

Fall 2000

Koinonia

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KOINONIA

Fall 2000

ACSD

20
YEARS

1980 • 2000

Memories of ACSD 2000 at Taylor University

The Quest for Moral Integrity

*The Freshman Year Experience:
A Senior's Perspective*

Relationship Emphasis Week

What Christians Think about Homosexuality

Association for Christians in Student Development

The Gospel of Sin Management

"We have so persistently dissembled the power of the Gospel ... that it is pardonable if those that judge of it by us should doubt whether it is anything more efficacious and inspiring than the pathetic guesses which adorn the writings of philosophy."

Canon B. F. Westcott,
The Gospel of the Resurrection

I have been reading Dallas Willard's book *The Divine Conspiracy* this past summer. In this book Willard talks about the Gospel of Sin Management. He cites Wescott as a challenge to both the Left and the Right. Willard is convinced that conservatives and liberals have both missed the message of the Gospel and have ironically come to the same error. The Right, he contends, holds fast to a gospel of seeking to have one's sins forgiven. A good Christian is one who has said the right prayer and confessed the right creed and is, therefore, granted forgiveness and heaven. The Left, on the other hand, promotes a gospel of the social ethic. Here, a Christian is one who seeks to rid the world of social evils while not being all that concerned about his/her personal life or the "private" life of his/her neighbor.

With good "bumper sticker" theology Willard summarizes by saying conservatives believe that "Christians Aren't Perfect, Just Forgiven" while liberals believe that "Christians Aren't Perfect, Just Committed to Liberation". Both focus on gospels of managing either personal or corporate sins while neither seems to have any bearing on daily living and personal integrity. Human character is left largely untouched. After all, "Christians Aren't Perfect ..." and all we need do to confirm this is to look to the polls. The behavior of conservative Christians is little different from that of non-believers and the beliefs of liberal Christians seem to be so relative that some have lost the ability discern what the definition of "is" is.

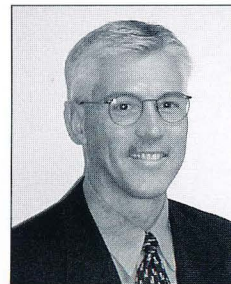
Jesus on the other hand, seems to have preached a different message. He didn't stop with sin management. Yes, he certainly did confront and condemn sin. But he didn't say personal forgiveness or corporate justice was the end goal. Willard

reminds us that Jesus calls for us to listen to His words, study His ways and practice His Kingdom. Jesus expects much more than a selfish focus on our own sin or a self-righteous condemnation of others. Jesus is our Teacher. He has a curriculum — a curriculum of Christlikeness that he expects us to study, practice and model. Sin management is not the goal but only a by-product. The goal is to learn from Jesus, act like Him and be part of His present Kingdom.

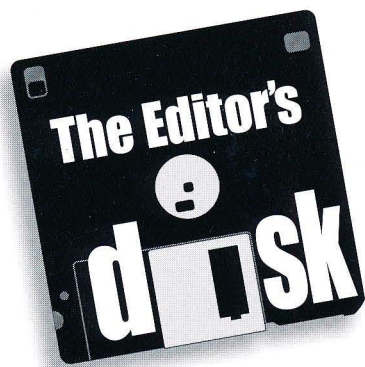
"We have so persistently dissembled the power of the Gospel ... that it is pardonable if those that judge of it by us should doubt whether it is anything more efficacious and inspiring than the pathetic guesses which adorn the writings of philosophy."

With this different focus, Willard has challenged me to take a different look at the way I interact with students in this new year. Maybe our priorities shouldn't be as much on rules, standards, policies and procedures, i.e. "sin management," but rather on teaching the curriculum of Christlikeness to the students we serve.

— Everett Piper



Everett Piper



Perspective is a funny thing. It impacts our lives immensely, yet we rarely acknowledge that it exists.

A year ago I was facing my 33rd birthday. Now to all of you who are past this point in your life already, and are therefore tempted to think I'm too young to complain about my age, please remember that this was the oldest I had ever been in life, and so to me, it was significant. Let me also assure you that I did not feel old... but as my 33rd birthday approached, I must say that I felt like my age sounded old. And I was definitely not feeling old enough to be that old!

