

The cost for ACSD members is $175. Non-member registration is $195.

For information, please contact
- Dr. Miriam Sailers
- Messiah College, Grantham, PA 17027
- Phone 717-691-6041 • Fax 717-691-6043
- E-mail msailers@mcis.messiah.edu

ACSD Archives Announcement

This past year an ACSD Archives was established to maintain the history of our association. The collection is being maintained at Taylor University by their Archivist, Bonnie Houser.

It may be that you possess some information or items relating to ACSD that you believe should be included in the collection. This could include conference materials, Executive Committee information, older issues of the Koinonia, and the like. Materials from earlier years of the organization would be particularly needed.

If you have any items that you will make available to the ACSD Archives, please send them to:
- Ms. Bonnie Houser
- Archivist
- Taylor University
- 500 West Reade Avenue
- Upland, IN 46989-1001

Please indicate that the materials are for the ACSD Archives. Any help you can provide in making the ACSD Archives more complete is greatly appreciated.
What On Earth Are We Doing?
Finding Our Place As Christians in the World
John Fischer

Introduction:
Never before in history have Christians appeared more confused and uncertain about their place in the world. History records other times when this relationship was more defined. The early Christian martyrs may have had a tough go of it when it came to staying alive, but at least this issue was settled. Being a Christian meant accepting persecution from the world. First century Christians were prepared to die for their faith. Though not wishing to share in the martyrdom, one sometimes longs for this kind of clarity.

In the Middle Ages that followed, the world and the church became one and the same, and a whole other set of problems presented themselves not unlike some of the problems Christians face today. When the church seems to be moving in the same direction as the world, how does one distinguish the ways of God from the ways of the world? How do you know whether you are being directed by God or by your culture? Is everybody a Christian because they live in a Christian nation or a religious kingdom? Does everyone follow the cardinal rule when the king bows to the Pope? How do you tell who’s who in such a religious environment? More often than not, when church and state combine, religion succumbs to politics. This is what happened in the Middle Ages and it seems to be what is happening today.

The years following the Reformation brought revival and evangelical fervor to the church and once again placed it at odds with culture. But the world was not persecuting Christians as it did in the first century, so Christians felt the need to come up with ways of separating themselves from the world so that they might distinguish their faith. Thus came the rise of conservative dress and mannerisms, lack of make-up and flashy clothes, and prohibitions in regard to card playing, gum chewing, theater going, dancing, and of course, drinking and smoking. If the world was not going to automatically persecute Christians for their faith, perhaps Christians should make themselves so unattractive to the world that they would wind up being persecuted after all, at least as social outcasts.

Though views are changing rapidly, some of these notions persist today. One of the clearest examples of the clash between them and the new culture-friendly Christianity prevalent at the end of the twentieth century is evidenced in older Christian institutions of higher learning. Students who grew up in more permissive Christian homes that now allow dancing, movie-going and in some cases, moderate drinking, now attend Christian colleges where they must still sign pledges that they will not indulge in any of these practices. Faculty and administration are often hard-pressed to explain such inequities to students. And yet discrepancies like this continue, anomalies created by a general cultural ambiguity that now pervades the church.

This ambiguity has come about in the last twenty-five years as Christians have once again sought favor with the surrounding culture. Those who lived through the sixties and are tempted to enjoy a certain spiritual pride and nostalgia at the counter-cultural memories of their one-way, hand-waving faith are often forgetting that the youth culture of the day was also counter-cultural. While counter-cultural aspects of Christ and Christianity certainly exist, nostalgic hippie Christians cannot take spiritual credit for adopting a stance against the established church that was probably more a blending with a secular youth culture than it was a bold, bibliically based, faith-driven reformation. As hippies took on a socio-political establishment, Jesus freaks took on the religious one, and the Jesus Movement was born. Ever since that birth, Christians have been more concerned with being relevant to culture than with distinguishing themselves from it in any way.

