EDITORIAL

Below you will have the opportunity to read the conference comments by Marilyn Starr. As I read through this transcription I was amazed at her insight into the ministry of “deaning.” Marilyn, thank you for your experience and humorous outlook into one of the most frustrating yet rewarding jobs a person can have.

Closing Session 1985
ACSD Conference

First let me say, thanks so much for the gift. ACSD means much to me and I am really going to miss it. As I recall closing sessions, often they seem to be anticlimactic. Most people (and forgive me now), whether you are present or not, probably closed yesterday. But thanks for coming and I promise to be very brief.

The first thing I did in preparation for this session was to take my handy, desk-size American Heritage Dictionary and look up both “paradox” and “promise.” You all know, of course, that “paradox” is a seemingly contradictory statement that may nonetheless be true. And “promise” is an indication of future excellence or success. By the way, that comes right after “promiscuous” in your dictionary. Well, what does paradox and promise have to do with us as deans and people in student development? Well, for one thing, our jargon is paradoxical to students. We talk about “tough love”; crystal clear to me, paradoxical to most students. They are into a tender love that lets them off the hook of responsibility. “Freedom within boundaries,” I love that one. It’s a fact of life, but students would like different boundaries.

“Redemptive discipline.” Students see it as condemnation for wrongdoing. “Constructive criticism.” A concept foreign to students seeking only affirmation. “It is expected that you use discretion.” The only thing wrong with that statement is expected and discretion. Can’t you just hear a student say, “Well, it says you only expect discretion.” And of course the problem with discretion is that students don’t understand it as we understand it. They rarely use “our kind of discretion.” Community commitments somehow are translated by students as biblical mandates.

“Peer pressure.” Remember when it used to go our way? I often use the term “acceptably assertive” and who knows what that means. I talked with a student two weeks ago who had applied for our education program. Everything about that application was fine, but she lacked self-confidence. She was told that she would never make it in education unless she became more assertive. So, the department required that she counsel for one year. Reapplied, she was still rejected. Now, you guessed it, too assertive. Well, as I reviewed my 18 years as a dean, I discovered I went through four stages.
Stage one: nobody is going to fool me. I started with that stage probably because of my student days as a freshman at Bethel. I knew and actively participated and practiced every creative way to circumvent all existing rules. And when I became dean, classmates of mine all over the United States were hospitalized for shock. Well anyway, nobody is going to fool me. We had air-tight policies in the dorms, and I'm talking air-tight. And policies without end—you name it, we had it. Campus climate was friendly, but very orderly. Outward appearance—Mr. Clean. Night time environment—all was quiet on the western front. General climate—everything is under control. For those of you who may be in stage one right now, I wish you well.

Stage two: They say I'm being fooled, but I can't believe it. In fact I don't. It became evident, painfully evident, that students were fooling me because they were being referred to my office for rule infractions. And it makes me angry because they were getting by with things that I had made very clear to them they couldn't do. And because I and others didn't want to believe it, and we wanted to clean up their act, we focused on "what can we do to them?" rather than "what makes them what they are and what can we do to help them?" Unfortunately we made some mistakes. We made the unimportant, important. And that's always a temptation in pitfall! Kind of like tube socks—I have a friend that spends an inordinate amount of time wondering where the heel is; making the unimportant, important. We put rules before people. We never would have admitted it, but it was true. And students still say that we do. And we made the external more important than the internal. We wanted kids to look good, if they looked good, they were good. To refresh you memory, crew cuts looked good in those days. Only convicts and Marines wear them now.

Well stage three: I'm beginning to believe. We all know the iceberg theory is unquestionably true. What we see on the surface, as good as it looks, is only the tip of the iceberg. So I began reading, and reading, and rereading research done in the area of student development. I read research about residence halls, dress codes, in loco parentis, and how to help kids grow and mature. And I couldn't believe what research showed. The first bullet I bit—residence hall hours. I agonized, and I mean agonized over the results of research in this area. The overwhelming evidence, students come in earlier or never leave a residence at all when there is no curfew, in contrast to students who live in a residence with a curfew. Those students stay out until curfew time because that is the time they must be in. Now if a curfew is your sacred cow, that research could be a bit hard to take. Now you could put that information in the archives or you could lobby to try it. I lobbied, we tried it, and it was true. Over and over again we have struggled with change. The unimportant that we had made important, the rules that came before people, the external that was so important to us, and we have made changes that we think are best for the students and their development. But not without fear or doubt.