One evening a few days before my birthday I sat watching television, thinking about how my birthday was approaching. I started thinking in the general female "spider web" thought

process in which one tiny idea spreads out and out and is soon connected to about a hundred issues that no male would ever think were logically related to the first idea. I was thinking about being single and not being a mom yet and how all my siblings, even the ones younger than me, were married with children, and how that made me feel like 33 was even older. And then my mind jumped to the fact that being 33 in the year 1999 meant I was born in 1967... wait a minute... 1999 minus 1967 is 32! I was only going to be 32! For at least 9 months I had thought I was already 32. I'd approached life like I was 32, talked like I was 32, made decisions like I was 32. And suddenly I realized I was only 31!

But what was even more amazing to me, was what happened next. I actually felt younger. For almost a year I had thought I was 32, and now that I realized I was only 31, even though I was older than any of the previous days when I thought I was 32, I felt younger. The power of perspective is amazing.

Abraham Kuyper has said, "There is not one square inch in the whole domain of our human existence over which Christ, who is sovereign, does not cry out, 'MINE!'" I believe that this statement is true. But do I live that way? Is my

perspective that God is in control. Do I sincerely see Him as the author and originator of everything in life? Or is my perspective one of mistakenly believing that I am in charge? Do I feel responsible for every aspect of my life, and the lives of those around me? Do I live like I believe that I have to fix, repair, and provide everything for everyone?

Most jobs in Student Development can never be finished. (I have to remember to have my supervisor read this...) We can always do more, do it better, do it bigger. We can always help more students, write more articles, get more degrees, plan more programs, lead more Bible studies, or build more relationships. But God is not calling us to "MORE." He is calling us to obedience and submission to His control and His direction. He will tell us what that looks like from day to day.

As I begin to fulfill my responsibilities as editor, it would be so easy to treat the *Koinonia* as mine. But God wants it to be His. And so with this issue I promise to try to edit the articles you donate in obedience and submission to God. I will be striving to keep the right perspective, to work with your help to create a journal about which God can say, "This is MINE!"

—Susan Moody, Editor

KOINONIA

FALL 2000

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The Quest for Moral Integrity

James S. Spiegel, Ph.D.
Taylor University
August 2000

Once upon a time Christians placed a greater emphasis on moral integrity than upon such things as "intimacy with God," "spiritual power," and "victorious living." Indeed, the church today is so preoccupied with various aspects of spiritual experience, that personal moral development has taken a back seat. Nowhere is this more evident than on Christian college campuses. Students raised on MTV and video games have been effectively trained to prefer religious exhilaration to moral substance and to bypass genuine virtue in favor of impressive image. The sad outcome is moral failure and hypocrisy.

At this year's ACS D conference I presented a workshop entitled "Moral Integrity and the Christian Life," aimed at addressing the causes and cures of the increasing loss of moral integrity among our students and throughout our culture generally. Drawing from my recent book, *Hypocrisy: Moral Fraud and Other Vices* (Baker, 1999), I outlined several issues lying at the heart of our present moral crisis.

Moral integrity has been defined as "a consistent commitment to do what is best, especially under conditions of adversity." Presumably, Christians want to be persons of integrity so defined.

But we fail, even chronically in some cases. The principal causes of this failure and the resulting slippage into hypocrisy are twofold: self-deception and moral weakness. Self-deception involves the denial of what one knows to be true. Though paradoxical, self-deception is a real, and all-too-common, fact about human nature. Sometimes it has a cognitive root, caused by unintentionally biased beliefs. In this case, a person fails to believe something because he or she does not want it to be true. Like the mother who refuses to believe that her son deals drugs, we are self-deceived when we deny the truth due to our bias against that truth.

...the church today is so preoccupied with various aspects of spiritual experience, that personal moral development has taken a back seat.

