Koinonia

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Winter 2002

How Do We Measure Up?

Calling vs. Career

Great Expectations

From Loneliness to Solitude: The Human Equalizer
Who are we in this changed world of terror? I am sure you have all read and listened to about as many commentaries as you can stand on life after 9/11. Now that fall semester is over, I have stopped to reflect on how our campus, as well as I personally, have changed. My daughters have occasionally heard my nostalgic moments of where I was when JFK was shot, the Challenger exploded, MLK was shot, or watching the Berlin Wall come down. Now they have their own time in history — never to be forgotten.

In Arthur Levine and Jeanette Cureton’s book, When Hope and Fear Collide, the authors state that today’s college/university students do not have that pivotal point in history as many of us do. And I quote, “The inescapable conclusion is that today’s college students grew up in a time in which everything around them appeared to be changing — and often not for the better. ...new fears and pressures were robbing a generation of its childhood.” This book was published in 1998. Interesting how true words written several years ago are today. Another point the authors make is that our students don’t really have heroes. Certainly now our students have experienced a pivotal point in history, and in the past few months they have seen many examples of heroes.

My guess is that many of our campuses’ reactions to 9/11 were very similar. We quickly moved into our crisis plan mode; we sought out the students who had someone they loved involved in the tragedy of the day; and we gathered together as a campus to reflect and pray. One of our students quite casually commented that the nation seemed to be doing what most of us on Christian college campuses have done for years — when crisis happens, we come together and pray!! Our students have come to expect those times of prayer. I believe as student development professionals we have taught our students well if that is what they expect.

II Chronicles 7:14 — If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land.

Points 1 & 2 of ACSD’s mission statement read: 1) To promote professional growth and provide opportunity for Christian fellowship and exchange of ideas, and 2) To integrate the use of scripture and the Christian faith in the student development profession. Not only as a result of 9/11, but also in dealing with the crisis that many campuses have experienced this fall — I have seen fellow members of our organization reach out to support and encourage colleagues. WHAT A BLESSING!! There is strength in knowing that believing student development professionals across the nation are praying for you. I encourage you to share as is possible ways that we can support you.

As you build budgets, plan retreats, teach a class, listen to the student in your office, or write one more report, may your joy of serving be renewed by knowing you are making a difference in a world that needs Jesus. Our jobs continue to be challenging and new every day (Isn’t that why most of us are here??). May we be found faithful as we continue to serve. Blessings to each of you as you begin another semester.

Judy Hiebert
President
Vice President for Student Development
Tabor College, Hillsboro, Kansas

Judy Hiebert
I sat down to write my Christmas letter in December, and quickly ran into a wall of writer’s blocks. My Christmas letter is usually choppy and newswy with details about trips I’ve taken and niece or nephew birth announcements. But this year, in light of all the terror and tragedy in the world, my normal format just didn’t seem right.

Then I hit upon an idea. In the midst of the chaos of this past year, God has been faithful and consistent. He has been active in blessing me and the people around me. So I decided to list things I was thankful for in 2001 as my Christmas letter. And as I began to type, the words flowed, I realized that I could have written a four page letter filled with all the things I was thankful for in 2001. And concentrating on thanksgiving changed my heart attitude from one dominated by fear and sorrow to one dominated by peace and confidence in the Lord of the universe. Here is my list...

Sunshine... Rainbows... Snowflakes... Laughter... Ministry... opportunities... My nephew Noah, born on February 26... My nephew Noah surviving RSV and two weeks on a ventilator in March... My Dad surviving a heart attack and two weeks on a ventilator at Easter time... The friend who bought me a plane ticket to go home and spend time with my Dad... The good health of everyone else in my family... Medicine that is helping me lose weight... A weekly prayer trio meeting... A May retreat called Sabbath in Minnesota that transformed and renewed my relationship with God... A June conference in Iowa for the Association for Christians in Student Development... Rearranging furniture... Chances to speak in public for God... Bruster’s Homemade ice cream... A beautiful garden that provided hours of enjoyment this summer... My new Honda that is now 1 year old... The finishing of a four-year cross-stitch project... Warm weather until December... No heating bills because of the warm weather... A new down comforter for cozy sleeping on the occasional cool night... Time with friends... A short-term roommate who slept in my living room while planning her wedding... A new Graduate Student Assistant working for me 20 hours a week... An intern staff that works well together... Memories of loved ones who have gone to heaven... Yard sales... The safe arrival of miracle babies... Coffee with Hazelnut creamer... The running, grinning, giggling hug of a three-year-old... Scripture that speaks truth into my life... New friendships... A chance to work at the homeless shelter in Nashville for a few days... Christmas lights... Warm cookies and cold milk... Music that praises Jesus and lifts my spirits... Students grieving for loved ones who reach out for comfort... Shopping with friends... Breakfast food... Smiles...

