

Winter 2003

# Koinonia

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**Authors**

Barry Loy, Terry Williams, Jeanne Porter, Tom Neven, JR Kerr, Dana Forbes, and Jeff Doyle

# KOINONIA

Winter 2003

**Faculty and Student Development  
Staff as Partners in Education**

**Is It Okay to Struggle as Student  
Development Professionals?**

**Leading Ladies: Transformative Biblical  
Images for Women's Leadership**

**Mi Abuelito**

**Questions Without Answers**



**acsd**

Association for Christians  
in Student Development

For most of us, we have seen our financial investments fall in recent months. Those quarterly reports assuring me of a secure financial retirement are no longer fun to read. I try not to focus on those numbers that have decreased substantially – with no regard for the years of work I have performed. I assume there have been times you have invested in someone or something and the return has not been what you expected.

On the lighter moments when considering my financial investments, I flipantly say, “What’s a few thousand dollars.” In my heart I am not that flippant. So how do we keep our perspective with what we are really investing in? Recently I heard a financial advisor give this advice on an early morning newscast: Don’t bail out, keep on doing what you’re doing, and have confidence the economic trend will again turn around. Those words come close to Jesus’ instructions for us: *I Corinthians 15:58, Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.*

One of our challenges in student development is that we often don’t get to see the rewards of our labor. We can invest day after day, week after week, month after month – and often still don’t see the outcome we seek. Each of us probably has experienced a return on a student investment that far exceeds anything we ever imagined. I want to share one of those stories with you – may it be an encouragement to you to remain diligent to your calling and to keep investing.

In the fall of 2001 one of our freshmen students was involved in an off campus party involving alcohol. He was disciplined, yet all of us on student development staff knew we hadn’t reached him (sound familiar?). He wouldn’t look at us when we passed on the sidewalk; if we greeted him, his response was maximum two words. My heart ached for him because I knew enough about him to know he needed Jesus and people

to care for him. Some of us on staff occasionally prayed for him.

Then incident number two happened. This was a much more serious incident. Even though this incident happened in another state, I told his RD to get him in my office “now”. I acknowledged

knowing about what had happened, told him we cared about him, offered to support him, and said we’d discuss discipline later. The tears

began to roll and the relationship began to develop.

At this point we put out the word for more people to pray. He followed through with some of the stiffest discipline I have ever imposed. We began to see God work in this student’s life; he became a walking miracle. People started asking what happened because he was so notably different. Our answer was God is at work.

This was not an investment I had much hope in. Today, when I see this young man on campus, all I can do is thank God for His faithfulness to invest in high-risk ventures! We are *all* recipients of God’s grace and His investing in us. Keep investing, be confident your investment is not in vain.

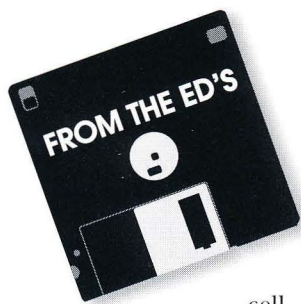
*Judy Hiebert  
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*Vice President for  
Student Development  
Tabor College,  
Hillsboro, Kansas*



*Judy Hiebert*

*One of our challenges in student development is that we often don't get to see the rewards of our labor.*



## Connections

Airports are amazing hubs of activity. People coming, going, making connections and talking on cell phones! While traveling during the holiday season, I was thankful that my plans went smoothly (except for one piece of lost luggage that went to L.A. before catching up with me in Iowa!). During a time of waiting at the Orlando airport I checked the gigantic "Departure / Arrival" board to see that my flight was on time. At this moment I was struck by the thought that from this particular airport I was a short flight away from almost any school associated with ACSD! Not a terribly profound thought, but one that led me again to be grateful for the connections we have because of ACSD!

Through these connections we enjoy access to a vast wealth of professional resources and creative ideas. One of the most enriching professional experiences I have enjoyed has been visiting other campuses. It's impressive to see first-hand how God is leading and directing various schools in their efforts to serve students. We are blessed to have colleagues within the organization that are willing to share what they are learning with people from other schools. I look forward to more campus visits in the future and hope that you will also find time to engage in this form of professional development.

The *Koinonia* is another avenue of connection we have through ACSD. In this edition you will find a variety of articles that focus on our profession, the upcoming conference at Wheaton College, and campus issues and events. Perhaps one of these articles will capture your attention and cause you to explore a topic in greater depth. Thanks to all the contributors who were willing to share with ACSD members by writing for this Winter Edition.

If this is your first *Koinonia*, we welcome you to ACSD and hope that you will soon enjoy the many connections associated with this organization!

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*Kim Case*  
*Koinonia Editor*  
*Associate Dean for Student Programs*  
*Northwestern College*  
*Orange City, IA*

# KOINONIA

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Kim Case

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# Faculty and Student Development Staff as Partners in Education

by Barry Loy



*This article was originally delivered as a talk to faculty at the Council for Christian Colleges and Universities' New Faculty Workshop - July, 1999.*

I'd like to begin by apologizing for how we in the student development profession, refer to ourselves. We've had a very difficult time figuring out who we are. In the beginning, we were called deans of men and deans of women (about 80 or 90 years ago), but as we grew in numbers, we needed a broader term and chose "student personnel". Later on we used "student services", "student affairs", "student life" and more recently, we settled on "student development". And that's where my apology comes in—it was a bit presumptuous. One could interpret our usage of the phrase, "student development", to mean that we had a corner on developing students while others, including faculty, did not. I'll come

back to this later, but suffice it to say that I believe you are, or should be, just as much involved, if not more so, in the total development of students as I am. We are all student development people. With that confession out of the way, I'd like to try to tackle the topic at hand. When I read the title of this session, "Faculty and Student Development Staff as Partners in Education", two questions or observations came to mind right away.

First of all, if we are going to be partners in education, we need to determine which definition of education to use. If you, as a faculty member, define education as "knowing" (i.e. cognition, content, covering the material), and I, as a student development staff person define education as "being and doing" (i.e. personal, spiritual, emotional, physical, social development, character for-

mation, service learning), then we obviously have a problem. Not only are we not partners, we may even be enemies fighting turf and resource battles—which has been, for the most part, the history of our two professions. On the other hand, if we all embrace the idea of wholistic education (integration of faith with thinking, feeling and doing), then we have a chance of working together. I like to think of learning as "making connections". This fits well with my view of the Fall of humankind. The Fall resulted in disintegration, disconnection, fragmentation, separation and alienation. A good bit of our calling as educators is to be about the business of re-connecting, of helping our students connect their faith with thinking, feeling, and doing. But how can we do this when we, faculty and student development, live and teach in a bifurcated environment. We tend to be two distinct groups on our campuses, with two different curriculums, busily, if not frantically, doing what our presidents, provosts and academic deans require of us. Which brings me to the second point.

When I saw the word "partners" in the title, my first thought was "unequal partners". Many student development people, not to mention the custodians and food service workers, know that we are not equal partners. In fact, "servants" might be a better word for us. Now there is nothing wrong with being a servant. Jesus thought that was a pretty high calling and so should we. My department needs to help provide the kind of environment that allows for the practice of scholarship. We need to provide housing, food, safety, counseling, career guidance, recreation, financial aid, behavior control, clean mattresses, toilets that flush, heat that works and so on, so that students can get to class and you can teach them. After all, the academic mission of the College is pre-eminent or is it? How important are the non-academic areas? How important is wholistic education in the academy? Is it central or peripheral?

Back to the unequal idea, provosts and academic deans make more money than deans of students do. Quite often I listen to arguments regarding remuneration that promote faculty welfare over staff welfare. Some argue that we should increase salaries more for faculty than staff, that we should provide housing benefits for faculty first and then for staff if any resources

remain. That argument makes sense only if you value the educational contribution of faculty more than staff.

