Koinonia

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"RUNNING ON EMPTY"
Jill Briscoe

I want to talk about running on empty, because if you are running on empty you cannot fill anyone else up. That is basically what we are all about, isn't it? You can tell other people how to be full, but the best way to help them to run on full is to be full yourself. It is my observation that many people in ministry are often running on fumes, never mind running on empty!

One day I found myself running on empty, and I wanted to find out if any of God’s great did that, or did they go around running on full. To my delight, I found all of God’s great at some point ended up like Elijah under the tree—a pooped Prophet.

Turn in your Bibles to II Kings 4. I want to talk about a friend of mine. I can hardly wait to meet in heaven the little lady in II Kings 4.

The wife of a man from the company of the prophets cried out to Elijah, your servant my husband is dead, and you know that he revered (Continued on Page 2)
LETTER FROM PRESIDENT

Congratulations to Moody Bible Institute for the superb work they did in hosting the 1989 Annual Conference! Knowing the sorrow they experienced in the loss of their dear colleague and sister in Christ, Sue Schickley, they endured successfully and faithfully to the end. Thank you, and our prayers are with you, Moody Bible staff.

As an executive committee, we continue to be encouraged and excited by the interest of many new professionals as well as the long-standing commitment of those who have been a part of ACSD for a number of years.

We are eager and open to listening to your suggestions and input concerning the organization. It is our organization and we have been given the privilege as an executive committee to serve you faithfully. It is my prayer that together we can all make significant strides in serving our Lord Jesus Christ and have a growing faithfulness and hope in Christ's name as you begin the new year. Merry Christmas and Happy New Year.

Deb Lacey
PRESIDENT

RUNNING ON EMPTY
(continued from Page 1)

the Lord. But now his creditors are coming to take my two boys as slaves. Elijah replied to her, how can I help you? Tell me what do you have in the house? Your servant has nothing in the house but a little pot of oil.

Elijah said go around and ask all your neighbors for empty jars and don't ask for just a few. Go inside and shut the door behind you with your sons. Pour oil into all the jars and as each is filled put it off to one side. She left him and shut the door behind her. Her sons brought jars to her and she kept pouring, and when all the jars were full, she said to her sons, bring me another one. They replied, there isn't a jar left and then the oil stopped flowing. She went and told the man of God and he said go and sell your oil and pay your debt so that you and your sons can live on what is left.

It was in my devotional time in this passage of Scripture that I came across a little phrase, "she kept pouring". I had been pouring for about three months and I was poured out. Peopled out. Pooped out. The phrase lifted off the Scripture for me, "she kept pouring" and I said to God, "OK, God help me to keep pouring."

It was out of this experience that I began to build a talk around some of the thoughts that began to march off the pages of Scripture into my life.

First of all, she ran out, she simply ran out. She was a woman in crisis and she was able honestly to say, "I have nothing in the house". It is very hard for a leader to admit that sometimes. I can remember as a missionary, it took me months to admit that I was bankrupt. Missionaries shouldn't be bankrupt, should they? How can I a missionary have nothing in the house. I could not let anyone know. Sometimes it takes a whole lot of courage to go to a friend and say that I have nothing in the house. She certainly was a woman in crisis and in terrible trouble. She was running out of options. She was bereaved, "thy servant, my husband was dead." She had run out of marriage and kisses, she had run out of love. She was mourning an intimate loneliness that wouldn't go away. She felt like a half a pair of scissors.

I became a Christian at 19 and the girl that led me to Christ did the best thing she could possibly do. She gave me a Bible and said, "Read ten verses a day, and ask -- who, where, why, what, when, and how." I learned to ask questions of the text, and if you are going to run on full you will need to do that also.

I began to ask this text my questions. Had she had a happy marriage? The Bible did not say. When the Bible doesn't answer your questions then you need to peek around the corner of the verse. Look around the edges of the truth, because it is around the edges that you can see what the girls are wearing and what is popular and who the neighbors are talking to and what action is taking place.

