

Spring 2006

# Koinonia

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## Recommended Citation

Lyon, Jo Anne; Bartley, Amy E.; Ream, Todd; Staffieri, Josh; and Kinoshita, Glen, "Koinonia" (2006). *Koinonia*. 1.  
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# KOINONIA

Spring 2006

**The Blessing of Purpose**

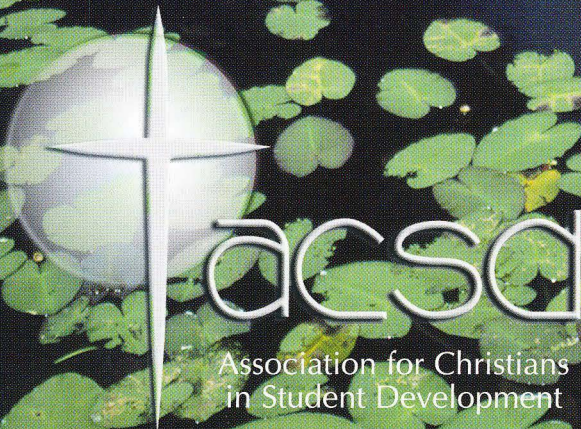
**Dealing with Burnout**

**Thinking Theologically:  
Considering Community**

**New Professionals  
Retreat Information**

**Men's Issues**

**Book Review on Being White**



As I write this, everything on our campus is rushing quickly toward the end of the semester and another academic year. I find this to be a very interesting time of year. On one hand, things are being brought to closure, like classes and graduation; on the other hand, there is a great deal of preparation taking place for the year ahead, such as selecting student leaders, scheduling events, and hiring new staff. It is an interesting convergence of the end with the beginning.

ACSD is very similar to this in many respects. While we are striving to complete some of the projects for this year, we are looking ahead to what will be done in the future. One important initiative that we had begun last year involved creating task forces on the issues of cultural diversity, best practices in student affairs, and members at non-Christian institutions. There has been work done throughout the year by these task forces that has resulted in some progress for ACSD. The task force addressing concerns for members at non-Christian institutions has worked to produce a pre-conference meeting for these members at this year's annual conference. In addition, for the first time there will be ten half-price conference scholarships given to the first ten registrants from non-Christian institutions.

In March the task force on multicultural issues had a two-day meeting in Chicago. Their discussion focused on how to attract, retain, and serve people of color within the organization. The task force is compiling a report to submit to the executive committee prior to the conference. Once again this year we will be offering scholarships to first-time minority conference attendees. If you know of anyone who qualifies, please have them contact me.

The work of these task forces has helped us make progress in addressing these important issues within the organization. I am truly grateful for the work done by both of these groups to further ACSD in these areas. I look forward to their continued work.

In addition, we are close to completing the work on our new website. At this point we are working to ensure that the functionalities of the site are exactly what we want and that they are working properly before we go live. We will inform you when we are live with the new site. We also are looking for someone in the organization who can serve as webmaster for the ACSD site. If you are interested, please contact Mike Hayes at [mhayes@leeuniversity.edu](mailto:mhayes@leeuniversity.edu).

As we consider what lies ahead, we are looking to the annual conference to be held at Indiana Wesleyan University (IWU). The IWU staff diligently continues to prepare for our arrival in June. I would ask that you keep them in your prayers as they complete their end-of-the-year duties and prepare for our arrival as well.

The executive committee has been talking about a number of matters that will come to the membership in coming days. One is the term limits of officers. Currently each position, with the exception of president-elect/ president, is a two-year term with the opportunity to run for a second term. There has been some discussion to lengthen the term limit to three years and permit only one term per time served. This will accomplish two things. First, the third year will give more continuity in the position. Second, three years is a shorter time commitment than the possibility of two two-year terms. Making a change of this nature will require a constitutional amendment to be voted on by the membership. The committee would appreciate any insights or concerns you might have regarding such a change.

We also have been discussing the possibility of increasing the yearly dues for the organization. Even though we have gained significant revenues in the past few years from conferences, the past and current executive committees have earmarked those monies for reserve funds and special projects. Therefore, our yearly operating expenses are still limited to the revenues from the current membership fee of \$35, which has not changed in over five years. To continue maintaining current levels of service, a modest increase is being considered to meet rising costs.

Another very important matter to complete this spring is to select officers for the positions of vice-president, treasurer, and editor. We are going to be voting through the means of email again this year. I would encourage each of you to take the time to consider the candidates and to cast your vote when you receive the information. This is your organization, and we need to have your participation in this important function.

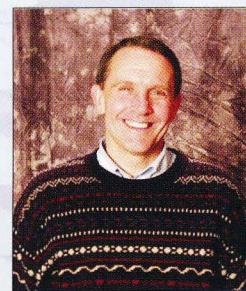
At this time of year, with the frenetic pace in which we find ourselves, we often need to be encouraged. My encouragement for you comes from the book of 1 Timothy. Paul encourages Timothy to "fight the good fight of the faith" (6:12). The work that we do is not easy, especially at this time of year, but it is a "good fight." So persevere, knowing that you are helping accomplish the Lord's work.

See you at IWU in June!

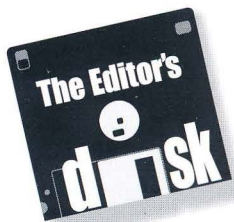
Godspeed,

*Tim Arens*  
Tim Arens

ACSD President  
Dean of Students  
Moody Bible Institute



*Tim Arens*



# You Win With People

You win with people. This is the motto of Jim Tressel, the current Ohio State football coach. Talk to Tressel's current and former players, coaches, and recruits, and you'll hear that he embodies his motto. In just a few years, this coach has accomplished quite a few things, the least of which have been a national championship, a Big Ten title, four wins over Michigan, and a huge win over Notre Dame in last year's Fiesta Bowl. All of this isn't too bad for a coach thought by many to have been under-qualified for the job when he was hired. To what does he attribute his success? The people around him.

I know by now that many of my colleagues who happen to be Michigan and Notre Dame fans have considered withdrawing their memberships from ACSD! Don't worry—the column isn't about Ohio State football. Instead, it's about the idea that you win with people.

Serving as the *Koinonia* Editor for the past two years has afforded me the opportunity to deepen my understanding of ACSD, its mission, and its history. But what matters more are the relationships and people who make ACSD what it is. Having the chance to work with wonderful people at the schools hosting the conferences and on the executive committee has been very professionally and personally enriching. If you do indeed win with people, it's not very hard to see why ACSD continues to thrive in many key areas.

As an organization, we have been blessed by God. Because of God's provision and our members' faithfulness, we are at a point of financial stability and sustained growth that is unprecedented in the organization's history. As we have heard from our president, Tim Arens, the executive committee has been in a mode of developing new initiatives for our membership. What an exciting time! I look forward to the conference at Indiana Wesleyan University to hear some exciting news!

One of the things about ACSD that resonates so deeply with me is how the organization doesn't exist to serve the organization, per se. Even in the midst of what could be labeled as great organizational success, ACSD continues to be about us, its members. Obviously, the organization must adapt to new challenges, but many of us belong to professional organizations that really seem to be about the organization itself instead of its members. You send in your dues, get a publication or two, and maybe get to the conference when you have money in your budget and time in your schedule.

When I think of ACSD, I think about camaraderie, connection, faith integration, and eternal purpose. As we continue to navigate toward the future, I eagerly anticipate seeing how we maintain these defining core values, and I am just as excited to see how we utilize new strategies to serve members better, especially those members who represent diverse backgrounds and members who are working in secular institutions. ACSD has always won with people, and we will continue to do so!

As I complete my service as editor, I must express my appreciation to the many contributors over the past couple of years. I am especially grateful to the professionals at George Fox University and Indiana Wesleyan University for securing articles from the plenary speakers at the respective conferences and contributing advertising and information about upcoming conferences. In addition, I appreciate Todd Ream for his faithfulness and diligence in contributing his "Thinking Theologically" column consistently.

Thanks for the opportunity to serve in this capacity. I look forward to seeing you in June.

