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Koinonia

Leo Wisniewski
Arthur Levine
Deborah Hirsch
Todd S. Voss

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Wisdom in Waiting
by Leo Wisniewski

Very often the prohibitions that the Bible gives to us are taught to our young people as a list of sovereign “No’s” and serve to paint a picture of God as some kind of cosmic killjoy and the church as His moral policemen. On the other hand, in several mainline denominations traditional values and sexual mores have been completely rejected for a “situation ethic.” Never the less, the prohibition of premarital sex has remained very prominent among many evangelicals, Orthodox Christians, and Roman Catholics among others. As revealed through a recent Gallup Poll, however, the gap between what born again college students do in practice and what their churches declare publicly in regards to sexual norms is widening at a rapid rate. Could it possibly be that the church has abdicated in its role to both model and teach a biblically informed position on human sexuality?

According to John White, “The blame for the moral confusion must be laid at the feet of Christians on both sides of the generation gap. The older generation created the ethical vacuum which demanded a situation ethic...Situational ethics represents a crude attempt to remedy the glaring areas in the negative ethic we preached. For we did not preach a biblical ethic at all.” (Emphasis mine)

The church’s “Just Say No” campaign against premari-

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Student Activism and Optimism Return to the Campuses
by Arthur Levine and Deborah Hirsch
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Chronicle of Higher Education

America’s College Students are changing, and if colleges and universities are able to anticipate these changes, society, higher education, and students themselves may benefit.

Today’s college students have a new sense of optimism. After tracking student attitudes for 12 years, including conducting in-depth interviews on about 20 campuses each year, we’ve noticed a dramatic shift recently. In 1978, 91 percent of the college students we surveyed said they were optimistic about their personal futures, but only 41 percent were optimistic about our collective future.

These attitudes persisted through most of the 1980’s. However, in 1989 and 1990, although nine out of ten students continued to say they were optimistic about their own futures, more than eight out of ten (83 percent) reported that they were optimistic about our shared future. This new optimism is by no means naive. It has a hard edge; students used words like “cynically optimistic” and “pragmatically optimistic” to describe their feelings.

In another change, students have heroes again. In 1978, when we asked college students who their heroes were, most said, “No one.” Other choices were sports stars and entertainers. Politicians were almost entirely absent from students’ lists. This pattern persisted through the middle 80’s. However, by 1989, the majority of students—more than three out of four—had a hero. A few cited historically important figures such as John F. Kennedy and Martin Luther King, Jr. A small number mentioned contemporary figures such as Jesse Jackson, George Bush, and Alice Walker. But the rest, the overwhelming majority, named a local hero—a relative, a next-door neighbor, a teacher, someone in their community they wanted to emulate.

Further, many students want socially meaningful jobs. For the past 12 years, annual surveys of college freshmen conducted by the Higher Education Research Institute at the University of California at Los Angeles found that more than seven out of ten students were looking for high-paying jobs. However, during the past academic year two of the three freshmen also said they were hoping for jobs that would allow them to make a social contribution.

Finally, students seem imbued with a new spirit of social activism. More than one out of every three freshmen in the U.C.L.A. survey this year reported having participated in a demonstration over a political or social

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Ponderings
from the President

“How are you today?”
“Oh, I'm fine.”
“Who are you today?”
Pause.

How many times a day are we asked the question “How are you?”
How often does the response “Fine” follow? Sometimes, just to see if the asker is listening, I’ll respond “I’m Suicidal.” You would be surprised at the frequency of the response “That’s great!” Who’s listening! I’m taking it a step further. I find when I ask “Who are you today?”, more often than not, I hear “Fine.” or just silence.

It is a very disarming and unpredictable question. Should it be so, particularly within a Christian community and among Christian ministering persons within our profession?

I’d like to present a list of responses for you to ponder in response to “Who are we?” This list does not include descriptions. I hope you will be challenged to form your own. Furthermore, I have great confidence that you could add much more to it.

“Who are we?”