There is a lot in asking questions around a verse. Not reading things into it but see who is standing in the shadow. Sometimes it doesn't tell you there but it will tell you elsewhere. That is why we have the reference Bible and other helps. If the reference books don't lead you to the secrets that are behind the verse then you need to go to the experts. I had to go to the experts to find out who this woman was. Did she have a name? Did she have a happy marriage? Well, I guess that she did because she was married to a son of a Prophet and a godly man should know how to love his wife. I could draw that perception from the Scripture, but I wanted to know who she was. Was she just a little Bible school student? Who was she? And it was through Jerome and others that I found out who she was. She did have a name.

I found out that the little lady was Obadiah's wife. Who was Obadiah? Ahab's steward. Who was Ahab? Jezebel's husband. Who is Jezebel? Isn't this fun? It's like a giant puzzle, and you're following all these leads. Now wait a minute, there's a familiar name in there, isn't there? Jezebel rings a bell, right? Jezebel, of course, she was named after her god, Baal. She was the wife of Old King Compromise, King Ahab. And King Ahab had a steward called Obadiah. This little widow, we believe, by tradition and by writings, by extra-biblical and biblical writings, that this woman was married to Ahab's steward. What did Ahab's steward do? If you know your Bible you know the answer to that. When Jezebel was busy looking for the heads of prophets, he took a hundred of the Lord's prophets and he hid them in a cave. Now that was a brave thing to do. It was also an expensive thing to do. You had to feed them. That was alright, because Obadiah had a lot of money. He was the man next to the king of Israel, walking a tightrope because he had Jezebel breathing down his back. If she knew what he was doing, that would be curtains for him and his family.

(Continued on Page 3)
He managed very bravely like a Daniel in the court of Nebuchadnezzar, like a Joseph in the court of Pharaoh, to do his thing for God, and do it very well. And then he dropped dead, and his little widow was left with the debt. All the money was gone, and some writers tell us that she tried to keep ministering. Death and debt are very powerful combinations. And the little widow, one way or another, whether she got into the mess, or whether Ahab over-stretched himself before he dropped dead, I don't know. But she found herself through circumstances, through tragedy in this situation. And to owe somebody money can become a bear. Debt is a bear that hugs self-respect to death. She owed the butcher, the baker, the candlestick maker, the doctor, the dentist, Carol's, Sears and Penny's. Everybody. And she probably also owed the creditors who were coming to take her children. There was a law in Israel that made that legal. And she would probably have to pay the creditors' legal fees. Can you imagine, to lose your husband is one thing, but to lose your kids is another. I suppose it's one of the worst of a mother's fears. I don't know how many of you are married. I don't know how many of you have children. I am married, I have children, I have grand-children. I suppose my worst nightmare is to lose one of my children. You can lose your children in many ways. But to have somebody come and steal your children away. Our children today are stolen away by drugs, by sex, or by whatever. The creditor is coming for the children of your students. Maybe one day you'll bump them into five years from now, and they'll say, "I'm bankrupt. I am bereaved. I am bereft. The creditors came and have taken my children away.

Now then, ask your questions. What did she say to the kids? Put yourself in her position. Pretend you're the single parent left by circumstances. You've got two kids that are of an age to understand that the creditors are coming and they're going to be slaves. They're not going to live with you any more, they're going to go and serve a stranger, for no pay, for no time off. Be given a wife they probably don't want, to produce more slaves for the family and all the rest of it. What do you say? Which one goes first? The shy sensitive one, who doesn't like to sleep in the dark without the oil lamp flickering? Do you think a slave master is going to waste his oil on your little boy? Your little girl? Or what about the child that doesn't have a very strong faith? Is he the one that's got to go first? She was losing control of herself because she was losing control of her children. She was running out of tears, time and tiny arms around her neck. She was running out of kisses. And her heart was busy dying.

Is this relevant today? Can this be put into our culture? Yes. Ask the 800 single parents we minister to. Ask one of them what it's like to send their children off every other weekend. To see things and be exposed to things that are totally opposite to all that you want them to see and be exposed to.