And so, I encourage you to try this exercise. Sit down at your computer or journal, put a blank page before you, and begin to write all the things you are thankful for about your job, your institution, your students, your co-workers, yourself... and maybe you will head into this semester with a renewed sense of confidence in the God of the universe who takes care of you and walks you through every moment of your life.

— Susan Moody, Editor Director of Student Activities Geneva College, Beaver Falls, PA
For the first 29 years of my life, I had a religion but not a relationship. I believed that Jesus Christ was the Son of God, the Savior of the world. I had been baptized and confirmed, I taught Sunday school and led youth groups, but I had little interest in the Word of God. To me, it was boring and difficult to understand. I read the Bible a little, but I never bothered to bring it to church on Sunday mornings.

When I was 29, however, my life radically changed. On July 16, 1963, in the privacy of my bedroom, I cried out to God and was gloriously born again. I didn’t know that was what had happened to me then, but once I opened my Bible and began to read, I understood.

It wasn’t but a month after that when the onslaught came that caught me off guard. I was sitting at my desk at work, when the thought came to me that Jesus Christ wasn’t who I thought He was, that everything I believed was a lie.

How did I handle it? What convinced me that it wasn’t a lie? The supernatural transformation in my life. My character and desires had changed. Someone could look at my “deeds” and know that I was different—and I knew that only Jesus Christ could do that in me.

How important are “deeds” in our life? What role do they play in our...
Christianity? Survey results about the Church today indicate what the Apostle Paul wrote to Titus is typical of many people today: They “profess to know God, but by their deeds they deny Him, being detestable and disobedient, and worthless for any good deed.”(1) Consequently our society disdains us as Christians and excuses its own behavior by our moral laxity and seeks to discredit Christianity any way it can.

When Paul wrote his letter to Titus in about the year A.D. 62, Paul’s concern was for godly leadership and sound doctrine, and for a purified people zealous for good deeds—living according to God’s precepts rather than the world’s standards. God’s concern for the Church is the same today. As we study Titus, the question we need to ask ourselves is, “How do I measure up?”

If the Church in general would take to heart Paul’s instructions in his Epistle to Titus regarding the qualifications of church leadership and the behavior of men and women, young and old, slaves and masters (employees-employers), I believe then we would come out of the low moral state we are in and our fractured relationships would be mended and restored.

Titus lived on Crete, an island in the Mediterranean Sea, slightly southeast of the “s”-shaped peninsula of Greece. And what was the general character of the inhabitants of this island? One of their own prophets said, “Cretans are always liars, evil beasts, lazy gluttons.”(2)

But “the grace of God has appeared [on that island], bringing salvation, ... instructing [them] to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age.”(3) The grace of God had appeared, but not all believers were living that way. Things in the Church at Crete needed to be “set in order”(4)—as is true in the Church today. Our marriages, relationships, roles, morals, lifestyles, ambitions, passions and standards are in great disarray. Paul’s Letter to Titus has incredible instructions that if obeyed can help us put them back in order.

I want you to do more than read this article. See for yourself the awesome truths in the Letter to Titus—and know that this is what God says, what He expects, what He promises. Therefore, I urge you to study the Letter for yourself.

“Society disdains us as Christians and excuses its own behavior by our moral laxity and seeks to discredit Christianity any way it can.”

As you read through the Letter to Titus, color or underline every reference to Titus himself—every pronoun, every synonym. Then list everything you learn from each reference you marked. If Paul tells Titus to do something specific such as “set in order what remains, and appoint elders,”(4) put a red arrow by the verse. This method will help you see every instruction that Paul gives Titus. You will see that Paul wrote this Letter to Titus, his true child in the faith—Paul knew that Titus’ faith was genuine. Can people tell that your faith is genuine? How do they know?

One of the key words repeated in this Letter is the word deeds. Read the Letter to Titus again and highlight every reference to deeds in its own distinctive color. Then list everything you learn from the context in the places in which the word appears.

As you observe the text, you will see that Paul had been with Titus on the isle of Crete and had left him there to set in order what remains and to appoint elders in every city as Paul directed him. Thus it seems that these are follow-up instructions to Titus telling him, among other things, what he is to speak to those under his care. The Letter includes two doctrinal passages that deal with our salvation: Titus 2:11-14, which emphasizes the fact that deeds accompany genuine salvation; and Titus 3:4-7, which shows that salvation is possible through conviction and the leading of the Holy Spirit toward God.