We are:

1. Kingdom Seekers
2. Seasoning Shepherds
3. Inspiring Professionals
4. Visionary Strategists
5. Persevering Partners
6. Bondage Breakers
7. Pain Absorbers
8. Grace Abounders
9. Intentional Intruders
10. Waiting Watchers

11. Truth Givers/Truth Livers
12. Arduous Agonizers
13. Frontline Warriors
14. Non-Negotiable Nurturers
15. Gap Fillers
16. Soul Soothers
17. Wilderness Walkers w/others
18. Thought Provokers/Heart Thinkers
19. Sensitive Sacrificers
20. Safe Places

So, what do you think? I’d be delighted and enthused to engage in conversation on any of these responses!

May God reassure you of your identity in Him as you continue in this demanding ministry. Blessings to you.

Deb Lacey

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tal sex is failing miserably and we need to look at possible reasons why. Too often as christian educators, whether we serve in faculty positions or in Student Development, we do not sensitively and thoughtfully reflect the wisdom of God as it pertains to our sexuality. As a young Christian man, I have learned that our sexuality is a gift from God (Gen. 1:27). It is both a gift and a sacred trust representing the most vulnerable area of our humanity. To give an emphatic yet uninformed “No” to our students when questioning their sexuality is akin to requiring them to wear a chastity belt based upon our values; not their own. Often our “No” springs more from fear and guilt than from a healthy biblical understanding for the sexual area of our lives. Our approach to our young people should be one that reflects a sensitive apologetic and a Biblical understanding of God’s design for our sexuality. In hearing the wisdom of God our students should be challenged to consider God’s intention for the celebration of true intimacy as well as the hidden costs associated with premarital sex. Tragically our young people are not hearing this part of the sexual equation from either the church or the secular media.

A call to wisdom

The Hebrew word for wisdom means “skill” and it is used in connection with the temple craftsmen in the book of Exodus who were commissioned to sculpt the ornate designs of the Ark of the Covenant, the Table, the Lampstand and the Tabernacle. This delicate work was also required of the weavers who did the temple veil, the ephod and the breastplate for the priests. At many different points (Exodus 26:1, 31, 28:6, 15) the requirement - “the work of a skilled craftsmen”, is repeated. (NIV) The necessity of a highly skilled craftsmen to accomplish all of the delicate workmanship is underscored by repetition throughout the section. Wisdom in the Hebrew mind was not demonstrated in intellectual exercise but rather it was to be witnessed in the skillful application to life’s challenges. In much the same way we are called upon by God to skillfully apply His wisdom in understanding our sexuality. Relationships, with all their complexities, require us to carefully and skillfully apply
the wisdom of God if we are to fully enjoy them. Wisdom is not only found in the dissemination of good information, but also where God’s truth is realized in the intense heat of personal obedience, compromise, and even failure. Real growth only happens as our young people integrate faith and life together and this is especially tough in the area of their sexuality.

Wisdom and patience found in Paul

One only need to look to Paul’s letter to the Corinthians for confirmation that there is often a considerable lag time in the integration of faith and life. Like the Corinthian church our young people are coming out of a culture that has deified the sexual experience. The secular media is bombarding our youth with an unqualified acceptance of premarital and extramarital sex. As a result, God’s wisdom and patience in working with our young people is badly needed. The apostle Paul confronts the church in several areas but among the more prominent sins the church is charged with are: divisiveness and sexual immorality. Through Paul’s challenge the integration of faith and life is aided as the mind is engaged with God’s truth spoken in love. Throughout the Pauline corpus his strategy of writing always involves both the declaration of theological truths and the practical living that should follow as a result. God’s new standards for their sexual conduct were not readily accepted by many of the Corinthians and he challenges them to understand the freedom that grace brings to our lives in terms of purpose. The purposes of God as regards our sexuality are an expression of His love for us. Paul, in a sense, is arguing that real freedom, and hence the fulfillment that comes through freedom, can only be found when our sexuality is expressed according to its intended purpose.

