

Taylor University

## Pillars at Taylor University

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Koinonia

Association of Christians in Student  
Development

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Fall 1995

### Koinonia

Melissa Schermer

Steve Moore

Alan Mula

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Fall 1995

# KOINONIA

ASSOCIATION FOR CHRISTIANS IN STUDENT DEVELOPMENT

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## An Article by Philip Yancey

I am thinking of the families of two sisters. The first, Joyce, ruled with the iron mace of legalism. Her five kids obeyed a long set of strict rules, "Because I say so, that's why!" The kids, now grown, tell me they acquiesced mainly out of fear of punishment.

Joyce, ruled with the iron mace of legalism. Her five kids obeyed a long set of strict rules, "Because I say so, that's why!"

Joyce's family devotions often centered on the Old Testament: Honor your parents, Fear the Lord, Stop complaining. The word grace rarely came up. When the children got married, Joyce told them, "If your marriage fails, don't bother coming back here. You made a vow to God, so keep it!"

All of Joyce's children have struggled with self-image problems, and all have sought professional counseling. They admit it has taken many years for them to think of God as loving, and even now that concept seems more intellectual than experiential. Joyce and her husband have softened into grandparents now, but affection still does not come easily to anyone in the family.

Yet here is a striking fact: defying an overwhelming national trend, all five of those children remain married to their original partners. All but one are raising their own children in the faith. At some level, legalism in this family produced results.

In contrast to Joyce, her sister Annette determined to break out of the legalism of their own upbringing. She vowed not to punish her children, rather to love them, comfort them, and calmly explain when they had done wrong. Her family devotions skipped right past the Old Testament and focused on Jesus' astonishing parables of grace and forgiveness.

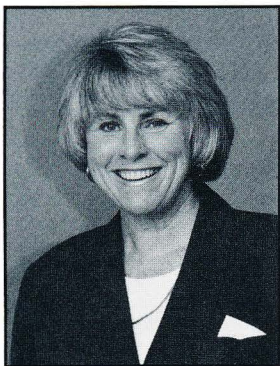
Annette especially loved the story of the Prodigal Son. "We are those parents," she would tell her children. "No matter what you do, no matter what happens, we'll be here waiting to welcome you back."

Unfortunately, Annette and her husband would have many opportunities to role-play the parents of the prodigal. One daughter con-

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tracted AIDS through sexual promiscuity. Another is on her fourth marriage. A son alternates between prison and a drug rehab center.

*continued on page 3*



**A**s I write this column for the first time, I am reminded what a privilege it is to serve all of you who are members in ACSD. I celebrate Tim Herrmann's leadership as past President. His gifts and heart have contributed significantly to the strength of the organization. I am grateful too for the Executive Committee members who

serve with me—Sam Shellhamer, President-Elect; Teri Bradford, Vice-President; Skip Trudeau, Secretary; Tim Arens, Editor; and Barry Loy, Treasurer and Membership Chair. This is a group that cares deeply about the organization and about you, the members. Our mid-year Executive Committee meeting occurs on Bethel's campus from November 17-20. The fall meetings take place on the campus which is hosting the next conference. If you have questions or business items which you would like us to address during those meetings, please send them to me at Bethel (see address below).

The planning team for the ACSD conference at Bethel June 3-6, 1996 is busy working on your behalf. This is a consuming process, but we consider it a calling. We are eager to provide for you a time of challenge and restoration. Many of you have promised to pray for us through this year of the more intense preparation. That is an incredible encouragement to us as we meet.

Our theme for ACSD 1996 is FOR SUCH A TIME AS THIS from Esther 4:14. "And who knows but that you have come to royal position for such a time as this." Esther was in her position as queen by God's sovereignty and design. She was prominent and important, influential and noticeable. Wasn't that enough? Those who

knew her as queen had no idea what meaning her role would take on in that political and cultural setting. She had risen to a position of prominence and God elevated her to a role of significance. She had a unique opportunity to cooperate with God's divine plan or to be a victim of her own irresponsibility.

We who are in student development are visible presences on our own campuses. Esther's story reminds us that position and reputation are not enough. A willingness to be a part of whatever God is doing makes it more likely that our work will take on greater significance for the kingdom. We are called to "stand up" and to "stand firm" rather than to just "stand out."

Our position does not determine our effectiveness as much as does our willingness to take individual responsibility in partnership with divine sovereignty. Being conspicuous, having a reputation, and being noticed are not the ultimate goals for us. Rather, we choose to risk all that and to live faithfully, humbly, quietly and in cooperation with whatever God is doing.

In these times of increasing complexity and demands on Christian higher education and the challenges of ministering to the deep needs of our students, we as professionals need a strong sense that we are in this work for a reason, that we can contribute in significant ways, and that God in His sovereignty has called us to do His work in the lives of our students. Who knows? Perhaps you have come to your position as a Christian in Student Development FOR SUCH A TIME AS THIS!

