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Equipping Students For Service

by Edee Schulze

My early experience of serving in a church was a conglomeration of what I wanted to do, what needed to be done, what other people thought I could or should do, and what fit into my schedule. It wasn't determined much by a thoughtful examination of where my gifts lie. As Bruce Bugbee, President of Network Ministries International, describes, it was a lot of motion without movement. I was missing the mark because I was divided in many directions, following the needs of the group and my own whimsical desires.

The process of understanding my personal "profile," however, has maximized my contribution to ministry. I have found myself rejuvenated by serving, excited for opportunities to use my gifts, and pleased to know that God has prepared an area in my local church for me to be used as a channel for His message.

The Role Of Student Development

Since my experience of becoming more focused in ministry, I have made intentional efforts to help students I work with understand their own "profile," particularly in the areas of spiritual gifts, temperament, and passion. This is much of what we in Student Development are all about. We are committed to the wholistic development of our students, and we assume the generally accepted priorities of 1) helping students understand their uniqueness, 2) assisting students in choosing fruitful and fulfilling service, and 3) contributing to the work of Christ and the church worldwide. As students spend time on activities relating to spiritual growth and service, they may find that there are avenues of service in the church and in the body which are more rewarding to them and which seem to be a good fit for how they are made. Students can also gain understanding of the spiritual gift(s) they have been given by God. An effective contributor to the work of the church understands where he or she is best suited to serve and how to let that service flow from a heart of devotion to serving God.

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I recently had the privilege of hosting our Prayer Breakfast at the American College Personnel Association annual meeting in Indianapolis. It was thrilling to have the opportunity to catch up with old friends and launch new relationships. We were led in our devotional time by Lowell Haines, a former Dean/ACSD member who is currently an attorney with the Indianapolis firm of Baker and Daniels. Lowell’s remarks reminded us of the sacred nature of our work with students. The diversity represented by those in attendance at the breakfast was marvelous. Among those who participated were representatives from virtually every type of institution of higher education in this country. Personnel ministering in community colleges, research institutions, historically church-related private schools and Christian liberal arts colleges gathered for the purpose of praying and worshipping together. Our time together was a delightful reminder of the ability of the Holy Spirit to unite us despite differing philosophies, roles and responsibilities.

Each year at these meetings I am amazed that so many are being introduced to ACSD for the first time. About half of the 61 people in attendance were either not familiar with or were not members of our association. Many, particularly those from settings in which they do not feel the freedom to express once again reminded of the importance of building and maintaining relationships with colleagues (those who are believers and those who are not) from neighboring institutions. I want to encourage each of you to consider how you might build bridges to our associates in other schools. We were led in our devotional time by Lowell Haines, a former Dean/ACSD member who is currently an attorney with the Indianapolis firm of Baker and Daniels. Lowell’s remarks reminded us of the sacred nature of our work with students. The diversity represented by those in attendance at the breakfast was marvelous. Among those who participated were representatives from virtually every type of institution of higher education in this country. Personnel ministering in community colleges, research institutions, historically church-related private schools and Christian liberal arts colleges gathered for the purpose of praying and worshipping together. Our time together was a delightful reminder of the ability of the Holy Spirit to unite us despite differing philosophies, roles and responsibilities.

On another topic, it is time to get serious about your plans for attending the Westmont conference. Let me assure you that this conference with its theme of renewal and response will be excellent. The hard work and hospitality of the Westmont staff, the excellent program and the “world class” location will make this a conference to experience. I hope that you are preparing to join us!

God bless, have a great Spring and I’ll look forward to seeing you in Santa Barbara.

Tim Herrmann
President
The Profile
One way that a Student Development professional can be proactive in helping students understand themselves and the contributions they can make is through the use of a "profile." A profile is essentially a snapshot of a growing, developing student, and it is a process which helps the student determine the areas of ministry that are best suited for him or her.

Components of a Profile
There are three main components that contribute to the building of a profile:

1) Spiritual Gifts. Bruce Bugbee defines spiritual gifts as follows:

"Spiritual gifts are special ability used for spiritual purposes (Mt. 25:14-28) given by the Holy Spirit (I Cor. 12:11) to every believer in the body of Christ (I Cor. 12:7, 11; I Peter 4:10) according to God's design and grace (I Cor. 12:18, 28; Eph. 4:11; Rom. 12:6) for use within the context of the Body (I Cor. 12:27; 14:12; I Peter 4:10)" (Network, p. 44).

An understanding of one's spiritual gift(s) is one of the first steps to effective service.