“Everything is permissible for me - but I will not be mastered by anything...The body is not meant for sexual immorality, but for the Lord, and the Lord for the body....Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body.” (1 Cor. 6:12b, 13b, 18 NIV)

God’s primary intention for the gift of sexual expression was always for the purpose of intimacy within marriage, not sexual immorality or even procreation. (Gen. 2:22-25) There was an incompleteness in the creation without the woman and the joining of Adam with Eve happened

“It does not matter what the two people have in mind. The whore sells her body with an unwritten understanding that nothing personal will be involved in the deal...The buyer gets his sexual needs satisfied...The reality of the act, unfelt and unnoticed by them, is this: it unites them - body and soul - to each other...”

But surely you may say Paul’s discussion centers upon prostitution and not premarital sex of the sort two

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DECISION MAKING
IN THE 90s:
The Role of Intuition

by
Dr. Todd S. Voss

(Note: This is the first of a two-part article investigating Intuitive Decision Making. The second part, to be printed in the next Koinonia, will provide an in-depth analysis of the basis, role and development of intuition for the purposes of making decisions.)

At age 20, Debbie was embarking on the biggest professional risk of her life. The market studies showed little chance of success, and even her own husband, a financial consultant, warned her of imminent failure. After convincing a banker (with a sample of her product) that her hunch was worthwhile, she borrowed $50,000 and opened her first store in Palo Alto, California. By 1987, her husband quit his own job to join Debbie in operating the 543 stores of Mrs. Fields Cookies (Weisman, 1989).

How could she feel so strongly that her hunch would be right? How did she "know" it would work? While most pass it off as foolish risk taking behavior, a few (including myself) have come to the conclusion that these individuals have refined the use of intuition to help them make more accurate decisions. But how?

The premise is this: Decisions are significantly influenced by the anticipations one makes about the immediate or distant future. The more accurate one’s anticipations (intuitive judgments), the more accurate one’s decisions. After several years of interest and research in the topic, I have attempted to isolate a series of elements that have a high correlational value with the use of intuition as well as some of the accuracy characteristics of its use.

The purpose of this first article is to set the stage for discussion by testing your personal use and accuracy of intuition. To avoid test bias (and to keep you guessing), the next Koinonia will provide an overview of the basis of intuition, and some practical advice on enhancing your own skills to add a new dimension to your decision making abilities.
Please respond to the following forced choice statements as honestly as possible. Don’t spend too much time on any one statement. You may find it helpful to have a current decision in mind while responding.

Check "yes" if the statement generally describes you
Check "no" if the statement does not

|   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
| 1. Before making a decision, I carefully weigh the available facts and observations surrounding it. | [ ] | [ ] |
| 2. I make my best decisions when I have something at stake in the result. | [ ] | [ ] |
| 3. I have an active imagination. | [ ] | [ ] |
| 4. I often contemplate and analyze the meaning behind the decisions I make. | [ ] | [ ] |
| 5. I often try to discover patterns in what I observe or experience. | [ ] | [ ] |
| 6. I specifically pray for guidance in decision making. | [ ] | [ ] |
| 7. I arrive at the best solutions to problems when I work on them in the affected environment (i.e. work problems at work). | [ ] | [ ] |
| 8. When I make a poor decision, I try to forget about it and move on. | [ ] | [ ] |
| 9. I use specific memory techniques to recollect prior events or decisions. | [ ] | [ ] |
| 10. I am usually quite passionate (intense) about my endeavors. | [ ] | [ ] |
| 11. I sometimes use imaging techniques to anticipate outcomes. | [ ] | [ ] |
| 12. I consider myself to be quite a risk taker. | [ ] | [ ] |
| 13. I try to base my decisions on similar past observations or circumstances. | [ ] | [ ] |
| 14. I attempt to combine information from several sources to make predictive judgments. | [ ] | [ ] |
| 15. I seldom doubt a decision I make after it’s made. | [ ] | [ ] |
| 16. I record my decisions and track their success. | [ ] | [ ] |
| 17. I like to read about innovative thinkers and visionaries. | [ ] | [ ] |
| 18. I often seek the Lord’s leading while making a decision. | [ ] | [ ] |
| 19. I am generally quite creative. | [ ] | [ ] |
20. Once I make a decision, I rarely change my mind.

21. I remember most of my poor decisions well.

22. I often have a solution "pop" into my mind regarding a problem or decision without realizing that I was even thinking about it.