Self-deception may also be volitional in nature, involving the disavowal of one's behavior, refusing to acknowledge it as one's own. This may take different forms, such as the refusal to take

responsibility for one's actions, the inability to explain one's actions, or indulgence in secret. The person who sees his violent rage or indulgence in pornography as "not the real me" is volitionally self-deceived.

More commonly, Christians' moral failures are due to simple moral weakness, the chronic failure to do what one believes to be best. Like self-deception, moral weakness is paradoxical. Socrates, like many other philosophers, denied it to be possible for a person to do what he or she knows to be wrong. But the truth is that the reality of this phenomenon is proven on a daily basis. We sin with full knowledge that we are sinning. We resolve to do better, but our repentance is short-lived, as we fall again into our vice.

The spiritual root of moral weakness is no mystery to the Christian. We have a sinful nature which wars against our good motives and best intentions (see Romans 7 and Galatians 5:16-17). Moreover, our natural fallenness is aggravated by psychological factors such as self-absorption or lack of circumspection. In the former case, one is too wrapped up in him/herself, while in the latter he or she is not self-aware enough. The trick is to be very self-aware without being self-absorbed, a delicate balance that only the morally mature person achieves.

Lastly, vague moral ideals contribute to moral weakness. The Christian who cannot characterize the moral life beyond such abstractions as "being Christlike," "pursuing righteousness," "living a godly life," etc., or who is not prepared to answer the (equally abstract) question "What would Jesus do?" in careful detail when it comes to concrete life situations, is likely to fail serious moral tests when they arise. We need vivid, specific, and useful guidelines when it comes to our pursuit of moral integrity, not vague slogans and winsome clichés. This is where the precious art of teaching on the virtues and spiritual disciplines is crucial. These are the real sources of moral inspiration and practical tools for living the life of integrity.

...vague moral ideals contribute to moral weakness.

Just as hypocritical and morally weak persons maintain their vices through bad habits, the person of integrity must practice good habits. Vice and virtue are both developed through practice. Thus, one may develop moral strength (or "grow in sanctification") through training in the virtues. A virtue is any particular quality of moral excellence. Such traits include the fruits of the Spirit identified by Paul in Galatians 5:22-23 (e.g. patience, gentleness, kindness, self-control, etc.) but also include such traits as courage, generosity, gratitude, humility, justice, and mercy. These are the specific traits we should be training ourselves and our students to possess. These are the essence of what it means to be "godly" and "Christlike." To learn how to display these characteristics in sundry life situations is to learn to do what Jesus would do.

Training to be virtuous? One might ask, is such training even possible or appropriate? Of course! It never ceases to

amaze me how eager we are in this culture (even within the church) to practice countless other skills (e.g. athletics, academics, vocational skills, etc.) while we are passive regarding the most important area of all, the moral life. We consider practicing jump shots, lifting weights, and running wind sprints to be time well-spent, but we balk at the notion of training to be more patient, kind, courageous, self-controlled, and humble. In short, we endorse working hard to master trivial skills but scoff at serious effort to be Christlike.

So how does one train to be virtuous? Very briefly, there are several basic strategies. First, there are preparatory strategies, which pertain to learning one's special weaknesses and practicing anticipatory thinking. We must learn our special weaknesses, then consciously address them. Understanding a problem is the first step towards solving it. Then we should pray that God would deliver us from temptation. But, additionally, there are practical steps we can take to avoid temptation. Six years ago I got rid of my TV when I found that I regularly gave into the temptation to squander time watching programs. That removed the temptation as well as that particular vice of laziness.

...the person of integrity must practice good habits. Vice and virtue are both developed through practice.

There are also mental and behavioral disciplines we can engage in, such as self-trickery and self-commands. Self-trickery is practiced by the recovering alcoholic who says to him/herself "just one more day without a drink" and who continues to tell himself the same thing every day, forever forestalling his indul-

gence. And self-commands, such as "Jim, don't do it. You'll be sorry," can be effective deterrents against vice.