Titus, Chapter 1

The first chapter of the Letter to Titus deals with the qualifications of those whom Titus will appoint as elders. Paul refers to them also as overseers.(5) The Greek word is episkopos, which can also be translated as “bishop.” These men are responsible for the oversight of the Church. Paul delineates their character and behavior because there were “many rebellious men, empty talkers and deceivers, especially those of the circumcision, who [needed to] be silenced.”(6) They were upsetting entire families by teaching things they shouldn’t be teaching—and all for the sake of “sordid gain”(7) which the elders were not to be fond of. Their god was their appetite—their greed. And what made them dangerous was that they professed to know God, yet because of their deeds,(8) Paul knew that they didn’t. There’s a contrast between the true and the false. That’s why we need to be careful about those we appoint to leadership. Take a moment and list everything you learn from the Letter about the elder/overseer, and see how today’s leaders measure up.

Chapter One of the Letter to Titus not only sets before us two groups of men (leaders and deceivers), it also shows that it is important for godly men to do three things: to hold fast the faithful Word, to exhort the people through sound doctrine, and to refute those who teach error.(9)

Refuting error isn’t popular today. We seem to be inclusive in our doctrine when we say, “We love Jesus!” Yet Paul was adamant about the importance of holding fast to the Word of God and to sound doctrine. Read through Titus 1-2 again and mark every reference to these key words: the Word of God, and sound doctrine. I use a blue pen to mark these words.

Notice the connection between knowing truth and godliness.(10) The rebellious men were anything but godly—it was evident by their deeds.(8) That is why sound doctrine (teaching) is critical. It exposes error(9) and reproves people so that they can be sound in the faith.(11) If our doctrine is to be pure and we are to “adorn”(12) it, not dishonor it, by the way we live, then we must know the Word and live accordingly. Knowledge is never to be divorced from behavior.
When our deeds validate our doctrine, we “adorn [decorate, make attractive] the doctrine of God our Savior in every respect.” (12) When our deeds don’t match up to our doctrine, we need to check out our lifestyle.

Titus, Chapters 2 and 3

And how are we to live? This is what Titus 2 and 3 are all about. Paul wrote Titus to “speak the things which are fitting for sound doctrine.” (13) If you mark every occurrence of “speak,” you will see that all occurrences appear between Titus 2:1 and Titus 3:8. The “things” (13) to be spoken are the way believers are to behave, their character. (14)

Paul emphasized again that these are the things Titus is not only to “speak [but also to] exhort and reprove with all authority.” (15) Speak, exhort, and reprove, in Titus 2:15, are present-tense imperative verbs. Paul commanded Titus to do this continually, habitually. Speak, in Titus 3:8, is also the present tense. We continually need to be reminded of these precepts so that we don’t stray from godliness.

Read the Letter to Titus again, and list what Paul wrote the older men and women to do, and the younger women and men, including the bondslaves and the masters, and why this is possible. The passage shows a way of living that we don’t see often enough among Christians—and why our society isn’t so affected by the Church as it ought to be. Among other things, we don’t live sensibly. Sensible is another key word worth noting, for we are a woefully undisciplined Church and society.

Titus, Chapter 3

Finally, as Paul wrote Titus the things of which Titus is to keep on reminding the believers, namely, of what we were before we were justified by God’s grace (16) and of our responsibility to engage in good deeds. We are not saved by good deeds, (17) but grace empowers us through the Holy Spirit to live what we profess.

We need to set in order our doctrine, our leadership, our character; our priorities, our behavior. We need to reprove the factions (those who contradict these teachings in word and deed). Seize the day by being an example of good deeds with purity of doctrine. (18) We need to study and live His Word so that we won’t be ashamed at the appearing of our great God and Savior, Christ Jesus. (19) God wants to purify us for Himself—and this happens by our staying in the Word of God.

Finally, may we determine that we will “adorn the doctrine of God our Savior in every respect” (12) by denying “ungodliness and worldly desires and to live sensibly, righteously and godly,” (20) beginning now and until we see Jesus face-to-face.

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Kay Arthur is executive vice president and cofounder of Precept Ministries International, in Chattanooga, Tennessee. She also is the author of more than 40 books, including Lord, Give Me a Heart for You. She and her husband, Jack, are parents of three grown children and live in Chattanooga, where they attend Woodland Park Baptist Church (Southern Baptist Convention).

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Kay Arthur will be a keynote speaker at ACSD 2002 at Lee University in Cleveland, TN, June 3 - 6, 2002.
The idea of calling must play a larger role in student development work if we hope to produce radical graduates who strive to transform the world for Jesus' sake. With the middle of the academic year upon us, it is the right time to pause and ask ourselves if we are preparing nice cogs to fit into the machine of the world or if, in obedience to Christ, we are readying students to "not be conformed to this world, but be transformed" and to become transformers of the world.