2) Passion. Passion refers to the particular people group or area which is of greatest interest to an individual and will lead someone to compelling action. A passion for children, unwed mothers, business executives, the lost, or the elderly is part of God's way of directing someone to where his spiritual gifts can be best used. The following questions are helpful in determining an individual's passion. "What do I prefer to work with—things, information, or people?" "What people group do I have the greatest concern for—infants, children, teens, young adults, adults, singles, couples, elderly?"

3) Temperament. Each person brings with him a certain style of relating and behaving. A particular combination of traits and preferences is called a temperament. How we make decisions, where we get emotional energy, and our preferential response to the world around us contribute to temperament. Several different instruments are available to help individuals determine their temperament. A few of the most common resources are the Meyer-Briggs Type Indicator, Taylor Johnson Temperament Analysis, Firo-B, and the 16PF.

4) Other factors affect one's profile. Talents are part of God's common grace to every person. He gives Christians and unbelievers talents, abilities, and skills that can be developed through education and experience. Spiritual Maturity affects an individual's profile and serving. With time a believer grows in their understanding of Christ and the Christian faith and is therefore more able to serve the Body well. Availability and level of commitment are other factors to be considered in making decision about service to the body. Increased availability may allow someone to be involved in a way that someone with more outside commitments can not.

How It Works
Bruce Bugbee, founder and president of Network Ministries International, spent six and a half years at Willow Creek Community Church helping attendees plug into ministry positions. The process he designed is called Network, whereby participants take a series of assessments and get feedback from others on their ministry effectiveness and their spiritual giftedness. In addition, there is instruction on Biblical principles for servanthood; categories, definitions, and functions of spiritual gifts; and information on effective service within the Body. Bugbee describes the process of making a profile as an art, not a science, because "we are dealing with people, who are messy, deceived, and sinful. Yet they are also redeemed, gifted, and a Kingdom and priests." People get a clearer and more focused picture of where they are best suited for service as they go through the process. It will undoubtedly take people longer than a one-time session or few conversations to determine their giftedness, but college years are a wonderful time to begin.

After incorporating teaching on spiritual gifts and developing a personal profile into the Resident Assistant training program at Wheaton College, positive things began to happen. As Resident Assistants worked on their floors and reflected on their effectiveness and contribution, they were able to take one more step in understanding how God has made them. It has now become something we intend to do with every new group of Resident Assistants.

Edee Schulze is Director of Residence Life at Wheaton College

RESOURCES
• Information on Network materials can be obtained by contacting Bruce Bugbee at Network Ministries International, 1005 Saddle Creek Lane, Crystal Lake, IL 60014. TELEPHONE: (815) 459-2475. FAX: (815) 459-2476.

• Rick Yohn, Discover Your Spiritual Gift and Use It (Tyndale House)

• Leith Anderson, Dying for Change (Bethany House Publishers)

• Greg Ogden, The New Reformation (Zondervan Publishing House)

• C. Peter Wagner, Your Spiritual Gifts Can Help Your Church Grow (Regal Books)

BIBLIOGRAPHY
The modern age is an age of revolution—revolution motivated by insight into the appalling vastness of human suffering and need. Pleas for holiness and attacks on sin and Satan were used for centuries as the guide and the cure for the human situation. Today such pleas have been replaced with a new agenda. On the communal level, political and social critiques yield recipes for revolutions meant to liberate humankind from its many bondages. And on the individual level various self-fulfillment techniques promise personal revolutions bringing “freedom in an unfree world” and passage into the good life. Such are modern answers to humanity’s woes.

Against this background a few voices have continued to emphasize that the cause of the distressed human condition, individual and social—and its only possible cure—is a spiritual one. But what these voices are saying is not clear. They point out that social and political revolution have shown no tendency to transform the heart of darkness that lies deep in the breast of every human being. That is evidently true. And amid a flood of techniques for self-fulfillment there is an epidemic of depression, suicide, personal emptiness, and escapism through drugs and alcohol, cultic obsession, consumerism, and sex and violence—all combined with an inability to sustain deep and enduring personal relationships.

So obviously the problem is a spiritual one. And so must be the cure.

But if the cure is spiritual, how does modern Christianity fit into the answer? Very poorly, it seems, for Christians are among those caught up in the sorrowful epidemic just referred to. And that fact is so prominent that modern thinking has come to view the Christian faith as powerless, even somehow archaic, at the very least irrelevant.

Yet even though the church’s track record for solving social and individual ills may not appear historically outstanding, we believe that it holds the only answer—still. What then is keeping Christianity from being that guide to life which it alone can be? Christianity can only succeed as a guide for current humanity if it does two things.

First, it must take the need for human transformation as seriously as do modern revolutionary movements. The modern negative critique of Christianity arose in the first place because the church was not faithful to its own message—it failed to take human transformation seriously as a real, practical issue to be dealt with in realistic terms. Fortunately, there are today many signs that the church in all its divisions is preparing to correct this failure.