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## An Article by Philip Yancey

Annette has kept her promise, though, always welcoming her children home. She looks after the grandchildren, posts bail, covers mortgage payments, volunteers in an AIDS clinic — whatever it takes to live out her commitment of long-suffering love. I marvel at her spirit of grace and acceptance. "What do you expect?" she shrugs. "They're my children. You don't stop loving your own children."

Earlier this year The New York Times ran a series on crime in Japan. Why is it, they asked, that the United States imprisons 519 of every 100,000 people and Japan only imprisons 37? How can a crowded, urban society like Japan have one-twentieth the number of our killings, one-seventieth the arson cases and one-three-hundredths as many robberies? The poison-gas terrorist attack marked the first-ever killing in Tokyo's subways, a system that carries nearly twice as many people each day as New York City's. In Japan 38 people died of gunshot wounds in 1994, less than the number shot to death each day in the U.S.

In search of answers, the *Times* reporter interviewed a man who had just served a sentence for murder. In the 15 years he spent in prison, he did not receive a single visitor. After his release, his wife and son met with him, only to tell him never to return to their village. His three daughters, now married, refuse to see him. "I have four grandchildren, I think," the man said sadly; he has never even seen pictures of them.

Japanese society has found a way to structure shame. A culture that values "saving face" has no room for those who bring disgrace. In Japanese prisons, some inmates are not

allowed to speak to each other; few have visitors. And after their release the entire society makes them pay.

A friend of mine in Grand Rapids recently attended a baby shower. The entire church pitched in with a pot-luck dinner and a huge pile of presents. "I've never seen a more impressive baby shower," said my friend. "The odd thing was, we were honoring an unwed mother. I hate to admit it, but I had funny feelings about all the hoopla. OK, she chose against abortion, which is great, but I kept wondering how the other women in the church felt — the ones who had done it right and waited for marriage yet never got this kind of celebration. What kind of message were we sending to the virgins of the church?"

Everyone today agrees that unwed pregnancies comprise a huge societal problem. How to change the trend? Some propose cutting off welfare payments for teenagers who give birth out of wedlock; others cry that such a policy would punish the innocent child. Some denominations start "Why Not Wait" campaigns; others scorn these as pipe dreams.

Should we, like Japan, try to structure shame? More to the point, can we as a church — much less we as a society — find a place for both shame and grace? Can we communicate the consequences of sin (the very word tinged with shame) at the same time we offer a path to forgiveness?

I think again of the two sisters, Joyce and Annette. Each of their families reflects an important truth. Could these truths be combined in one family?

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*Philip Yancey serves as editor-at-large for Christianity Today Magazine. He has written six Gold Medallion Award-winning books, including Where Is God When It Hurts?, Disappointment With God, and The Gift Nobody Wants. Yancey has co-edited The Student Bible, which also won a Gold Medallion. He will be a keynote speaker at the ACSD Annual Conference in June 1996.*

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## Program Announcement

Dallas Baptist University announces the Master's Program in Higher Education. In keeping with Dallas Baptist University's commitment to Christ, the program will examine the field of higher education with a high level of application to Christian higher education.

The program is designed to offer flexibility through the electives component and practicum experience. Individuals interested in higher education administration, student personnel work, development, or teaching on the college level can be well

served by this degree. Course offerings will be year-round with some summer and winter short-terms as well.

If you are interested in receiving more information on the Master's Program in Higher Education contact:

Dr. Michael James Rosato  
Director Higher Education Program  
Dallas Baptist University  
3000 Mountain Creek Parkway  
Dallas, TX 75211-9299  
800-460-8188  
MIKE@DBU.EDU

When those traditional activities you sponsor don't draw that "standing room only" crowd anymore... ideas in the descriptions may add a little spice to those activities.



# Sharing the Wealth

by **Melissa Schermer**  
**Assistant Dean for Student Activities**  
**Indiana Wesleyan University**

**H**ave you ever noticed that in life the act of sharing is expected, but often avoided by those being asked to share? We are taught to share our toys, our thoughts, our wealth. However, when the opportunity to share arises, we look at each other with suspicion and hesitancy. Some professions are notorious for not sharing insight or ideas that could help others accomplish their goals. Fortunately, Student Development practitioners, especially those working in Student Activities, have a giving spirit; thus information sharing is a common practice. The Coalition of Christian College Activities, a sub group of ACSD, realizes the importance of sharing activity ideas with one another and has taken on the project in recent years of establishing the Activities Resource Notebook.

The Activities Resource Notebook is designed to assist student activities directors in sharing ideas and activities that are successful on their campuses. The activity descriptions in the notebook give a brief program synopsis, so when those traditional activities you sponsor don't draw that "standing room only" crowd anymore, and everyone seems tired of the same old stuff, ideas in the descriptions may add a little spice to those activities.

