Koinonia

Larry J. McKinney

Verdell F. Longstaff

Keith DeBoer
"Burnout" is a word we commonly use to describe the condition of a person exhausted with his or her profession or major life activity. It is thought to happen when an individual works too hard for too long in a pressured environment. The burnout victim is drained on all levels—physical, mental, emotional, social, and spiritual. The condition is no respecter or persons: it can strike the businessman, the medical doctor, the pastor, the teacher, the counselor and yes, the student development professional. Anyone can burn out at his or her main life activity. The word "burnout" is not new. Listed in Webster's New International Dictionary, three specific usages of the word are given. First, it can refer to the burning out of the interior or contents of something such as a building. Second, it can be used in the field of electricity to refer to the breakdown of a circuit from combustion caused by high temperature. In this case, the conductor has been burned out by high temperatures produced by electrical current. Third, it can be used in forestry to refer to a fire that has been so severe that the vital humus of the forest floor has been destroyed, leaving the forest completely stripped.

It is noteworthy that the dictionary does not use the word to refer to human beings. Using the word "burnout" to refer to a person's condition is a new concept. However, since the word is now used in this way, we may surmise that it refers to a so severe that the vital humus of the condition is a new concept. However, a decade ago to describe a condition of the helping profession. It certainly did occur. However, the problem is now becoming so common place that a specific word "burnout" was coined by Herbert Freudenberger a little over a decade ago to describe a condition that commonly develops with members of the helping profession.

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As we are about to enter this final decade of the twentieth century, we face a time of transition, one that almost begs the question, "Will the 21st Century provide a better tomorrow for our world"? Yet, from the Bible College perspective an even larger question comes to mind. How can we address this present generation, through the training of our youth, to present the Gospel of Christ in a relevant, credible manner that will thwart the advance of evil?

Dr. Larry McKinney in the Koinonia (August, 1987), stated: "...we have become products of it (our culture), having been influenced by its patterns and values far more than we may actually realize."

It is this cultural baggage that we will examine and hopefully from it gain a better perspective on what actually creates student trends.

The Bible College, perhaps as no other institution, understands all too well the necessity of a missions statement that reflects positive goals and realistic objectives in the midst of a world view that is ultra-critical of anything that even faintly appears religious. We live in an era in which James Hanser states: "...organized religion is treated with a courtesy deemed appropriate for an older irrelevant adult institution. However, it is increasingly abandoned as one crosses the bridge of adolescence and no longer is compelled to frequent church doors."

If this is the case, and Bibby and Posterski's The Emerging Generation (1985) seems to indicate that it is, how and why has such occurred? In evaluating the many sources for this research I believe something becomes quite evident as youth respond in dialogue and religious professionals begin to evaluate what I call "protestant latinisms" of our time. For too long we have allowed the sacred to be handled as being profane. Perhaps

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STUDENT DEVELOPMENT
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If we apply the dictionary definition of burnout to human beings, we must imagine a man or woman who has been devoured from within by fiery energy until, like a gutted house; nothing is left. Or we must imagine a person who once carried a current of boundless energy, but now like a burned-out electric conductor can no longer supply power. Or an individual who, like a burned-out forest, feels that his power to renew himself has been destroyed. The condition knows no limits. The young residence hall director and the veteran dean are equally vulnerable.

Cary Cherniss in his book, Staff Burnout, describes three stages in the burnout process: The honeymoon stage, in which enthusiasm, commitment and job satisfaction eventually give way, energy reserves begin to drain; the fuel shortage stage, characterized by exhaustion, detachment, physical illness, anger, sleep disturbances, depression and irresponsible behavior; the crisis stage, reflecting itself in pessimism, self-doubt, apathy, obsession with one's own problems and disillusionment with one's career.

Burnout has its function. It is like a declaration of bankruptcy--necessary at times, but not always responsible. It may be, as Freudenberger suggests, "A demon born of society and times we live in"; but it may also be a sign we are trying harder, though not always successfully, to meet the needs of the people to whom we minister.

A prime candidate for burnout is the compulsive doer, sometimes referred to as the Type A personality. This individual is a hard worker who sets very high goals for himself, but he suffers from the "hurry disease". Because he constantly has to be engaged in activity, it is very difficult for him to sit down and simply relax. The compulsive doer, for example, becomes very impatient in traffic jams, makes a fetish of being on time, completes assignments well in advance of others, and experiences tremendous satisfaction from a busy schedule. This highly competitive person plays nearly every game to win, sometimes even when playing with children. He may even have a difficult time understanding why everybody does not possess the same drive and determination that he does.