Second, it needs to clarify and exemplify realistic methods of human transformation. It must show how the ordinary individuals who make up the human race today can become, through the grace of Christ, love-filled, effective, and powerful community.

We can become like Christ in character and in power and thus realize our highest ideals of well-being and well-doing. That is the heart of the New Testament message.

Do you believe this is possible?

My central claim is that we can become like Christ by doing one thing—by following him in the overall style of life he chose for himself. If we have faith in Christ, we must believe that he knew how to live. We can, through faith and grace, become like Christ by practicing the types of activities he engaged in, by arranging to remain constantly at home in the fellowship of his father.

What activities did Jesus practice? Such things as solitude and silence, prayer, simple and sacrificial living, intense study and meditation upon
God's Word and God's ways, and service to others. Some of these will certainly be even more necessary to us than they were to him, because of our greater or different need. But in a balanced life of such activities, we will be constantly enlivened by "The Kingdom Not of This World"—the Kingdom of Truth as seen in John 18:36-37.

But history keeps a heavy hand upon our present thoughts and feelings. Such a faith as just described is strongly opposed today by powerful tendencies around us. Faith today is treated as something that only should make us different, not that actually does or can make us different. In reality we vainly struggle against the evils of this world, waiting to die and go to heaven. Somehow we've gotten the idea that the essence of faith is entirely a mental and inward thing.

I don't think anyone wanted or planned this state of affairs. We have simply let our thinking fall into the grip of a false opposition of grace to "works" that was caused by a mistaken association of works with "merit." And history has only made things worse. It has built a wall between faith and grace, and what we actually do. Of course we know there must be some connection as the basis for specific guidance as to how to enter into Christ's character and power.

Today, we think of Christ's power entering our lives in various ways—through the sense of forgiveness and love for God or through the awareness of truth, through special experiences or the infusion of the Spirit, through the presence of Christ in the inner life or through the power of ritual and liturgy or the preaching of the Word, through the communion of the saints or through a heightened consciousness of the depths and mystery of life. All of these are doubtlessly real and of some good effect. However, neither individually nor collectively do any of these ways reliably produce large numbers of people who really are like Christ and his closest followers throughout history. That is statistically verifiable fact.

I believe our present difficulty is one of misunderstanding how our experiences and actions enable us to receive the grace of God. There is a deep longing among Christian and non-Christians alike for the personal purity and power to live as our hearts tell us we should. What we need is a deeper insight into our practical relationship with God in redemption. We need an understanding that can guide us into constant interaction with the Kingdom of God as a real part of our daily lives, an ongoing spiritual presence that is at the same time a psychological reality. In other words, we must develop a psychologically sound theology of the spiritual life and of its disciplines to guide us.

As our meeting place, the disciplines are part of the good news of new life. We should practice them and then invite others to join us there.

I want us to take the disciplines that seriously. I want to inspire Christianity today to remove the disciplines from the category of historical curiosities and place them at the center of the new life in Christ. Only when we do, can Christ's community take its stand at the present point of history. Our local assemblies must become academies of life as it was meant to be. From such places there can go forth a people equipped in character and power to judge or guide the earth.

Multitudes are now turning to Christ in all parts of the world. How unbearably tragic it would be, though, if the millions of Asia, South American and Africa were led to believe that the best we can hope for from The Way of Christ is the level of Christianity visible in Europe and America today, a level that has left us tottering on the edge of world destruction. The world can no longer be left to mere diplomats, politicians, and business leaders. They have done the best they could, no doubt. But this is an age for spiritual heroes—a time for men and women to be heroic in faith and in spiritual character and power. The greatest danger to the Christian church today is that of pitching its message too low.

Holiness and devotion must now come forth from the closet and the chapel to possess the street and the factory, the schoolroom and boardroom, the scientific laboratory and the governmental office. Instead of a select few making religion their life, with the power and inspiration realized through the spiritual disciplines, all of us can make our daily lives and vocations be "the house of God and the gate of heaven." It can—and must—make it happen. And it will happen. The living Christ will make it happen through us as we dwell with him in life appropriately disciplined in the spiritual Kingdom of God.

The Spirit of the Disciplines is nothing but the love of Jesus, with its resolute will to be like him whom we love. In the fellowship of the burning heart, "exercise into godliness" is our way of receiving ever more fully the grace in which we stand, rejoicing in the hope of the glory of God (Rom. 5:2).
1994 • ACSD

Executive Committee Ballot

RETURN BY
May 16, 1994
FOR THE POSITION OF VICE PRESIDENT

Teri L. Bradford
Associate Dean of Students, Westmont College, Santa Barbara, CA

Education:
MSEd., University of Southern California
B.A. Sociology, Westmont College (minor: Religious Studies)

Experience:
Associate Dean of Students, Westmont College, 1986-present
Director of Residence Life, Westmont College, 1982-86
Resident Director, Westmont College, 1981-82
Resident Director, Seattle Pacific University, 1978-80

ACSD Involvement
Number of years a member - 14
Leadership positions and presentations:
Currently, I am on the ACSD Conference Planning Committee and Program Chair for the conference.