Another example—at the most visible and important event of the academic year, commencement, the faculty don regalia and march before thousands of parents and students, while most student development staff members watch from the sidelines. This well-meaning ritual underscores the separation between academic and student affairs. If our definition of education is only “knowing and memorizing material,” then this practice may be acceptable. But if our view of education is less bifurcated and more wholistic, then it reinforces a perception and a view of learning and life, that isn’t congruent with our mission. It gives an inaccurate representation of what we say we believe about the integration of faith, learning and living. When the tradition was started, it was accurate. Faculty did everything—in class and out, the formal curriculum and the co-curriculum.

You may think I am overstating the case but I’m trying to point out some of the complexities involved in bridging the gap between faculty and student development. We can’t talk about this important matter without looking at our history and separate functions. If we ever do become equal partners, it will be a major work of reformation. If we ever realize a “seamless coat of learning,” it will take great effort, changes in belief structures and a commitment to a broad concept of student learning. And to be honest, I don’t hear many faculty asking for it. The cries mostly come from student development folks. What will help lead us toward a seamless coat of learning or a seamless curriculum—toward connecting knowing, doing, and being?

I’d like to close with several suggestions:

**1. Mission statements and outcome statements defining what we want students to learn are essential.** We can’t partner until we have a shared vision, and the possibility remains that we will not agree; we will continue with two separate curriculums within the same institution. A new way of looking

at education and learning needs to occur with many faculty and administrators before progress can be realized.

**2. Faculty have a greater chance of integrating thinking, feeling and doing than student development folks do.** You have a captured audience. In order to get a credential (diploma/transcript) students must complete the requirements of your course. You can require them to master content and provide experiential activities inside and outside the classroom, which connect theory to practice. In class you are helping them to explore all of God’s creation, facilitating their understanding of culture. But you don’t have to stop there; you can require them to engage society and culture through service learning exercises. In the early 1980s Nick Wolterstorff made a

*A good bit of our calling as educators is to be about the business of re-connecting, of helping our students connect their faith with thinking, feeling, and doing.*

remarkable argument for service learning, although, he didn’t use the term “service learning”. He postulated that the Christian College was on the threshold of a third stage in its development.

The first stage (19th Century to WWII) began with Christian faith and scholarship in harmony, but as a result of the theories of evolution and higher criticism, the stage ended with evangelical colleges emphasizing piety and evangelism and seeking to quarantine students from the cultural developments of the day. American evangelical Christianity became anti-intellectual in many places—heads were buried in the sand with regards to faith and scholarship.

In Stage II (WWII to the present) the Christian college lifted the quarantine and began to overcome its defensiveness by introducing students once again to culture through the lens of the Christian faith.

Wolterstorff’s idea of the third stage looks something like this. He mentions three characteristics of such a college.

**First:** Such a college in the third stage will be much more international.

**Second:** Such a college will have to explore new ways of packaging learning. He says “When our concern is simply to appropriate the stream of culture, then the relevant packages are available and familiar—physics, literary criticism, music theory, economics, etc. But when our concern is to equip our students to reform society, then we walk in uncharted terrain.”

**Third:** Such a college will have to be far more concerned than ever before with building bridges from theory to practice. (I might add, from knowing to doing, from faculty to student development). According to Wolterstorff, “Throwing some abstract political science at the student along with some abstract economics and sociology will not do the trick. The goal is not just to understand the world

but to change it. The goal is not just to impart to the student a Christian world-and-life-view, it is to equip and motivate students for a Christian way of

being and acting in the world.”

What do Christianity and the liberal arts have to do with Kosovo, with Rwanda, with Sudan, with Romania, with sexual abuse, with sexism, with racism, with materialism, with consumerism, with political corruption, with educational reform, with the disappearance of wetlands, with the unsaved? I could go on, but I hope you get the idea.

**3. Presidents, provosts and academic deans need to change the reward structures for faculty.** Faculty should be rewarded for good scholarship, and good teaching, but teaching will need to be redefined to fit with a wholistic view, which in my mind means rewarding faculty who are promoting wholistic learning (i.e. reward them for service learning projects, mentoring students, advising student groups, collaborative research, and participation in mission trips).

**4. General education or the “core”, as we call it at Gordon, holds much promise as a common ground for student development and faculty.** It is that part of the curriculum that we require every student to experience, and traditionally it has been designed to bring about “wholeness”. Core courses

## Book Review

# Let Your Life Speak

by Parker Palmer  
Reviewed by Dana Forbes

Parker Palmer's *Let Your Life Speak* needs to be in every student life professional's bookshelf because its pages provide insight about the journey to discover the authentic self. God has created each person with unique gifts, personalities, and leadership abilities to serve society and church. However, often times people choose a self that is not authentic, and it results in a bifurcated view of self: the tension of the choice to be someone who does not live a life consistent with his or her worldview or the choice to accept the unique self God created him or her to be. Palmer helps people to identify and remove the barriers that hold people back from discovering the authentic self God intended people to live in community.

Palmer points out people's understanding of the term "vocation" confines them to an eschewed view of purpose in life. To help people on the journey to discover the authentic self, Palmer challenges the conventional use of the term "vocation". Vocation is not a choice to set and achieve goals that result in an ego boost from externals such as friends and family. Rather, it is discovering the authentic self that includes God's unique gifts and callings the Creator has bestowed on one's life. When people operate out of God's design for their lives, they are able to live an authentic life in community. Early childhood memories can help people on the journey to discover the authentic self.

Everyone is born with birthright gifts: God-given gifts that are woven into the fabric of people's lives. These birthright gifts are discovered in people's early childhood memories. Significant people in early childhood memories recognized these gifts and encouraged them to use the gifts to contribute to people's lives. These are things such as artistic, linguistic, mathematics, physical strength, etc. When people discover their birthright gifts, they are able to accept a vocation that is consistent with the various gifts, and they experience meaning and purpose in life because they are authentic to the self God designed them to be.

Not only does Palmer show how birthright gifts contribute to an understanding of the authentic self, he points out that people who do discover the authentic self are able to avoid some of the pitfalls in leadership. The authentic leader does not allow for his or her insecurities to control his or her life. Also, they are able to be transparent in their relationships with others. As a result, the authentic leader is able to establish deep, authentic relationships with others. A person is able to be an authentic leader because he or she understands vocation, discovers birthright gifts, and grapples with conflicting views of self and emerges an authentic person who can contribute positively to community. Palmer's insights about the journey to discover the authentic self quenches the deep existential thirst for purpose and meaning to exist in a person's life.

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*Dana Forbes, is a Resident Director at Bethel College, St. Paul, Minnesota.*

*Let Your Life Speak: Listening for the Voice of Vocation, Parker Palmer, Wiley, John & Sons, Incorporated, 1999, 128 pages, ISBN: 0787947350.*

are often the most philosophical, theoretical classes we offer. Let's keep the theory but add in the "laboratory" experience.

5. **We should stop referring to the curriculum on one side and the "extra or co"-curriculum on the other.** We need one curriculum for student learning. As it is now, we have the formal curriculum (your classes) and the extra or co-curriculum, which is less, structured and volunteer based, run by the student development types. In many cases they do not compliment one another; in fact they compete. Some students are choosing to do "ministry" (co-curriculum) over doing their homework assignments (curriculum). This is a false choice. It doesn't have to be this way.

Thank you for listening. My time is up.