One of the myths about the activity descriptions in the notebook is that it appears one must do that activity just like it is written in the description. As a result, many people dismiss activities as not possible on their campus because they may not have the funds or resources to coordinate such activities. However, the activity descriptions must be used as a primer for the "well of creativity" that already exists on your campus activities board. For the most part, students have the misfortune of only experiencing one way of doing things. They have not had the opportunity to attend and/or work at different schools to observe what other schools do in the way of campus activities. Thus, as activity directors,

we find ourselves providing the inspiration behind many of the new events. And for most of us, there are times when the well of creativity runs to a trickle and can even dry up. However, taking basic activity ideas outlined in the notebook, you can add your own twist to personalize the event and make it more applicable to your campus. Not all events can be transferred in whole from one campus to another, but the basic idea enhanced by the group's personal touch can make it the best new event that year. Plus it adds another activity description to the notebook for someone else to use to spark ideas for their campus. That is, if an Activity Description form for the notebook is filled out and returned.

Although we love to hear what other people are doing on their campuses in the way of student activities, we are often reluctant to share the events we do on our own campus. Without doing formal research on this subject, it is hard to pinpoint the exact reasons why this phenomenon exists. However, this does not keep me from hypothesizing about why more schools do not contribute to the notebook. I sense for example, the main reason more people do not contribute to the notebook is wrapped up on the age old statement, "I don't have time to fill out the form." I understand how this happens. We have good inten-

**Not all events can be transferred in whole from one campus to another, but the basic idea enhanced by the group's personal touch can make it the best new event that year.**

tions to follow through with the request when the letter arrives asking for contributions to the notebook. The letter and Activity Description form go right to the "To Do" pile and is set on the priority list to do right after "call all those novelty act promoters back." Neither one is accomplished due to other pressing items such as figuring out who will MC the talent show next week and what to do now that your concert coordinator has been put on academic probation.

After pushing the letter and form to the bottom of the priority list most of the semester, guilt from not filling it out and sending it back in a timely manner causes you to reprioritize it once again to a more important pile, the "To Do Over Christmas Break" pile. A time when all student development practitioners attempt to catch up on all that wasn't done during the semester.

When the semester ends and you are ready to fill out the form, you realize the first deadline for returning it has passed; though you decide to go ahead and fill it out anyway. Then you begin reflecting on the events of that semester and think that the event that seemed so exciting at the time, now seems pretty silly and you are a bit self-conscious about putting it in a book that will be distributed across the nation. The last thing you want to think about is how a school in California tore out your activity description from the notebook, photo copied it, gave copies to all the activities board staff, put it on the wall in the office and even put a copy in the staff manual as a reminder of the types of events we don't want to have on campus. Humiliation on such a grand scale does nothing for job security nor your own self worth. Besides, you never know, you might be applying to work at that school someday and you'd hate to have this one activity be brought up in the interview and have to explain why it worked back

**Although we love to hear what other people are doing on their campuses in the way of student activities, we are often reluctant to share the events we do on our own campus.**

on that midwestern college campus, but that you now realize it was a regional thing. You pass up filling out the form, figuring "I missed the deadline anyway."

Hey, having a variety of activities in the notebook is the goal, whether they are regional specific or not. Again, the idea of the resource notebook is to help spark new ideas or revitalize old ones. Thinking outside the "box" can be dramatically enhanced when others are telling us what the possibilities are through their activity attempts. So, when you receive the letter and Activity Description form in the mail this year, please do not shuffle it to the "To Do When I Have Time" pile. Rather, take a few moments before that next staff meeting and briefly describe an event that was successful on your campus the past month. Share the wealth of knowledge, experience, and creativity with your ACSD colleagues. You'll be glad you did, and we'll all be the better for it!

## Bethel College ACSD '96

### Pre-Conference Workshops and Retreat

Our Pre-Conference workshops will focus on the following topics:

- Faith Development of Today's Student
- Healthy Relationships and Sexuality
- The Nuts and Bolts of Student Life:
- Retention, Service, and the Consumer

The afternoon will be spent in a guided retreat with **Brennan Manning**. Brennan devotes much of his life to leading retreats, revivals, and renewals around the country.

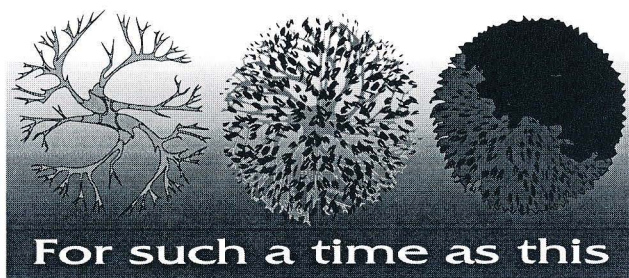
### Opening Banquet, Concert, and Entertainment

Our featured speaker for the evening of the Opening Banquet will be **Dan Taylor**, professor of English at Bethel College. We will be entertained by a Twin Cities gospel and jazz combo featuring vocalist **Robert Robinson** and pianist **Henry Wiens**. Robert and Henry will be with us the entire week to lead our worship music each morning.