*Mike Hayes, Koinonia Editor  
Assistant Vice President for Student Life  
Lee University, Cleveland, TN*

# KOINONIA

SPRING 2006

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**EDITOR** Mike Hayes  
**DESIGN** Maxim Design Group, LLC

**"The place God calls you to is the place where your deep gladness and the world's deep hunger meet."**

*- Frederick Buechner*

# The Blessing of Purpose

By Jo Anne Lyon

I watched in horror as the images streamed across my television screen. Men and women, stripped of belongings, family members, and dignity, were trudging over mountain passes, fleeing their homes in Kosovo to the safety of Albania. I remember one grandmother who stood before the camera, wailing loudly. "All my family has been killed," she said through a translator, "and I am the only one left." She looked so fragile, so vulnerable. She reminded me of my own grandmother. I began to imagine members of my own family being forced to make that lonely, hopeless journey.

As the battle raged in Kosovo, calls for assistance poured into the office of World Hope International. We soon dispatched both relief teams and resources to Albania to deal with the human crisis as thousands of refugees—ethnic Albanians who had emigrated to Kosovo years earlier—flooded across the border. The new arrivals quickly filled empty buildings and spilled out into the streets before temporary shelters could be erected. The first challenge for relief workers was simply to keep the people alive.

The situation was aggravated by the tension and prejudice between the incoming refugees and local Albanian people. The Albanians resented their former countrymen, whom they saw as having deserted Albania, now coming back in a time of need. This long-held prejudice made it difficult for many to offer their homes or hands during this crisis. One group, how-

ever, displayed a very different attitude—Christians. One relief worker reported: "You won't believe what the new believers are doing here. They work in the buildings all day long and then at night set up assembly lines to fill bags with food for the people on the streets." Albania's tiny Christian population had overcome its prejudice to extend compassion to those in need.

Albania had been a Communist dictatorship for more than fifty years. When the Soviet Union collapsed in the early 1990s, Albania was one of the most isolated countries in the world. In fact, Enver Hoxha, the country's former dictator, was so convinced that the West was going to bomb Albania that he had constructed 700,000 bunkers in this nation of only three million people. Not only was Albania isolated from the West, but the teaching of religion was prohibited, also. Being caught with a Bible or crucifix would draw an automatic ten-year prison sentence, and the law was readily enforced. During the Communist years, there were very few Christians in Albania, and they remained hidden. After the collapse of Communism, the door was opened for evangelism, and many responded. Even so, by the time of the war in Kosovo, only about one-tenth of 1 percent of Albania's population was Christian.

This tiny minority was powerful, though, because it had found a new purpose. These people believed in the power of the gospel. They took literally Jesus' instruction to love and feed one's enemies. As a result, this 1

percent of Albania's population took care of 15 percent of the Kosovar refugees. These Christians were not extraordinary in any other way. They, like most Albanians, had been busy living their own lives, preoccupied with their own survival. Yet when the opportunity to serve came, they responded to the need.

They knew the blessing of purpose.

## Blessing As Purpose

When God blessed Adam and Eve in the Garden of Eden, he gave them a purpose. The Bible says, "God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth'" (Genesis 1:28). The first human beings were instructed to increase in number and to manage the earth's resources. They were created for a reason.

The Apostle Paul echoes that thought in his writing to the Christians in Ephesus. He says, "For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Ephesians 2:10). In other words, our purpose is to do the good things for which we were created. God has something in mind for us. The Albanian Christians had not been culturally conditioned to feed their enemies. They did it because they had the spirit of Christ within them prompting them to do this good thing.

It is true that nonbelievers often do good things. But remember that at Creation, God blessed his people for his special purpose (Genesis 1:28). Adam and Eve could have carried out their tasks in some one-dimensional way. But they were acting out of God's blessing—the infusion of his character and his presence into them. As believers in Christ, we are heirs to that same blessing. Therefore, when we do good works as people infused with his character, our work takes on another dimension, a spiritual one.

Frank Laubach, father of the literacy movement, is an example of this. Laubach had earned degrees from Princeton University, Union Seminary, and Columbia University when he became a missionary educator in the Philippines in 1915. For ten years he served as dean of education for the University of Manila. In 1925, it was decided to establish a separate administration for the college in Manila, and Laubach desperately wanted the position of college president. Out of courtesy, however, he voted for his opponent and lost the election by one vote (Norton, 1990).

For several years after that, Laubach battled health problems and despair. He left Manila to take up a new ministry on the island of Mindanao, but because of the conditions on that mission field, Laubach's wife and one surviving child lived nine hundred miles to the north in Baguio. Behind the cottage where Laubach lived was a place called Signal Hill. Each evening, he would climb to the top with his dog, Tip, seeking companionship with God and hoping to relieve his feelings of loneliness and failure. While walking on Signal Hill on a December evening in 1929, Frank Laubach experienced the defining moment of his life. He (Laubach, 1960) described it this way:

One evening I was sitting on Signal Hill looking over the province that had me beaten. Tip had his nose up under my arm, trying to lick the tears off my cheeks. My lips began to move and it seemed to me that God was speaking. "My Child," my lips said, "You have failed because you do not really love these Moros. You feel superior to them because you are white. If you can forget you are an American and think only how I love them, they will respond."

I answered back to the sunset, "God, I don't know whether you spoke to me through my lips, but if you did, it was the truth.... Drive me out of myself and come and take possession of me and think Thy thoughts in my mind...."

My lips spoke to me again: "If you want the Moros to be fair to your religion, be fair to theirs. Study their Koran with them" (pp. 26-28).

The next day Laubach told some local Muslim leaders he wanted to study the Koran. They responded enthusiastically. In a short time, Laubach saw that illiteracy was one of the greatest problems for the people of Mindanao, and he began to teach reading. His vision was far greater than one island, however, and his work gave rise to a worldwide literacy movement that was fueled by prayer. As Laubach put it, "When God killed my racial prejudice and made me colorblind, it seemed as though He [was] working miracles at every turn." It is estimated that some 60 million people have been reached by his training method: Each One Teach One.

### Finding Your Purpose

As I studied the life of Frank Laubach, I saw that prayer was an essential element in his work. Signal Hill was just the beginning. In his journals, Laubach records many instances of what he called flash prayer. On one occasion he (Laubach, 1956) wrote, "This morning, as I came from the train and prayed for all the people on the street, I felt a new energy surge into me. What it does to all of them to receive that instant prayer I may never know. What it does for me is electrical. It drives out fatigue and thrills one with eager power." (p. 20). As Laubach prayed, God blessed him with purpose. The results were far beyond what he could have achieved based on his own capacity.

### Look Around

When I learned of Laubach's methods, I was eager to share them with everyone. One day I excitedly related the idea of sending flash prayers to a group of women at our church. Joybelle responded in a doubtful tone, "That seems a bit far-fetched, but I am going to try it. I take the bus to work every morning, and it's boring. The same people get on every morning with the same complaints. Because I have

nothing else to do, I'll send a flash prayer for everyone who gets on the bus and see what happens." I was pleased by this first response, and I hoped that God would "come through" for this new believer.

When we met the next week, Joybelle reported that not much had happened, but sending flash prayers had at least kept her mind off of the complaint-filled conversation that surrounded her each morning. I encouraged her to try the experiment for another week. Would God come through this time?

The next week Joybelle noted that people on the bus were not complaining so much, and people seemed to engage in conversation more. That was not a dramatic start, but Joybelle kept praying. Eventually, she was able to start a daily bus Bible study for commuters traveling from the suburbs to downtown Kansas City, Missouri. The Bible study lasted for several years, and relationships among the riders grew as they began caring for each other even outside the daily commute. Joybelle was not a Bible scholar. In fact, she had many areas of need in her life. But in that daily bus ride, she discovered the blessing of purpose. As she began to listen during the commonplace events of the day, she found God calling to her. The full results of her work may never be known.

### Have Courage

Frank Laubach believed that when a Christian teaches a person to read, the spirit of Jesus is released through the teaching process. This notion parallels the words of Jesus in John 7:38: "Out of the believer's heart shall flow rivers of living water." Another woman in our church group wanted to start a Laubach literacy program as a ministry to the community. Several people thought that would be unnecessary in a middle-class, suburban community, but research showed that there was a significant number of nonreaders in the community. Therefore, volunteers were trained in the Laubach method, and word was sent out that this service would be available.