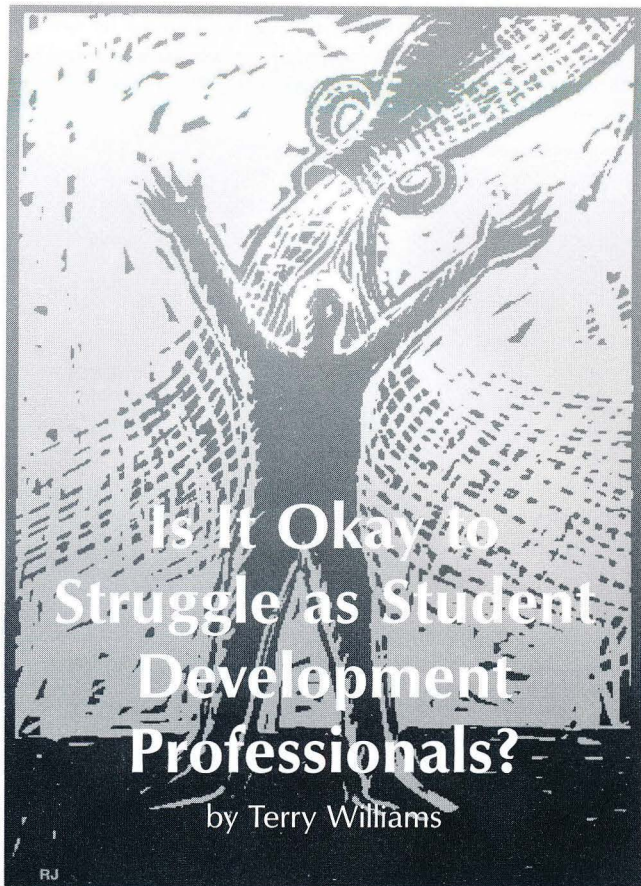
### Postscript

It has been just over three years since I offered these thoughts to about 40 faculty representing a variety of CCCU schools. I continue to believe that developing partnerships with faculty remains an important goal for student affairs practitioners. This was recently underscored for us at Gordon when the Northeast Association of Schools and Colleges, as part of our re-accreditation report, recommended that we continue and improve our efforts to partner with our faculty in achieving our mission. While realizing some success, I still experience the effort as an up hill climb with more effort coming from student development than faculty members. However, it is a worthy goal and our students can only benefit from our efforts, as we become more successful. For those interested in the topic, I encourage you to read "**Powerful Partnerships: A shared responsibility for Learning**" which can be found online at <http://www.acpa.nche.edu/pubs/powpart.html>.

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*Barry Loy is Dean of Students at Gordon College, Wenham, Massachusetts.*





## Is It Okay to Struggle as Student Development Professionals?

by Terry Williams

The theme of our RA Training this year, “*Emptied to be Filled*,” has stirred and stretched my own mind and emotions to the limits this summer. As our Resident Directors and I have massaged this theme around, we have considered several key points of Scripture that directly affect not only the Christian college students we live and work with daily, but that impact all of us as believers in Jesus Christ as Savior and Lord.

As we pondered the theme, of course we had to ask the obvious question, “emptied of what?” We came up with four main answers, but I only want to address one in this article because it leads into an important question we considered as “Student Development Professionals.” Is it okay to struggle with issues and people in our jobs? The quick response is an obvious yes, but the justification for the answer needs some thought and an answer to “why is it okay?”

### *Emptied of what?*

To answer “the why,” a return to the “emptied of what” question is helpful. As I mentioned, we determined four main cate-

gories of emptying take place in scripture, but the one this article focuses on is our misplaced human pride and self-control. A result of dominant self-control is managing our own cares, worries, and anxieties.

I Pet. 5:6-7 “Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time. Cast all your anxiety on him because he cares for you.” (NIV)

The results if we successfully set aside our human pride and self control, and place our cares, worries and anxieties in the hands of our Heavenly Father – He *will* lift us up and He *does* care for us.

You almost have to wonder what else needs to be said about living the Christian life. The phrase “He cares for you,” really says a lot - maybe it says it all. I cannot think of any situation that “He cares for you,” is not appropriate or does not apply in our Christian walk.

These two verses will figure heavily into my counseling with students this year. I know that misplaced human pride and self-control have no place in my work, and I am certain that these same qualities are stumbling blocks for students as well. We need a higher example to show us how to accomplish this emptying in our lives.

### *The example of Jesus being emptied.*

Phil. 2:6-8 - What better description can there be than this passage of Jesus, the second Person of God, being rendered empty to serve God’s purpose. How was He emptied?

v.6 He “did not consider equality with God something to be grasped”

v.7 He “made himself nothing”

v.7 He took “the very nature of a ser-

## The ACSD 2002-2003 Placement Bulletin

The ACSD 2002-2003 Placement Bulletin will again include both candidates seeking positions and institutions with positions available. Placement services are available only to current ACSD members prior to the annual ACSD conference in June.

All web-based edition entries will be posted within five business days. Those submitting should log onto [www.acsdhome.org](http://www.acsdhome.org) and then go to the placement section. Appropriate directions are included there. Submissions will remain in the web-based listing until August 15, 2003, or until the submitter requests removal.

The only paper edition published will be distributed at the annual conference. **The Conference edition will be a compilation of those individuals who register for the placement service at the conference.**

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vant”

v.7 He was “made in human likeness”

v.8 “he humbled himself”

v.8 He “became obedient to death”

v.8 He accepted “even death on a cross”

You might say, “But this is Jesus! How can we, as mere mortals even be compared to Him?”

Then draw your attention back to verse five, which leads into this wonderful passage of Christ’s humility. Phil. 2:5 - “Your attitude should be the same as that of Christ Jesus.” Paul has spoken of the spirit of humility and self-sacrifice for the welfare of others within the unity of the body of believers in verses 1-4.

Verse five says to have this same attitude, which is also seen in Christ, as verses 6-8 illustrate.

Notice in verse nine that for Christ, having completed all in verses six through eight, “Therefore God exalted him

.....” In this case to the highest place so that “at the name of Jesus every knee should bow” and “every tongue confess that Jesus Christ is Lord.” But notice the parallel tone to the believer in 1 Pet. 5:6 above - “humble”. Our “attitude should be the same as that of Christ Jesus” and He “will lift us up in due time.” Why? Because “He cares for us” (1 Pet. 5:7).

***But that was Jesus and I am me! It was easy for Him because He is God. I’m still me!***

If Phil. 2:5, “Your attitude should be the same as that of Christ Jesus,” applies to me, what was the attitude of Jesus about emptying Himself? If I stay with only Phil. 2:6-8, it sounds all too easy for Jesus. I may get frustrated as a human being trying to imitate this perfect example. Is there no struggle in doing this?

Matt. 26:36-39 describes the attitude of Jesus when confronted with the ultimate emptying out of Himself. Jesus took His disciples to Gethsemane to pray. He sat them down at a place and took three of them a little further. Verse 37 reads, Jesus “began to be sorrowful and troubled.” In verse 38, Jesus says to the three, “My soul

is overwhelmed with sorrow to the point of death.” There is great struggle in Jesus’ soul and His attitude is reflecting it. If Jesus struggled, should we be ashamed or embarrassed if we struggle in our every day life as we strive to live in God’s will? Not at all! The out-flowing of emotions in our attitude hurts, but it is essential if our “attitude is to be the same as that of Christ Jesus” (Phil. 2:5).

My good friend, LeRoy Hedberg, pointed out to me something very significant, especially in our work in Student Development, from this passage. Notice when in a troubling situation, Jesus took three close friends to be with Him. It seems He expected them to pray with Him and possibly for Him, although they could not

***What a comfort in our Student Life Department to be able to have two or three or more co-workers to be able to draw strength from in prayer and counsel when struggling with a situation.***

have known the sorrow and intensity of emotion Jesus was internalizing. Jesus still needed them to be close. Galatians 6:2 comes to mind at this point. “Carry each other’s burdens, and in this way you will fulfill the law of Christ.” What a comfort in our Student Life Department to be able to have two or three or more co-workers to be able to draw strength from in prayer and counsel when struggling with a situation.

The account did not stop with only the previous stated account of Jesus’ struggle. In verse 39, Jesus “fell with his face to the ground” - an act of total anxiety. Perhaps Jesus was overcome by depression knowing what He must do. In throwing Himself to the ground, He did not leave Himself hopelessly, helplessly in a pile. The text then says He prayed, a terrific example for us when our soul is heavy - pray. I believe Jesus is fully aware of the Godly Truth later shared with us through Peter’s pen, “Cast all your anxiety on God.” Why? “Because God cares for you.” (1 Pet. 5:7)

What did Jesus pray? He begged His Father, “If it is possible, may this cup be taken from me.” Now this is particularly odd since just a little earlier in the evening, Jesus offered the symbolic cup of His blood to the disciples and implored them

to drink of it and that it must be offered for His Father’s kingdom to be set up. See verses 27-29 in Matt. 26. “Then he took the cup, gave thanks and offered it to them, saying, ‘Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father’s kingdom.’”