Stage four: reality is here, whether we want to face it or not. For me, and for some of you, the gap is widening. Even though I feel I have done a pretty good job of keeping in stride with today's students. As I look this audience over, the gap is widening here too. Some of you deans look like you had to have a note from your mother to come to this conference! Well the reality is, that we are daily in contact with real, live paradoxes—1985 college kids. Kids who have special events called '50s parties because today is so dull. Kids who have VCR's, and refrigerators, 1985 Honda Preludes—and complain about the cost of textbooks. 1985 college kids—kids who walk the
halls with their Walkman earphones tuned into who knows what, and now have Watchman, a TV that same small size, and comment that their profs' dull lectures turn them off.

I predict, by the way, with the advent of Watchman, that little TV, enrollment in 2 p.m. classes that conflict with General Hospital, should increase. About a year ago, I had a study skills group. And one of the members of that group was a hockey player. We met every day from 1:30 to 2:30. And all of a sudden, about 10 minutes to two, Bob would always get a little bit nervous and wanted to leave. And so one day I said, “Bob, if you have to go, you can leave. But I thought we didn’t have any conflicts with this.” And he said, Well yeah, he should leave. And I said, “What’s the problem?” And he said, “I need to watch General Hospital.” And finally after the shock, I said “What is so important about General Hospital?” And he said, “Luke.” Now about a month later I happened to have been home at 2:00. So I turned on General Hospital and found out who Luke was, and just couldn’t really put it all together. But kids are into General Hospital.

Well, 1985 college kids—kids who spend fall term in England, interim in California, spring term in Washington, D.C., and the next fall in the Oregon extension program. Then back to France or Sweden for a year. And complain about the possibility of living in a college-owned apartment complex located two miles from campus. Kids who go to Urbana, Fort Lauderdale, and summer missions in all parts of the world, and can’t get along with their roommate. Kids who play softball in Mexico, volleyball in South America, and basketball in the Philippines to tell others of Christ. And find it almost impossible to be an enthusiastic Christian on a Christian college campus. Kids that sit in your office and cry their eyes into bright red sockets, because they are going home to their pastor, an outstanding Christian father who abuses them sexually. And for a whole year, didn’t tell a soul because she thought condemnation would come before help. Or kids like the senior woman who, at a prayer breakfast last week, stood before 130 of her student colleagues and their mothers to tell how she literally grew up in a very positive way at Bethel. How she and I had had many a session together that culminated just before Christmas her sophomore year, with hospitalization for chemical dependency treatment. Grateful now for “tough love,” as a sophomore, she fought it like a tiger, believing she had no problem, everyone else did. By the way, that senior reflection alone made my 18 years as a dean worthwhile.

Well, future hopes. Kids are going to turn out okay, we all did. I’m certain there were those who wouldn’t have given up plug nickel for my success as a dean, or for yours as that matter. Promise: Philippians 4. Don’t worry over anything whatever. Tell God every detail of your needs in earnest and thankful prayer, and the peace of God which transcends human understanding will keep constant guard over your hearts and minds, as they rest in Christ Jesus.

Present challenges: to do your part as student development staff. You folks have to be realistic, authentic, flexible, and most of all vulnerable. And being vulnerable means that every once in a while, you must show your weakness—which could be your greatest strength.

Paradoxical, isn’t it? God bless.
Dear Messiah Conference Friends:

Debbie and I would like to thank you for the generous love gift when Mike had his accident. It helped us fly Scottie (our youngest son) home and also helped with meals while in Pennsylvania. Thanks, too, to Don Boender, Joy DeBoer and Jim Arringdale for taking Scottie with them on the plane.

Mike was in traction with his broken femur at the Camp Hill hospital until June 13. The doctor put him in a body cast on that day and on Saturday, June 15, Debbie, Mike and I flew home on a private plane our church sent for us. Although the cast kept Mike flat for several weeks, he eventually learned to maneuver around and became quite an expert at crawling and lifting himself with his arms. On July 25 Mike’s body cast was replaced with a leg cast and shortly after this, he started walking on the cast. He is scheduled to get the leg cast off around the middle of August so we should have him walking again by school time.