If you don't feel what it's like for the little widow, forget what you're doing for students. Do you know how you'll begin to feel it? When you hang your heart over the Scriptures until it happens to you. You're standing in her shoes. You're feeling it. You can transfer that to your ministry with students. When the students you're working with run out, what do they do next? If you've had a chance to tell them the right things, they will cry out to the right person. That's what she did. She ran out, she cried out. She cried out to Elisha. Now ask your questions. Why Elisha? Because quite honestly, sometimes when I'm running on empty, Elisha is the last person I need or want. I'm running on empty, I don't need anyone around me running on full. But she had the courage and the humility.

Do you think I was having a brief quiet time? By now I'm into my third week of studying the life of Elisha to find out why she chose Elisha. I found about twenty-five reasons and will share two or three of them with you. Maybe it was because he was a man of the Word. Maybe it was because he was a man of prayer. Maybe it was because he was a man of faith.
come to you if they know you are committed to the Christ you profess to love and serve. I mean committed folks. To Him! Not to His cause, not to His Kingdom, not to His church first, but to Him. Do they sense Christ in you, is there a sense of Him about your life? Now if there is, you won't know. It's hard for me to ask you, because how are you to answer? For the one who is truly full of the Spirit is not aware of it; they are only aware if they are empty, strange to say.

Are you committed, as far as you know? Are you compassionate? I love that word: compassion. Do you hear what's in it? Compassion. Passion. Are you a passionate person? I'm not talking about personality. I'm not talking about sensuality. I'm talking about the love of God. It's only the love of God that ties our stomach in knots when somebody's in trouble. And that's what the word means. Jesus was moved, and the word moved means His stomach was tied in knots with compassion, with love when He saw the multitude as sheep without a shepherd. How do I know Elisha was compassionate? Because when that little widow came to him the first question he asked was, "What can I do for you?"

Elisha was consistent. Whoever touched him, he was there, he was reliable. Why do you think she turned to him? Because she knew she would not knock on that man's door and find him out. Out of compassion. He'll be running on full. She knew it. He was Mr. Reliable. Are you Mrs. Reliable? Are you Mr. Reliable to your students? Spiritually reliable, I'm talking about. I believe that Elisha was reliable.

I remember one time when I was really running on empty, very bitter, far away from God. I was in full-time Christian work. I was a missionary at the time. I remember thinking, I am just about as out of touch with God as I have ever been in my life. I looked at my schedule. I had at least eleven meetings ahead of me in that month. I was working with youth at the time. Street youth; tough work. Difficult work. I remember thinking, how can I do this when I'm in the middle of this storm? When I'm running on empty, and have nothing to give? I remember remembering a verse of Scripture, because I wasn't in the Scriptures for obvious reasons at that point. The verse was "Holding out the Word of Life." I thought, "I must go on doing that, whether or not things are right in my life. I knew it was the Word of Life. And I knew the Word of Life is what those kids needed, even though I had my own struggles. I did the meetings. I held out the truth and people found Christ.

People say to me, "How can this man, who's got this sin in his life, go on and do what he's doing and somebody gets saved?" Because he is holding out not his experience, or his testimony, but the Word of Life. It's the Word of Life that brings life. His Word will not return to Him void. So there are, as we are struggling and working through our own storms, other people that need us to go out and get them. You see, bad things do happen to good people. Bad things happened to Elijah, to Elisha, to little widows. Spurgeon said, "The strong are not always vigorous, the willing are not always ready, the brave are not always courageous, and the joyous are not always happy."

You're either a little widow, or an Elisha. You can change places in one day. She ran out and cried out to the right person and she poured out. What did Elisha do? What can we do with the little widows? A couple of things, he asked her what can I do for you and then what do you have in the house and then he matched it with his resources, that is what you have got to do. Such as I give, give I unto you. He didn't have money or he would have given it. He did not have another husband for her or he would have done that, such as he had he gave. "Silver and gold have I none, such as I have I have given to you". Great principles here. You may match the resources of the little widow by yours.