So if Jesus knew what had to happen, why did He pray in verse 39 asking the Father to change the plan? He struggled! It is natural for us to struggle too - RAs, RDs, all of us! But what did Jesus do to complete His prayer? He said, “Yet not as I will, but as you will.” Our “attitude should be the same as that of Christ Jesus” (Phil. 2:5). I cannot face some of the things life brings along without a struggle, but I can say, not as I wish, but as God wills.

You would think that after Jesus prayed in verse 39, everything would be settled, Jesus would have worked all of the anguish out and the crowd could have come to make the arrest. But that was not what happened next. Jesus went back and found the disciples sleeping. How disappointing this must have been! Jesus woke the disciples, tells them to watch and pray, and leaves to pray a second time.

Once again, my friend, LeRoy, mentioned something significant that caught my attention. How disappointing it must have been to have your friends sleeping when you ask them to pray. Could they not feel my sorrow and how troubled I am? Do they not care? What a great reminder to be sincere when those around me need my support and prayer!

So what was Jesus’ prayer the second time? Verse 42 - “My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done.” In other words, He asked again; Mark records it as “Abba Father,” which is like saying “Daddy” in our modern colloquial, “everything is possible for you.” Jesus was once again asking the Father to take “the cup” away from Him. Are you sure it has to be this way, God? You know I am struggling. I want you to know I am really, really struggling!

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Once again, 1 Pet. 5:7 and once again, Phil. 2:5. We know God cares for us and we know we should have the attitude of Jesus, but frankly, Jesus is struggling here. Is it okay for us to struggle? Yes! But like Jesus in Matt. 26:42, we should look to God and say, "...may your will be done."

As if that is not enough vacillating on Jesus' part, Matt. 26:43-44 says Jesus came back, found the disciples sleeping again, left them a third time and prayed the same thing again. Three times Jesus asks His Father to "let this cup be taken from *Him!*" Concerning the intensity of Jesus, Luke writes, "his sweat was like drops of blood falling to the ground" (Luke 22:44). Now that is an intensity level that man has never achieved!

During the upper room supper, Jesus was insistent that all drink from "the cup". But after dinner, Jesus prayed, sweating so much it appeared like droplets of blood, asking for "the cup" to be taken from Him. The Father must have been stirred

by the Son's prayer, but chose to stay with the plan. The Son accepted the Father's will rather than His own. After the intense praying in Gethsemane, Jesus was back to following through with the plan - He stayed the course. When the crowd finally did arrive to take Jesus captive, Peter drew the sword as if to do battle. Jesus' words in John 18:11 were, "Put your sword away! Shall I not drink the cup the Father has given me?" There is no sign of struggle in Jesus' attitude here like there was only a short while earlier. Out of our anguish can we resolve if we ultimately ask God's will to be done. Since His will involves who we are, certainly we can move through life's situations, even in the ups and downs as "the cup" illustrates in this passage, knowing God is at work and in control.

***What does it all mean?***

Now go back to the original question. Was it really easy for Jesus to empty Himself as recorded in Phil. 2:6-8? I think not, but He was intent on doing the will of His Father.

Phil. 2:5 - "Your attitude should be the same as that of Christ Jesus." We can all be intent on doing the will of God, even if we struggle at times.

When it is necessary to confront a student about their choices or lifestyle, it may require praying three times, even praying for someone else to come along to intervene in that person's life. We may struggle a lot or be afraid of following through with the task at hand. That is when we must resolve to pray, not my will, but yours Father. He *will* lift us up and He *does* care for us. Upon doing all this, we can move forward with courage knowing "God cares for *us*" (1 Pet. 5:7), which includes the people and situations we must deal with. We can follow the attitude of Christ and are taught to do so by casting all our anxieties and cares on the Father. Upon doing this, we can move forward with courage, as Jesus did, knowing "God cares for *us*."

*Terry Williams is Director of Residence Life at Western Baptist College, Salem, Oregon.*

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# Leading Ladies: Transformative Biblical Images for Woman's Leadership

by Jeanne Porter, Ph.D.



words “keep on keepin’ on” were more valuable than the coins and remained with him much longer.<sup>1</sup>

I remember the “old folks” in my life, too: the people who helped facilitate the birth of a dream, the growth of a spiritually mature person. These old leaders of the church served as midwives to a host of boys and girls, men and women whose dreams of a brighter day otherwise may have been aborted. They encouraged us with their stern admonishments. They encouraged us with their songs of hope. They taught us how to fast and pray. They taught us about the things of God and helped to build up our faith....

So what do the “old folks” in Bishop Pearson’s life, Mother Sherman, [and others] have in common? As midwives, they shared several key qualities: they recognized pregnant possibilities; they helped create conditions for birthing through their words of encouragement; they provided care and nurture through relationship; and they understood the delicate process and timing of birthing.

## Recognizing Pregnant Possibilities

Midwives as leaders can be found in every facet of life. Teachers, for example, can be midwives guiding students to birth dreams and develop into life-long learners capable of succeeding in a variety of environments. Teachers have a unique opportunity to nurture the first signs of intellectual interest in a particular subject and help students become aware of their potential. Too many of our young people have been written off by authority figures and make choices that limit their effectiveness. They may have become labeled as troublemakers, belligerent, obstinate, while their potential remains untapped. Their pregnant possibilities may die without the touch of a gifted midwife, and teachers serve in this important role.

The entrepreneur can be a midwife as well, guiding the growth of a start-up company into a successful business. The entrepreneur sees the possibilities of her product or service and works relentlessly to nourish the enterprise, fund it, and search out new customer bases. Developing the business plan, finding appropriate funding sources, test-marketing her ideas,

## Chapter 3

### The Leader as Midwife

I love listening to Bishop Carlton Pearson’s stories about the “old folks.” The old folks were the men and women of his cultural tradition who instilled within him fervency for God and helped him to understand and appreciate his godly heritage. These folks saw God-given talents in young people and encouraged their growth, “midwifing” his generation.

Bishop Pearson reminisces about Old Mother Sherman, a district missionary and “a powerful, preaching woman” who encouraged and admonished him from the time he was a young boy. Starting

when he was about age four or five, Mother Sherman would approach him and ask, “Son, you yet holdin’ on?”

Young Carlton would reply, “Yes ma’am, I’m yet holdin’ on.”

Mother Sherman’s admonishment back to him would be, “Well, then keep on keepin’ on.” And she would give him a nickel.

As young Carlton grew, Mother Sherman regularly encouraged him with “Keep on keepin’ on” and progressed from giving him a nickel, to giving him a dime, then a quarter and so forth. By the time Carlton was about to go off to college, he recalls that Mother Sherman was still encouraging him with “You keep on keepin’ on” and he was up to a dollar. Clearly the

recruiting partners and employees who also see the possibilities are midwifery functions necessary for the survival of the embryonic business.

Business and corporate leaders can be midwives, too, birthing both business enterprises and other business leaders. Many top leaders today acknowledge the role that one of their managers played in their own development and growth as a leader. Since the success of the business or organization depends on being able to fill openings with good talent and being able to match leadership strength with the needs of the organization, midwife managers learn to spot potential talent and nurture the achievements of promising leaders.

Ministry leaders, too, can be midwives, helping to birth other leaders. When a youth pastor ministers to young people, for example, teaching biblical principles and transmitting spiritual values, that pastor is not only helping the young person come to understand her own identity, purpose, and gifts but is also recognizing and encouraging that person's leadership potential.

### **Creating Conditions for Birth through Words of Encouragement**

At a small eastern liberal arts college there is a teacher named Gina who is a midwife to students underutilizing their potential. Over and over she sees young people making choices that undermine their success, remaining in relationships that are harmful or hanging out with friends instead of studying. But instead of seeing failures, she sees people who have not received the encouragement they need to meet their full potential.