On Tuesday evening we will experience the hilarious and thought-provoking **Refreshment Committee**, a professional

theatre company directed by **Jeff Miller**, associate professor of theatre arts at Bethel College.

Additional opportunities for exciting entertainment around the Twin Cities area for the week abound. Possibilities include a trip to the Mall of America, a historic riverboat cruise, and the annual golf outing at Edinburg USA Golf Course.



### Keynote Speakers

We are pleased to have two individuals who have their hearts on the pulse of today's college scene. **Phillip Yancey**, editor at large for *Christianity Today*, and **Brenda Salter-McNeill**, campus and urban ministries team leader with Inter-Varsity Christian Fellowship in Chicago, Illinois, will share significant

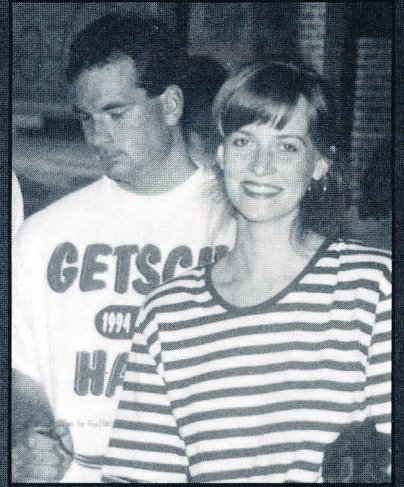
time with us in plenary sessions, question-and-answer opportunities, and informal gatherings.

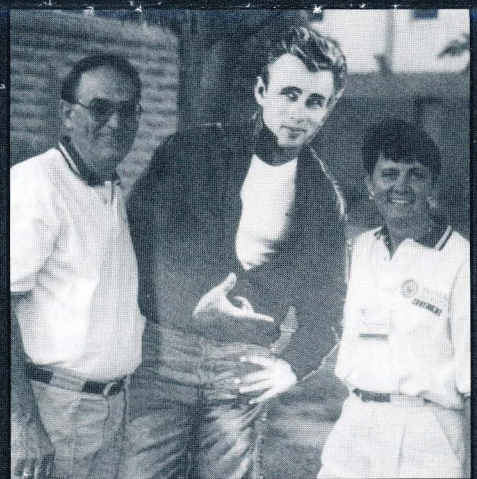
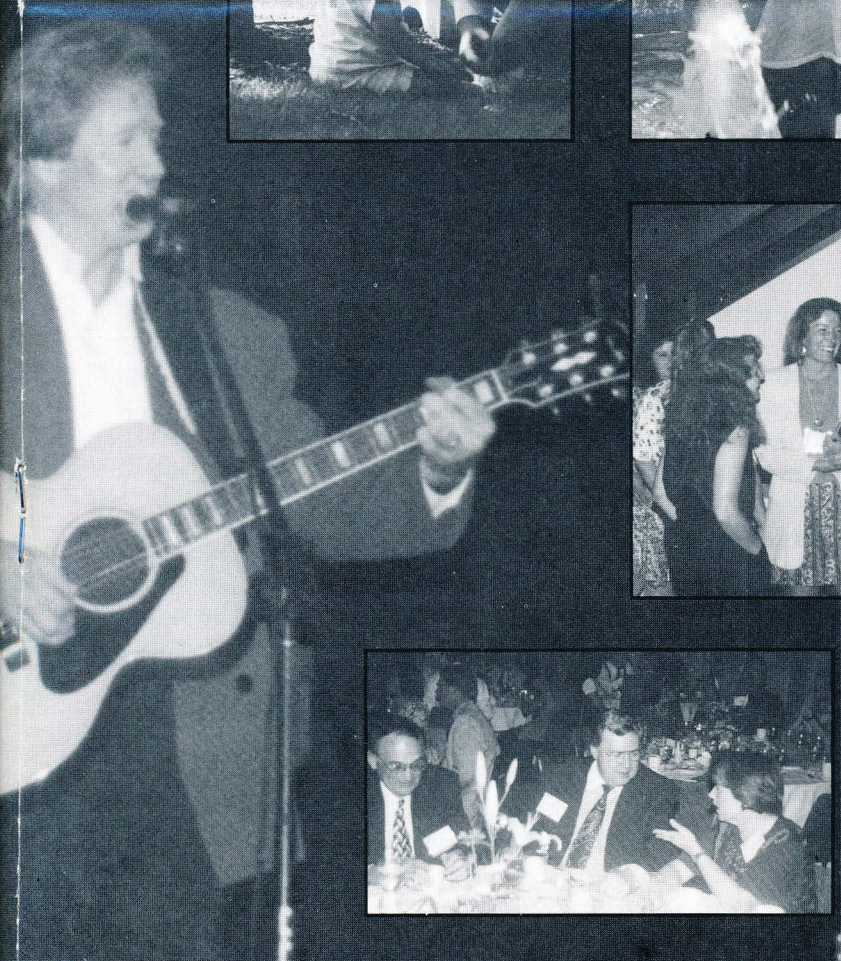
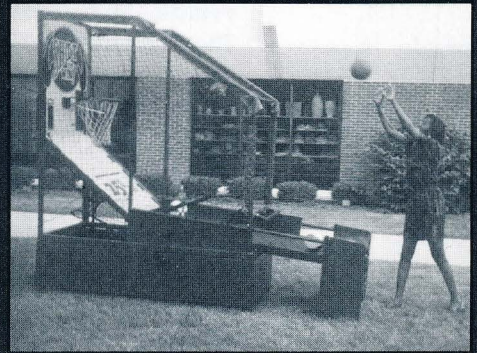
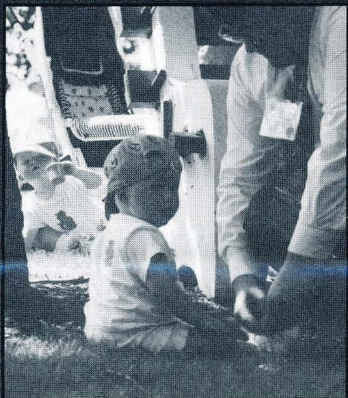
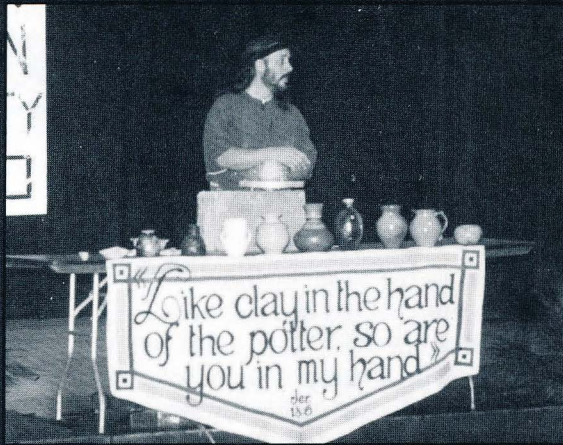
### Worship