Since the 1960s, the issue of the relevancy of the gospel to contemporary culture has dominated the
purpose and message of the church. First it was important to make the gospel relevant to non-Christians so they might hear it and respond to it (i.e., the rock and roll music of the Jesus Movement). Then it was important to make church relevant to Christians steeped in their culture so they would be compelled to get up out of bed early enough on a Sunday morning to come worship (i.e., the contemporary worship that now dominates many church services). Now, enterprising Christians create and market virtually every product and service available in the world to a Christian market eager to pay for a safer version of contemporary culture—a sort of decaffeinated world, a world where Christians get to have their Christianity and their culture too. In the midst of this Christian version of the world, is the memory or at least the question as to whether there was supposed to be something different about Christians. And even more distant is the faint glimmer of a possibility that perhaps Jesus might have said something about what we should be doing in the world—something other than simply creating a new, separate world for our own enjoyment.

How did we arrive at this place? How can we embrace a vital Christianity in the midst of the world—a faith that might have gotten us martyred in the first century, knighted in the tenth, and flat on our faces on a sawdust floor in the nineteenth? What would faith look like now, if we got this right? What does our Christianity have to do with how we spend our time, how we entertain ourselves, how we work, how we play, how we vote, how we buy and sell, and how we participate in the world around us? What is cultural about Christianity and what is counter-cultural? What is cultural about Christianity and what is Christian about culture? In other words, what are we doing in the world, or in fact, what on earth are we doing?

Excerpts from John Fischer's upcoming book, What on Earth Are We Doing?, to be released October 1996 by Servant Publications.

ACSD Northwest Regional Activity
by Becky Lethold

On Friday, February 23rd, the ACSD Northwest Region held a one day conference on the campus of Trinity Western University in Langley, B.C. Sixty-one student development professionals attended, with 11 colleges/universities being represented, both private and public.

The day began with staff from Trinity Western University leading a meaningful time of praise and worship. Shaun McNay, Acting Dean of Students at George Fox College in Newberg, Oregon brought encouragement with a devotional from Phil. 2 and an article by Francis De Sales entitled, "On the Art of Patience."

Mike Nosser, Director of Residence Life at Northwest College in Kirkland, Washington presented a workshop called, "Student NEEDS (Noting, Exploring, Explaining, Defining, Solving) Survey." He introduced us to a tool for gathering information from students in which they indicate the degree of their need for assistance in over 40 areas of concern. He shared the results he gathered from his campus this year.

Alan Kotanen, Assistant to the Vice President of Student Life prepared a wonderful lunch. The food was delicious and everyone seemed to enjoy this time of fellowship, networking, and getting to know one another better.

In the afternoon, Shannon Kraft, Student Activities Coordinator from Lutheran Bible Institute in Issaquah, Washington presented "S.H.A.R.E. (Sexuality, Health & Relationship Education)." She presented as she would to a group of students and explored what abstinence means, the risks and results of being sexually active, where to draw the line physically in order to be successful, the difference between sex and real intimacy, and how to deal with negative peer pressure. S.H.A.R.E. is part of Life Choices of King County.

To end the day, Rob Baddeley, Resident Director at Western Baptist College facilitated a time for sharing praises and led us in a time of prayer. Campus tours of the TWU campus were available following the scheduled activities for those interested.

Special thanks to Dave Stinson, Janet Bates, and other Trinity Western University staff members who made the conference a success. Everyone is looking forward to the next regional activity and plans for a 2-day activity are being considered.
Pre-Conference Workshops and Retreat

Our Pre-Conference workshops will focus on the following topics:
- Faith Development of Today's Student
- Healthy Relationships and Sexuality
- The Nuts and Bolts of Student Life
- Retention, Service, and the Consumer

The afternoon will be spent in a guided retreat with Brennan Manning. Brennan devotes much of his life to leading retreats, revivals, and renewals around the country.

Opening Banquet, Concert, and Entertainment

Our featured speaker for the evening of the Opening Banquet will be Dan Taylor, professor of English at Bethel College. We will be entertained by a Twin Cities gospel and jazz combo featuring vocalist Robert Robinson and pianist Henry Wiens. Robert and Henry will be with us the entire week to lead our worship music each morning.

On Tuesday evening we will experience the hilarious and thought-provoking Refreshment Committee, a professional theatre company directed by Jeff Miller, associate professor of theatre arts at Bethel College.