Gina's story of a bright young woman named Ivory illustrate what a midwife leader does. Ivory was working her way through college and was in a relationship with a young man who demanded much of her time. Her boyfriend had been the subject of numerous disciplinary actions, and a number of the school administrators had noted the effect of his behavior on Ivory. Gina had seen Ivory around campus quite a bit but did not have the opportunity to interact with her until Gina was assigned as Ivory's new academic advisor. Gina recalls, "When I received her dismal midterm

grade report, I called Ivory in to see me. I prayed for just the right words to say."

After they discussed her academic progress, Gina gently shared an observation that caught Ivory off guard: "Ivory, you are a bright person. You have lots of potential."

Ivory shook her head slightly, looked down, shrugged her head, and muttered, "I guess I do all right in the things I like."

Gina smiled back at her and remarked, "I've seen your ACT scores. I know you have the ability. If you do well only in the things you like, perhaps it's an issue of discipline, not of capability. You can do this work. You have it in you."

Ivory was stone silent but continued to look at Gina. It appeared that few people had ever told her that she was capable.

Gina continued, "Ivory, I am not trying to preach to you, but I am concerned and want you to know that I know you can do better. But you have to figure out what *Ivory* wants and what is good for *Ivory*. You see to everyone else and you fail to develop healthy boundaries. In the long run those choices are hurting you. You have a lot going for you and God has blessed you."

Ivory looked at Gina and quietly said, "Thank you for taking the time to care."

Gina had done more than recognize the potential in this young woman. At a time critical to Ivory's future, Gina stepped in to help create supportive conditions in which Ivory could examine her choices from a different perspective. This midwife leader's words of encouragement helped to birth an Ivory who was less of a people-pleaser and more of a young woman who could cherish her God-given gifts.

### **Providing Care and Nurture through Relationship**

Arly was another one of Gina's students. A beautiful young woman with tremendous potential for leading others, Arly often displayed a beautiful, bright smile. Yet a closer look revealed a slight strain behind that smile and the confusion in her eyes.

In particular, Gina noticed that when she complimented Arly, Arly would seem uncomfortable, shyly looking down and

averting eye contact. One day Gina asked her, "What do you think about yourself, and what do you hear inside your head when you are complimented?"

Arly started off quietly and as she continued with her response, tears welled up in her eyes. "I hear what my Mom used to always call me. She said I was no good. I was a b—. She told my sisters and me that all the time. 'You girls ain't s—. Just a bunch of whores.'" Arly described how she had been sexually abused as a child by one of her mother's boyfriends and how often she had felt neglected, even abandoned, by her drug-addicted mother. She told Gina she had been "saved" as a teen and that God had changed her life, but she was still plagued by self-doubt and anger.

Though her life was playing out differently from what her mother had predicted, Arly was not able to fully accept or believe that she was a good person worthy of good things happening to her. She had not been able to replace the damning messages stored in the tape recorder of her mind and was still haunted by the messages of past condemnation.

Gina recalls, "I began praying for Arly to be free from the binding memories and thoughts that plagued her. I began teaching her how to expose the lie of those past messages and replace them with the truth. I continually encouraged her to see herself as God saw her and kept affirming what I saw in her. This gifted young woman began to blossom. And the more other people saw of her potential, the more she blossomed."

With her constancy and support, Gina modeled a new type of relationship for Arly: a relationship of consistency and affirmation. With Gina's encouragement, Arly got additional help from the campus counseling center, and Gina remained available to Arly for talks, prayer, and sharing. As Arly grew and developed a strong network of friends, she came to rely on Gina less and discover her own gifts more. Eventually, Arly assumed a community ministry leadership position and grew into a spiritually mature young woman. The care and nurture of Gina's midwifery had helped birth a new leader.

### **Understanding the Timing and Process of Birthing**

One of the most crucial skills of the midwife leader is the ability to understand both the birth process and its timing. Just as the midwife comes to understand and participate with the forces of life, so the midwife leader comes to understand that God, the Force of all life, the Giver of all potential and gifts, is working in her own life and in the lives of the people around her. As the midwife learns to trust the process, knowing that neither she nor the birthing mother can control the timing of birth, so the leader who midwives learns that she cannot control the growth and development of the people whom she serves as midwife. The midwife leader participates in a grand and glorious scheme larger than she is.

The midwife leader understands that birthing strong healthy women and men of faith is a process that takes time. Too often we expect the people we mentor or coach to develop in the same time frame in which we developed or to conform to a culturally established norm. The spiritual midwife recognizes that God places us in the lives of people to help them connect with their purpose and cultivate their gifts in their own way and time.

The midwife leader also understands that each birth is different, that each person is different, that each person's development and growth is in the hands of the Force of all life. By letting go of attempts to control a process that is ultimately beyond her dominion, the midwife leader is freed up to facilitate, pray, and nurture the unique growth of each individual.

### Pushing through the Pain

I have been blessed to have a number of midwives assist me at various stages of my development. From my mother and aunts, to older women at my church during my college days, many women have helped to birth the leader I have become. One particular midwife in my life is a woman who provided care for me during the hustle and bustle of my young professional life when I failed to adequately care for myself.

I was diagnosed with fibroid tumors that had to be removed surgically.... Unfortunately, once the doctors attempted to remove the tumors, they found six tumors the size of grapefruits in my uterus. They tried everything possible but

could not salvage my situation. They had to remove my entire uterus and, at twenty-eight-years old, any possibility of birthing children was taken away with that damaged organ.

I am grateful to the many people who prayed for me and offered words of encouragement during that time. One woman, Roseann Pratt, stands out to me now as a midwife who helped me push through the pain and recover from this trauma. In addition to being the wife of a prominent pastor, Evangelist Pratt was also a renowned preacher and community leader.

I remember one evening in particular when Sister Pratt quietly brought an extremely touching and timely card to my room. On the front cover was an illustration of a group of men raising the thatched roof of a little hut so they could lower a man down inside. The caption read, "Some friends who care about you are raising the roof on your behalf." While the card referred to the friends of a paralytic man who cared about him enough to carry him to Jesus, I knew that Sister Pratt and others were "raising the roof" for me, crying out to heaven on my behalf.

I realize now that Sister Pratt had recognized God's hand on my life and knew intuitively that this painful situation had the potential to distract me from my calling. She recognized me as a leader-in-the-making. Although I was already serving in leadership positions, she knew something more was waiting to be birthed in and through me.

Too often leaders have no one to help them through painful experiences. Embryonic leaders who face crisis or are hurting, and who do not receive proper spiritual care are at risk of being aborted. As a midwife, Sister Pratt helped to create conditions for a new me—a new perspective and a new level of faith—to be birthed from my pain. Always ready with words of advice and encouragement, Sister Pratt continues to share with me her wisdom and provides timely guidance for ministry even today.

My relationship with this spiritual midwife helped turn something painful into something powerful. This crisis brought me closer to God and helped me to connect with the transformative purposes of my own life. Although birthing children in

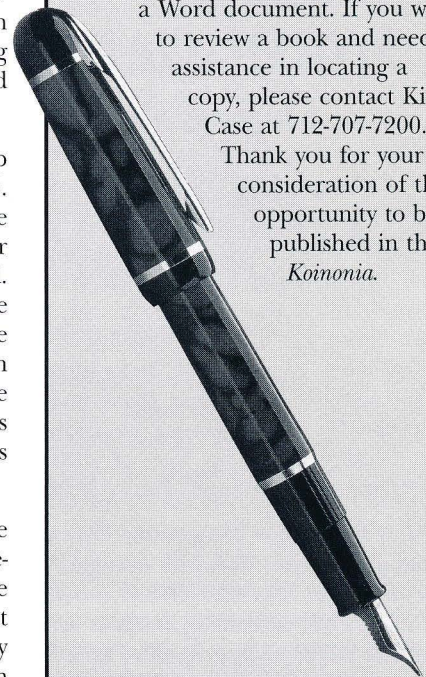
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Submissions are currently being solicited for publication in the SPRING and FALL editions of the *Koinonia*. Articles should be sent to: [kmcase@nwciowa.edu](mailto:kmcase@nwciowa.edu). Please include your name, title, institution and phone number. Submissions must be received by February 15, 2003 for consideration to be included in the Spring 2003 edition and August 1, 2003 for the Fall 2003 edition.