This compulsive doer is often vulnerable to ulcers, hypertension, shortness of breath, heart disease and other stress-related maladies. These difficulties frequently develop when his activities have gotten out of control, not realizing that the tail is actually wagging the dog. Because he refuses to cut back, his body actually crying out in protest and forces him to slow down. The implication is not that there is anything wrong with work; the problem arises when the work becomes a compulsion.

A second type of burnout-prone victim is the one who bases personal worth on the results achieved in ministry. He plays the numbers game and is exhilarated by throngs who turn out for a major student event and depressed by a drop-off the following week. He feels good about himself if enrollment figures are up or the residence halls are filled to capacity and badly if goals are not met. It is normal to feel good if things go well and disappointed if hard times fall on the college; but it is extremely risky to feel good about oneself if the numbers are up and badly about oneself if the numbers are down. We need to remember that God has not called us to be statisticians but rather to be faithful servants to those whom he has put in our trust. The increase is God's responsibility.

A third candidate for burnout is the twenty-four-hour-a-day worker, more commonly called the "workaholic." Although this type of person is quite common in the student development field, he can be found in any type of profession. This leader over-identifies with his profession. His whole life centers around the college or his particular department. He works long hours and, because of his many job responsibilities, is rarely seen at a function with family or friends. In fact, he seldom takes time off even for himself. He will leave home early in the morning and may not come home until the children have gone to bed. If he is present for a meal with family or friends, he tends to be sullen and preoccupied. It is not a rare occasion for him to be called to the phone in the middle of dinner or to spend part of the evening solving some problem that could not be solved during the day. This person is married to his job at the expense of his family or his own personal needs. This is the type of individual Gordon MacDonald would say has "no order at all in his private world". This twenty-four-hour-a-day worker will have to get his life in balance. Otherwise, his constant involvement in his job will lead to exhaustion, putting his professional life and family life in serious trouble.

FINDING ENERGY AGAIN
The foregoing cases of burnout have been described for a reason: if we have a problem, we need to know it; if we are doing things correctly, it is also good to know that. Many authorities claim that while stress is the major reason for burnout, most work in a ministry environment is accomplished by people who are under stress. However, stress is not the issue. The real problem is distress. Distress is the result of frustration and disorganization. In order to avoid this state of distress or burnout, ways need to be examined to renew the energy that has become depleted. Maintain a reasonable balance. Student affairs leaders should strive to keep their lives in balance. It is important to get away from their professional responsibilities at regular intervals. There is a life outside of student development. Become good at something else. It may be music, painting, computers, carpentry, automotive repairs, or running. You name it.

If you cannot get away from your office physically, you can at least do so in your mind or through conversation. Many times during a week, it is possible to engage mentally in that activity even if you choose not to participate physically. It may be serve as that brief change of pace that you need. Learn to regress. Countless phenomena run in cycles, such as the recurring need for food, water and sleep. There is no way to function at peak efficiency at all times. Damage is done if the cycles are not allowed to run their course.

One way to handle the emotional cycles is to stop acting your age temporarily, to let your hair down. If you are married, go out on a date with your spouse the way you did when you first started going together. It may do wonders for your emotional state and
The two most important things about our choice of physical exercise are that it is interesting and requires deep breathing. If we are bored with our physical activity, we probably will not do it. Shallow breathing has been connected with states of depression and anxiety. Deep breathing reverses the tendency to despondency, and so has a healing and rejuvenating effect on us spiritually as well as physically. For persons in the ministry this is especially important, since our work is, for the most part, sedentary, and our breathing can become quite shallow without our realizing it. Practice the Sabbath principle. There is a biblical view of rest that needs to be rediscovered. It is the Sabbath principle. God chose to rest on the seventh day after His work was completed and expects this principle to serve as a precedent for others. The rest was not meant to be a luxury, but rather a necessity for those who desire to grow and mature. However, this axiom seems to be lost in our busy lives.

This Sabbath principle may mean a day or a week, but it can happen at any time, in large and small doses, when we choose to set aside an hour or more for the pursuit of intimacy with God. Gordon MacDonald, Ordering Your Private World, underscores the idea that rest, which is Sabbath-like, ought to be a permanent fixture in the budgeting of our time. We do not rest because our work is done; we rest because God commanded it and created us to have a need for it.