Goals for the Position:
1. To ensure timely and accurate placement information for all members throughout the year and at the annual ACSD conference.
2. To provide support to the ACSD conference hosts and a comfortable environment for candidates and employers at each national conference.
3. To work closely, harmoniously and diligently with the executive committee to fulfill the duties of the Vice President, reflecting the spirit of Christ to all members.

Sharon M. Givler
Director of Career Development
Houghton College

Education:
M.Ed., Counselor Education, Millersville Univ., PA 1984
B.A., Speech Communication, Geneva College, Beaver Falls, PA, 1974

Experience:
Director of Career Development, Houghton College, 1985 - present
Assistant Dean of Students, Geneva College, 1983-1985
Admissions Counselor, Geneva College, 1982-83; 1974-76
Director of Christian Education, Mt. Joy, St. Mark’s United Methodist Church, 1976-80

ACSD Involvement
Number of years a member - 10
Leadership positions and presentations:
Program chair, ACSD National Conference, Houghton College, 1993
“If At First You Don’t Succeed, Do It Another Way”, Career Development presentation given at ACSD, Gordon College, 1991

Goals for the Position:
Because of my work at Houghton and as the candidate chair for a major national recruitment fair conducted by the Niagara Frontier College Placement Association, I am well prepared to assist job seekers in making connections with prospective employers. As ACSD vice president, I expect that I may be able to strengthen our placement service by implementing some of the things I’ve learned through these experiences.

Vision for ACSD
ACSD has made significant efforts in recent years to have a visible presence at national conferences and regional opportunities. In contrast to other organizations, ACSD has maintained its Christian perspective while reaching to Christian professionals across denominations and types of institutions. This organization should

TREASURER & MEMBER-

David E. Erickson
Vice President for College Affairs, Northwestern College, St. Paul, MN

Education:
Ph.D. Texas Women’s University, Denton, TX 1989
M.A. Michigan State University, East Lansing, MI 1978
B.S. Central Michigan University, Mt. Pleasant, MI 1975

Experience:
Northwestern College: Vice President for College Affairs
LeTourneau University: Dean of Students, Vice President for Student Affairs
Seattle Pacific University: Director of Financial Aid
Calvin College: Residence Director and Assistant Director of Financial Aid

ACSD Involvement
Number of years a member - 16

Goals for the Position:
Specifically for this position we need to service a greater number of people, provide job training, placement service, professional evaluation, and program review. ACSD provides, and should continue, for a very reasonable and fair membership cost, a connection to a vast network of professional assistance and support.

Vision for ACSD
ACSD has provided professional opportunities for Christians to receive training and gain an identity with other professionals through its annual meeting and regional opportunities. In contrast to other organizations, ACSD has maintained its Christian perspective while reaching to Christian professionals across denominations and types of institutions. This organization should

Continued on back
Barry Loy  
*Dean of Students*  
*Gordon College*

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

**Experience:**  
Dean of Students, Gordon College, 1988-94  
Associate Dean of Students, Gordon College, 1985-1988  
Dean of Students, Covenant College, 1982-1985  
Assistant Dean of Students, Covenant College, 1980-1982  
Director of Counseling, Covenant College, 1980-1981  
Resident Director, Calvin College, 1978-1980

**ACSD Involvement**  
Number of years a member - 16  
Leadership positions and presentations:  
Presently engaged, along with other ACSD colleagues, in writing a book dealing with a Christian perspective of student development. This project is supported by ACSD and funded by the Calvin Center for Christian Scholarship.  

**Goals for the position:**  
To expand and strengthen our membership by recruiting professionals who affirm our doctrinal statement but 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*

Tim Arens  
*Dean of Students*  
*Moody Bible Institute*

**Education:**  
M.A.; Student Personnel Administration; Ball State University  
B.A.; Science Education and Physical Education; Grace College

**Experience:**  
Dean of Students, Moody Bible Institute, August 1987 - present  
Director of Residence Life, Moody Bible Institute, 1984-1987  

**ACSD Involvement**  
Number of years a member - 10  
Leadership positions and presentations:  
Chairman of the planning committee for the 1987 ACSD National conference held at Moody Bible Institute  
Actively involved in the Lakes Regional Conferences and National Conferences  
Have presented a variety of workshops through the years

**Goals for the Position:**  
As Editor of the *Koinonia*, I would strive to maintain the excellent quality which the publication has previously exhibited. In addition, I would make a concerted effort to involve more of our membership in writing for the publication.  
I believe there are many ideas that could become articles for the *Koinonia* and which would be useful for other colleagues.