Articles should be sent via e-mail as a Word document. If you want to review a book and need assistance in locating a copy, please contact Kim Case at 712-707-7200.

Thank you for your consideration of this opportunity to be published in the *Koinonia*.



traditional ways was not to be a part of my destiny path, this process helped to birth a person who would come to birth spiritual children. As college professor, preacher, auntie, godmother, and friend I have had the joy of helping others birth their potential, of seeing girls and boys grow, women and men develop.

Perhaps you have experienced some personal trauma that has left you wounded. Perhaps you have felt that your dreams died because of a trauma in your life. These experiences, no matter how painful, do not negate the reality of your calling; rather they can be a part of shaping you, helping you become who you were called to become. Maybe you need someone to help midwife you through your pain. Maybe your experience with pain has put you in a position to midwife another woman through her pain.

### Called to Midwife

The midwife leader patiently waits for the birthing of greatness, encouraging and helping to build the faith of the people she assists. The midwife leader helps calm the fears of the people she assists and motivates them to do and be more than they could do and be on their own. The mid-

wife leader understands the importance of the lives she touches and the significance of her touch on the lives of other people.

Opportunities to midwife present themselves every day.

Some of you are in contact with girls and boys, women and men, who never had a strong sense of self instilled within them. Perhaps you can see the potential in a young woman, and you have been placed in her life to facilitate the birthing of that potential.

Some of you know people who have the seeds of dreams and ideas that need to be nurtured and developed into reality.

Some of you have been called to lead the work in bringing about change for a more just organization or society.

Some of you are being called to be a woman of influence, a transformative leader, to midwife some new project in your community.

Some of you serve in formal positions of leadership and have people on your team, on your staff, or in your department that have vast potential waiting to be birthed.

Some of you may need a midwife leader to help you give birth to the dream that is in

you. Some of you are being transformed so that you may help to transform others.

Pray about and consider where you are being called to midwife.

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*Dr. Jeanne Porter is a minister with a mission, dedicated to transforming lives through the life changing principles of God's Word. She is the author of Leading Ladies: Transformative Biblical Images for Women's Leadership, founder of TransPorter Women's Communication, and a popular conference and retreat leader. Dr. Porter is an associate minister at the Apostolic Church of God in Chicago, where Bishop Arthur Brazier is the pastor. A gifted teacher, Dr. Porter has served on the faculties of North Park University and DePaul University, has taught in the African American Leadership Partnership at McCormick Theological Seminary, and has served as visiting professor at the University of Tampere in Finland. Dr. Porter will be one of the keynote speakers at the June 2003 ACSD Annual Conference at Wheaton College, Wheaton Illinois.*

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1 Bishop Carlton Pearson, "Mother Sherman Story," *Live at Azusa 2*, Warner Alliance CD, 1997.

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## South Central Region ACSD Conference Using Strengths to Help Students Find Sense of Calling

On Friday, October 18, 2002, 146 student development professionals from 10 colleges and universities across Texas, Arkansas, Louisiana and Oklahoma converged on Baylor University in Waco, Texas for a one day conference. The subject of the conference was using strengths to find a sense of calling. Edward "Chip" Anderson, co-author of *StrengthsQuest: Discover and Develop Your Strengths in Academics, Career, and Beyond*, was the keynote speaker for the conference. He addressed the issue of calling and purpose in the lives of students, using the Gallup Organization's StrengthsFinder assessment tools.

After lunch, the group broke up into several panel discussions on how to integrate strengths and calling into the different areas of student development such as the residence halls, career counseling, student activities and student ministries. Valuable time was also spent discussing our own pro-

fessional calling through workshops on topics such as living a life of balance, Ph.D work, and creating your own professional development.

The conference was an important reminder that there are others who are passionate about serving Christ and students. As with any ACSD event, there was plenty of food and fellowship with other professionals who are committed to seeing God glorified in their own lives and the lives of the students they serve. The conference was an opportunity for each person to benchmark with other professionals about how to be more effective in one's work. Continued attempts will be made in planning for future events to bring more brothers and sisters who work at public universities.

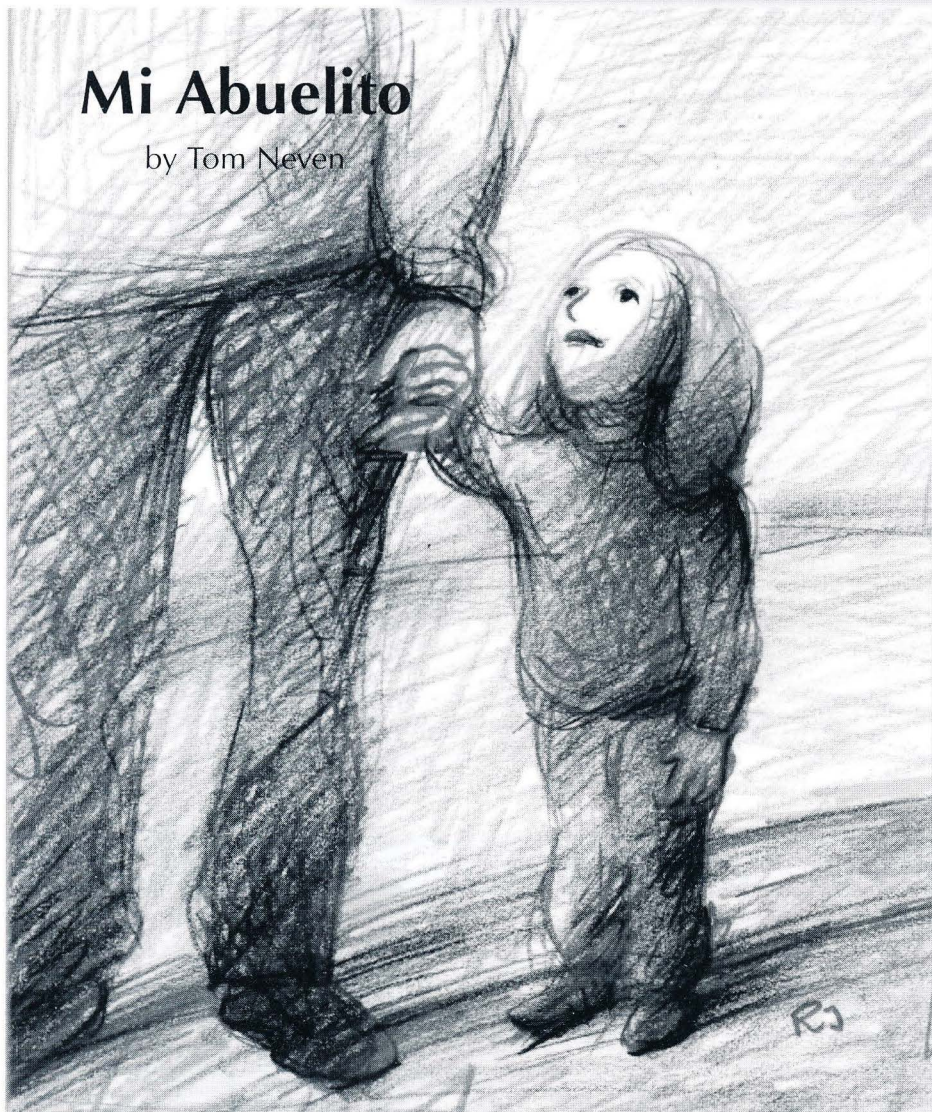
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*Submitted by Doug Wilcoxson, Vice President for Student Affairs, LeTourneau University, Longview, Texas.*



# Mi Abuelito

by Tom Neven



Musician Fernando Ortega sings praises to his beloved grandpa.