This final section may be considered a list of recipes that have proven useful for some people. These methods may be helpful, but they are no substitute for the creativity, resourcefulness and strength that God can give to a person who struggles with burnout. In Acts 1:8 Christ promised the apostles the power from the Holy Spirit as they became His witnesses. The Greek word for power is "dunamis," from which we derive our words "dynamite" and "dynamo". It must be noted that while the former goes off with a big explosion and then is all burned out, the dynamo continues to produce day in and day out. For the student development worker, as for every Christian, the daily walk in faith is made possible through the work and the renewing power of the Holy Spirit. If, by God's grace, we learn to look on Him as God's instrument, much of the distress that brings burnout will be avoided.

EMERGING STUDENT TRENDS

Allan Bloom in his work, The Closing of the American Mind, states it in a way that expresses my concern: "Our old atheism had a better grasp of religion than does this new respect for the sacred. Atheists took religion seriously and recognized that it is a real force, costs something and requires difficult choices."

Bibby and Posterski (1985) noted in their study that young people did not have a high regard for religion. The problem seemed to be that most were in church because of parental pressure or their relationship with peers. Many indicated that religion was not relevant or was presented in non-relevant ways to meet the actual needs they were facing.

In light of this information, where does the Bible College align itself to overcome such attitudes and attract youth for work in the kingdom of God? Will the Bible College be able to address a generation whose guardians' personal values and value-systems are now held in contempt by the youth?

Where did it begin? Those who make up almost 47% of the current adult generation birthed between 1945-1964 are called the baby-boomers. Uncertainty was the plague of this generation who arrived at the close of a victorious war with an attitude that they would change the world. Nothing was impossible and songs like "To Dream the Impossible Dream" and "I Did It My Way" became their theme only to be vanquished with later world conflicts they could not win, global strife and famine, loss of identity in a materialistic consumerism environment that has brought havoc to the present-day environment.

"Transition" became a key word that marked a trend away from the values of their parents to a laissez-faire, anything goes lifestyle. Such a "break-away" has proven all too costly.
since the "generation gap" motif introduced by the "baby-boomer" is now being reaped from their own offspring who are also accepting the self-centered, "me-ism" that Arthur Levine coined for this past decade. In retrospect, Robert Bellah in Habits of the Heart pictured it best when he wrote: "A movement of enlightenment and liberation that was to have freed us from superstition and tyranny has led, in the 20th century, to a world in which ideological fanaticism and political oppression have reached extremes unknown in previous history".

Therefore the trends for the 90's will present a decade of youth accustomed to a throw-away consumerism mentality, who have adopted the theme of "success through power" in place of "service to others". Some state that already there is a growing rift between those who "have" and those who "have not" with little or no middle ground remaining, especially in regard to affluence and materialism. Such a situation will prove difficult not only for the Bible College but also for the Church to address. To which group will we minister? Can the Church relate to and also unite both generations having such similar yet dissimilar thinking?

Areas such as "education, social service, arts, social work, ministry and nursing reflects an overall decline of teenagers' concerns for social issues." Bibby and Posterski (1985) state: "Compared with their present status in society, the traditional family, traditional morality and religion are all seen as losing significant amounts of influence in the near future".

Bibby and Posterski (1985) further noted that: "Inflexible schools, churches and other institutions are on a collision course with emerging young people."

One might question, why a collision? In what ways are we inflexible? The overall conclusion relates to two main areas: "excessive normality" required and the "misuse of power".

Therefore the emerging youth, who turn their attention to the work of the Kingdom will not tolerate a laissez-faire attitude nor a misguided authoritarian approach, but will need sufficient direction from the Bible College accompanied by the wisdom of Solomon. This wisdom, on the part of the Bible College will be to know when to relinquish the demand of that directive as students progress in their maturity and understanding within the expected "norms" of the institution.

The youth of the 90's will appear with a cynicism of a previous tradition without a relevant reason for being. They are looking for value systems that must be credible and bibliically centered. They appear less sure of themselves and pessimistic about a future that seems so uncertain. If those who went before them did not realize their dreams, how can they hope to do so when faced with the possibility of a nuclear winter, increasing suicide for both teens and mid-lifers, (their examples), the threat of AIDS, world famine and environmental disasters that are already occurring?