**Vision for ACSD**  
My vision for ACSD is to ensure that it remain user friendly. I believe that ACSD meets our needs as professionals in different ways throughout our tenure as members, whether through placement, seminars and workshops, conferences, or the new

*Continued on back*
Teri L. Bradford  
Vision for ACSD

ACSD has been a significant part of my professional development. I have found no other place where issues particular to Christian college campuses can be openly discussed. ACSD is a valuable organization which has provided support and encouragement for me as a Christian professional in student development.

As an officer I would like to continue building on that tradition specifically through promoting the organization on secular campuses and at other professional conferences such as NASPA and ACPA. In my work as program chair for the 1994 conference, it has been exciting to talk with people from secular universities who have just recently learned of ACSD. They are elated to know such an organization exists! I would like to be more strategic about introducing this population to the opportunities ACSD provides. Through such contact ACSD would increase and further diversify membership in the organization.

Sharon M. Givler  

national professional conferences (ACA, ACPA, NASPA, etc.). I applaud these efforts, and hope in my executive committee role to continue to support this emphasis.

Additionally, I would like to encourage seasoned ACSD professionals at Christian and public institutions to collaborate more and present programs at professional meetings, including the ACSD conference.

Having been involved in the planning of one ACSD conference, I now have a greater appreciation for the impact and influence this annual meeting can have on the professional and personal lives of those who attend. My desire is that ACSD continue to explore new and refreshing ways for enhancing our annual conference, so that the members may grow in their thinking, learning, and leading.

David E. Erikson  

continue to serve its membership and extend to others who are not aware of its offerings. ACSD will in the future need to continue to be on the cutting edge of social issues as higher education continues to train students in future roles of leadership.

Barry Loy  

To make ACSD more visible to graduate students and student development professionals on secular campuses.

To stimulate research and scholarly critique in regards to the philosophical and theoretical foundations of our profession.

Jerry E. Davis  
Vision for ACSD

Continue to offer excellent national conferences and work with regional directors to improve regional conferences. Survey and respond to the needs of Christians who work in secular universities since this is the fastest growing segment of our membership. Look for new ways to develop a vision in our students to consider student development as a career. Examine new ways to market our organization for more name recognition. Continue to develop new programs or alliances that meet the needs of interest groups within our organization, i.e. new professionals retreat, coalition of Christian college activities (COCCA), etc.

Tim Arens  

professionals retreat. I am committed to helping maintain our sensitivity to the changing needs that we face in our field, while working together with the other executive members to provide relevant conferences and services.

As a member of the ACSD executive committee, I will contribute an active participation in the leadership of the organization. I would enjoy the opportunity to serve ACSD as its editor.
A Size Seven Forever
A past eating disorder becomes a campus theatre Ministry of Hope.

by Carol Anderson
This is an edited version of an article that originally was published in Steps Magazine, Winter 1993. Reproduced with permission.

I surveyed the image in the mirror, backing up so I could get a full length objective view. I critically eyed the long, bony legs with thighs and calves nearly matching in thinness. Above them were protruding hip bones that acted like hooks for my shorts to hang on.

I was 22-years-old, stood 5'8" and weighed 94 pounds. Still staring at the mirror, I pinched a line of flesh from my stomach. "Pinch more than an inch and you need to lose," I reminded myself. The mirror was right, five more pounds.

I stretched and felt the room start to spin. I had lost both breakfast and lunch and had about six cups of coffee to fill the hole in my stomach. I took hold of the doorknob to steady myself until the fuzziness faded. When it did, I looked at my face and was startled by the intense haunted look of my eyes. I glanced away, "Five more pounds," I thought. "Just five more and I would be perfect."

There was an hour until supper. I could start studying for my philosophy exam. That wasn't too pleasant a thought. What would be nice? Some popcorn with the philosophy. The thought was warm, comforting. Better than popcorn would be corn chips. Corn chips and maybe just a few cookies. But, come on, what I really wanted was donuts.

Driven by Demand
I could feel it beginning, the desire that soon became a growing, pulsing rhythm of demand. "No," I thought. "I can't. I promised myself not again today. No more. I vowed I wouldn't. I told God I wouldn't. There's no money. There's not enough time."

I started counting change, going through my pockets, scrambling along the closet floor feeling for nickels, pennies, anything. I had barely enough. The relentless demand to fill that cavernous hole consumed my every thought. I grabbed my coat. As I whipped open the door, I caught another glimpse of those wild haunted eyes. There was no choice. I had to do it.