**Robert Robinson** and **Henry Wiens** of Minneapolis will lead music for our morning worship, while meditations will be provided by **Brennan Manning** and **Kelth Anderson**, campus pastor at Bethel College.

# ACSD '95 National Conference

ACSD '95  
LIFESTORIES  
ANDERSON  
UNIVERSITY







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# Who Wants Revival?

by Steve Moore

It was late spring when the faxes began to come in. "God has visited our campus in dramatic ways in recent days," they would begin. What followed was usually a summary of the services and activities surrounding the "Revival." Word began to spread of the "Revival" spreading to other colleges and universities experiencing a spiritual awakening. *The Chronicle of Higher Education* picked up on the phenomenon in an article entitled, "Religious Revival Grips Students at Church Colleges." The *Chronicle* reported that, "Students believe they were touched by a revival- a period of religious intensity that inspires devout Christians to renew their faith in Jesus Christ...groups of students have publicly confessed their sins during emotionally intense chapel sessions that have lasted for hours and even days.

At a meeting during this time, one college president remarked to me, "I wish revival would happen on our campus. I don't understand why it has to always be the same few schools." A colleague at another campus reported, "My trustees are asking if revival has come to our campus yet. They seem to expect it to happen if we are doing our job right."

While many positive things are coming from these spiritual stirrings on campus, I am also aware of the ways in which revival can, in the long run, have a less than positive effect on the individuals and campuses where revival happens. History is now replete with examples of "burned over" areas of religious awakening. The fires of spiritual experience burned so often that soon hearts became callused and resistant to God's working. As well, people often became disenchanted when the fruit of the Holy Spirit failed to follow the emotional and stirring experiences and activities of Revival events. While we certainly want to pray and encourage revival on our campus, we would also do well to learn from the mistakes and misunderstandings of the past.

I want in no way to downplay or dismiss the feelings of joy, remorse, excitement, awe and the whole host of other emotions which are often at the heart of revival. However, let me suggest six reminders which, hopefully, will enhance God's work in our midst, and help us as we seek to help students and others in our college communities as they process the "revivals" on campus.

**First we should remember that it is not revival we seek, it is God.** For many people revival is an attempt to keep spiritual highs as a norm to life. What they seek is the emotions, excitement and novelty of religious experience, rather than the hard work of allowing Christ to become Lord of our daily lives. At the heart of the revival is the clear understanding that God cannot be manipulated. We recognize God's chief desire is to transform our heart and minds. (Romans 12:1-2)

**Second we should remember that "Revival" requires little discipline of the soul.** While revival can be a great starting place for the disciplines of the spiritual life, it can also give one an artificial idea of what the Christian life is like. In the words of one wise saint, "It ain't how high you jump, it's how far you walk when your feet hit the ground." Students and others who make commitments in revival should be given immediate counsel introducing them into daily walk with Christ and the accountability and fellowship of the body of Christ.