Listen to Fernando Ortega talk, and you hear a poet and an artist at work. In simple conversation he weaves words, images and colors into sentences to form indelible images—which should not be surprising, considering he comes from a family of weavers.

One sentiment that animates this singer-songwriter is love of family and, in particular, the love passed on by his grandparents and the role they played in preserving family traditions. They passed on also a vibrant faith that lives today in his music.

Fernando speaks affectionately of his grandfather Juan Melquiades Ortega, a sixth-generation New Mexican who had been a weaver and farmer his entire life. In northern New Mexico the name *Ortega* is

synonymous with fine weaving, and indeed one of Juan Ortega's blankets hangs in the Smithsonian Institution.

His grandfather's eyesight began to fail as he got older, and as it became harder to distinguish between subtle shades of color in his yarn, his blankets became brighter and more garish. It didn't help that he continued to weave in an adobe room lit only by one small window.

Juan Ortega died in 1991 at the age of 102. On Fernando's album *Night of Your Return*, the song "Mi Abuelito" (My Grandpa) tells in poignant tones of sadness and praise the story of burying his grandfather on a stony hill "beside your brightest blanket."

His grandfather's death, while painful for the family, was not unexpected. The same was not true of his grandmother Grace.

"I don't know how you prepare for those things," Fernando says. "She was so lucid. She was a very alert woman, she was very smart and very active. Her death came suddenly. We found out she had cancer, and a little over two weeks later she was gone. With my grandfather there was a lot of time to imagine what it would be like without him. But with her there wasn't."

On Fernando's CD, *The Breaking of the Dawn*, the song "Sweet Grace" sings of affectionate longing for his departed grandmother.

"In that song I talk about the idea of going back to a place you didn't imagine when you were kids," Fernando says. "The first line of the song says, 'I thought I heard your voice last night, carried on the wind, singing lines from old songs, calling out our names again. I would have followed you all the way back home to where our lives were long as bending rivers in the sun.'

"You just imagine [when you're young] that life's this long, endless thing. When you get to my age [early 40's], where my relatives are dying and my parents are old and life's not how it used to be—it is just a very sobering place to be.

"My grandparents tied my family to a way of life that was preserved for 300 years in northern New Mexico," he says. "When they died it was, for us, the end of an era, and I am still mourning the loss of those ties. My songs reflect a longing for home, but truthfully it's a longing for something that's gone and that can't be recaptured simply by returning to a physical place. When I talk about these things in my concerts, it seems to hit a nerve with a lot of people. Maybe subconsciously they realize that our culture is invaded with modernity; we're losing a sense of community."

## Weaver of songs

Fernando uses the talents passed on to him by his family to weave musical styles as diverse as folk, classical, hymns, pop and Celtic in a tapestry of praise. "If all of our life flows from God," he says, "then ideally everything we do becomes an expression of his presence and redemption. How we deal with people, the care we put into writing a song or weaving a blanket or building a house—all of these things become, in their own way, acts of worship."

In addition to songs he has written himself, Fernando records his own arrangements of classic hymns of the church. "The hymns I choose to record, such as 'Be Thou My Vision,' are chosen purposefully because they speak of God's transcendence," he says.

Ortega sees this as a way to introduce young people to a rich musical tradition as well as a way to pass on the faith. He describes, for example, a youth music

***"If all of our life flows from God," he says, "then ideally everything we do becomes an expression of his presence and redemption..."***

camp he has taught at for the past eight years. One day a teen told him that his favorite Ortega song was "Come, Thou Fount of Every Blessing."

Ortega told the teen he hadn't written that

hymn. "I think what teens respond to in my arrangement of that song is that the melody is a great melody. It could have been a modern song. They respond to the truth of the words. Anyone can respond to, 'Here's my heart, o take it, seal it, seal it for thy courts above' or 'Prone to wander, Lord I fear it, prone to leave the God I love.' Any teenager has felt that very thing. A lot of times we shortchange teens, thinking they'll only respond to booger jokes and throw-up stories."

**A lived faith**

Fernando says that the greatest thing a parent or grandparent can do is to live out their faith in God. "I responded to [my grandfa-

ther] not because he was particularly trying to do anything as much as he was living his faith. I don't think he was ever conscious of thinking, *I need to show this kid the ways of God*. But because he lived the way he did, my faith remains.

"The hard part with parents, especially with Christian parents, is trying so hard to instill something in their kids, and then the kids see junk [in the parents' lives]—it just rings false.

"The pursuit of any parent or any grandparent should be a love for God that shows in your life—like with my grandfather, the way he took care of his fields or wove his blankets, the way he treated his wife and his children."

*Fernando Ortega will be leading morning devotion and worship times as well as presenting a concert at ACSD 2003, Wheaton College, Wheaton, Illinois. His expertise in song writing and depth of his Christian walk will provide a strong basis for spiritual refreshment.*

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# ACSD's First Mid-Level Professionals Retreat

by Wayne Barnard

For a number of years ACSD has sponsored the New Professionals Retreat in conjunction with the annual ACSD conference in June. A growing interest in professional development opportunities for student development professionals in mid-level leadership positions has inspired the first annual Mid-Level Professionals Retreat to be held at Wheaton College just prior to the 2003 conference, Saturday afternoon, May 31 through Sunday morning, June 1.

The goals of this exciting learning experience are to provide participants intensive time to reflect on the responsibilities, challenges and uniqueness of being a mid-level professional and to provide advice and mentoring which is practical and relevant to the day-to-day experience of ACSD mid-level professionals in accordance with the biblical world view of the organization.

A mid-level professional is defined as anyone who reports to a senior student affairs officer or reports to someone who reports to a senior student affairs officer. These professionals have on-going supervisory, budgetary, and/or programmatic responsibilities for a department. Ideally, participants will have five (5) or more years experience as a full-time student affairs professional, or have been in student affairs for at least two years with previous related professional experience in a mid-level leadership position.

The retreat will be limited to 20 participants in order to provide the personal mentoring relationships desired by the 5 senior level professionals serving as mentors in the program. Five applicants will remain on an alternate list in the event that any registered participant cancels or is unable to attend.

The exciting aspect of this professional development experience is the mentoring relationship developed with each senior level professional. Mentors will both teach on an assigned topic as well as mentor a small group of four retreat participants. Mentors for this year's retreat are David Tilley, Vice President for Student Life at Houghton College; Eileen Hulme, Vice President for Student Life at

Baylor University; Joe Brockington, Vice President for Student Development at Asbury College; Pam Jones, Vice President for Student Learning at Belhaven College; and Wayne Barnard, Assistant Provost for Student Development and Dean of Campus Life at Abilene Christian University.

Topics included as learning modules within the retreat include campus culture and politics; strategic planning, budgeting and assessment; supervision—supervising and being supervised; professional ethics; and surviving and thriving personally and professionally. Small group discussion and mentoring opportunities will follow each learning module in order to intentionally address the personal and practical applications of each person's unique institutional experience.

In addition to these learning experiences, powerful moments of praise and devotion, as well as opportunities for fellowship, will provide opportunities for mid-level professionals to renew hearts of commitment to their calling as student development professionals and to begin relationships with other professionals that can flourish throughout the year by way of email discussions, prayer, and encouragement.

Brochures highlighting the retreat, including associated costs, applications and additional requirements, will be mailed to all ACSD members in January. The deadline for submitting applications is set for April 1, 2003. Registration fees for the retreat will include housing, meals, and all retreat publications. Chief student development officers will want to give special attention to encouraging mid-level professionals among their staff to attend. In order to provide opportunities for the involvement of as many institutions as possible, no more than two participants may be from any one institution. An important aspect of this retreat is the diverse nature of participants and the institutions they represent. Learning from one another's personal and professional experience, as well as the heritage and culture of each institution, is the essence of our fellowship in ACSD.