Joyce was one of the volunteers. She was eager to teach her first student yet nervous at the same time. Joyce was not a college graduate, but she believed the spirit of Jesus was powerful and that she could succeed in teaching someone to read. Her first student was a cement contractor. The pow-

erfully built man confessed that he could read blueprints but was dependent on his wife to do all the book work for his business. He tried to cover up his illiteracy, but as his children grew, they began to wonder why he would not help them with homework. Joyce began to teach, and before long, the cement contractor was reading the newspaper.

### Move Beyond

Joybelle and Joyce found their purpose in the course of their everyday lives. Joybelle worked for an insurance company, and Joyce was a homemaker with a husband and three sons. For some others, finding God's purpose may require getting away from the routine and into another environment. I have known many people who embarked on a mission trip thinking they were going to greatly affect the lives of the people to whom they would minister. Often, these "givers" find that they are the ones who receive ministry, and their own lives are changed as a result. Some have made decisions either to serve full-time overseas or to regularly give the gift of time or money to the people of another culture.

Sometimes finding purpose takes one in a completely different direction, one that may require a demotion—at least in the eyes of others. I have a friend who held a position of authority in a corporation. He was highly respected, managed large budgets, and wrote books that brought about

*One's purpose may change in different phases of life. There may come a point where old passions do not burn as hot.*

*To continue would best serve neither the individual nor others.*

change in the corporate culture. Yet deep within, he longed to teach at a university where he could be a mentor to young people, shaping the faith and values of those who would change the world. When he resigned his executive position in order to teach, his colleagues were stunned. But his inner core was strong, and he had the courage to find and follow his purpose. Today there are many graduates whose lives have been shaped by the influence of this brave leader.

One's purpose may change in different phases of life. There may come a point where old passions do not burn as hot. To continue would best serve neither the indi-

vidual nor others. I have found that during those times, life seems empty; it appears to be an endless routine with little meaning. Yet change is intimidating and uncertain. How do you know if it is time for change? How do you gather the courage to change? In the same way as you originally found your purpose: by listening to God.

Frederick Buechner offers this insight: "Listen to your life. See it for the fathomless mystery it is. In the boredom and pain of it no less than in the excitement and gladness: touch, taste, smell your way to the holy and hidden heart of it because in the last analysis all moments are key moments, and life itself is grace" (cited in Yancey, 2001, p. 259).

### Pursuing Your Purpose

Frank Laubach's literacy work took him to nearly every continent in the world. He met with kings, prime ministers, presidents, and generals. That literacy movement continues today. Perhaps Laubach's own words best sum up the relationship between blessing and purpose. He (Laubach, 1956) said, "God, what is man's best gift to mankind? To be beautiful of soul and then let people see into your soul" (p. 9).

The nameless Albanian believers who tirelessly served the Kosovar refugees were unknowingly beautiful of soul. Their loving efforts allowed the leaders of their

nation to see the beauty of Christ. As a result, I had the privilege to be invited along with other Christian leaders to meet with the president, prime minister, and supreme court justices of Albania to discuss the rebuilding of their country.

As I sat at dinner that evening in the home of President Rexhep Meidani and his wife, I couldn't help but think of the hours, the love, the care, and the endless days and nights that those Christians, a tiny minority in their country, had given to assisting the refugees. Little did these believers know the effect they had on the future of their country. As the conversation deepened, President Meidani asked a penetrat-

ing question: "How can I build a moral fiber in this country?" He went on to explain that he was neither a Christian nor a Communist but a secularist. In spite of that, he believed that a nation needs moral fiber to survive. Many ideas were posed and discussed. Having an academic background, President Meidani realized the importance not only of education but also of the philosophy behind it. Again our attention was arrested when he asked, "Is it possible to start a Christian university here in this country?" As we said good-bye that evening, I thought how different things might be if the Albanian Christians, just 0.1 percent of their country's population, had not pursued the purpose with which God had blessed them.

We've seen that Adam and Eve were made in God's image as social beings and that both of them were given dominion over creation (Genesis 1:26-28). Both were told to fill the earth and subdue it and to be fruitful and multiply. Theologians sometimes refer to these commands as cultural mandates. God was saying to Adam and Eve, in effect, "I have given you intelligence, and I have blessed you with my character and power. I have opened the world and all its possibilities to you; therefore, go and be active in it." Both Adam and Eve are leaders with authority.

God is telling us these same things today. Every aspect of our world—politics, science, medicine, law, education, theology, business, art, music, and every other—belongs to the people of God. God does not make a distinction between Christian pursuits and worldly pursuits. He is present in all disciplines. It is the manner in which we pursue them that makes them Christian.

Yet pursuing your purpose will not be simple. Along the way you are sure to face problems and choices that may discourage you from seizing opportunities. Here are some things to be aware of as you act on the purpose God has set before you.

### Conservation

Adam and Eve's first order of business was to care for and preserve the creation in a way that reflects the loving, ordered relationship between creation and God himself. That mandate has not expired. We, like Adam and Eve, are commissioned to preserve the

earth, not to consume it. Therefore, no understanding of our purpose can be complete without considering where we fit into the whole of God's creation.

It is disheartening that the people of God have by and large neglected the call to care for the creation; it is secularists who have taken the lead in this area. My own environmental convictions have grown over the years. In March 1999, I chaired a conference with the theme "Compassion and the Care of Creation," sponsored by the National Association of Evangelicals and the Evangelical Environmental Network. Thoughtful papers were presented, followed by challenging responses. One presenter, Professor Stephan Bouma-Prediger (1999) of Hope College in Holland, Michigan, made this bold statement:

We are to fulfill our calling to be earthkeepers, regardless of whether global warming is real or there are holes in the ozone layer or three nonhuman species a day are going extinct. Our vocation as caretakers of creation is not contingent on results or on the state of the earth. It is, simply, dependent on our calling and character as God's responsible human image-bearers. (p. 6)

Discipleship is the foundation for Christian environmentalism. It is not a cause to be advocated but divine purpose, one given to us at Creation. As we pursue our purpose, we must be mindful of how we are using God's world and the resources in it.

### Calling

The term vocation has lost most of its power in our culture. Essentially, we think of a vocation as any job, not necessarily even a profession. A vocational school is a trade school. A vocation is anything one does for a living.

Originally, the term meant something more. A vocation was a calling, a task given to one by God. The Puritans used the two terms—vocation and calling—interchangeably. They saw that work done with the hands or the mind can be a sacred thing, a channel of divine love. Elton Trueblood, a Quaker theologian and philosopher, said, "We should see the ordination to the priesthood as a sacrament; but we should likewise see ordination to any worthwhile human task as a sacrament" (Trueblood, 1965, p. 86).

My sister, Shirley, was gifted with an incredible singing voice and began singing in church at a very young age. Then in junior high school, Shirley heard an opera for the first time. She was hooked. Because our church discouraged attendance at the theater, no one in our family had ever been to an opera. That was a truly foreign world to us and seemed to be something a Christian should not pursue. In college, Shirley studied music and voice and was encouraged to pursue opera. But my parents, being the practical people they were, suggested she prepare herself for a "real job." I'm sure they also thought that the opera house was no place for their highly talented daughter. How could God use her gift in the theater?

Equipped with a music education degree, my sister made her way west to California and taught music in a junior high school in the Los Angeles public school system. A few months into the school year, Shirley realized neither she nor the students thought she was in the right profession. The next fall, she entered graduate school at the University of Southern California, where she earned a master's degree in voice performance. There, Shirley began to sense her purpose. She felt God's blessing as she sang and began to see that opera was her "calling." The experiences she has had singing in opera houses all over the world would fill a book, one which I will let her write. Suffice it to say that her story is replete with instances of God's guidance, discipline, and blessing. She found her calling and God's blessing in it.

### Courage

To pursue your purpose takes courage. Even if you have a clear direction and God's blessing, you may be fearful of taking the first step. Joshua, one of the greatest leaders in the Bible, must have had that problem, because God repeatedly had to tell him to be courageous. The old rabbis used to say that the Red Sea did not part for the children of Israel until the water got to their nostrils. I can certainly identify with that. There have been many times I felt as if I were about to drown when the waters finally parted.