**Third we should remember that "revivals," as they are being held on campuses, last for a short while.** While we all pray that the effects, fruit and impact of revival continue and spread, the reality is that we are not fashioned as humans for the pace or intensity of revival. Life must go on! Samuel Johnson cautions us in this regard by stating, "It must be remembered that life consists not of a series of illustrious actions or elegant enjoyments...The greater part of our time passes in compliance with necessities in the

First we should remember that it is not revival we seek, it is God.

[Revivals] last for a short while...we are not fashioned as humans for the pace or intensity of revival.

performance of daily duties." Much to the chagrin of some students, school must go on. The hard work of "taking every thought captive unto Christ" must take priority if we are to be faithful in our discipleship in higher education.

**Fourthly, revival can subtly breed an attitude of spiritual elitism.** This is a part of revival that is often hidden by spiritual rhetoric and religious sounding piety. "We are grateful that God has chosen 'us' or 'this place' to be present and active" has a pious but somewhat elitist tone to it. Individuals as well as institutions can be tempted to think of themselves as more special than others. This was the problem with the people of Israel. They forgot that God's blessing was not because they were spiritual, cool, or incredibly gifted. They were blessed to be a blessing to all the peoples of the earth.

**Fifth we should remember that revival can lead people to say and do things they later regret.** This is especially true during times of public confession when individuals may be swept up in the emotions of a moment. We must lovingly guide students from the momentary catharsis which comes from exposing a secret sin to light, to the genuine experience of forgiveness, healing and restoration which often must come over time.

**Sixth, true revival is only a beginning and never an end unto itself.** John Wesley's experience of a heart strongly warmed became the flame that ignited a spiritual and social transformation of England and beyond. In fact if revival fails to take root and fails to be followed by genuine renewal it makes Christians look foolish, unstable and unreliable to outside observers. As well it can lead participants in the revival to become cynical and callused to God's genuine work in their lives.

In conclusion let me mention three "deadly" attitudes that often turn up during or after the revival. First is the *"I'm feeling down, I need another shot of revival"* attitude. In reality the person is likely to be exhausted. Often revival meetings start late in the evening and go to the early hours of the morning. In addition the intensity of the focused experience is inevitably draining emotionally and physically. Fatigue is not the spiritual condition, but if ignored or misinterpreted it can certainly con-

tribute to a whole range of problems. When cautioned to pace himself during a revival one student responded, "I'd rather burn out for God than rust out from doing nothing." I reminded him that whether you burn out or rust out you're "out." God's desire is that we be "in," that we be salt and light in a world desperately in need of both.

A second attitude often present is the *"I'm invincible"* attitude. There is a blindness that often comes in the wake of spiritual experiences. Individuals reason, "I have experienced God's presence and felt His power, nothing can go wrong." One of my mentors once cautioned me, "An unguarded strength is a double weakness." Over and over I have counseled individuals who, in the fervor of revival, fell into sin. They were plagued and troubled by doubts because it happened when they were on a spiritual high.

"How could this happen, where was God?" they ask. Revival and spiritual experiences strike us at our most intimate level. The danger is that we are unaware of the vulnerability that follows with the opening up of our lives. This is particularly true sexually. In revivals of old it was not unusual for "revival babies" to be born about nine months after the emotion filled spiritual experiences of camp meetings. Paul recognized the flaw in the logic of the "invincible" attitude when he cautioned, "Let him who thinks he stands take heed lest he fall." (I Cor. 10:12)

The third attitude often present is the *"bummer, nothing really happened to me"* attitude. This attitude can be found in cautious fringe observers or in earnest seekers. It is the attitude that says, "It didn't happen to me in flashy, emotional ways. There must be something wrong." We do a great injustice to our students, our campuses, and the church when we give people the impression that revival and renewal happens in a certain way. It is also a great insult to God. The Lord of creation is infinitely creative and personal. His desire is to reach every heart, to know and be known. That is "the bottom line" of what "Revival" should be about. My prayer is that true revival will come to all across the land. And as it comes, may revival come to each one of us and to each one of our campuses, and may we never be the same again.

[The people of Israel] forgot that God's blessing was not because they were spiritual, cool, or incredibly gifted. They were blessed to be a blessing to all the peoples of the earth.

...true revival is only a beginning and never an end unto itself.