## ACSD Mid-Level Professionals Retreat

**May 31—June 1, 2002**

Just prior to the 2003 ACSD Conference

**Wheaton College, Wheaton, IL**

For more information contact Wayne Barnard, [barnardw@acu.edu](mailto:barnardw@acu.edu)



## Questions Without Answers: A Journey into Faith and Doubt During the University Years

by JP Keir

There is a certain tension that exists between questions and answers. A skeptic is someone who is good at asking questions. Then there are those who are good at giving answers. Meanwhile, the rest of us live in the tension between the question and the answer. This tension is defined not so much by passion and clarity as it is by ambivalence and lack of emotion.

This being said, it seems that in order to develop students we must teach them to live in this awkward yet necessary tension. At Anderson we have decided to engage students in the midst of their tension through a better definition of ultimate questions and an honest dealing with historical answers to these questions.

The Questions are:

What is TRUE about the World, God, and, Humanity?

How then should we live?

These two questions stand at the center of any truly Christian education. Certainly, there are questions to be asked about the nature of truth and the world, but these questions seem to sum it all up. When we know what is true about peo-

ple, nature, God, and relationship we can begin to shape an honest approach to living and loving.

Reality, though, for those working with university students is not so much which question students should be asking, but instead how to get them to ask questions in the first place. We are dealing with the souls of people who are made in the image of God. These people reveal the glory of God with their smallest movements. How then can we get them to consider these basic questions about the human experience and God's original intention?

Grassroots is a program that creates space at Anderson to allow for students to begin expressing some of their doubts about these basic questions and the historical answers offered by Christianity. The atmosphere at Grassroots is both open and honest in regards to faith and doubt. Grassroots allows for students to struggle with these taboo matters in an explicitly Christian community. The topics this semester have ranged from the existence of God and hypocrisy to whether God has a plan for every person's life and His ability to speak into people's lives.

The intention was to draw in those fringes that seem to never be engaged. We did engage some of those students, but we also pulled some of our most public student leaders, who for the first time found it possible to express doubt, as well as belief in this Christian community. Our numbers ranged from 50 to 10 and each time it was a great mix of students who cared enough about the issues to honestly engage other perspectives as well as what has classically been considered the Christian perspective.

This stems from a deep belief and commitment that any development of students has to begin with what is true and then move into how to live. Tolerance is a virtue that culture claims to value, yet inordinate resources are spent convincing students concerning the way in which they should live their lives. Our students must know what is true and have dealt with both their doubts and their faith if they are to engage and redeem society with their callings and relationships. Every Grassroots ends with questions, because so much of life is spent with the unanswered questions. The tension is not intended to cause rejection of faith in the lives of students.

On the contrary, we intend to shape students who understand truth and live coherent and courageous lives shattering the tension of a world in between questions and answers.

*JR Kerr is Director of Student Activities at Anderson University, Anderson, Indiana. He is submitting this article on behalf of CoCCA.*

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## Book Review

# Mountains and Passes:

## Traversing the Landscape of Ethics and Student Affairs Administration

by Patricia M. Lampkin and Elizabeth M. Gibson - 1999

Reviewed by Jeff Doyle, Ph.D.

In their book *Mountains and Passes: Traversing the Landscape of Ethics and Student Affairs Administration*, Patricia Lampkin and Elizabeth Gibson use the "mountains and passes" metaphor to describe three major approaches to ethics (mountains) and the connections among these approaches (passes). In chapter one, the authors present their book as an ethics primer for many of the more complex approaches to student affairs ethics published in the past thirty years. Although the authors do not prescribe one approach to student affairs' ethics, the focus of this book is on practical ethics (not theoretical ethics or professional codes of ethics), which can be used in daily decision making.

A "based on a true story" case is thoroughly presented in chapter two. This case serves as framework for viewing each of the ethics approaches. The case does not have one solution and the possible solutions vary among and even within the ethics approaches discussed in this book. Throughout the case the reader is given questions to consider before reading further. These questions actively involve the reader in thinking about the various approaches to ethics within student affairs.

Chapter three focuses on the principles-based approach to ethics, summarized as "doing the right thing according to moral principles." Principles are "something we can act on to guide us" and they originate in our "common morality", which is defined as "socially approved forms of human conduct." The principles-based approach is a deductive, top-down approach of which the Ten Commandments are a common example. Although the Ten Commandments are clearly defined, principles can have varying degrees of importance as seen in the authors' description of absolute, prima facie (absolute unless a significant reason exists for overriding), and relative principles. The authors borrow from the principles of biomedical ethics in identifying four primary principles: beneficence, non-maleficence, respect for autonomy, and justice. The principles-based approach is a good guide for behavior in that it offers a relatively fixed standard and thus is relatively easy to teach and to assess compliance. Its drawbacks include its lack of situational flexibility and its failure to impact a person's character beyond following rules.

The case-based approach, "doing the right thing according to the circumstance of this situation," offers more flexibility to individual situations than the principles-based approach. In contrast to the principles-based approach, the case-based approach is an inductive, bottom-up approach, in which guidelines are created which do not apply universally and are easily altered. Consequentialism, one method of analyzing cases, involves the decision-maker looking into the future to decide the most ethical action. Utilitarianism, or "the greatest good for the greatest number of people", is a common form of consequentialism. The drawback of consequentialism is the difficulty in predicting the future and therefore objectively assessing its impact on others.

Another form of the case-based approach, casuistry, is the ethics foundation for the legal profession, in which knowledge based on past cases is the best guide for ethical decisions. Casuistry's primary weakness rests in the need to have clearly defined precedents in order to make the best decision. Overall, both consequentialism and casuistry offer the ability to capture the complexity of individual situations but suffer from the lack of a consistent moral standard.

The third approach to ethics described, the virtues-based approach, differs from the first two approaches in that it does not seek to solve ethical problems but to instead shape ethical character. This whole-person approach to morality can be simplified to "being a good person." Commonly identified universal virtues include honesty, loyalty and kindness, which in student affairs might be supplemented with the values of learning, collaboration, and community. Because of the virtues-based approach's focus on a person's character, this approach often is described as an "ethic of being" versus an "ethic of doing," as seen in the principles and case-based approaches. Ethical decisions are based on students' underlying motives and the long-term effect of their actions on themselves and their community. The advantage of the virtues-based approach is that it develops virtues deep within students and when consistently practiced by student affairs professionals, it makes a significant impact on students. One challenge of this approach

is the difficulty inherent in evaluating another person's motives and character. The other major challenge of this approach is varying definitions of a what defines a good person. In a contemporary American society with very few common virtues, colleges and universities must be able and willing to commit to virtues they consider most important for their students.

The authors conclude by stating that an integration of the principles-, case-, and virtues-based approaches to ethics is the most effective model for student affairs decision making. An integration of the three approaches allows one to balance the various strengths and weaknesses in each approach. Their suggestion for a model of integration is based on the responsibility-based approach to ethics. The importance of interconnectedness and interpersonal responsibility in this model lends itself to flexibly using the three previous approaches in a manner that honors individual relationships.

The authors' ability to see both the strengths and weaknesses of the different approaches to ethics they describe is the strength of this book. The use of an entertaining case study and thought-provoking questions throughout the book helps

make some difficult terms much easier to understand. The authors deserve to be praised for their willingness to capture, in a very readable book, the difficulties inherent in making ethical decisions.

As in life, in which our greatest strengths are sometimes our greatest weaknesses, the major drawback of this book is that in the authors' attempt to see all the connections among each approach, they dilute the distinctiveness of the different approaches. For example, although it would appear that the principles-based or the virtues-based approaches offer some firm values for decision-making, relativism is justified within any of the approaches thanks to the identification of relative rules in principle-based approaches and communities' creation of virtues in virtues-based approaches. In short, although this book presents many strengths and weaknesses on several predominant student affairs' ethics approaches, its failure to define the "mountains" more clearly leaves one wondering if a better title for this book might be *Hills and Highways*.

*Jeff Doyle is Assistant Vice President for Student Programs at Shenandoah University, Winchester, VA.*

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*"I was able to connect with other new professionals from around the country and make friends within ACSD that I never would have otherwise. I got ideas from them, shared stories with them, and now have a whole new group that I can't wait to meet up with again in June! I'm very glad I was able to attend!"*

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