23. I am an impulsive individual.

24. I often solicit the advice and opinions of others regarding decisions I am facing.

25. I enjoy questioning the obvious.

26. I consider myself persistent.

Circle question numbers: 3, 6, 10, 11, 12, 15, 17, 18, 19, 22, 25, 26

Count the "Yes" boxes checked for the circled questions and enter here:  
This is your Intuitive Response Score.

Underline question numbers: 1, 4, 9, 13, 14, 16, 21, 24

Count the "Yes" boxes checked for the underlined questions and enter here:  

Count the "No" boxes checked for the remaining questions and enter here:  

Add these two numbers here. This is your Intuitive Accuracy Score:  

Scoring Guidelines:

Intuitive Response Score:

10-12 - High Intuitive Potential
5-9 - Moderate Intuitive Potential
4 or below - Low to No Intuitive Potential

Intuitive Accuracy Score:

12-14 - Very accurate when intuition is used
8-11 - Moderate accuracy
4-7 - Low accuracy
3 or below - Danger!

In a never ending quest to gain feedback on the topic that is near and dear to us, CoCCA had a conversation with a couple of regular visitors to many of our campuses. The goal was simple. We wanted to get an informed outsider's opinion as to how student activities look to them at Christian Colleges throughout the nation. Both gentlemen realize that they are not by profession, activities practitioners, but are involved with college students through their ministry as Christian musicians. The gentlemen in question are Rich Mullins and John Fischer.

**CoCCA:** As you have had opportunities to observe, what would you say about the health of student activities at our nation's Christian Colleges? Is it good, stable, or critical?

**RICH:** I see it as good. Certainly not where it needs to be at this time. There seems to be some needs that never get represented or met.

**JOHN:** I would tend to say, close to critical. There are a number of good programs out there and a number of programs that could be good. It's been my observation that when budget cuts come around, activities programs are usually targeted as areas for cutbacks. This really effects the morale of professionals and students alike. I think that greater campus-wide awareness and support needs to take place to improve the health of student activities programs.

**CoCCA:** In your mind, what should the role of student activities on a Christian College campus be?

**RICH:** Relationships are such an important part of the college experience. I think that activities should be one of the key mechanisms for creating and maintaining relationships. One main focus of activities must be interaction.

**JOHN:** People are clearly not one dimensional. Therefore, student activities should emphasize all around life experiences. It's difficult for me to provide specifics in this area, but, I think that you have to consider fellowship, entertainment, cultural awareness, and spiritual development as areas of emphasis.

**CoCCA:** As contemporary artists in music, how do you view the contemporary Christian music industry today?

**RICH:** I'm not sure it has changed alot over the years except that it is now accommodating a more broad range of musical tastes. It has clearly become more popular, and that brings with it some good and some not so good aspects.

**JOHN:** The quality gets better and better. It has become more formula oriented because of predetermined market demographics. I may get into trouble on this but I think that cultural influences have effected the integrity of Christian music. I think in many respects, we have created a subculture.

**CoCCA:** Should contemporary Christian Music mirror secular music or should it be set apart?

**JOHN:** It is hard not to have it reflect the secular music. You are going to have Christian artists just as you will have Christian plumbers. Christian artists may use the "Christian music market", or, they may perform in the "secular market", or both.

**CoCCA:** If you were budgeting for a student activities program, where would you put most of your money?

**RICH:** I guess I would look at programs that benefit others which in turn will benefit the individual. We as Christians need to take more of an active role in the needs of other people. The more we can do to encourage that kind of focus, the better prepared we'll be.
JOHN: Probably the arts programs. Not just an arts program but one that focuses on the popular cultural arts. Include Christian artists that are fringe people which provide a broad spectrum of insight. I would probably not put alot of money into Christian music, but rather look for creative ways for students to interact and interpret their culture.

COCCA: In your opinion, is it "okay" for Christians to seek to be entertained?

RICH: Yes, escape is an important component to life. Entertainment can be a mindset that allows you to enjoy a number of experiences that may not have the label entertainment.

JOHN: To me, pure entertainment is escape balanced with an artistic expression which helps all look at ourselves and critique ourselves. With that criteria entertainment becomes vital.