One of the missionaries our church supports was coming home for a brief furlough. I said to the Lord, what can I do for her? She has a need and I want to match it with my resources. What doesn't she have in her house that I have in my house? I begged God to give me an idea, and I had an idea. I didn't know if it was from God, or if it came from me so I thought I'd try it out.

I had spoken to a large convention and they had given me a beautiful Bible. It was an NIV, a beautifully bound note Bible. I went to her and I said, "I don't know if this is my idea or if you really need one--I don't know if you've got a nice Bible, but I have a nice Bible here." She said, "I've got a lovely Bible." I said, "Well I was mistaken." She said, "No, you weren't mistaken. Let me see it." So I showed it to her, and I said, "I'm sorry, my name's on the front. She began to cry. And I said, "What's the matter?" She said, "Well, one of our people on the garbage heap that became a Christian has become a pastor. He asked me, "When you go home, see if you can buy me a hardback, or get me even a used, NIV study Bible." I've just been in the bookstore, and I can't afford to buy a hardback study Bible. I leave this afternoon." I was so thrilled, I had matched her need with my resources. Now that was a little thing. But just imagine what life can be when you run around saying, "What can I do for you? What can I do for you?" You think, how can I match this poor person's resources? I've no money, I've no expertise, I've no this or that. Oh, but what you have, is a full life. You can keep pouring and pouring and pouring, because she ran out, she cried out, but she ended up becoming an Elisha herself, and pouring out herself. She ended the story, beginning like a little widow, turning into an Elisha. She began to match everybody's need with her resources: her family's, her children's, her neighbor's, and her world.

If you're going to be an Elisha, you would say, "What can I do for her, and how can I match her need with my resources?" Then, if you're really going to help, you would say, "What can she do for herself? You would make her do something for herself. You would help her to find her own resources that she didn't even know she had, like the little pot of oil. Most people in panic, forget the little pot of oil, which of course represents (continued on page 5)
was about 4 miles from the city, so the came to me and said, "It would be nice midnight. a week later she said, "You are outside." She asked if we wanted to cows can go outside." She even led going to lead me to Christ?" And I little room, trying not to frighten her, or scare her know you" and I said, "Well, I've got plenty of time. How about tonight?" About three months later--I had been trying not to frighten her, or scare her off--she said to me, "When are you going to lead me to Christ?" And I said, "Pardon?" "I was wondering when you would have the courage to lead me to Christ". So I did and about a week later she said, "You are working with all those kids on the street" and I said, "Yes". She said, "Where do you meet?" "We meet in a little room, because we have little money, but in the summer we meet outside," She asked if we wanted to use her barn. "When you meet, the cows can go outside." She even led her husband to Christ the next week.

We white-washed the barn and tried to make it look like a youth center. It was about 4 miles from the city, so the kids had to walk. Three times a week through the mud without any lights and back again, sometimes until midnight. One of the young people came to me and said, "It would be nice if we had a bus". "Yes, but we don't have any money to buy a bus." She said, "But you said if we prayed, God would give us a bus." "Yes, but I don't think He gives us busses." However, I agreed to pray with them. So we prayed for a bus. There was a man from London who had been to Bible school. I had never met him, but he had a bus. He was going to the mission field. He tried to give the bus away, but no one would take it, since they already had buses. He asked the Lord what He wanted him to do with the bus. He said that a voice, as clear as a bell, in his mind said "Get in it, and take it to Jill Briscoe". He wasn't sure if it was God or not. So he decided to do it on the Thursday night before the Friday of the meeting. This new minibus, a year old, comes pulling up. The man got out of it, came to the house, and said: "I feel awfully stupid, but do you want a bus?" The kids said, "oh yes!" I felt so ashamed. And so we had a bus and the kids came. Soon we had over 200 kids meeting in the barn, and the barn became too small, but that is another story.

You bring all you've got out of your poverty, and God will open up the windows of heaven. You keep pouring it out. That is how it is. Do you see what I am trying to say? You do your part, you bring all you have, you might feel weak and bankrupt, and you may say, "oh such a weak and little vessel", just such as I often say. But listen, what a pot of oil we've got inside of us!