*Steve Moore is Vice President for Residence Life at Seattle Pacific University.*



## Managing Student Affairs Effectively

M. Lee Upcraft, Margaret J. Barr, Editors

**Review by Timothy J. Wolf**

Executive Director of Student Development  
Valley Forge Christian College

The coordination and management of a multi-task, multi-function, multi-personnel Student Affairs/Student Development Office can frequently feel like an "impossible mission." It is always beneficial to draw from the expertise of seasoned professionals to gain fresh perspective in handling complex functions. M. Lee Upcraft and Margaret J. Barr share that perspective in the sourcebook, *Managing Student Affairs Effectively*. This sourcebook is not an in-depth, theoretical treatment of student affairs management. It is a practical guide filled with solid information and guidance for those who desire to do their best to serve students, staff members and the institution.

The ambiguous nature of Student Affairs is immediately and aptly diagnosed. Then, the importance of clarifying the purpose, goals, roles and mission is the theme stressed in each topic examined. General management principles and rules are identified and then application is made to various areas of function. The principles on managing fiscal resources take into account the micro perspective of the individual employee and the macro perspective of the institution.

It is often difficult to balance the personal needs of staff members with the needs of the institution. Upcraft and Barr identify key problems in this area and offer advice and principles that can

lead to high productivity and high morale.

Another useful aspect of this sourcebook is the focus on balancing the competing needs of key constituency groups. Guidelines are presented for serving students, while taking into account the needs and desires of faculty, parents, governing boards, community members and others. These guidelines are crucial to the success of the student affairs manager.

The sourcebook concludes with a focus on integrating previously presented material into practical principles for managing in the best interest of students, staff and the institution. The annotated bibliography provides collateral sources of information that will provide additional sources of insight and assistance.

This sourcebook is number 41 in the *New Directions for Student Services* series published quarterly by Jossey-Bass Inc. All of the sourcebooks in the *New Directions for Student Services* series provide valuable information and insight. *Managing Student Affairs Effectively* was recommended to me by a trusted mentor when I began taking on increasing responsibilities in the Student Development field. This volume should be considered required reading for every middle and upper level student affairs manager, and those aspiring to such positions.

## Distinguished Service Awards

Burton Clark in his book *The Higher Education System* (1983) talks about the importance on institutional "sagas." Saga refers to the events, individuals, and milestones that blend together to create the history, stories, and legends of an organization. The telling and celebrating of sagas is important to the life of an organization, because as Clark puts it, "they turn the organization into a community, emotionally warming the institution and giving individuals a sense of place" (p. 83). By acknowledging and celebrating our past we can add substance and meaning to our present and future.

ACSD has a saga but it is one that is not being told or celebrated enough. When we think of heroes in our profession, often we think of the Astins, Chickerings, and Pascercellas, all of whom have made remarkable contributions to our field. However, ACSD has its own set of heroes. They are the Henry Nelsons, Kermit Zophys, Marilyn Starrs, and others, who through their devotion to God and Christian Higher Education, helped to create our organization. ACSD also has significant stories and legends. One of these occurred in 1980. During that year CASA, the Christian Association of Student Affairs (formerly the Association of Christian Deans and Advisors of Men) merged with CADW, the Christian Association of Deans of Women. Led by their respective presidents, Ruth Bamford of CADW and Don Boender of CASA, these two groups formed the organization we now know as the Association for Christians in Student Development.

It is in the spirit of celebrating our history and acknowledging significant contributors to our organization that the ACSD Executive Committee announces the Ruth E. Bamford and the Donald L. Boender Distinguished

Service Awards. The Bamford Award is for professionals with less than ten years experience and the Boender award is for professionals with ten or more years experience.

The Executive Committee will make these awards based on nominations received from ACSD members. Letters of nomination should be sent by April 1, 1996 to Skip Trudeau, Anderson University, 1100 East 5th St., Anderson, IN 46011-3495. The committee will consider these criteria when making the awards:

1. Demonstrated ability to integrate faith and learning in their professional lives
2. Years of membership in ACSD
3. Years of membership in other related professional organizations
4. ACSD Leadership positions held
5. Scholarship: including publications, dissertation/thesis, presentations at professional

conferences, and other scholarly presentations

6. Professional awards received

Nominations should highlight the nominee's professional career and give specific attention to the above criteria. Please take the time to nominate your deserving colleagues and help us as an organization express our gratitude to those who have gone above and beyond to help make ACSD the great organization it is.

## Hop On the Information Superhighway with the



# ACSD Electronic Discussion Group

by Alan Muia

## The ACSD Internet Discussion Group

Last January, I was on my computer "surfing the net" and was struck with a thought. If a fly fisherman in Wyoming can use the internet to instruct a fisherman in Georgia, whom he hasn't met, how to make an inanimate object more attractive to a bass, why couldn't we in ACSD use the internet to help one another do our job? (No offense to fly fishermen intended.) I spoke with some ACSD members and we decided to research the possibility of an internet discussion group. On June 1, the ACSD Discussion Group was born.