HOT Promotional Tips

The following are two principles that have proven effective in promoting activities with students.

GIVE A LITTLE TO GET A LITTLE: Go beyond just informing students about your event. You need to convince them why they should attend your event instead of some other activity. One way to convince students is to show them what they will take away from this event. Utilize cultural motivators such as: being entertained; getting a prize or something free; self-help and improvement; competitiveness — they can win; it is bizarre and unique; they can actually participate; or they can express themselves. This kind of information is much more important than where it is, when it is, and how much it is (yet include these also). Highlight on your posters two or three things they will get — whether it is something physical, emotional, social, spiritual, or vocational.

THE THEME SCHEME: Every major company has a slogan or graphic to promote their product or their company. We all are familiar with the following: We Build Excitement; Just Do It; You Got the Right One, Baby, Uh huh; The Tightest Ship in the Shipping Business; and Quality is Job One. So find a theme to build your event around. Even more, design an eye-catching logo or graphic. Remember, we are a commercial and visually oriented society.

HOLLYWOOD SQUARES

PURPOSE: To learn new facts about pieces of history, people, the university, and other events in a fun and creative atmosphere. This activity promotes creativity and recognizes special abilities of certain students on campus.

DESCRIPTION: The event is run just like the game show except the contestants are changed for each game. The first 2 games have different contestants. The third game is the winner of the first 2 games. Students must sign up to be a contestant the week before. Names are drawn randomly. Candy is periodically thrown to the crowd. Each contestant receives a prize. There is one grand prize for the overall winner. The "stars" are selectively chosen from the student body. They can be either national celebrities (e.g. Joan Rivers, Dr. Ruth, Dolly Parton, Mike Tyson) or campus personalities (popular professors or administrators.)

PREPARATION: A special 3 tier stage must be built in the shape of a tic-tac-toe board. A frame is built to outline the 9 different boxes for the game. Regular 8 foot long tables with chairs are then placed on each tier for the nine "stars." X's and O's are made out of two different colors of poster board and can be hung on a nail or taped to the table. Questions are prepared from board games. A sound system and special lighting are also needed for this event. Special prizes are purchased from local businesses and the campus bookstore. A small tournament bracket should be drawn on poster board.

PROMOTION: Put a special scheme of X's and O's around campus with information written on them. Posters. Campus Notes. Table stands in cafeteria. Sidewalk stands and chalk. Chapel announcements.

STUDENT REACTION: Excellent. Attendance of 75-100 people on a campus of 500.

STRENGTHS: Students learn about facts while having fun. It helps students to be more comfortable in being in front of people and talking.

WEAKNESSES: It is necessary to do a rehearsal with everyone to run through the overall procedure. It helps the "stars," technicians and the game show host to work better with each other. The contestants that are chosen must be aware of how the game works.

CONTACT PERSON: Scott Makin, Associate Dean for Student Development, Indiana Wesleyan University, Marion, IN 46953, (317) 677-2202.
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issue during the year preceding college. This is 50 percent more than in 1971. Moreover, these freshmen are constructively involved in social action; almost two out of three (62 percent) reported having performed volunteer work before college. Our research shows that students also are doing volunteer work throughout their college years. Participation rates at the campuses we have been studying have jumped significantly, and a recent study by the Carnegie Foundation found that half of all undergraduates are engaging in volunteer-service activities.

We believe this constellation of changes—rising optimism, the revival of heroes, increasing social involvement—marks a transition in the character of college students. Historically, students have followed a cyclical pattern, oscillating back and forth between personal preoccupation and social engagement. In this century, three complete cycles have taken place. Periods of student self-absorption followed World War I, World War II, and the Vietnam War. These were times in which the activism and campus unrest of the progressive era, the Depression, and the 1960’s gave way to self-improvement crazes in the 1920’s; party raids, telephone-booth stuffing, and general disinterest in politics in the “silent generation” of the 1950’s; and streaking, toga parties, and yuppyism in the 1970’s and 1980’s. These periods of self-absorption lasted a little less than 15 years and were preceded and followed by periods of social engagement, lasting about equally as long.