Philippe Vernier (1951), a leader in the field of prayer and meditation, speaks eloquently of the need to pursue your purpose courageously. He writes:

Therefore, do not wait for great strength before setting out, for immobility will weaken you further. Do not wait to see very clearly before starting: one has to walk toward the light. Have you strength enough to take this first step? Courage enough to accomplish this little tiny act of fidelity or reparation, the necessity of which is apparent to you? Take this step! Perform this act! You will be astonished to feel that the effort accomplished, instead of having exhausted your strength, has doubled it, and that you already see more clearly what you have to do next. (pp. 354-355)

### Conflict

In whatever endeavor you are involved, you will face conflicts. Often, those conflicts will be between you and another person. It is always a struggle to know when to confront another person about an issue and when to allow time for the problem to resolve itself. There is a time and place for both methods, and neither is easy. Learning to manage conflict is part of learning to manage creation, the task that God has assigned to us. Conflict management is a science of its own, and there are dozens of books on the subject. Yet at a minimum, you must realize that you will face conflict. Don't be surprised when it happens. Some of us—I include myself—tend to take the naïve view that if everything is as it should be, there will be no conflict. That's nonsense, of course. The pursuit of your purpose will inevitably bring you into contact with people who have different goals. Even if you are working toward the same end, you won't always agree on how to get there.

Those who aren't prepared for conflict tend to view themselves as martyrs when conflict occurs. "Well," they decide, "this must all be my fault. So I guess I'll just walk away." Withdrawal is a form of passive manipulation that is often learned in childhood. Although an unhealthy way of dealing with conflict, it is at least familiar. Recently, I faced a series of conflicts and was embarrassed to find myself falling back into that childish model. I'll just quit, I thought. Then they'll be sorry and agree to see things my way. There were no thunderbolts from heaven, but I did have a keen sense of humiliation when I realized that I was being immature. How much better it is



to be courageous, to face difficult issues unemotionally, sorting out the various motives and possibilities to arrive at what's best for everyone involved. The ability to do that is important for pursuing purpose.

## Change

A final challenge in pursuing purpose is to maintain a fresh focus on your calling. That's especially hard to do when working with a group of people. Purpose-driven groups generally begin with a clear goal and lots of energy, but they tend to go flat over time. They become less vigorous, less effective, and even less certain about what they are doing. They may continue to be active but have no clear idea of their purpose.

That was the case in 1990 when a group of women leaders in our church sat around a conference table trying to determine what to do in the next year. We knew that we could do the same old things—have a Bible study here and there, organize a few outings, do some fundraising—but it seemed that God was stirring our hearts to accomplish something more. But what? We left that night with a few tentative ideas on the drawing board and a plan to meet again in a few weeks. Sometime before the next meeting, the state director of Prison Fellowship Ministries phoned me to ask if I knew of any women who might volunteer to minister at Renz Correctional Facility, a maximum security women's prison near Jefferson City, Missouri, about ninety miles from our community. She went on to say that the prison's population was increasing rapidly, and there was no ministry being offered there. Existing ministries had all been designed for men, and Prison Fellowship Ministries leaders were struggling to create programs to serve the female prisoners.

I invited the director to attend the next meeting of our women's group, and she suggested bringing the prison superintendent along to talk with our women. I agreed reluctantly, for I certainly wasn't energized by this opportunity. The logistics seemed overwhelming, and I didn't think our women, most of whom worked full-time jobs, would be eager to drive that distance and try to make a significant connection with, well, criminals. Also, in the back of my mind was this nagging thought: We're supposed to be building our own

church, here in Warrenton. Those inmates certainly won't help us do that. They'll never volunteer time or donate money—they can't even attend church!

When our meeting began, all of the women in our group were skeptical. But as the discussion continued, we felt the presence of the Holy Spirit. Finally, we agreed to help and arrived at a plan, one that I would never have chosen.

"Let's use the prison gymnasium," one woman suggested. "We can invite all the women from the prison, have a speaker and some music, and maybe do something fun. We can set up tables, and each of us can be a table hostess. We'll serve dessert following the program and offer door prizes."

The other women agreed enthusiastically. "We can give them a feeling of hope and dignity," one said. "And if they want to know more about Jesus, we'll invite them to the Prison Fellowship Bible study."

My training in sociology told me that this plan was completely laughable. We were going to do this middle-class ladies' tea with some of the roughest criminals in the state. But I didn't have a better idea, so I agreed.

It was a sunny fall day when twenty-five women from our church carpooled to the maximum security prison for women at Renz. We were fearful. Only one or two had ever been inside a prison. I had visited only a small county jail. We knew that we were in over our heads. Having recently read about a prison riot and the lack of adequate prison staff in our state didn't help my confidence level any.

When we arrived, both the prison superintendent and the state director of Prison Fellowship met us at the gate. Their presence began to allay my fears. Soon we began to unload our vehicles and set up for the event. After a few minutes, I noticed that there were some inmates helping us. I was surprised by their appearance. They looked so...normal. Frankly, they looked just like the women in our church group. I knew these women weren't in prison because they'd had a parking ticket. They had committed serious, even violent, crimes. Yet I began to see that they were very much like us.

A few minutes later, the guards opened the doors, and three hundred women came through the steel portals into the gym. My blood pressure increased a little when I realized there were only four guards present. Then I glanced around at the tables, and tears came to my eyes. Seated nearby was one of the genuine saints of our church, a beautiful older woman, wearing a simple but elegant gray suit with pink blouse, her gray hair perfectly coifed, and a serene smile upon her face. Verneda was engaged in a conversation with one of the prisoners, a tough-looking woman who sported tattoos on both arms, smoked profusely, and carried herself with a masculine bearing. This is the kingdom of God, I thought, God's grace for all.

We proceeded with our program, and at the end of the session, I drew names for door prizes. I loudly read either the name or the identification number, whichever the person chose to use. The fourth name I read caused my blood to run cold. I recognized the name of this woman who had been convicted in a highly visible case. She and her husband had been simple farmers, but they devised a plan to murder transient people, bury them on their farm, then collect the victims' Social Security benefits. This woman, Faye Copeland, and her husband were both sentenced to death. I stumbled while reading the name, barely able to spit out the words. Faye stepped forward. Her gray hair was parted severely down the middle and hung limply around her face. I looked straight into this elderly woman's eyes and thought how empty they looked. This is a woman without a soul, I couldn't help myself from thinking.

Faye's face haunted me for the next month. Emma Lee, the woman from our church who had been her hostess, made her a prayer project, so I heard Faye's name every week. The next month when we returned to Renz, Emma Lee invited Faye to sit with her again. I noticed that even more women had attended this month. We were all more relaxed, and the day was fantastic. When it came time for the door prizes, I was astonished when, out of some three hundred names, I again drew Faye's name. I braced myself as she stepped forward to receive her prize. I was shocked, but this time at the change. Faye looked ten years younger, and there was something different about her. She had life in her eyes. As soon as the

event was over, I made my way to Janice Webb, the state director for Prison Fellowship. "What in the world has happened to Faye?" I asked.

"I have been so eager to tell you," she said. "Faye came to your meeting the last time because she heard there might be food, but then she became interested in learning more about Jesus. She came to the Prison Fellowship Bible study that week, and there she prayed for Jesus to forgive her, cleanse her heart, and fill her with his presence."

While the director was still talking, Emma Lee rushed over and said, "I have got to tell you what Faye said when she was telling me of her new faith. She said, 'Isn't it interesting I had to come to prison to find my freedom?'" We all stood there speechless, tears flowing down our cheeks.

Each time we returned, Faye brought more women to our meetings. Some of them also had been convicted of highly visible crimes. I thought I recognized one of the women, so I asked the director about her. Sure enough, she was the culprit in a high-profile case I'd read about.

"But she's a Muslim," I said. "I'm surprised she's here."

"She's a Christian now," the director replied. "Faye brought her to the Lord."

Faye began to reach out in other ways as well. She sought permission to beautify the prison compound by planting flowers. Other prisoners joined her, many of whom had never planted a flower in their lives. Faye taught them gardening, sewing, quilting, and other crafts.