The student of the 90's brings the complexities of both the adolescent and the midlifer as more older adults frequent the educational arena; a postponing generation that is self-protective, full of anxiety over the future, yet competitive and independent. In the midst of these complexities, there is a growing interest in religion. People particularly midlifer's desire "structure" in their lives during times of great change. The Gospel provides this tenable structure that answers much of the insecurity which will characterize the coming decade. A recent Gallup survey indicates that the New Age movement is getting less than favorable reviews among North American college students. The diversity and inter-religious set of unorthodox beliefs and practices in New Age thinking is being called to task by youth who desire viable answers in the midst of chaotic religious upheaval. As the ethnic and cultural demands increase, the effect of the suggested syncretism will be all the more evident. One estimate, for example, states that in regard to immigration, Vancouver will be 40% Asian by the year 2000. The demand for Bible Colleges to meet an increasingly changing society will be an absolute necessity as the Gospel reaches these ethnic groups in an effective manner which in turn will require indigenous personnel to be trained.

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influence. Landon Y. Jones states in his work Great Expectations, America and the Baby Boom Generation:

"the breakdown of the monopoly of the family may prove to be one of the most enduring and irreversible acts of the boom generation".

2. A coping structure to deal with emotional illness and cultural changes. Widespread social/ethnic integration will have diverse religious influences. The tolerance of aberrant lifestyles and influences such as T.V. parenting have created perversion, homosexuality and the lack of impulse control regarding sex and violence. Posterski noted that 42% of evangelical youth find pre-marital sex to be acceptable. The loss of parental influence in child care has already resulted in teens who cannot cope with transition without extreme anxiety, inability to form close relationships and problems with peer influence. Additional concerns include a growing incidence of mental illness, child abuse and an increase in suicide as the only way out, the second leading cause of death among 15-24 year olds next to automobile accidents.

3. Reiteration of moral values and the teaching of self-denial. The "in loco parentis" philosophy that once characterized education has long since died but a reversal in attitudinal trends toward discipline reflects a demand from students and parents for the educational centers to exercise greater authority. Again the benefit of structure, not only in religion but also in education, through controlled living environments is a reversal in thought from that of the 60's with the demand for student autonomy and free choice. A growing willingness on the part of students to support rules, regulations and restrictions on individual behavior when such actions are believed to be in the best interest of the college community is noted on all fronts of education. Already there is an indication that youth are more likely to accept and emulate the social, political and moral attitudes of parents.

4. Teaching of Christian sexual ethics. The church must be prepared to answer questions on bio-genetics, euthanasia, surrogate mothers, artificial insemination, abortion, AIDS and civil disobedience. The future effectiveness of the church in providing an answer for a deeply troubled society may be determined by how well informed our present day youth are.

5. Training of informed individuals and leaders regarding any legislation that has negative results for the family. Many provincial and municipal areas of leadership are open for strong Christian involvement.

6. Realization of the potential for healing in the body of Christ through positive role-models.

7. With the increase of more middle-aged students as well as teens. There will be a call for the college to implement changes with a new sense of purpose and direction and create better communication with students, parents, faculty and the constituency.

8. Students must be provided with responsibility and autonomy to the college or to their parents without abdicating such responsibility as was done in the last three decades.

Perhaps Dr. Gary Moncher in his article in the AABC Newsletter, Spring '88, entitled "The Bible College: Its Role and Relevance in American Moral Culture" sums it up best:

"The Bible College's greatest challenge...will be to its worldview and its principal value: 'Servanthood'... Can Bible Colleges continue to attract students who hold a bibliocentric worldview and who are willing to embrace values that run counter to the pervasive individualism of our culture?"

Conclusion:

"Responsible futurism not only studies trends, but scans the horizon of imagination to identify the possible emergence of factors which will alter everything"(Ward 1979).

Student Development will need to be keenly aware of cultural trends and characteristics as they occur. There must also be a willingness to promote through instruction and example the "servanthood" motif of Jesus if the Bible College is to prepare "servant-leaders" who will not only hear the cry but answer the need of a generation that approaches the 21st Century without Christ. The Great Commission is ever relevant, the greatest gift remains the same, "God so loved the world that He gave His only begotten Son, that Whosoever believes in Him should not perish, but have eternal life." (John 3:16) So on to the 90's in His strength!

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**A Look at the Future**

Lakes Regional Conference November 2-3, 1989

Sessions will include:

- Recruitment, Training and Supervision, Volunteer Staff, Health Education and Wellness, The RA as Evangelist, Contemporary Ethics, and Daily Living.

The conference will be hosted by Wheaton College, Wheaton, IL. For more information contact Jerry Davis, 219-356-6000.

**Dungeons and Dragons: How Should We Respond**

Keith DeBoer

Dungeons and Dragons and other similar fantasy role playing games have become very popular in the last decade with young people in our country. Public high school and university students are not the only ones participating in these games. They are also played by many students on Christian college campuses.