The Lord is good. We realize this fall could have taken his life or paralyzed him for the remainder of his earthly time. We thank the Lord and you folks for all your encouragement. Many have prayed and expressed concern to us throughout the summer and for this we are most thankful.

Thanks again for your help in Pennsylvania and I trust that you will have a good year on your campuses.

In His Service

Bill Katip
If Dreams & Rituals...
by Andrea C. McAleenan and Russell R. Rogers, Ph.D.

In the collective and reflective respite of our annual conference during the summer of 1984, we gathered to answer—or, at least grapple, with—many questions. For some, the question was “Am I all alone in this profession?” For some, the questions was “How do I do it better?” For some, the question was “Is there a place to just slow down with friends...to get it all into perspective again?” And, for most, the question was “What is it that today’s students (including us) need to effectively negotiate, and contribute within, the challenges of life?” To this last question, an answer emerged from our collective experience and expertise and the wisdom of Dr. Tony Campolo: Students, or rather, “persons” need DREAMS and RITUALS.

The following thoughts, ruminations, and ideas, then, seek to return us to the kernal of this essential need...to the very nature of dreams and rituals. From there, the authors have pressed the “so what—now what” of intentional learning for specific suggestions for application. In short, “If dreams and rituals...why?...how?”

A dream is a synergistic vision. It takes eggs and flour and baking soda and sugar and enables cake. It takes words and meanings and silences and enables poetry. It takes tone and texture and timing and enables song. It takes youth and immaturity and eagerness and idealism and learning and enables one to be a teacher, a minister, a doctor, a nurse, a parent, a bus driver...yea, even one who is the “least of these...”

A dream is quite frankly a matter of taking pieces, seeing what they might be, and engaging the effort to bring such into reality. It is a matter of puzzle pieces and box tops. Some sit at the puzzle and wait for the pieces to assemble themselves; some sit at the puzzle and toy with the pieces, complaining that they are not “good enough” to be made into anything; some sit at the puzzle never touching the pieces but merely holding the box top in the daze of forlorn inactivity, wishing useless “if onlys...;” some go at the pieces with a vengeance (ignoring the box top), aggravated by “non-fits” and energized by forcing “fits;” however, effectiveness and efficiency seem to go readily to those who keep at the pieces while referencing often to the box top.

Such is a dreamer—one who travels often between the “action” of the pieces and the “reflection” of the box top. Here is one who looks at the available resources and options, holds them against the question of “what’s the best that could happen?” and engages competence, confidence, commitment, courage, and compassion in bringing that “best” into existence.

Clearly, in a world so filled after litany after litany of woes and “ain’t it awfuls,” the ability to dream—to see it better and do something about it—is a precious resource. It was Solomon who warned that “where there is no vision, the people perish.” This is a biblical reality. So, too, where there is no vision, the person perishes, for without a picture of what one wants to accomplish, the subconscious mind—for survival—
moves one forward by recreating the present.

This action is a psychological reality. And, in parallel fashion, without a vision of what one is looking for, the power of the Reticular Activating System (RAS) of the brain's central cortex (which enables the brain to screen off needless information and focus on helpful information) is abdicated. This is a physiological reality. Surely you've noticed this: whereupon deciding to purchase a blue Plymouth Horizon, your mind makes you aware of blue Plymouth Horizons everywhere.

To dream, then, is to believe in hope despite all...to be choicefully (Not naively optimistic despite all...to see beyond pieces to possibilities...and to bring intentionality within the psychological and physiological realms of one's existence. A dream is a vision. It sees what everyone else sees and thinks what no one else thinks. And, it maintains as inseparable: (a) the ability to build a dream, (b) the ability to implement a dream, (c) the ability to adapt a dream, and (d) the ability to nurture a dream.

How, then, do we enable and equip and encourage more dreams... more dreamers? The following list offers a beginning:

- Clarify the purpose of higher education as being that of facilitating the development of students' willingness and ability to build, implement, adapt, and nurture dreams;

- Provide opportunities wherein students are able to discover themselves to be potential dreamers (speakers, programs, workshops, integrative/applicational seminars, etc.)

- Invoke honesty regarding that which "kills" dreams and dreamers (e.g., defensiveness about the status quo, resistance to change, unvalued individuality and human diversity, unsupported and/or attacked risk-taking, cynicism/sarcasm, etc.)...and take appropriate action in accord with "THOU SHALT NOT KILL!"