Periods of self-absorption are usually characterized by diminished political activism and more-centrist politics, including more-isolationist views and less concern for international issues. Social activity increases, including membership in fraternities and alcohol consumption. The intellectual orientation of students decreases, church attendance increases, and material concerns about issues like job security and home ownership rise greatly.

We believe the recent era of student self-preoccupation, which began in the middle 1970’s with the end of the Vietnam War, is drawing to a close. Students appear to be making the transition to a period of social engagement. In the past, such periods have been preceded by increased student volunteerism, our research indicates. For example, by the late 1950’s the seeds of 60’s activism already had been laid in the proliferation of campus volunteer groups concerned with black urban poverty, rural poverty, and nuclear disarmament.

In the next few years, then, we can expect to see a revival of political activism on campus and more student interest in the “relevance” of college courses. We should also expect students to be more concerned about international and social issues and in campus governance.

It is important for colleges and universities to recognize how students are changing. Historically, campuses have been slow to perceive such changes and ever slower to respond. The result has been that institutions have had to contend not only with student activism but also with a great deal of student anger. Now, however, colleges and universities have an opportunity to plan constructively for the education of citizens committed to social engagement.

Institutions can begin this process by asking themselves some hard questions. With regard to curriculum, they should ask whether their programs, after a decade of drift toward career-oriented subjects, teach the skills and knowledge students need for civic engagement. Do their general-education programs go beyond a sampling of disciplines to focus on the common human agenda—the relationships, values, and historical perspectives that cross disciplinary boundaries—the historic purpose of liberal education? Are curricula “relevant”, not in the 60’s sense of enabling students to “do their own thing” but in the sense of whether they address newly emerging social and global challenges?

Colleges also need to consider whether opportunities exist for students to engage in social service and political action through internships, student organizations, and other activities. And do institutional rewards, ceremonies, and speakers teach and honor constructive social involvement? Do career-counseling programs permit students to learn about jobs that would allow them to make a social contribution?

With regard to governance, institutions must ask whether current policies and procedures permit student involvement. Do current governance mechanisms—everything from codes of conduct and grievance procedures to standards of free speech and hiring policies—reflect the values inherent in an engagement academic community—that is, commitment to truth, equity, fairness, and mutual respect?

Most important, colleges and universities need to examine how they communicate ethics and values. Are the values of their academic communities spelled out clearly? Are the values espoused actually being demonstrated to students by faculty members, administrators, programs, and procedures? (For example, one of the students we interviewed during the past academic year said the athletic program at his institution was far more effective in teaching the limits of acceptable misbehavior—how far one can depart from espoused values without getting in trouble—than in actually teaching those values.)

To address these questions is no small chore. Most colleges and universities will feel little urgency to do so. But they should, because they can do so now without the pressure of student demands and the politicization that may follow.

Arthur Levine is chair of the Institution for Educational Management in Harvard University’s Graduate School of Education and will be a keynote speaker at the ACSLD National Conference at Gordon College. Deborah Hirsch, former assistant to the president of Bradford College, recently received her doctorate from Harvard University.
Christian College Coalition Chief Student Affairs Officers Meeting

The Christian College Coalition hosted the annual meeting of student affairs officers at the Dupont Plaza Hotel in Washington, D.C. on April 1-3, 1991. Sharon Royster, Dean of Students at Biola University and Karen Longman, Vice President of the Christian College Coalition coordinated the program. Linkages between the Coalition and ACSD were discussed, along with presentations on a variety of subjects. Approximately 25 student affairs professionals attended the conference.

DO YOU HAVE NEWS FOR THE KOINONIA?

The Koinonia will be providing space in the future for short informational news releases on new, innovative, and creative events or programs on your campus. Position changes may also be sent to the Koinonia.

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committed young “lovers” enter into. The point is the same in both relationships - in sexual intercourse two people share the most intimate and delicate area of their personhood together and they become one. No condom can prevent that! The deep emotional scars that often result when two “lovers” separate are a testimony to that strong union. The purpose intended for the gift of sexual expression is that we might know intimate love within the covenant of marriage. Premarital sex only frustrates the very instinct that prompts its expression - the desire for real intimacy in a relationship with a member of the opposite sex. Because sex outside of marriage offers none of the secure underpinnings of mutual trust and lifelong commitment there will always be an “aloneness” that marks its expression.