There are many questions that might come to mind: Is Dungeons and Dragons really just a game? What are the potential dangers to our young people? Do these games really involve occult activities? Is there a connection between fantasy role play and certain crimes? How should our institution respond to those on our campus who play these games? What criteria should we use to evaluate those games?

These are the very questions that we were confronted with at Grand Rapids Baptist College when we learned that a group of our students had become involved in fantasy role playing games. The result of significant research into this subject is an 18 page position paper that we are now using with our students. This information may be helpful to you. You need not agree with the position taken in the paper to benefit from the research that went or the bibliography. If you would like a copy write to:

Grand Rapids Baptist College
c/o Keith DeBoer
1001 E. Beltline N.E.
Grand Rapids, MI. 49506
or call: (616) 949-5300 Ext. 210
Sue's father and mother were dedicated to ministry and served the Lord faithfully in a pastoral capacity. The impact of their example and consistently wise parenting were clearly evident in Sue's self-confidence, stability, and faith in Jesus Christ.

Upon graduating from Homestead High School in Mequon, Wisconsin, she attended Grace College where she received her Bachelor's degree. Sue then attended Ball State University where she completed her Master's Degree. Later she was employed as a Residence Supervisor at Moody Bible Institute. Recently she became the Associate Dean and Director of Residence Life a MBI.

Sue was many things to many people. She was a daughter and sister, boss and employee, auntie and cousin, colleague and friend. Her love for Christ, her family and friends was clearly evident. Her home was always open to students just to give them an evening of quiet serenity away from the hectic college pace. She included a good home-cooked meal. She never missed an opportunity to baby-sit when someone needed to get away--Sue always had the time!

Her family was showered with love. I probably don't know half of her demonstrations to them, but they were significantly thoughtful because of the distance between her home and theirs. There were many examples: like the trip she and her little sister took to California, the clock she sent as a house-warming gift when her sister moved across the country, and the gifts so painstakingly chosen for all the nieces and nephews at Christmas.

It is impossible for us to know the total impact of a life as dedicated as Sue's was. Although we may not know the full scope of that impact, we can certainly realize its significance. For example, I would like to share a note she received from one of her R.A.'s not too long ago:

Sue,

Leaving Moody is going to be a hard step for me because of a few reasons. You're one of them. Sue, even though we haven't spent much time together this year, your friendship and example has meant a lot to me.

Thanks for your wisdom, your availability, your friendship, your encouragement, and your recipes. If I'm ever in town, I'll be sure to look you up. Keep growing and loving God. Thanks for everything.

One of Sue's favorite passages was 1 Corinthians 15:57-58, which emphasizes steadfastness. Verse 58 reads: "Therefore, my dear brothers, stand firm, let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain."

If she could speak to us, I believe she would say: "Move on, there is a job to be done." And we will! She may be absent from our presence, but she will always live in our hearts.

--Tim Arens

In Memorial
SUE SHICKLEY
Feb. 4, 1962 - June 2, 1989

In the last few days, there have been many thoughts and memories streaming through my mind in regard to Sue. And as I pondered them, they have all been fond and pleasant ones.

Sue was born on February 4, 1962 in Decatur, Illinois, to Ted and Mary Shickley. She was preceded by her sister, Carol and in the years to come was followed by Donna, Steve, and Linda.
Tim Arens (Moody Bible Institute) welcomes conferees to the annual ACSD conference.

Round table discussions were abundant. Numerous problems and possible solutions were discussed at every meal and during free times.

The main speakers were thought provoking. Here Jill Brisco challenges conferees to never "Run on Empty". Hopefully this talk will be reprinted in the next Koinonia.

Regional Directors meet to discuss plans for regional conferences. (Left to Right) Jerry Davis, Lee Demarais, Sharon Mears, Stephen Bears, and Jim Krall.

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NOMINATIONS OPEN FOR ACSD EXECUTIVE COMMITTEE MEMBERS

VICE-PRESIDENT -

The vice-president shall serve as chairperson in the absence of the president, serve as placement service director, and carry out responsibilities as delegated.

TREASURER AND MEMBERSHIP CHAIRPERSON -

The treasurer and membership chairperson shall receive and account all monies and make payments authorized by the Executive Committee, prepare a financial report for the annual meeting, and serve as membership chairperson.

EDITOR -

The editor shall be responsible for editing, publishing and distributing the official publications of the association. The number of issues per year will be determined by the Executive Committee.

If you or someone you know would be interested in serving in one of the above positions contact:

Deb Lacey
Vice-President for Student Life
George Fox College, Newburg
97132
Tel.(503)538-8383
Deadline: Oct.15,1989