Creating student life programs that encourage students to question the status quo in regard to thinking about careers can be a difficult challenge at a Christian college. Most of our schools tend to be smaller and less prestigious than some secular schools, both public and private. Consequently, we find ourselves tempted to seek validation through the success of our graduates. But "success" is not a gospel category. The key concept for Christians in regard to work is calling: engaging in the work for which God designed me. This stands in marked contrast to pursuing a career. That term comes from the Old French word for "racetrack." It is a vision of following a course laid out by others. Moreover, success on the career track is measured in relation to the relative position of the others in the race. Calling, on the other hand, puts one in the position not of a rat in a rat race, but of a disciple sitting at Jesus' feet. As someone once said, if you win the rat race, you're still a rat. But a disciple hears the words, "Follow Me," and sets out on a journey. We rejoice in the company of others, but they are neither our competitors nor our standard of evaluation for faithfulness to our calling.

Jesus said to the disciple who asked about another's calling: "What is that to you? You, follow me!" The idea of calling therefore frees us to live coram Deo, in the presence of God. The 19th century Danish theologian Soren Kierkegaard reminds us that we are not to live with the world as our audience, seeking their applause. Instead, we Christians have an audience of One. Christ's promise is that "my sheep know my voice and follow me." When we talk of vocation (from the Latin vocare meaning "to call"), we are talking about God. The God who created us in God's image calls us in accordance with the unique gifts God has given us. We are freed from living life as a strategy for increasing our earning power, freed from fretting about how doing what God wants at this moment will impact our bankbook or our comfort level in the future. We are free to listen to the still, small voice of God and respond in faith by following the One who calls us.

Our colleges have been good about creating mission opportunities ranging from local to international. These are almost exclusively general interest opportunities. Let there be no mistake: they are very important as an introduction to service. Doing construction, leading vacation Bible school, etc. brings together a broad range of students with a variety of gifts and skills. These could be dubbed "lowest common denominator" mission experiences. They are a wonderful way to help students begin to understand life as a response to God's call to serve others in Christ's name. However, there is a grave danger if this approach to missions leaves the impression that truly "Christian" work is episod-
Our Christian colleges are in an ideal position to expand the idea of “calling” to include all of God’s people. God calls lawyers and social workers, civil engineers and poets, teachers and actors. Further, they are not called simply to conform themselves to the reigning definition of their vocations. Instead, they are called to be “ambassadors for Christ” and ministers of the gospel in their respective callings. A Christian lawyer like Gary Haugen founds International Justice Mission to help free Thai prostitutes from brothels and Indian children from sweatshops; a Christian poet like Wendell Berry puts forth a vision of what it is to be authentically human; a Christian businessperson like Millard Fuller uses his entrepreneurial abilities to start Habitat for Humanity; a Christian pastor and pediatrician like Gloria White-Hammond brings healing in Jesus’ name to the urban core of Boston; and a Christian physicist like Nobel-laureate in Physics William Phillips is awestruck and grateful as a scientist for the chance to explore the depths of Creation.

At Baylor, vocation-specific mission experiences are beginning to transform how students conceive of the purpose of their education. Last summer, the Associate Dean of the School of Engineering and Computer Science took several students to Belize to set up a computer lab in conjunction with area churches. Baylor’s Director of Student Missions is now charged with increasing the opportunities for students and faculty to use skills learned in the classroom in missions contexts across the nation and around the world; professors and students studying sign language are headed to Honduras to set up a sign language program; physical therapy and special education majors will head to Eastern Europe to serve those in orphanages; pre-med students will have the chance to assist doctors in Central America.

We who serve students at Christian colleges can also partner with the academic division of the university in other ways to promote the idea of calling as relevant to all students. For example, we can work to ensure that all study-abroad programs include a component that allows students to serve through local churches and Christian ministries. What a boon it would be to those running church-based tutoring programs to have education majors from the United States serving as volunteers. How exciting it will be to have business majors helping small-businesses in impoverished areas with business plans and spreadsheets. Students will experience how good it is to use their God-given gifts, now honed through classroom study, in service to those in need.

We pray, “Thy Kingdom come, Thy will be done, on earth as it is in heaven.” What a privilege it is to work at a Christian college where we can develop opportunities for students to learn that they are called to use all that God has made them to be in service to Christ and his Kingdom.