Later, I drove slowly to a building on campus that would be deserted this time of day. I knew where all the bathrooms were and their frequency of use. Aching and slightly bent over, I made my way inside. I had managed to get two dozen donuts for this round. The second dozen I had talked them into as a charitable donation to my grandmother's nursing home. I had become so good at lying; it had become as necessary as manipulating and avoiding anyone who suspected what I was doing. Nothing mattered when the compulsion arose except to get enough food to fill it.

After I had purged and cleaned up, I leaned weakly against the sink and began splashing cold water on my face. "Why did I do it?" I wondered. For almost four years, I had been experiencing the bewildering downward spiral into bulimia and anorexia nervosa. I was lonely. I was frightened. I was vomiting up to ten times a day and didn't know if there was a way out of the madness. Finally, I turned to a compassionate school nurse who literally saved my life. She helped me get into counseling and I got up to 105 pounds.

All in the Family
Without her help, I doubt if anyone would have understood how serious the problem was. The people around me saw a bright attractive college senior, a real go-getter. Inside I was constantly questioning my worth, feeling if I could just be perfect somehow I would magically be loved and accepted. Those beliefs started early. I had grown up in a very Christian, very Baptist, wildly dysfunc-
tional family. Both my grandfathers were alcoholics. As a result both my mother and father were brought up with emotionally distant parenting. Although they never touched a drop, they did not know how to express love and nurturing to their children.

When I was a teenager, my 19-year-old brother got involved in drugs and the family strain became enormous. I decided to try to make up for the pain he caused by being the perfect daughter. I could make everything all right if I just tried hard enough. So I brought in the grades, the honors and the awards.

I went off to a Christian liberal arts college determined to achieve even more. Whenever I argued with my dad during those years, he would tell me, “Why don’t you go back to college with the rich kids who’ve got fathers who are big shot lawyers.” So I figured, if I did even better than the rich kids, I would finally make him proud of me. I would get the response of love I hungered for. After I graduated summa cum laude and won several awards, my father came up to me and shook my hand and said, “I’m glad you finished college.” That was it. It was a bewildering blow.

After graduation, I completed conservatory theatre training and moved to Texas where I became a member of the A.D. Players, a professional Christian theater company. I hovered between 105 and 110 pounds, but I still binged at least twice a day and struggled with feelings of hypocrisy and guilt. How could I be sharing about the power and love of God in a theatre ministry when in this area of my life, I was a cripple.

**Whatever it Takes**

Then at the age of 29, I walked into a Bulimia/Anorexia chapter of Overeaters Anonymous in Houston and met slim, attractive, professional women who said they were eating three meals a day and not binging or purging anymore. I desperately wanted what they had. That night I told God I would do whatever I had to do to be well—anything—and asked for His help to do it. That was the beginning.

I diligently worked the Twelve Step Program. It took two weeks before I could get through a whole day without binging. I had been a bulimic for ten years and it took a long time to stop using food as my response to life; to numb pain, to deal with joy, to ease loneliness and to fill that everlasting hole of needing to be loved. After a while, I switched from the group to working out an accountability program with one friend.

Then one day on tour with my theatre group, I slipped yet again. Miserable, I stepped outside to look at the mountains and cry to God, “How many times must I fail and repent and fail again? How long Lord, must this go on?” That is when I had what I can only call a mystical experience. From the top of my head to the soles of my feet I felt the presence of God. For the first time I realized that because of the cross, God’s unconditional love meant I was loved just as much when I had my head hanging over the toilet as I was when I was having a good day. There was nothing I could do that would make Him love me more than He did right that minute.

With that first, most important step of recovery I began the process of learning to love and forgive myself. I started to embrace the wild, crazy part of me that wanted to eat everything in the whole refrigerator. I’d always tried to beat that part of me to the ground. When I started to love that part of me that I called the beast, there came the final step of wholeness. Within a few months of that day on the mountain, the desperate compulsion to binge and purge faded and has not returned. This month will mark seven years of freedom.

**A Size Seven Forever**

A year into my recovery I wrote *A Size Seven Forever*, a one woman show where I play eight different women dealing with different aspects of addiction and recovery from eating disorders. The show was aired on PBS in 1992 and since then I have been performing it at conferences, colleges and universities across the country. I follow the performance by sharing my story of recovery and offering students a resounding message of hope. Healing can happen and it is the combination of our making choices and God’s power working within those choices.