Faye Copeland held the record for the oldest woman on death-row. Her picture appeared in *Time* and *Newsweek* magazines during some death-row debates. She outlived her husband, who died in prison of natural causes. In 1999, her death sentence was overturned, and in 2002, twelve years after my first encounter with her, Faye was paroled due to health reasons. She was released from prison to live in a nursing home.

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lady and a hopeless death-row inmate together discover the blessing of new life.

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### To Think About

1. What is your greatest desire?
2. Describe a time when you believe God was prompting you to accomplish some task.
3. What do you think God wants you to do now?
4. What factors might make it difficult to pursue your purpose? Name some ways that you might deal with those factors.

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*Jo Anne Lyon is the Executive Director of World Hope International. Her ministry has grown to provide support for people in twenty-seven countries.*

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The ACSD 2005-2006 Web Placement Site 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.

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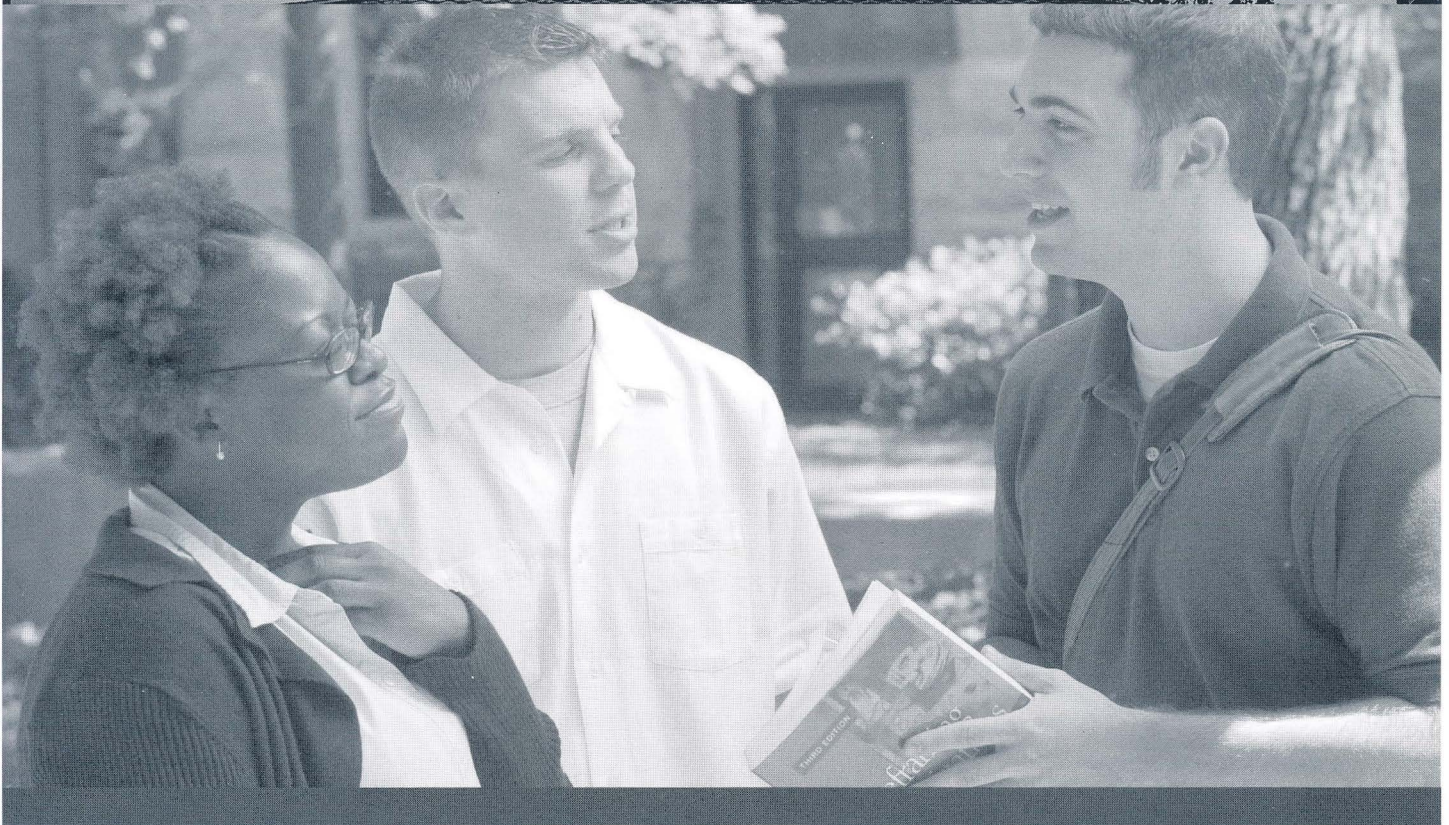
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# Light at the End of the Tunnel: A Burnout Intervention Plan for Student Development Professionals

By Amy E. Bartley

Think back to what attracted you to professional work in student development. Was the attraction about using your passion for education to help students to be successful in their educational pursuits? Was it a spiritual calling to minister to college students? Or perhaps you had positive experiences in college, and you wanted to stay in that environment during your professional career?

Student development professionals often come to their jobs with a sense of energy, passion, and excitement about their work. However, throughout years (or even months!) of the “daily grind,” we lose our initial sense of enthusiasm. We burn out.

## What is Burnout?

Burnout is a term that we hear often in our work settings—especially in work that is very people-oriented. The term “burnout” was first developed in the 1970s by Herbert Freudenberger (1974). Early conceptualizations of burnout believed it to be a result of occupational stress. In the early 1980s, a researcher named Christina Maslach (1982) defined burnout as the manifestation of three separate phenomena: emotional exhaustion, depersonalization (or cynicism), and reduced personal accomplishment. Other researchers believed that burnout also manifested itself through physiological problems (Pines, 2004).

The phenomena of burnout—emotional exhaustion, cynicism, reduced personal accomplishment, and physiological problems—can result in more specific human symptoms. These symptoms include, but are not limited to, fatigue that does not go away despite physical rest, irritability, conflictual relationships with coworkers and family members, sarcasm about work and people related to the work environment (i.e., students, colleagues, and administrators), inability to concentrate, anxiety, mental perseveration about work issues, physical illness, reduced energy, and an inability to accomplish work tasks in a timely manner. Burnout is also a prolonged and pervasive

experience (Pines, 2004)—it does not happen overnight.

These symptoms are very similar to the symptoms of two commonly known mental health issues: depression and anxiety. However, burnout is a separate phenomenon related directly to an individual's work or occupation. Though the symptoms of burnout can mirror the symptoms of depression, burnout is different from depression since it is provoked by the work environment. In contrast, depression is thought to be provoked by genetic factors or psychosocial stressors.

It is also important to note that burnout is not stress. The two terms are conceptually related, but they are actually different phenomena. The term “stress” refers to a “particular type of relationship between a person and an environment” (Lazarus, 1990, p. 3). Key elements of stress include an attribution by an individual experiencing stress—that is, an individual must label a situation as “stressful.” In contrast, burnout is a prolonged, pervasive reaction to stress that affects an individual's occupational, social, mental, emotional, spiritual, and physical wellbeing.

Burnout is still not fully understood. The past thirty years of research have attempted to answer the question: “Where does burnout come from?” Yet, the answer is still elusive; researchers cannot agree on the etiology of burnout. Some researchers believe that burnout is caused by environmental factors (Maslach, Schaufeli, & Leiter, 2001). According to this theory, workers who experience environmental stressors that are beyond their control (i.e., too much work to accomplish, high-risk students, unsupportive colleagues or administrators, etc.) are more likely to develop symptoms of burnout. In contrast, other researchers believe that burnout is caused by personal factors (Buhler & Land, 2003; Pines, 2002, 2004). According to this latter theory, workers may have certain personality characteristics, values, expectations, or coping strategies that predispose them to not dealing

adequately with job stress. The result is burnout. Both theoretical viewpoints on the etiology of burnout show convincing evidence through empirical research. Therefore, it is essential to examine both environmental factors and internal characteristics in developing a burnout intervention plan.