- Ask often "what's the best that could happen...?" and then, "go for it!" by evidencing in action that the aim is the "best" whether it be in small steps or big ones (e.g., "...the best that could happen on a Monday in May," "...the best that could happen between me and my roommate," "...the best that could happen in my life?" etc.);

- Hire dreamers, reward dreaming and "fire" anti-dreamers (on the job as well as in relationships), remembering the clear directive of the Parable of the Talents wherein "non-dreaming" is indicative of "unfaithfulness" and the excuse of "playing it safe" is inescapable unacceptable!

- Bring dreamers to campus as visitors and refrain from dissecting them upon their departure;

- Celebrate human differences, develop a fascination for human diversity, and eradicate the evil that seeks to level us into "Christian clones" (e.g., gossip, judgmentalism, dogmatic insecurity, labeling, group pressure, etc.)

- Develop the imagination and intuition (e.g., creativity development, brain hemispheric balance, holographic visualization, applied relaxation, music as tool, etc.).

- Reinforce wonder over dogma...for now, we do only "see in a mirror dimly."

- Build and reinforce the norms of RISK-TAKING and COURAGE-ACTING by example and by intentional community interventions;

- Provide and invite opportunities that confront assumptions (cultural, psycho-emotional, theological, biblical, etc.) so as to continually "open the eyes of our eyes."

- Explore other dreamers through biographies autobiographies, book study groups, film series, photo galleries, etc., (e.g., Daniel, David, Peter, Mary, Martin Luther King, Abraham Lincoln, Mother Teresa, Golda Meir, Albert Schweitzer, Eleanor Roosevelt, Helen Keller, etc.)

- Provide "laboratory experiences" (programs, workshops, practicums, etc.) for trying on new behaviors

- Model and teach "truth telling"...as far more demanding, energizing, and affirming than "being nice."

- Treat self and others as "keepers of potential dreams" and "carriers of infinitely unique ideas" for the world;

- Model and teach the process and power of a disciplined (vs. rule-driven) life;

- Model and teach how to hurt... to longsuffer; plan for the inevitability of discouragement;

- Call forth in actions and policies the "agent" in self and students; avoid reinforcing the "victim."

- Model and teach the ongoing process of determining criteria for worthy dreams (i.e., All dreams are not equal in value. It was a dream of freedom that led the Israelis from bondage in Egypt through the long transition to the promised land, but it was also a dream of power and superiority that drove six million Jews to the ovens of Auschwitz; It was a vision of human community that led Martin Luther King to proclaim his dream of freedom from the steps of the Lincoln Memorial, but it was also a dream of power and wealth that forced black humanity into bondage.);

- Balance the doom-saying admonitions regarding consequences (if one
chooses or dreams wrongly) with the divine promise regarding forgiveness (if one chooses or dreams wrongly). The former, by itself, all too often scares people into crippling inactivity, rationalized procrastination, and inordinate pseudo-guilt;

- Bring in humor as equally valid to furrowed intellectual brows and rigid theological directives;

- Engage in "dream celebrations" (see material regarding "rituals" below);

- Clarify the truth that it is possible to dream without God AND that to dream with Him offers (a) criteria of the ages of discerning lousy and great dreams, (b) empathy and encouragement when the going gets rough (e.g., "Lo, I am with you always.").

Clearly, each of these "suggestions" can be further developed in terms of its supporting rationale as well as in terms of the details for its implementation. In essence, for each suggestion, some solid and true "brainstorming" along the lines of "what would it look like...what might we be doing...if this were happening?" will generate a ready "agenda" for getting DREAMING and DREAMS to happen. Thereafter, the results will speak for themselves.

A ritual is a procedure or activity specifically designed, and regularly engaged in, to celebrate a meaning. Indeed, it is a vehicle (like language itself) through which humanity (Homo Symbolicus) both discovers and invests experience with meaning. It offers ceremony (a set of behaviors or practices periodically repeated by intentional choices) to link a person or people to a meaning (purpose, goal, dream).

The ceremony of the ritual, then, must comprise the unique character of both the people of the ritual and the meaning of the ritual. It must never be celebrated out of habit or force; it must be understood and experience through the engagement of body, mind, and spirit in the recognition of the transcendent meaning (purpose, goal, dream) of one's actions; and, it must provide room for unique, individual, and contemporary contributions within its on-going form. As the ritual focuses too much on the meaning, it becomes overly selective and its people are denied access; and, as the ritual focuses too much on the people, it becomes overly superficial and its meaning denied depth. A ritual—for it go be truly viable—must work a dynamic balance between its purpose and its people...ever enabling individuals and communities to link their timely being to its timeless meaning.