A discussion group is essentially an electronic mailing list. Once you are on the list, you receive all messages sent to the list by other list members. You are also able to send mes-

sages and reply to the messages of others. All that is required is an E-mail account and access to the internet. If you can send E-mail, you can belong to a discussion group. The power of a discussion group lies in the number of other subscribers. Instead of calling around to a few people when you have a question, you can throw your question out to all the list members. You could potentially receive many responses to your question from people you would never have thought to ask.

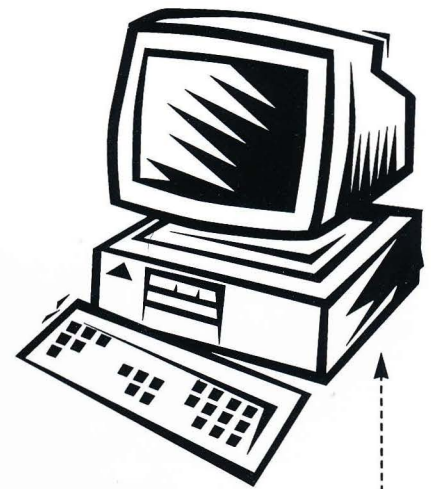
## The purpose of the ACSD Discussion Group is three fold:

1. To provide a forum for convenient and FREE conversation with other Christian student development professionals;
2. To facilitate rapid sharing of information. As the group grows numerically, subscribers will be able to quickly receive numerous responses to their questions from all over the country;

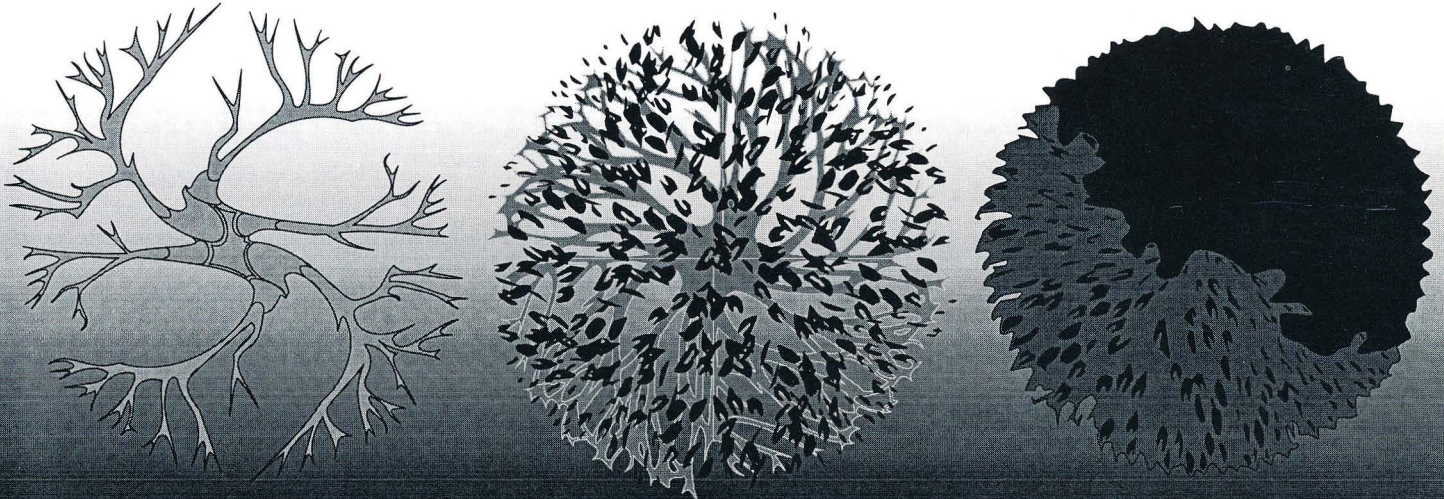
3. To promote the goals and mission of the Association for Christians in Student Development.

Membership to this group is limited to student development professionals. To subscribe, send an E-mail message to LISTPROC@SPU.EDU. In the body of the message, type only "subscribe ACSD yourfirstname yourlastname" (no quotation marks). Shortly thereafter, you will receive a message welcoming you to the list and providing you with instructions on how to use the list.

If you have questions about the discussion group, send an E-mail message to amuia@spu.edu or call (206)286-7262.



Alan Muia is Assistant Residence Life Coordinator, Seattle Pacific University



**For such a time as this**

**ACSD • June 3-6, 1996 • Bethel College • St. Paul, Minnesota**

# **KOINONIA**

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The *KOINONIA* is mailed to all members of the Association. Annual ACSD membership dues are \$25.00 per year. Information on membership may be obtained by contacting Barry Loy, ACSD Membership Chairperson, Gordon College, 255 Grapevine Rd., Wenham, MA 01984-1899, telephone (508)927-2300. Address changes may also be sent to Membership Chairperson.

The ideas and opinions published in the *Koinonia* are not necessarily the views of the executive officers, or the organization of ACSD, and are solely those of the individual authors or book reviewers.

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