## Is it Burnout or Something Else?

It is normal to experience job stress. However, if the stress has morphed into a long-term experience of mental, emotional, spiritual, and physical exhaustion, chances are that you may be experiencing burnout. Your answers to the following questions may help you determine if you are indeed at a level of burnout:

- Is your work environment stressful, fast-paced, or demanding?
- Do you feel physically, emotionally, or mentally fatigued—even after a full-night's sleep or a weekend?
- Are you more irritable, sarcastic, or impatient than usual about your students, colleagues, work tasks, or occupational future?
- Has your work productivity reduced?
- Have you experienced an increase in physiological ailments?

If you answered “yes” to two or more of these questions, then it might behoove you to take a more formalized burnout assessment. Two of the best burnout assessments are the Maslach Burnout Inventory (Maslach & Jackson, 1981) and the Burnout Measure (Pines, 2005). Your score on one of these instruments can assess if you are burned out and to what degree.

## Your Burnout Intervention Plan

So you're burned out. What can you do about it?

As previously stated, the research is unclear on the etiology of burnout. Some

researchers believe that environmental stressors cause burnout, while other researchers believe that personal or psychological factors cause burnout. Therefore, it is important to consider both environmental and personal factors when creating a burnout intervention plan.

**Environment.** Analyze your work environment. What in particular creates your stress? Is it an unsupportive supervisor or colleague? An overwhelming amount of work? Demanding students? Administrative issues or decisions that affect your program but that you have little to no control over? Try to pinpoint exactly what environmental experience creates the most stress for you.

Once you have identified the major sources of your stress, begin to ask yourself what you can do about it. The fact is, we don't have control over everything in our environments, but we do have control over some things. For example, you may not have control over the amount of work that you are expected to do, but you do have control about how you approach your work. You can try organizing work more effectively, delegating tasks, or prioritizing projects.

The final step is to write out an action plan that includes your goals and how you will meet them. Set small, realistic goals and challenge yourself to accomplish one goal per month before adding a new one. Allow yourself time to change and expect to reevaluate your goals and modify them as needed. And remember, what works for someone else may not work for you. It is important to allow yourself to find a strategy that is unique to your needs.

**Personal factors.** Student development work is highly people oriented. Chances are that you have strong values related to helping, nurturing, and caring for people if you are attracted to this kind of work. Interestingly, some researchers believe that workers experiencing burnout may have certain personal factors that predispose them to ineffective coping methods with job stress. Indeed, Herbert Freudenberger (1980), who developed the term "burnout," believed that it was the result of unfulfilled expectations. Freudenberger's definition suggested that an individual's values—specifically values related to an occupation—influence the manifestation of burnout. Therefore, it is important to analyze your own values,

hopes, and expectations related to your job.

This type of personal analysis can be challenging and uncomfortable. However, it can be extremely revealing, also. Through knowledge of self, we become aware of our own psychological dynamics. And through this awareness, we can develop coping strategies to combat the stressors that we are experiencing and our own personal burnout.

In order to become more aware of your goals and expectations, answer the following questions:

- What expectations did I have going into this job?
- What are my values (personal and spiritual) regarding the type of work that I do?
- What do I hope this job will bring me?

You may consider journaling the answers to these questions or writing them out in some format. You can even use alternative methods such as art, music, or dance. Whatever your medium, the most important thing is to increase your own understanding of your unconscious values. You may take a significant amount of time, such as days, weeks, or months, in order to arrive at your conclusions. This process hopefully will reveal personal things of which you were not consciously aware.

When you are satisfied with the answers to your questions, the next question to ask yourself is: Does my current job or work environment match my answers to the personal questions? If your answer is "yes," then congratulations! It is wonderful to work in an environment that supports your personal values. (And, if you are still experiencing burnout, then you can focus on analyzing and altering your environment as much as you can.) If your answer is "no," then you have an incongruity between what you hope for and your current reality.

Now, don't panic if this incongruity is the case! You can fulfill your personal occupational values through making some changes. These changes will take some soul searching, modification in your work activities or current job, or maybe even a change in your career path. Whatever the modification, give yourself permission to make the necessary changes. Realize that your health and personal wellbeing are very important—not

only to you but to those around you, too.

Work stress is unavoidable—especially in people-oriented vocations like student development. But we can control our responses to stress through managing our environment to the best degree that we can as well as attempting to find congruity between our personal values and our present occupational situation. If you are burned out, there is the proverbial light at the tunnel! This burnout intervention process will help you to regain your initial energy, passion, and excitement about your work.

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If Christian considerations of community are derived from the trinitarian nature of God and born out of solitude, the question then becomes how the collegiate program can become a means of forming the vocation of the students it serves. For the past decade or so, the term vocation has received an increased level of attention on many of our campuses. At its worst, such attention has focused on helping students identify what they want to do with their lives. At its best, such attention has focused on helping students identify what they are called to be in terms of their lives. The latter is preferable to the former if for no other reason than being, or our identity, precedes doing. Identity is initially much more difficult to come to terms with than doing because it escapes any readily accessible assessment measures we may try to send its way. However, if we fail to begin with identity, evidence eventually will come to the front in terms of the inability of our students to persist through what invariably prove to be difficult circumstances. Commitment to what one does is easy under favorable circumstances. By contrast, commitment to what one does is difficult under less-than-favorable circumstances. As a result, perhaps the greatest gift that a well-considered community can yield to students in terms of forming vocation is an awareness of the contingent nature of their sense of identity.

In essence, a contingent sense of identity is an awareness of the fact that our created nature is not only contingent upon God's grace but also upon those individuals with whom we share community. The distinctions that we often make between our own wellbeing and the wellbeing of other individuals are more artificial than real. In an era where conversations concerning rights are often distinguishable from conversations concerning responsibility, we live with the illusion of autonomy. However, our efforts to gather on Sunday as the body of Christ are efforts to counter that illusion. The image of God which we encounter is trinitarian in nature. As a result, perhaps more important than the distinctions which we find between God as Father, Son, and Holy Spirit, is the contingent nature which unites them. Compounding our awareness of God's nature is the awareness of our own identity which we become more acutely aware of when we spend time in solitude. The alternative to the illusion of



autonomy which is offered when we gather as the body of Christ is confirmed to be true when we find ourselves alone. We find the space we need to not only confront our fears and our limitations but also the space we need to confront the contingent nature of our sense of identity.

As student affairs professionals, a good portion of our time is spent creating, implementing, and evaluating the co-curricular educational programs we provide for our students. However, do we often consider community and the impact that community can have in terms of forming the contingent nature of the identity of our students when we go through this process? I would contend that at times students learn as much from the implicit details of the educational programs we design as they do from the explicit details. Such factors shape the nature of the communities in which we live and learn. Such factors invariably shape the nature of our identity for better or for worse. As a result, considerations of community need to be at the forefront of such a process. We must ask ourselves how each aspect of a co-curricular educational program, from start to finish, reflects our considerations of community. We must ask ourselves how each aspect either forms or tears at the contingent nature of the identity of our students.

For example, if we were coordinating an evening discussion series in a residence hall concerning the influence of the media, how would our considerations of community make a difference? If we begin with the planning phase, we would need to ask ourselves about our purpose and whether we were simply trying to provide individual

students with information or if we were seeking to initiate a conversation which they would then, in turn, sustain on their own. We might also want to think about who was involved in the planning. Do we include students, and if so, who? And, do we include members of the faculty from disciplines ranging from journalism to theology to communications?

In terms of implementation, we would once again need to look at who we ask to be up front and involved in this experience. In addition, how would students be asked to process the material? Do they come to appreciate the opinions of their peers in addition to the opinions of individuals previously identified as experts? Do they come to view the media as a means of shaping the narrative fabric of a society versus simply being a way for individuals to get their news? The pedagogical impact of this program is not only inherent in the content but also in how the content is delivered.

Finally, evaluation would be a means of not only surveying how this program shaped the thoughts and habits of individual students but groups of students as a whole. We could hand out surveys at the end of the program, but they may not be able to yield the right kind of data in light of our considerations of community. As a result, the point of evaluation may need to come a week or two after the close of the program. We would need to observe how the thoughts and habits of students have changed. In particular, do they talk among themselves and with their professors about such matters more than they might have before the program? In the end, did such a program help them to realize at a higher

level that their opinions and their identity in relation to something such as the media is contingent upon the opinions and the identity of those individuals with whom they share community?