Finally, and most importantly, there are the spiritual disciplines, which Christians must practice regularly to become and remain morally fit. Dallas Willard defines the spiritual disciplines as "activities of mind and body purposefully undertaken to bring our . . . total being into effective cooperation with the divine order." These include the disciplines of abstinence (i.e. solitude, silence, fasting, frugality, chastity, secrecy, and sacrifice) and the disciplines of engagement (i.e. study, worship, celebration, service, prayer, fellowship, confession, and submission). For helpful and detailed discussions of these disciplines, I refer the reader to Richard Foster's *Celebration of Discipline* and Willard's *Spirit of the Disciplines*.

May we, as Christian servants in higher education, strive to morally improve ourselves as well as our students. May we display lives of integrity even as we train our students accordingly.

References

- ¹ Mark Halfon, *Integrity: A Philosophical Inquiry* (Philadelphia: Temple University Press, 1989), p. 8.
- ² *The Spirit of the Disciplines* (San Francisco: HarperCollins, 1988), p. 68.

James Spiegel is an Associate Professor of Philosophy at Taylor University in Upland, Indiana. He presented a workshop at ACSD 2000 at Taylor University.

The Freshman Year Experience: A Senior's Perspective

Ryan T. Hartwig

Purdue University, Class of 2000

I have never taken a graduate course examining the educational dynamics and challenges of the freshman year experience. I do not possess extensive academic "knowledge" about freshmen success programs. I only have a bachelor's degree-one that I received just two short months ago- and a passion to identify college students' gifts and develop them into the productive and responsible Christ followers that will lead our world in the upcoming years. The collegiate experience is fresh on my heart and mind. From my "just been there, done that," perspective, I share my view of the freshman year experience.

During August of 1999 orientation activities at Colorado Christian University, I was asked by a member of the faculty to co-teach a section of Freshman Year Integration (FYI), CCU's version of a freshman seminar course designed to introduce new students to the collegiate scene, encourage thoughtful discourse about who they are and where they are going, and equip students to make the most of their college years. After its establishment on the CCU campus six years ago, the program has undergone numerous changes in curriculum and leadership, including a major renovation this past academic year. Included with this overhaul of this past year was the introduction of a pilot senior student to teach full and partial sections of the course, mentor students on a consistent basis, add especially pragmatic ideas to course lectures, and properly frame the freshman year in the big picture of the collegiate experience.

As a senior student, I was continually tempted to ask myself what I would do differently if I could go back and re-do college. Somewhere deep inside of each of us, I am sure that we would love the opportunity to be freshman students once again-at least to correct our mistakes made on the first trip through. It is too late for me now, and likely too late for you too, but just in time to encourage the thousands of college newcomers in higher education institutions across the nation not to make the same thoughtless mistakes my friends and I have made over the past four years.

...the inclusion of a thoughtful and quality freshman year experience program is vital.

Based on my experience over the past four years, I wholeheartedly believe the inclusion of a thoughtful and quality freshman year experience program is vital as we endeavor to assist college freshmen in correcting our earlier mistakes and making the most of their undergraduate years. Considering my observations and the students' "personal success stories," I will summarize and evaluate the Colorado Christian University FYI course and provide this graduating senior's recommendations for a successful freshman year experience program.

The FYI curriculum goals are summarized in two words: Understanding and Intentionality. Setting foot in the classroom, inexperienced freshmen were provided a safe place to explore new col-

legiate surroundings. They could ask questions and gain insight about how to approach the next four (or five) years of their lives. Seeking to understand their environment and its influence on them, they introduced, argued, and defended ideas about life and their roles in the universal schema. They were given the opportunity to develop constructs to guide them through the life. Most importantly, they learned how to intentionally develop their beliefs and align their behavior with those beliefs. As I participated in class sessions throughout the semester, I could not help but wish that someone had provided the same opportunities for me during my first few months of college. "If I only knew then what I know now" kept ringing through my head. And as I contributed to the instruction in class, I tried to tell them what I do know now-the hard but invaluable lessons my friends and I have learned through rough times and tough consequences.