Additional opportunities for exciting entertainment around the Twin Cities area for the week abound. Possibilities include a trip to the Mall of America, a historic riverboat cruise, and the annual golf outing at Edinburgh USA Golf Course.

Keynote Speakers

We are pleased to have two individuals who have their hearts on the pulse of today's college scene. Phillip Yancey, editor at large for Christianity Today, and Brenda Salter-McNell, campus and urban ministries team leader with InterVarsity Christian Fellowship in Chicago, Illinois, will share significant time with us in plenary sessions, question-and-answer opportunities, and informal gatherings.

Worship

Robert Robinson and Henry Wiens of Minneapolis will lead music for our morning worship, while meditations will be provided by Brennan Manning and Keith Anderson, campus pastor at Bethel College.
Career Development: Much More Than Placement

Dennis W. Perry, Jr.

While some believe a career or placement office is an entity which merely helps students find jobs upon graduation and, hence, is a fiscal liability, it could and should be much, much more.

Students attend college, in large part, to "find out who they are" and to prepare for a rewarding and fulfilling work life. Yet more than half of them are into or nearing the end of their sophomore year before they declare a major area of study. Many students leave their first-choice college early on because they feel the college did not help them try to discover just "who they are." A disturbing number of spring semester seniors "Don't have a clue" about what to do when they graduate. Many who do lack knowledge of where or how to begin. An effective career development center can change this situation dramatically.

Some argue it is the responsibility of faculty alone to get students ready for the "real" world. Granted, informal student/faculty interaction is important. But faculty forms only one part of Christ's body. The impact that staff and administrators have on the decision of students to persist goes a long way in enhancing - or destroying - institutional loyalty or commitment on the part of the student.

Incredulously, parents and family members are too often out-of-sight-out-of-mind. Nevertheless, many of them foot the bill for their student's education and have a great deal of influence on their student's decision whether to persist at this college.

As the student pool continues to decrease, retention should be a greater priority than ever. The first college/student contact that occurs should signal the beginning of student retention efforts. Students ask, "Why should I come to your college?" Career development professionals should collaborate with enrollment personnel to help prospective clients - that's right, clients - receive a solid answer. The student is really asking, "How are you going to care for me?" Parents want to know, "How are you going to take care of my daughter and help her prepare for a better life than I've had? Convince me that I'll be getting my money's worth."

Retention efforts should be ongoing. Career people must stay involved. New students continue to ask, albeit indirectly, "How is this place getting me ready?" From pre-orientation through the senior seminar, the career development center can be a tremendous retention tool. Individual skills assessments and effective career counseling personify the statement, "We care, and we're helping you get ready." When the career office helps the student perceive the beginning of God's career path for her, a bridge is being built to the advisement office and the student's academic advisor. When the career staff illuminate students' minds and help them discover their gifts, talents, strengths, and career-related life experiences, students realize, "This college cares about me." When a career office collaborates with faculty and other departments to let parents know how their children are succeeding, parents say, "This is how they are caring for my son and my daughter. I'm so glad we chose this college! Let's encourage him/her to return here next year."

Whether the career development center (CDC) is assisting the student in developing self-awareness, job search techniques, or self-presentation skills, it is building institutional commitment. As such, the center can become a powerful student retention and college advancement force. Imagine the collective potential of an army of loyal, appreciative students, parents, and alumni.

Being a placement office alone robs an institution and its students of the contributions a CDC can make. And should make. Working with the college alumni office, the career center can assist alumni as they pursue a new position or change careers. Alumni can be involved as mentors and viable liaisons to the "real" world. The message is profound: We cared before you came here as a student. We cared while you studied here. We still care even though you've gone on. Christ exemplified the same message, and He always has. God's Word exhorts us to do the same.

A fully staffed, fully functional CDC will positively impact enrollment, development, retention, and the overall health and vitality of the college. As such, the CDC moves from the liability side of the equation to the asset side.

It all begins as does the word "career": It begins with C-A-R-E.

Perhaps a career development center might appropriately be called an Office of Student Care and Success. For when we care, students care. When students care, the college succeeds.
KOINONIA

c/o Tim Arens  
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The ideas and opinions published in the 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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