Todd Lake is the Dean for University Ministries at Baylor University in Waco, TX.
Great Expectations

by Damon Seacott

As young people graduate from Christian institutions they’re told that they should go out and make a difference in the world. Their faith must be evident in every aspect of their lives. They are to realize the calling God has for them.

We are able to offer to our students example after example of people who are living the dynamic, Christian lifestyle. In family life, vocation, social life, finances we Christians are the role models for everyone else. Christians are the stabilizing force in our society. Aren’t we? (Check out the Barna Research Studies, “The Year’s Most Intriguing Findings” at www.barna.org to get information regarding the condition of the American spiritual life.)

Offering light in the midst of darkness is the call we, as Christians, have received. In preparing our students for their calling we can point to some successes. Unfortunately, we can point to many failures. As their teachers, advisors, and mentors let’s do whatever it takes to be obedient to God in every aspect of our lives. Let’s make our faith shine. Let’s change the world and not allow the world to change us.

Begin by evaluating the programs, training, guidance, and services you offer your students. This is not the time to be timid, safe, and reserved. Offer students opportunities to live out a vital faith that really can change the world.

Here are some questions to ask our students as they approach graduation:

• Who will you be accountable to (besides God) in your attempts to succeed at your goals? How will you be accountable?

• How will you maintain balance (relationally, spiritually, physically, professionally, socially) in your life?

• What process will you follow when making significant decisions? Who will you involve in this process?

• How will you evaluate your success at accomplishing your goals?

• What future changes will impact your life and cause you to review/re-establish your goals?

These are worthwhile questions, but we can’t expect to do much good if we start asking important questions just months before graduation. Preparing our students for life after college begins the first day of their freshman year. Following are some suggestions for encouraging and guiding students through each phase of their college experience.

FRESHMEN

Practice self-discipline. Study habits, class attendance, eating, sleeping, playing, and praying.

Be healthy. Exercise, reflect on life, get time alone, be aware of your emotions, think before reacting.

Get involved in the community. Attend plays & concerts, volunteer, sing in a choir, visit retired folks, tutor a child.

Explore opportunities to be a part of the campus community.

Develop a support network & friendships. Family, other students, faculty, staff, church friends, friends from home.

Live out your faith. Consider what you believe, ask questions, study the Bible, be faithful in serving Jesus.

Be genuine. Live out your life passionately, don’t follow the crowd, set your standards high, no compromise.

How does your faith influence your life?

SOPHOMORE

Nurture relationships that are important to you. Develop intimacy with some people who inspire you to grow.

Who knows you? Explore & strengthen your faith, beliefs, values, & morals.

Avoid doing things “just because.”

What do you believe to be true?

Pay attention to how you make decisions.

Get guidance on how to strengthen your decision-making skills.

Get involved with campus organizations and committees.

Be aware of & participate in community service programs.

Consider leadership opportunities.

Get a mentor. Learn to listen, talk through disagreements, and share openly.

Read & have a thoughtful opinion on current events. Newspapers, internet, magazines, journals.

Organize your time. Be productive and avoid reaction to everything — be proactive.

Get to know people who are different from yourself.

Exercise each day and eat healthy foods.

How is your faith influencing your career decisions and other aspects of your life?

JUNIOR

Evaluate your strengths and weaknesses as a leader.

Work with a mentor to develop your leadership skills. Explore areas of strength. Consider how God wants you to serve.
Be committed to at least one area of leadership. Sometimes leadership carries a title, sometimes it does not.

Live a life of authenticity, integrity, humility, faithfulness.

How would others describe your character? Are you aware of your weaknesses?

Consider life after college. What decisions do you need to be making? Who can you go to for help in making life decisions?

Develop compassion, dependability, spiritual maturity. What do you need to do to gain balance in your life? Are you living life well?

Create a mission statement for your life & career. What do you want to be known for throughout your life? What are your values, desires, goals? As you live out your mission statement, what will you have to sacrifice?

How is your faith impacting the decisions you’re making about your life? Intellectually? Socially? Emotionally, Spiritually, Physically, Professionally, & Relationally?

**SENIOR**


Mentor a freshman interested in your major. You’ll learn a lot about yourself in the midst of caring for someone else.

Offer leadership/guidance to the campus & community.

Consider finances needed after college. Housing, utilities, food, clothing, loan payments, social life, transportation.

Create a support network. Ask your mentor to help you to establish a support group with whom you will remain close after graduation.

Reflect on your relationships. Who knows you? Who influences you? Who do you influence? Is your relationship with Jesus vital to you?

Be a life-long learner. Read a lot. Keep up with current events. Read journals relating to your profession. Join a Bible study. Take classes for fun. Go to graduate school.