The question inherent in such an example is not whether the opinions and the identity of our students become more homogeneous. In fact, the opposite may be far more preferable. Part of how an educational community shapes the contingent nature of the identity of its students is the way it helps them appreciate the diverse nature of opinions and forms of identity embodied by a variety of individuals—all of whom reflect the created image of God. As student affairs professionals, our responsibility is to think through the ramifications of such a charge in light of the educational programs we create, implement, and evaluate on behalf of our respective communities. Out of the context of a well-considered community, we hopefully can live up to our

vocation as educators and provide our students with a place where they can find their vocation—one rooted in being yet reflected in doing.

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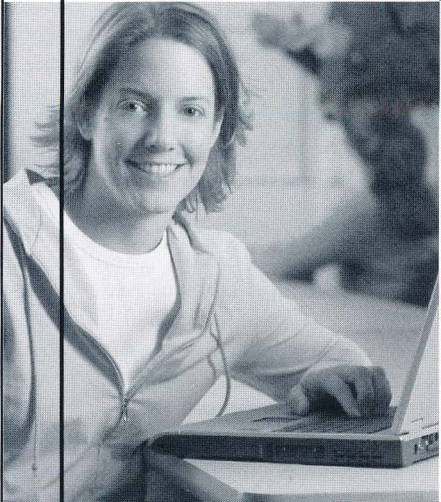
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# Everyone Loves Raymond?

## A Lost Generation of Male Students

By Josh Staffieri

Most everyone has watched or heard of *Everyone Loves Raymond*, the popular sitcom. But why exactly does everyone love Raymond? Is it because he appreciates his wife for who she is and is quick to praise her? Is it because he spends time with his children at their school functions and promotes a positive image of fatherhood? Maybe everyone loves Raymond's confident, yet humble persona. No, everyone loves Raymond because Raymond is the epitome of today's male—confused, dumbed down, and lost.

Here is a recent conversation I had with a Raymond who was a fourth-year senior. I asked, "Now that you are nearing graduation, are you leaving campus with an understanding of what it means to be an adult, specifically a man of God?"

His countenance became somewhat puzzled, and he replied, "Uhh, what do you mean?"

"Can you tell me the definition of manhood?" I asked.

He looked down at his shoes then outside into the adjacent parking lot, watching some students play tennis. He finally glanced back at me, still looking confused, and said, "To have a wife and children and a place I can call home...with a white picket fence." A nervous laugh followed.

I responded, "That sounds more like a want list than a definition."

"I'm not sure what you mean. Isn't being a man having those things?"

"Possessions are not what make a man. How about I rephrase the question? How do you know when you have become a man?"

"Oh, I think I understand now. Do you mean when I get the job of my dreams and make six figures?"

This is not an isolated event. It seems like our campuses are full of Raymonds. As such, what is higher education doing to support and challenge them?

My passion is to support and challenge students' sense of purpose. Until recently, I did not notice that "students" really meant female students, too. Eight out of every ten students I meet with are female. Other career services offices have made the same observation. Neil Murray reported, "We have mounds of evidence to document a simple but rarely stated fact—many of our services

are extraordinarily underused by men" (cited in Kellom, 2004, p. 1). I have a hypothesis for why this happens. Men don't pull over for directions, so why would they stop by my office for directions in life? But over time I have come to realize this is happening not only in career services.

Male students have quickly become the silent minority in almost all parts of higher education. The two areas that they are not (i.e., Greek clubs and athletics) have been shown to have negative effects on several areas of their development (Pascarella & Terenzini, 2005). Still loving Raymond? Unfortunately, there also "is a problem with enrollment, retention, and academic performance of college men" (Kellom, 2004, p.1).

If higher education has made great strides over the last one hundred years for females, what is happening for our males? Why is this topic not being discussed and action taken to help remedy these trends? Perhaps we do not worry because we see a number of male figureheads and leaders within our institutions and society. While this is true, there has been a major cultural shift. If there are tens of thousands of Raymonds in society who are not applying for college, are dropping out of college, and are not succeeding in college, then how does the future look for society as a whole? "Where men once dominated, they now make up no more than 43 percent of students at American institutions of higher learning" (Gurian, 2005, p. B1). Why is this?

The Student Learning Imperative (1994) and other contemporary student development literature pieces intentionally have recognized the need to assist the development of the *whole* student. While this thought reemphasized the importance of student affairs and learning outside the classroom, it has failed to take into account gender differences. If men and women have similar learning styles, then why do we see a decline in male enrollment, retention, and success? Consider the possibility that there are differences (aside from physiological differences) between male and female students. Why have institutions of higher education not created adequate learning environments and resources for both men and women to succeed? Our institutions are ideal places to work toward learning environments that can help correct some of these trends.

Consider the conversation recounted earlier that I had with the senior. Are his desires to

have a family, an excellent-paying job, and status problematic in and of themselves? No, the issues of concern were his confusion and lack of reflection. Most student development professionals would agree that one of our goals is to help students prepare for life after college. I submit that we should be more focused on the present while not ignoring the future. Presently, we are not equipping our male students for success. Instead, we try to mold them into who we want them to be and expect them to abide by the "sit-still, read-your-book, raise-your-hand-quietly, don't-learn-by-doing-but-by-taking-notes" (Gurian, 2005, p. B1) model. We expect our male students to learn and act just like female students. And when male students don't meet our expectations, we often respond in ways that may drive them away from the campus community. Unfortunately, it makes sense that the two places on campus where male students feel valued and affirmed are Greek fraternities and athletics. I only wish they felt valued in every area of campus life. Everyone needs to affirm and love Raymond, not just laugh at him

Student affairs professionals can help men engage in the life of the institution more fully. By doing so, they will be more likely to succeed. Kellom's edited work (2004) is a helpful resource for assessing how male students take advantage of services on our campuses. In addition, it discusses the different rates of enrollment, retention, and academic success between the genders. Perhaps we need to gather baseline data in these areas at our respective campuses to determine if we are experiencing the same trends as the wider higher education community. We must take this issue seriously.

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## Book Review: *Being White: Finding Our Place in a Multiethnic World*

By Glen Kinoshita

*Being White: Finding Our Place in a Multiethnic World* is not only a much-needed contribution to the dialogue on racial reconciliation, but for many it is an answer to prayer. In the experiences of many who are engaging in racial reconciliation, the voices always seem to echo, "Where are the white people in this process? What role does the white person in America have in justice, compassion, and peacemaking?"

Paula Harris and Doug Schaupp have given the body of Christ a gift in their recent work. The authors begin by offering us a glimpse into their personal journeys as white people in America and the life experiences that have resulted. This book is an invitation to join them in a lifelong journey of learning and spiritual growth. It is not an academic or theoretical treatise. It is a down-to-earth attempt to first and foremost assist white people in making a difference in a multiethnic context. Secondly, it is for people of color to learn some of the internal struggles of white people who are seeking to grow in a diverse world as well as to move toward a godly interdependence with diverse communities.

There are many significant factors that this book covers. First, it is a Christian approach to the contemporary challenges of diversity and the role white people have in our society. For those who have sought resources to grow and learn from, it is no secret that there is a paucity of work from a Christian or biblical perspective on these subjects. This book is replete with scripture references and puts the reader in a position to apply biblical exhortations as they face some of the difficult challenges in this area.

Secondly, the authors use their own stories to validate the process they challenge us to begin. In other words, Doug Schaupp and Paula Harris are speaking from significant life experiences. Hence, when they speak of the pain or the joys of this journey, they are speaking in the first person. Many will be able to find hope and comfort in the wisdom they offer. The authors do not hide the fact that it is a difficult process or that they have made mistakes. But they also offer a responsible picture of the fact that white people can make a difference in God's multiethnic kingdom and even have a unique role to play.