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(continued from page 4)

the Holy Spirit. We forget the little pot of oil when we're bankrupt. Maybe until we're bankrupt we don't ever recognize, realize, appropriate the little pot of oil. She began to pour out and according to her faith it was unto her until all the vessels were full. It is when you are bankrupt that God brings you to that place where you remember the Holy Spirit is adequate when you are not.

Years ago I ran out and my husband was out months on end. I became bitter, I eventually cried out to my Elisha who happened to be a senior missionary and she was able to be a true Elisha and turned me back to God. She reminded me of the little pot of oil and encouraged me to pour out of my bankruptcy into the lives of empty people around me. I remembered the day I shut the door and I said to God , "such a lonely vessel but such a lot of oil". Let's go! And that day as I took my children to school I passed a girl walking, a farmer's wife, and I began to pour out. I began to ask her to get into the car and I would take her home. I knew where she lived. On the way she said to me, "I've always wanted to get to know you" and I said, "Well, I've got plenty of time. How about tonight?"

About three months later--I had been trying not to frighten her, or scare her off--she said to me, "When are you going to lead me to Christ?" And I said, "Pardon?" "I was wondering when you would have the courage to lead me to Christ". So I did and about a week later she said, "You are working with all those kids on the street" and I said, "Yes". She said, "Where do you meet?" "We meet in a little room, because we have little money, but in the summer we meet outside." She asked if we wanted to use her barn. "When you meet, the cows can go outside." She even led her husband to Christ the next week.

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(Transcribed and edited from the 1989 ACSD national conference.)

PRESIDENTS AND STUDENTS (continued from page 1)

They receive fewer personal communications and in turn provide much less for the president's information pool. Student affairs personnel lack an understanding of their role in the administrative structure of their institution. Other administrators often do not have a clear understanding of the student affairs area. This is an older study, but it was conducted during a period of high student activism when one would have expected student affairs to have been the focus of attention.
institution. Flexibility is an essential characteristic. (Roth, 1986)

Progrining: Student affairs must adjust programs to accommodate students of varying backgrounds, interests, talents and ages. Student affairs must increase cooperation and coordination with academic programs to foster student development. Be the first on your campus to identify a significant need and work with high visibility toward meeting that need.

Credibility-Student affairs workers do not as yet share the educational credibility of the faculty and to do so they must demonstrate an expertise in areas of faculty interest and activity: research and development and consultation, systems analysis, environmental management and behavioral sciences. (Huntz & Stamatokos, 1978)

Role Definition: Decide what student affairs role best suits your style, educational background and gifts.

1. Administrative role--the effective efficient provision of student-related services supporting the institution. It suggests a primary commitment to the institution.

2. Student personnel role--emphasizes students’ physical, social, emotional and spiritual development as well as intellectual. Primary emphasis is on the socialization of the students and focuses on extracurricular experience.

3. Student development role--focuses on human development concepts. Use of developmental psychology, developing students to their fullest potential.

Evaluation: Student affairs seldom asks those outside student services what they believe student services ought to contribute to the institution (Roth, 1986). We must establish our own evaluation process or others, who don’t fully understand our philosophy, will do it for us.

Diversity: Student personnel divisions at Christian colleges may need to consider adding more breadth to their program responsibilities. Brodyinski (1980) found that 50% of the chief student affairs officers responding to a survey had responsibility for the following areas:

Admissions, career planning and placement, personal counseling, campus police/security, financial aid, international student advising, health service, intramural, minority student programs, registration, residence halls, student activities, student employment, student publications, student union, student discipline and student recruitment. We may need to consider adding chapel programs, chaplaincy, special meetings, and retention!