As we began the first class session, I was amazed to find how different each student was- where they came from, what kind of relationship they shared with their families, why they came to CCU, where they were going in life. They were so different, but were, at the same time, so much alike. Each one was new to college and to the independence college living brings: life away from parents with no instruction as to when to study, go to bed, or take a bath. They were, in every sense of the phrase, on their own, and whether they expressed it or not, they needed to make some adjustments. Fortunately, most of them did.

Observing their growth that has taken place from that first day until now, I cannot help but marvel at how each of them has begun developing into an experienced and well-adjusted second year college student. In the midst of the struggles, joys, misfortunes, and pressures of this first semester, they have added characteristics that will serve them well now and in the future and have grown into independent people.

The first fundamental in the CCU FYI curriculum is the establishment of a framework for understanding the varied influences and experiences of the undergraduate years. Working from the idea that too often people walk through life without ever investigating, and consequently, never understanding what they are doing or why they are doing it, the program challenges its participants to identify, explore, and grasp the myriad of influences inherent in the collegiate experience. By working through the Myers-Briggs personality inventory, students explored their interests, how they relate to others, how and why they make decisions, their motivation for learning, what they desire, and more, so that they would be better equipped to relate to others.

In the next step, students identified their strengths and weaknesses, upcoming challenges, and wrote an action plan to guide them through the first semester. At the end of the semester, they measured their progress by assessing the fruition of their personal success plans. In this exercise, outspoken student Tim wrote: "Projects like the success plan have helped tremendously in our learning experience about ourselves. We looked at our lives and found areas that needed improvement and areas that did not. As we saw the areas that needed improvements, we made goals pertaining to those needed improvements. We then had to check those goals and not leave them in our drawers and see if we had made any improvements, if so, make those goals higher." As Tim's remark illustrates, these freshmen were required to assess their lives in light of prior experiences, their individual personalities and the challenges of the college experience.

Another student Gabe explained, "This assignment, in my opinion, was a success due to the fact that it forced me to learn about, as well as grade my own success, and in turn I discovered parts of myself for myself. Whereas if I had not discovered these things on my own, they wouldn't hold as high a degree of significance for me." Although every student did not succeed in fulfilling his or her action plan, most still learned valuable lessons and heeded the importance of planning their growth into responsible Christian students.

Beyond understanding themselves, others, and the experiences of college, the FYI program challenged its students to tackle the all-important question of "Why are you here at CCU?" through the reading, discussion, and application of Arthur Holmes' *The Idea of a Christian College*. Students were confronted with the idea that they are not in college for any other primary reason than to learn and grow. Instead of mistakenly believing that college is a four-year social affair or discipleship training exercise, they heard "college is so much more-everything centers on your education." Andrew is a student that took this instruction and wisdom to heart. He wrote: "I also feel I have done well in setting my priorities where they should be... I have gained an understanding of the importance of my schoolwork... Also, I have made priorities in ministries like Fat Boys and Young Life. God has shown me the other clubs and activities that I was involved in were just causing too great of a schedule for me to handle on top of my school schedule, so I have had to set priorities and drop activities to carry out the activities God has given me to be in..."

Although largely impressed by the scholastically grounded attitudes of most students, there were some that did not take heed, and it showed in both their grades and spiritual lives. Student Levi wrote: "My goal for the semester was to find a good church and get involved. Well, I got too caught up in the social life and was fooled by the common myth: 'I go to a Christian college and to chapel twice a week, why do I need to go to

church?' So, I sort of let myself down in that area, but I plan to be attending a church by February next semester." I am compelled to include that personal example, not because he got caught up in what college is not about, but because he learned from it and made a goal to change his behavior-right away. That is commendable. I was able to recount to these freshmen how many of my peers took two or three years to learn these lessons-and are now paying the consequences of misguided priorities. I am thankful that these freshmen confronted these truths early.

In order to integrate the established framework of understanding individual personalities with the purpose of college, and to bring closure to this first semester experience, the program dared these maturing freshmen to connect what they believed with how they behaved, both now and in the future. Steven Garber, in *The Fabric of Faithfulness*, another course text, implored readers to "link belief to behavior," to "understand the relationship between worldview and way of life." Provocatively, he asks readers to ask themselves, "What gets you up in the morning?" a question that "gets at the relationship between what one believes about the world and how one lives in the world, particularly as that dynamic interaction is being formed as young people begin to move out of their parents/worlds and worldviews and take up their own convictions as frameworks within which to live and move and have their being."² CCU freshmen were forced to confront Garber's simple but essential ideas. Many questions were posed but few answers provided. This is something that each first year student must figure out for him or herself in order to live life to the fullest, both during and beyond the college years.