While on campuses, I meet with students one on one or at gatherings in the dorms. I talk about where true beauty emanates from and what the unconditional love of God means in the midst of struggling with self image. I encourage those who need to get help to take advantage of the counseling services available on campus, and teach others about how to be a real friend to someone struggling with an eating disorder. As one who has walked through the pain, I reach out to those who are still in the midst of it to say, “Yes, you can get well and it’s so good out here on the other side.”
I recalled a conversation that I had with Dave Coleman of Xavier University about Nasco. I mentioned that the university I had attended would attend the National Association of Collegiate Activities's annual conference, but was unable to book any of the performers because they did not meet the moral requirements of the university. Basically, it was a waste of school funds. However, we still had the problem of locating good Christian performers to come to our campus at a fair price. That is the reason for the formation of the National Association of Student Christian Organizations.

Mission:

The National Association of Student Christian Organizations is the catalyst in linking Christian organizations for the purpose of training Christian student leaders to become leaders in the future and to facilitate quality entertainment for Christian universities and Christian organizations.

Board of Advisors:

Scott Kaste • National Director, NASCO
Kristy Nelson • Representative from the Gospel Music Association
Charles Dorris • William Morris Agency
Jonathon Pagano • Founder of the group “Novella”
David Workman • Pastor and former member of the group “Prodigal”
Jason Zwolinski • Director of Associate Membership, NASCO
Jay Griggs • Director of Membership, NASCO

Background:

NASCO is a service-oriented non-profit organization that links Christian universities and organizations with up-and-coming Christian talent. It was formed to help schools find more quality entertainment for their campuses at better prices. Also to help in spreading information between schools for activities.

Christian talent includes musicians, speakers, comedians, and other Christian entertainers. The main service that we provide is an annual conference that is set up in a trade-show fashion. Christian artists and performers will perform live in front of representatives from Christian universities. The universities will be given ample opportunities to speak with the different performers and their agents during the conference. The quality and variety of Christian music has greatly increased. NASCO will make it easier for schools to bring in more quality entertainment without risking violation of the school's moral standards.

Our primary market is the 761 Christian universities and colleges, but we also will be targeting coalitions of church youth groups and Christian groups on secular campuses to be a member of the association. We have found, too, that secular schools are looking to bring in more quality entertainment to their campuses and are very interested in joining. We are expecting around 400 students and directors from 125 universities.

It is key that we have more members, therefore, schools can take advantage of shared bookings and reduced rates for entertainment.

NASCO Seal of Approval:

The NASCO Seal of Approval will be given out by the Board of Advisors to performers based on their moral and performance standards. The standards will be set by the Board of Advisors with consultation from Student Directors. Schools can contact NASCO and request information about a performer who has received a Seal of Approval. Information, demos, references and other information about the band and its schedule can then be given out. This is designed to facilitate and ease the process of getting performers on campuses.

Membership:

A membership for a school is $300 per year and includes four conference registrations, tapes of the seminars and the “Showcase” newspaper. Schools may register more than four people at a cost of fifty dollars for each additional person. Schools that will not be attending may join for an annual fee of $200 and includes tapes of the seminars and the “Showcase” newspaper.

If you would like more information or have any questions, please write or call Scott Kaste at NASCO, 4705 East 80th Street, Suite 6M, Tulsa, Oklahoma 74136, (918)488-9844.
Lee Demarais went home to be with our Lord on January 25, 1994. Lee was an active member of ACSD and had served in Christian HE for over 23 years. The following is an edited article contributed by John Brown University.

Lee was born on July 1, 1944, in Somerville, Mass., the son of Norman and Dorothy Bacon Demarais. His youth was filled with a variety of unusual experiences because his stepfather was a U.S. Army officer. Though they lived most of the time in the northeastern United States, Lee had attended 14 different schools and had lived a year in Japan by the time he graduated from high school in 1962 from Walkersville, MD.

His Grandfather Bacon, a pastor and an executive of the Boy Scouts of America, significantly influenced Lee. Following his grandfather’s example, Lee became active in church and the Boy Scouts. At the age of 17, Lee left home to join the U.S. Marine Corps. While serving his country, he had a life-changing experience. Even before becoming a Christian, Lee had a deep reverence for God, but while on leave, a friend’s father, Mr. L. R. VanNoy, asked him if he wanted to know more about God. Lee eagerly agreed and soon accepted Jesus into his heart. He was later promoted to sergeant, received the Good Conduct Medal, and went on to Vietnam where he received the Purple Heart. Lee was confident that God spared his life for a reason.

After the Marines, Lee attended college at John Brown University, majored in English and graduated in 1970 with a Bachelor of science in secondary education. At JBU he met Barbara Kay Younger ’75, and a year and a half later, on August 24, 1968, they were married. Two years later Lee was offered the job of assistant dean of men. He and Barb moved into the resident’s apartment of the J. Alvin Dorm, where they lived the next eight years. Their two children, Kirk Wayne and Kristin Dawn, were born during this time.