A ritual, then, is a conduit between man and meaning, dreamer and dream. It integrates the person, the purpose, and the procedure with understanding and freely/intentionally chosen involvement, first within the ritual and, through it, within life itself. To maintain this integration, rituals need to emanate solidly from substance (not form), explanations and freedom (not assumptions and rules), and rich meaning (not sentimentalized traditions).

Humans, by their very nature, are meaning discoverers, meaning creators, and meaning expressors. In this, they are ritual discoverers, ritual creators, and ritual expressors. Surely, human living is the process by which individuals invest their experience with meaning...thereby becoming capable (willing and able) of responding intentionally to that experience. Is this not the goal of life...to invest one's experience (in community, in church, on the campus, on the plant) with meaning?

To discover again the role of rituals and become intentional in their regard is to find renewed and revitalized meaning in life (individual, familial, communal and institutional). Without such, the living of life becomes a tedium between...
nihilism (being without meaning) and existentialism (being creating all meaning). The meaning that is to be discovered only "in relation to"—for which the ritual is a conduit—is neglected.

How, then, do we enable and equip and encourage more rituals...more ritual-participants? The following list offers a beginning:

- Clarify the value and purpose of ritual as an active state of celebration, not a passive state of entertainment;

- Protect the time devoted to the keeping of rituals, not allowing schedules, crises, and the tyranny of clock-time to usurp dedication to the process of affirming the meaning of transcendent time; demonstrate the discipline of commitment to meaningful rituals (personal and collective);

- Provide resources (tangible and interpersonal) for self and others to freely identify and create new rituals; reinforce freeing fantasies, not rigid dogmas.

- Demonstrate qualities of radical amazement, exaltation, awe, wonder, and an awareness of the sacred;

- Integrate—in explanation and celebration—time-validated expressions of the unique characteristics of one's institution through the rich components of life: art, history, music, philosophy, theology, psychology;

- Develop systematic ways to evaluate the promise of instituting new practices that may have meaning to new community members;

- Clarify, validate, and role-model that allegiance to the motions of the ritual is prerequisite to experiencing the meaning;

- Various forms of rituals (NOTE: these are but forms, for them to be truly rituals, they must be understood, and integrated within, the particular individuals on a particular campus):
  - residence hall floor communion services;
  - chapel services with a "meaningful" order of worship, music, tone;
  - candlelighting ceremonies;
  - passage to the world beyond college (becoming servant leaders);
  - commissioning services for student mission interns;
  - graduation;
  - honors convocation (administration/faculty in academic regalia);

- Create opportunities to gain insight into the character and purpose of one's institution (symposia, alumni gatherings, community involvement, town-gown series, centennial/anniversary events, etc.);

- Develop an ongoing series of institutional celebrations (homecoming, honors convocations, graduation, senior chapel, concerts, spring sings, service projects, etc.), being careful that their purpose is clearly explained and not relegated to mere rhetoric in a catalogue.

- Provide experiences that allow people the experience of confronting and embracing their own histories (study groups, seminars, counseling, journaling, etc.);

- Understand the role and importance of "rites or passage" and employ the "rites" and methodology where possible (entry of freshmen, graduation of seniors, assumption of new responsibilities, etc.);

- Clarify, validate, and role-model that allegiance to the motions of the ritual is prerequisite to experiencing the meaning;

- Dreams are needed. Rituals are needed. Not articles about them, talks about them, committees about them, or seminars about them. Rather, the need is for persons—competent and committed enough—to bridge the artificial gulf between ideas and action to bring them alive...first for themselves, then for students. George Eliot wrote:

Ideas are poor ghosts until they become incarnate in a person.
Then they look out through eyes of compassion...Then they touch with redemptive hands...and shake the world like a passion.

The ideas are here, at least enough to solidify commence. The matter of persons awaits.

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Minutes from “Women’s Concerns” Task Force Meeting June 4, 1985

Present: Karen Gustafson, Carol King, Patty Snowdon, Michael Sanders, Carolyn Ness, Bever Perkins, Marian Glass, Jo Anne Cooney (Chairperson).