Communication: You must provide your president with information concerning the institution that he cannot get anywhere else. You must advocate students’ needs to faculty and administration. Be positive about your institution and your profession. Student affairs must like their own programs. (Young, 1982)

Conclusion: Higher education never stands still, even in a period of retrenchment. A proactive stance with some risk-taking seems essential if student development is to be a major influence in helping to build a collaborative learning community. (Blaesser, 1978) Student affairs must plan to continually adapt their roles and functions in light of institutional mission by refining traditional tasks and explicating new ones. (Roth, 1986) Student development leaders must keep the total organization of the college and its many subsystems in perspective. (Blaesser, 1978)

Questions that we need to consider.
1. What does the president perceive as important issues for student affairs?
2. What is the president’s perception of the extent of institutional support necessary for student affairs to provide the skills and resources to deal with key institutional issues?
3. What can we do to instill confidence in the student affairs program?
4. Where can we legitimately cut services?
5. Who will pick up these services, if they are still needed?
6. Who should support these services?
7. What new services do we need to be offering?
8. What are the key issues your institution is facing?
9. Are the goals and methods of student services compatible with institutional goals and congruent with the attitudes of executive administrators?
10. Are your attitudes or activities promoting or hindering the student affairs program on your campus?

COMMITTEE MEETING
(continued from page 1)
Anderson College, located near Asheville, NC. Don Boender and his committee reported on the 1990 Calvin Conference. (See the advertisement included in this Koinonia.)

Jim Kroll submitted the text for a proposed "Consider A Career in Student Development" brochure, which was approved. Distribution will be to public and private four-year colleges, seminaries, and student personnel graduate programs.

The highlight of the meeting for me was our concluding time of sharing and prayer.

Watch for ACSD Representation at NASPA (New Orleans) and ACPA (St. Louis).

OUTSTANDING RESEARCH PUBLICATION AWARD
In order to stimulate research and writing ACSD is offering an Outstanding Research Publication award. This award will be determined by the Executive Committee and presented at the national conference. The award will consist of a $100 gift and personalized plaque. Topics should be within the area of personnel work and should be of professional content and quality. Papers must be clear, concise, and interesting with a well-organized development of ideas. Maximum length of 12 to 15 double spaced pages. Anyone interested in submitting a project should contact the Editor by February 15, 1990, and have the completed project submitted by April 30, 1990. If you would have any further questions please direct them to Darrel Shaver.
SOUTH CENTRAL REGIONAL CONFERENCE
Lee Demerais

Have you ever drawn a portrait of yourself? Well, that is the way the South Central Conference began. The ice was immediately broken as the participants tried to identify each other from their elaborate pieces of art. Further into the program, topics presented ranged from practical programming to personal integrity. Formats varied from small-group sharing related to our work, to the large classroom lectures by outside speakers related to servanthood and temperaments. In attendance were students and staff from five colleges.

A common experience was the sense that we were all working together in similar ministries. That experience encouraged each of us to continue "pressing on". Plans are to meet again at the same time next year at a location yet to be determined.

APPALACHIAN REGIONAL CONFERENCE
Jim Krall

The Appalachian region held a regional conference on November 3 and 4 at King College, TN. Representatives from six schools attended the conference. Keynote speaker, David Aycock, psychologist in private practice with Affiliated Counselling Services in Jonesborough, Georgia, and past university psychologist at Taylor University was the keynote speaker. Dr. Aycock spoke on subjects from his recently released book, Getting the Best of Yourself. Keynote sessions were on stress, anger, and conflict resolution. ARA food services provided a dinner for the event, and recreation Friday evening was bowling which included great fellowship. Next year's Appalachian Regional Conference has already been scheduled for early November, 1990.

Retirement
Will you be retiring from student development this year? Let ACSD honor you with a Life Time Membership. Contact Tim Herrmann, Taylor University, Upland, IN 46989

*** ACSD DIRECTORY ***
Be sure to send your 1990 ACSD membership in by January 1, 1990 to be included in the 1990 ACSD Directory.

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SOUTH CENTRAL REGION MEETS AT JOHN BROWN
A FIRM FOOTING & A New Song

He has "set my feet upon a rock" and "put a new song in my mouth."
Psalm 40:2-3

June 4 - 7

CALVIN COLLEGE
Grand Rapids, Michigan

1990 ACSD
Annual Conference

A variety of outstanding speakers and events are planned for you. Plan now to attend.

Do you have a program to present?

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