Lee’s 23-and-a-half years of service to JBU included many positions. Following his beginning as assistant dean of men, he became dean of men, director of career development, registrar, dean of student life and then vice president of student life, associate dean of academic affairs and once again registrar. Lee received his master of education degree in 1976 from the University of Arkansas and his doctor of education degree in 1987. In April 1993, he was awarded JBU’s Golden Eagle Service Award for his worthy personal example, extra effort and special encouragement to others.

For 15 years, Lee worked at New Life Ranch outside of Siloam Springs, and was camp program director for several years.

Lee and Barb joined Harvard Avenue Baptist Church in 1974. Over the years, he taught Sunday School classes, sang in the choir and served as usher and deacon.

Keeping physically fit was always important to Lee. He disciplined himself by running regularly, and in 1987 he began taking Taikwondo classes. He eventually earned a black belt and instructed classes for JBU students and families until his health made it impossible.

In August of 1992, Lee went to visit his brother, Ray, who had been diagnosed with a brain tumor. After his return, a nagging cough and laryngitis prompted him to make a visit to the doctor. The doctors soon diagnosed lung cancer and proceeded with chemotherapy and radiation treatments. Lee carried on with many of his duties at JBU and church up until the last few weeks of his life.

He was doing amazing well until January 1, 1994, when he became much weaker and had to start using oxygen. He kept trying to regain enough strength to go back to his office. He said, “I have to get back to work - I’ve got to get these kids graduated.” He genuinely loved the students at JBU.

His wife, Barb, said, “Lee had a great sense of humor, loved to make people laugh, and was always teasing the kids and me. But behind his teasing was a deeply loving and caring man, not only for his family, but for everyone. He had deep, solid convictions and lived by them, never questioning God. He was an extremely meek and humble man who wanted only to glorify and be used by God. He was amazed that his response to his cancer made such an impact on people, but he was thrilled about it and felt privileged that God gave him the ministry of suffering. His death has made me aware of the importance of a life well-spent. He was truly a special man, who in his own quiet way influenced many people.”

In Memory of Lee Demarais
The Westmont ACSD Planning Committee is pleased to announce that Dr. David K. Winter will be a keynote speaker at the June conference, replacing Dr. Sharyn Slavin, who had to withdraw because of a family emergency. He will be giving his perspective on critical issues in Christian higher education today.

Dr. Winter received his B.A. and M.A. degrees in anthropology from UCLA and a Ph.D. in anthropology and sociology from Michigan State University. He has taught at Wheaton and Calvin Colleges, was a tenured professor at Michigan State, and was the academic vice president and then executive vice president, at Whitworth College in Spokane, Washington. He assumed the presidency of Westmont College in 1976.

Dr. Winter has served as chair of both the Christian College Consortium and the Christian College Coalition, has been on the national board of the Council of Independent Colleges, and is a past president of the Independent Colleges of Southern California. He is currently a member of the Senior Commission of the Western Association of Schools and Colleges. A 1986 study by Bowling Green University named him one of the 100 most effective college presidents in the United States.

**Conference Schedule**

**MONDAY, JUNE 6**
- Registration • 9:00 a.m. - 9:00 p.m.
- Preconferences • Various times
- Newcomers Reception • 5:30 - 6:00 p.m.
- Opening Reception • 6:00 - 6:30 p.m.
- Dinner (official opening) • 6:30 p.m.

**THURSDAY, JUNE 9**
- Closing Brunch • 10:30 a.m. - Noon

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All applications accepted

**Deadline: October 1, 1994**

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DR. TED CHAMBERLAIN, vice president for student development, associate professor of counseling psychology (with over 25 years experience as a practicing counselor)

DR. SHELDON NIX, assistant professor of counseling and social work (will teach "Counseling African American Men and Boys" in June 1994), former national director of InterVarsity Black Ministries

DR. RON SIDER, professor of theology and culture, founder of ESA (Evangelicals for Social Action), author of *Rich Christians in a Hungry World*

DR. MARY STEWART VAN LEEUWEN, professor of psychology and philosophy, scholar-in-residence for The Center for Christian Women in Leadership, author of *Gender and Grace*
Koinonia

c/o Jim Krall
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*Koinonia* is the official publication of ACSD (Association of Christians in Student Development). The purpose of the publication is to provide interchange, discussion, and communication among Christian professionals in the field of Student Development. It is published three times per year, in early fall, winter, and spring. Both solicited and unsolicited manuscripts and letters may be submitted to the editor for possible publication.

The *Koinonia* is mailed to all members of the Association. Annual ACSD membership dues are $25.00 per year. Information on membership may be obtained by contacting Jack Braun, ACSD Membership Chairperson, Tabor College, 400 South Jefferson, Hillsboro, KS 67063, telephone (316)947-3121, ext. 259. Address changes may also be sent to Membership Chairperson.

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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