By brainstorming in a general fashion about the group’s needs/concerns regarding women’s issues on our campuses, following points were raised in three basic areas: student needs, administrative/campus-wide issues, and concerns for A.C.S.D. to address:

Student Needs

1. We need to create avenues for women to express themselves without fear.

2. How do we raise the questions/consciousness of our women and men?

3. Some “disruption” or disequilibration is necessary before people will begin to consider “uncomfortable” issues; solid support is crucial.

4. Women need to take responsibility for their own passivity.

5. Christian college women tend to fear that they will lose their desirability as potential marriage partners if they stand up for themselves—fear that they must exchange one dream for another.

6. How do we achieve a healthy balance between Christianity and feminism?

7. We need “heroines.”

8. What is modeled in faculty/staff women? How can we communicate our experience to our students in a way that will address their concerns?

Administrative/Campus-Wide Issues

1. What do women staff/faculty feel?

2. Question: Why are the men in male-dominated institutions so afraid/threatened?

3. Are the hiring practices in Christian schools truly equal? Are our measurements of such questions valid?

A.C.S.D.

1. Possible workshop topics for conferences:
   - “Assertiveness Training”—how to be professional.
   - Raising our consciousness regarding our own “style” of leadership.
   - Panel discussion on biblical principles on women.

2. We need this kind of consciousness-raising for us, and we need it to help us deal with college women.
Association for Christians in Student Development

Task Force

Purpose: Groups of members with similar interests committed to work together for a period of time to share and exchange information, to study current trends and ideas and to report on a regular basis to the Association.

Tasks:

- Share bibliographies, journal articles and research.
- Exchange information on current trends and ideas.
- Share practical ideas of what is going on in one's own institution.
- Confer regarding research ideas for the future.
- Suggest speakers, and/or plan workshops for the annual conference.
- Present a report of the work of the task force at the annual conference of for one of the ACSD publications.
- Sponsor and/or plan a special event in the area of your interest.

Leadership

The Association is always looking for qualified people who are interested in growing professionally and in making a contribution to the membership of ACSD.

If you have an interest, please let it be known.

Task Force Groups Already in Existence

Women's Issues ......................... Joanne Cooney, Ann Hein
Career Development ..................... Ken Soper (Wheaton)
Christians in Secular Institutions ................. Jim Anderson (University of Wisconsin, Oshkosh)
Counseling .............................. John Hill (JBU)
Computer Technology ...................... Jim Krall (NC, Iowa)
Providing for the Handicapped .......... OPEN
Student Outreach Ministry ................ Robert Griffin (Taylor)
Student Conduct ........................ John Baker (Liberty)
Missionary Kids ........................ Sharon Royster (Biola)
Integration of Christianity and Student Development Bob Imhoff (Biola)

FACES/1985

Taylor University Gang.
## ACSD Regions with Region Directors

### Region 1—Northeast Region:
Connecticut, Delaware, Maine, Maryland, Massachusetts, New Brunswick, New Hampshire, New Jersey, New York, Pennsylvania, Quebec, Rhode Island, Vermont
- Robert Danner
  - Dean of Student Development
  - Houghton College
  - Houghton, NY 1444
  - (716) 567-2211

### Region 2—Appalachian Region:
Kentucky, Tennessee, Virginia, West Virginia
- Paul Ardelean
  - Associate Dean of Students
  - Bryan College
  - Box 7000
  - Dayton, TN
  - (615) 775-2041

### Region 3—Southeast Region:
Alabama, Florida, Georgia, Mississippi, North Carolina, South Carolina
- Charles W. Spong
  - Vice President for Student Life & Ministry
  - Southeastern College
  - 1000 Longfellow Blvd.
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### Region 4—Lake:
Illinois, Indiana, Michigan, Ohio, Ontario
- Dr. Jay Bassler
  - Vice President for Student Development
  - Trinity College
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### Region 5—North Central
Manitoba, Minnesota, North Dakota, South Dakota, Wisconsin
- Verna Jean Halvorsen
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  - Northwestern College
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### Region 6—Central:
Iowa, Kansas, Missouri, Nebraska
- John DeJayer
  - Director of Residence Life
  - Dordt College
  - Sioux Center, Iowa 51250
ACSD Regions with Region Directors, continued

Region 7—South Central: Arkansas, Louisiana, Oklahoma, Texas
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