Hidden Costs

When God says “No” to us as His children in the area of premarital, extramarital or even homosexual relationships it is to protect us from harmful consequences and provide for us something much better. Our moral failures, and the pain and disillusionment that accompanies them, should serve as strong reminders that our Heavenly Father withholds from His own no good gift. The results of our sexual immorality as a nation are staggering. There are 33,000 new cases of sexually transmitted disease (STD) each day in our country. According to Dr. Richard P. Keeling, former President of the American College Health Association and Chairman for the ACHA Task Force on A.I.D.S. the HIV virus is spreading most quickly (beyond IV drug users and the homosexual community) among heterosexuals on college campuses. Not only do students endanger themselves to a whole host of STD’s when they enter into a relationship sexually but they run the risk of exposure to the HIV virus. The virus may be inactive for as long as eight years or more before the first signs of A.I.D.S. appear. What a price for a one-night stand! What a responsibility for us!

We must commit ourselves in Student Development to model and teach our students God’s intention for their sexuality and to warn them of the potential “hidden costs” associated with sex outside of marriage. Some of the ways we might seek to achieve this could include: sponsoring a week devoted to understanding human sexuality with specialty seminars and a top rate speaker such as Josh McDowell, developing R.A. programming with a premarital and sex education emphasis, and fostering a greater willingness and sensitivity among S.D. personnel to address the tough questions concerning our sexuality. May God give to us grace and wisdom in our task.

Dr. Henry Nelson, VP for Student Development at Wheaton College Retires.

Active ACSD supporter Henry Nelson retired from his position as VP for Student Development at Wheaton College, effective February 11. He will be doing special projects for the college until July 1, 1991. Dr. Nelson started as Dean of Students at Wheaton in 1969. He worked 33 years in education, 30 of which were in Student Development.

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, late fall, 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 $15.00 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 the 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.

Priesler Honored with Award

The EXCEL Student Leadership Transcript developed by ACSD member Scott Priesler, Director of Career Development and Instructor/Lecturer: Dept. of Business Human Resources Training & Development at Franklin College, Indiana, was recently given the Jack Shingleton award for applied research from the Midwest College Placement Association and was selected as one of the six best state sponsored programs in the nation for the 1991 Atlanta convention of the American College Personnel Association. Built on previous Steele Award research through MCPA, the EXCEL model was designed to continue a student's career development documentation of leadership participation while in school.

Focus on the Family Radio Broadcast Airs Program Supporting Christian Higher Education

On February 28, Focus on the Family Radio Ministry broadcast a program titled "Why Choose a Christian College?". Guests on the program included Dr. Myron Augsburger, President of the Christian College Coalition, Dr. Clyde Cook, President of Biola University, and Dr. Richard Felix of Azusa Pacific University. The program is the result of a developing partnership between Focus on the Family and ACSD. Dr. Ken Ogden, Executive Director of Educational Programs and Services at Focus on the Family will be at ACSD, 1991 at Gordon College presenting a program.
ACSD to Sponsor Research Stipend

ACSD will grant small stipends of up to $200.00 for relevant research projects that will further the cause of Student Development and ACSD. The organization is hoping to promote research projects and papers that will provide important information/research to the membership. An official application will be approved at the June 1991 Executive committee meeting. Individuals wishing to make an application to the committee for a June, 91 decision may submit a brief outline of the proposed research/project along with a budget and completion time table to the Vice President of ACSD, Jane Higa by May 31.

Photographer Needed for 91 Conference

Interested in taking pictures of the 1991 ACSD National Conference at Gordon College for the Fall Koinonia? Contact the Koinonia Editor, Jim Krall, if interested.

ACSD EXECUTIVE COMMITTEE

PRESIDENT
Deb Lacey
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805-565-6028

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Lutheran College of Health Professions
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Fort Wayne, IN 46807
219-458-2900

EDITOR
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Dean of Students
King College
Bristol, TN 37620
615-652-4740

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Vice President of Student Development
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