Be with folks that challenge & inspire you intellectually and spiritually.

How is your faith influencing the implementation of all your plans, goals, & dreams?

Os Guinness, in his book, *The Call* offers support to people who are seeking to find the purpose for their lives.

> “Modern choice and change, reinforced by the pace and pressure of modern life, constantly threaten to diffuse our concentration and dissipate our energy. There is good reason for the prevalence of such phrases as ‘burnout,’ the ‘tyranny of the urgent,’ and the ‘dictatorship of the diary.’ And many strategies of response are as bad as the problems.... The remedy, needless to say, lies in setting wise goals and setting aside everything else.”

(Guinness)

Some other books that may offer support to our students include:

- John Ortberg’s *The Life You’ve Always Wanted*
- G.K. Chesterton’s *Orthodoxy*
- Elisabeth Elliot’s *Shadow of the Almighty*
- Tom Sine’s *Mustard Seed versus McWorld*
- Dallas Willard’s *The Spirit of the Disciplines*
- Kathleen Norris’ *Dakota*
- David Hazard’s *A Day in Your Presence (Francis of Assisi)*
- James Bryan Smith’s *Rich Mullins: An Arrow Pointing to Heaven*
- Frederick Buechner’s *The Sacred Journey*
- G.K. Chesterton’s *Saint Francis of Assisi*

Our society, our world, our generation must not be the primary influences of our young people. Let’s do the impossible. Let’s prepare our students to go out and change the world. Let’s pass on a legacy of outrageous, everlasting faith.

**References**


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*Damon Seacott is the Associate Vice President of Student Development at Spring Arbor College in Spring Arbor, Michigan. He is a member of CoCCA (The Coalition of Christian College Activities).*
Man Hunt
by Jesse Brown and Ron Coffey

About - “Bounty hunters” (students) embark on a coordinated search for escaped fugitives (staff & faculty) in the surrounding campus vicinity.

Definitions
Man Hunt - a coordinated search for escaped fugitives
Fugitive - staff / faculty volunteer who has escaped and is running from the bounty hunters.
Bounty Hunter - a student tracking the escaped fugitives
Marshall - person(s) directing the event
Bounty - the amount of points a fugitive is worth
Hunting Lodge - a home base, fugitive detention center and instructional site for the bounty hunters
Freeze Pellet - an object (ping-pong ball) which can be thrown by the fugitive at a pursuing bounty hunter. The bounty hunter is “frozen” for 30 seconds if hit by the freeze pellet.

Pre-Man Hunt
1. Ten to twelve fugitives are recruited.
2. Photographs and video are taken of the fugitives which are used for “Wanted Posters” hung around campus and will also be distributed to the bounty hunters. The video clips will be used for an instructional and motivational video for the bounty hunters on the night of the Man Hunt.
3. A reasonable boundary line is decided in the community and printed maps are created.
4. The bounties are decided for each of the fugitives and placed in a sealed envelope. Each fugitive will carry their own bounty envelope.

The Man Hunt
1. At 6:30 pm, the fugitives’, bounty hunters’ and marshals’ watches are synchronized.
2. At 6:35 pm, the fugitives are given 5 freeze pellets, their bounty and “escape” from the Hunting Lodge to enter into the surrounding vicinity.
3. Fugitives are not permitted to hide outside of the designated area and should hide only in public places (i.e. parks, stores, restaurants etc.) There is to be no hiding in locked buildings or cars.
4. Fugitives can disguise themselves as they see fit.
5. At 7:00 pm, the bounty hunters are given a map, pictures of the fugitives and watch an instructional video describing the tendencies and characteristics of the fugitives.
6. At 7:15 pm, the bounty hunters are sent out to retrieve the escaped fugitives. Bounty hunters can go out in teams or alone.
7. Please remember to obey any and all traffic laws during the Man Hunt.
8. A fugitive is caught if they are tapped by a bounty hunter. The bounty hunter then takes the bounty envelop from the fugitive and continues the search for more fugitives. The captured fugitive returns to the Hunting Lodge where refreshments are served.
9. At 9:00 pm, all bounty hunters and fugitives who did not get caught return to the Hunting Lodge.
10. The bounty hunters turn their bounty envelopes in to the Marshall. The envelope must remain sealed. All opened envelopes will not be counted. The group with the most bounty wins the Man Hunt and a cash prize.

Post-Man Hunt
1. Send thank you notes to fugitives.

Submitted by: Jesse M. Brown & Ron Coffey, Huntington College, 2303 College Avenue, Huntington, Indiana 46750. (219) 358-3800 jbrown@huntington.edu

Submissions Sought
Deadline for submissions to the SPRING edition of the KOINONIA is extended to March 1st.