Thirdly, many of the issues that white people face on an individual and personal level are addressed. The authors again draw from their own experience as well as their interactions with many other white people. Some of the topics covered in the book include: the issue of guilt over being white; the concept of color blindness; the fact that white people don't feel they have a culture; the idea of feeling bad about being white and that there are no good aspects of their culture. Schaupp's chapter on "Can God Redeem White Culture?" is of significance because he describes norms and values of white culture and how scripture affirms many of these aspects. The authors make another significant contribution when they address the need to continue the journey and not give up. Harris exhorts, "People get hurt easily in the multiethnic journey, and we white people are quick to give up. We call it 'racial fatigue,' but that is just a fancy label for unresolved pain. The cross of Jesus is enough for all our pain. We just keep coming to Jesus and let him heal our wounds" (p. 128).

Fourthly, the authors do not ignore the fact that white people in America do have privilege and that institutional racism is a reality that must be addressed. Harris writes, "Racism divides us. But what is it? Whites and people of color often don't agree. Whites have to learn to see and confront racial sin. We have to learn the truth about white history" (p. 97). The fact that this book addresses that whites and people of color do not speak the same language when it comes to racism makes it a crucial work in order for us to deal with the pivotal issues. "For a system with racial privilege to operate once it is set up, all whites have to do is ignore it. To deconstruct it, first we have to work hard to see it. Then we have to join forces with the people of color around us to rebuild a new, more just and godly system" (p. 103). These are hard issues for anyone to deal with, but Harris and Schaupp, from their own experience and study of scripture, lead us in a sensitive and gracious way to confront truths that are necessary in order to bring healing and peace.

*Being White: Finding Our Place in a Multiethnic World* does not pretend to offer simple, easy-to-follow solutions that will instantly mend

our brokenness or solve the world's racial strife. The authors emphasize making this a lifelong journey and growing along the way. Our joys will increase, and our competence in dealing with challenges will mature as a result. At the beginning of the book, the authors outline their vision of what this journey looks like. Beginning with *Encounter*, the white person meets a person of color. *Friendship* then occurs when the experiences of a person of color are heard and validated. Beyond friendship is a stage called *Displacement* in which the white person puts him- or herself in a minority reality in a diverse context. The key is to stay there and not flee. *Identity* is the next stage in which the white person consolidates the material learned and sees a significant cultural identity emerge as a white person. The final stage is *Just Community* in which the white person learns to structurally advocate and become an ally of people of color. It is here where the white person finds freedom from shame and true interdependence with people of color.

For us to be a genuine community of believers who live out the values of the kingdom of God like love, peace, and justice, it is essential for the principles and concepts outlined in this book to become a reality. The challenge of bringing the issues of white culture and white privilege under the lordship of Christ is a very real component to all of us building a community of justice and, thus, reflecting a true picture of Christ's body living in unity and sharing his love in this world. The book should be read prayerfully and thoughtfully with critical reflection. The authors have something important to say. Our journey on the road to reconciliation will be enriched.

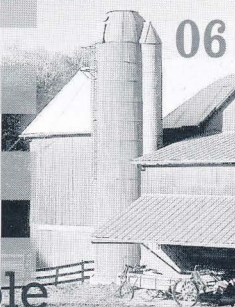
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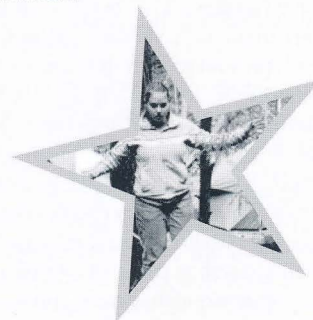
## Pre-Conference Workshops

### Biblical Conflict Resolution

Disagreement and contention are part of the human condition. In academic settings, where we bring students together from disparate situations and experiences, we see disagreement and contention as a common feature of residence life. We can take that common feature and use it to help our students mature and improve their ability to deal with conflict in a productive and respectful manner. In order to create such an environment, we need to understand the principles and skills of effective conflict management and begin to train our students to do the same. Presented by IWU professors, Dr. Dan Poff & Dr. Rick Christman.

### Leadership Development through Adventure

In this lively outdoor experiential session, you will actively participate in activities and team-building initiatives utilizing IWU's high and low ropes courses. Throughout the day, learn and practice new and effective facilitation skills you can use with your students and see the many facets by which experiential learning can be incorporated into student life. Led by Lynette Bowsher, Director of Indiana Wesleyan University's Center for Experiential Learning.



### Life Calling

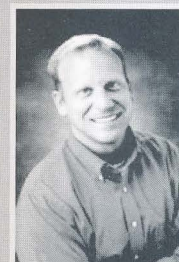
A new model to help your students discover their Life Purpose. This workshop will take you deep into the operation of the Center for Life Calling and Leadership at IWU. In it you will learn about a new model of Life Purpose Discovery, and each attendee will have time to discuss practical applications for their own campuses. Facilitated by Dr. Bill Millard, Executive Director of Indiana Wesleyan University's Center for Life Calling and Leadership.

### Retreat for Christians Working at Secular Institutions

Are you at a secular university--a school that is not a bible college or member of the Council of Christian College's and Universities (CCCU)? Then come and be encouraged in your work and in your calling. We want to get acquainted with each other, and explore what it means to be salt and light in our work. Bruce Olson, Educational Director and Biblical Counselor of Faith Resources, will facilitate our session to learn from God's word and from each other.

### Understanding Male & Female Homosexuality

The issue of homosexuality is a true "hot" button on college campuses as well as the church today. The purpose of this workshop is to explore the causes of male and female homosexuality, the cultural and political ramifications, pro-gay theology, and the churches' response. Mike Haley & Melissa Fryrear from Focus on the Family will lead this workshop.



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## Entertainment

### Shawn McDonald



McDonald has been described as an artist who consistently refuses the easy way out in life, art and theology. Instead, the struggle is embraced and the journey highlighted in Shawn's soulful/folk music that blends in a bit of hip hop and earnest pointed lyrics that blend for a sound that is at once both simple and complicated. "Honesty is huge," says Shawn, "that's what I think people connect with in my concerts. I get up there and I talk about my life and my struggle and my experiences, good and bad. I sing and talk about it all. I talk about the grime of life. I can't understand a version of Christianity that would deny all that. How can we have a true picture of what grace is if we don't admit our own sin and brokenness?" That honesty will be key at this year's concert; the setting will be intimate and relaxed as this ordinary man shares his extraordinary story of how God pulled him from a place of barely living to a leadership that he never could have imagined.

## Excursions

Indiana State Museum and IMAX theater

Indianapolis Children's Museum and  
Indianapolis Museum of Art

Connor Prairie: Living History Museum

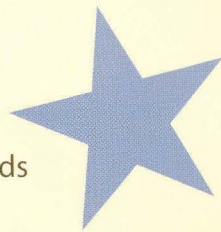
Shopping at the Indianapolis Circle  
Center Mall

High Ropes Course at Botany Glen  
Adventure Center

Canoeing the White River

Paintball at Ketcham Woods

Golf Scramble at Arbor Trace



## Self-Guided

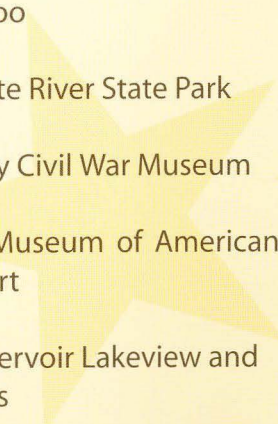
Indianapolis Zoo

Canal and White River State Park

Colonial Eli Lilly Civil War Museum

The Eiteljorg Museum of American Indians  
and Western Art

Salamonie Reservoir Lakeview and  
Boundary Trails





*KOINONIA* is the official publication of ACSD (Association for Christians in Student Development). The purpose of the publication is to provide interchange, discussion, and communication among Christian professionals in the field of Student Development. It is published three times per year, in fall, winter, and spring. Both solicited and unsolicited manuscripts and letters may be submitted to the Editor for publication consideration.

*KOINONIA* is mailed to all members of the Association. Annual ACSD membership dues are \$35.00 per year. Information on membership may be obtained by contacting Doug Wilcoxson, ACSD Membership Chair, LeTourneau University, P.O. Box 7001, Longview, TX 75607-7001; DougWilcoxson@letu.edu. Address changes may be sent to the Membership Chair.

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