Please submit articles, program reviews, personal reflections, and book reviews to semoody@geneva.edu
Documents should be attached in Word or WordPerfect format. Please be sure to include your name, title, and institution as well as a contact phone number. If you want to review a book, but need help in getting a copy, please contact Susan Moody at 724-847-6644.
As I work in Student Affairs I rarely hear people talk about loneliness. Actually, it's probably more accurate to say that people don't talk about loneliness until I bring it up, which then frees them to confess the loneliness they're experiencing or have experienced. Many believe they are the only one that experiences loneliness and that these feelings indicate that something is wrong with them.

Dr. Robert Weiss, known as the father of loneliness, says it well when he talks about the research done on loneliness. "Until recently," he says, "psychiatrists and psychologists have treated loneliness as an unusual, even exotic state — "sort of an Antarctica of the soul." But that didn't ring true to him. 'I had experienced loneliness myself, more often than I had liked,' Weiss confides, 'and everyone I knew had experienced it.'"
The temporary community formed each year on a college campus can set students up to experience loneliness at some time during their college career. Each August we see students arrive hoping that this year they will find people with whom they really connect. It's not an unrealistic expectation; many people meet their best friends at college. For

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some however, the month of October brings the realization that the relationships hoped for have not become a reality. In Proverbs it states "hope deferred makes the heart sick." Likewise, once a student's hope for close relationships is crushed, loneliness often sets in.

The residence halls often exacerbate the feeling of loneliness because students are constantly given the opportunity to compare their relationships and connections with those that they live with in community. One easily believed myth is other people have closer relationships than I do. In the residence halls it's easy for a student to look across the hall and wish that he or she were as close to his or her roommate as are the two across the hall.

Another myth is that the quantity of friends is more important than the quality of friendships. It's tempting to note which rooms always seem to have a group of people in them and then wish for a similar popularity. Unbeknownst to students, it is actually satisfaction with relationships that predicts a person's level of loneliness, not the number of relationships.

Loneliness often hits during the stress cycles of the college schedule. It can work something like this: as a student's stress level increases so does her desire to affiliate with others. Unfortunately, as stress increases we may become more difficult to connect with, even though it's the thing we desire most.

Typically, loneliness indicates that there are deficiencies in a person's social relationships. Those deficiencies may be real or only perceived, but what matters is how the person feels about his relationships. Loneliness is completely subjective. A person can honestly feel lonely even when he appears to be one of the most popular students.

The difficult thing about loneliness is that it is always painful. Pain is what separates loneliness from solitude. In Celebration of Discipline Richard Foster gives words to that pain when he describes loneliness as inner emptiness and solitude as inner fulfillment. Needless to say the pain is why we run from loneliness. We fill our time and space with people and make "to-do" lists to keep busy. We stay busy in order to avoid being alone. However in avoiding being alone we also steer clear of opportunities for solitude. Solitude is frightening because it requires being alone and potentially experiencing loneliness. Theoretically we know there can be beautiful fruits of solitude but it requires taking the risk of facing the pain of loneliness.

One of the most potentially rewarding things about spending time in solitude is that it means facing our own personal beast, our dark side that we would turn our backs on if we could. Our beast makes itself known in the unedited moments of the day and in extended times of solitude. Each time we face the beast, we can choose to squeal it and hope no one else saw it, or put our arm around it and accept it as part of who we are. Embracing our beast like this incorporates our crazy, messed-up self with our put-together, presentable self-making our total being messed up. It's not very appealing to acknowledge ourselves as crazy, messed up people with issues when we can continue to fool ourselves into thinking that we're pretty together. Yet, when we do that, we also come to understand that Christ died for the whole person not just the good part of me and you, but the crazy, messed up, no-good part of us too. Embracing our beasts is tough and painful, and it becomes the very element that allows us to connect with others. It's what makes us effective in our work and helps us teach students how to embrace their beasts.

Solitude also provides an opportunity for us to live the questions in our lives, which allows us to be okay even when things appear gray and we’re not even sure what is black and white, right and wrong. We’re all right with walking alongside others (and ourselves) as they (and we) go through the growth process and seek the answers. We’re okay with making mistakes and letting others make mistakes as we all live the questions. Thankfully, God is good and will answer our questions in due time, especially as we commit ourselves to spending time in solitude, asking and waiting for the answers to our questions.

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Solitude is a discipline; Jesus practiced it and so must we. Even though it means facing some tough stuff, it also means reaching acceptance of ourselves in our brokenness. In Student Affairs we work so hard to accept people where they are and yet forget to work at accepting ourselves too. As we accept ourselves, we become not only more Christ-like and more peaceful, but we become great models for our students.

Rhonda Good is the Interim Associate Dean of Residence Education at Messiah College in Grantham, Pennsylvania.
Wisdom from the Veterans

Do you have a question about an aspect of student development that you would like to ask an expert? Please send your questions to the Editor of the Koinonia and answers from 2 or 3 veteran members of ACSD will be printed in an upcoming issue of the Koinonia.

So you think you know Tennessee...

facts to learn before ACSD 2002

- Tennessee was the 16th state to enter the Union.
- The Tennessee State Bird is mocking-bird (genus Mimus polyglottos) and was selected as the state bird in 1933. One of the finest singers among North American birds, it possesses a melodious song of its own, and is especially noted for its skill in mimicking the songs of other birds.
- Adopted in 1905, Tennessee's state flag features three stars representing the grand divisions of the state: East, Middle and West. The stars are bound together in indissoluble unity by an unending white band.
- The tulip poplar (Liriodendron Tulipifera) was adopted as the Tennessee state tree by the State Legislature in 1947. The tulip poplar was chosen because it was used extensively by the Tennessee pioneers to construct their houses, barns and other buildings.
- Music is such an integral part of Tennessee's heritage that there are not one, but five official state songs: My Homeland, Tennessee... When It's Iris Time in Tennessee... My Tennessee... Tennessee Waltz... and Rocky Top.
- Tennessee has produced three U.S. presidents: Andrew Jackson, 1829-37; James K. Polk, 1845-49; and Andrew Johnson, 1865-69. Other famous Tennesseans include frontiersman Davy Crockett, Admiral David Farragut, cavalry officer Nathan Bedford Forrest, U.S. Register of the Treasury James Carroll Napier (appointed 1911 by President William Howard Taft), World War I hero Alvin York, and Cordell Hull (secretary of state under Franklin D. Roosevelt).
- On August 21, 1920, Tennessee became the 36th state to ratify the 19th amendment to the U.S. Constitution, thus giving the nation's 17 million women the right to vote.
- The Jubilee Singers of Fisk University in Nashville introduced to the world the plaintive beauty and tradition of the Negro spiritual which became the basis for other genres of African-American music. It was because of their successful tours to raise funds for the university during the 1870s that Nashville first became known for its music. Other well-known Tennessee musicians include Bessie Smith (Empress of the Blues) from Chattanooga, Memphis musician W. C. Handy (known as "Father of the Blues"), and entertainer Elvis Presley (the "King of Rock 'n' Roll").
- Davy Crockett was not "born on a mountaintop in Tennessee," as the song says. He was born on the banks of Limestone Creek near Greeneville, where a replica of the Crocketts' log cabin stands today.
- The Ocoee River in southeastern Tennessee is rated among the top white water recreational rivers in the nation and is the site for the Olympic white water canoe/kayak competition in the 1996 Olympics.
- Nashville's Grand Ole Opry is the longest continuously-running live radio program in the world. It has broadcasted every Friday and Saturday night since 1925.
- Tennessee is the 36th state in size, and contains 42,244 square miles within its boundaries. The greatest distance from north to south is approximately 120 miles, and from east to west is approximately 500 miles. The state is divided into 95 counties.
Celebrating Community

Mission Statement
The ACSD 2002 conference aims to recognize, utilize, and honor our commonalities and differences to accentuate the need for a deeper sense of the importance of the interdependence in the Body of Christ within our work.

Excursions
- Trap Shoot
- Ropes Course
- Smoky Mountain Tour
- Scopes Monkey Trial Site
- Ocoee Whitewater Rafting
  - Lookout Mountain Tour
- Olympic Center Bike and Hike
- Chattanooga Choo Choo
- Chickamauga Battlefield
- Lookouts Baseball Game
- Southern Belle Riverboat Dinner Cruise
- Tour the "Scenic City of the South"
- Golf Scramble at Bear Trace, a Jack Nicklaus Course

Speakers
- Dr. William Willimon - Dean of the Chapel, Duke University
- Dr. Siang-Yang Tan - Clinical Psychologist, Fuller Theological Seminary
- Dr. Marva Dawn - Theologian, Author, Educator with Christians Equipped for Ministry
- Kay Arthur - Executive Vice President and Co-Founder, Precept Ministries
- Joe Novenson - Senior Pastor, Lookout Mountain Presbyterian Church
- Bernie Miller - Pastor, New Covenant Fellowship
- Dr. Paul Conn - President, Lee University

ACSD • Lee University • Cleveland, TN • June 3-6, 2002
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