Fortunately, most of these students got a head start in their first semester. They began to think about what intentional patterns of behavior would govern their lives and to link their faith with their actions. As the capstone class experience, each student completed a service-learn-

ing project. Some students worked with the elderly, others with the handicapped. Some served the hundreds of homeless persons in downtown Denver while others ministered to middle and upper class youth through parachurch organizations. No matter which community they chose to serve, each student was boldly confronted by Garber's principles.

In an evaluation paper of his service to the homeless in downtown Denver, Isaac wrote: "Fat Boys [an inner city ministry that feeds the homeless weekend nights] has changed the way I view homeless people and the way I see myself. When you see people who have so little, but smile and are as happy as one could be, it changes something inside. For me, that was my view of what is mine and what is the Lord's. God has been extremely gracious in what He has given me; I feel I should at least use what He has given me to further His kingdom, because after all, it is not mine to begin with." Not only did Isaac's experience of serving change his outlook, but also he shows an understanding of what it means to connect his actions with his faith.

Another student Andrew wrote: "God has opened my eyes to the hurting hearts of kids and the inner desires of their hearts. I truly want to seek out the kids who are lost and hurting and show them the love of Christ. There is not a more satisfying thing in this world that to be serving Christ and leading youth to the Lord."

Finally, as these students better understood themselves and their personalities and passions, they were charged to make purposeful decisions regarding every aspect of their lives, decisions that will bring shape and substance to their existence for a lifetime. Garber describes these patterns of intentionality as the "habits of the heart that characterize the individual's effort to live a coherent life over the course of life." Student Tim describes the idea more simply: "[It's] a realization of what I should be doing and why."

The instruction was clear: "Take what you have learned and do something with it." Stacie put it like this, "... I have

learned how to get the most out of college. I have learned to focus on the necessary academic and social steps to take to help me succeed in college and throughout life." Furthermore, numerous class members remarked that they are looking forward to the next semester, and towards life, with renewed vigor and confidence as they feel better prepared for all of the common challenges and unique experiences that it will bring. Speaking in a manner that would make Garber proud, student Kim wrote, "... I've further developed some life-long habits that will help me finish the race and win the prize for which I am called heavenward."

A program curriculum that teaches real world principles is invaluable in the preparation of responsible Christian members of contemporary society.

Clearly, the goal of this Freshman Year Integration program is that participants establish a coherent and purposeful life within the context of an educated Christian worldview. Using this goal also as its structure, the FYI program challenges students to look at themselves from every angle as they begin the college years. It challenges them to identify their personalities and desires, to understand the purpose of the myriad of surrounding influences, and based upon that foundation, to live individually prosperous lives of purpose that bring glory and honor to the Lord.

Does it work? Hear the students' answers. Mandy wrote in her end of the year evaluation: "I know the class agrees with me in saying that our FYI class has been a part of our support system. It was a needed time set apart from the rest of our classes. I'm glad that I went through it. I don't know that I would have found a way to balance my life this semester without FYI or [Dr. Buzzell] as our instructor. And for that I thank you." After reflecting on the students' written thoughts and observing their lives, I must agree

with Justin's analysis, "All said, the semester was a success."

After observing student Andrew and after listening to and reading his words this semester, I am convinced that he is a model of the student that the FYI program aims to produce. He has begun to understand and challenge himself and his world. If Andrew stays on this track, his life will prove responsible and fulfilling and he will greatly impact his world. His words summarize the Freshman Year Integration experience: "I am growing, and growth cannot always be put into a time frame. I want to continue to grow in these areas for the rest of my life. I never want to become complacent and never want to forget my dreams. I know this will be hard and I will make mistakes along the way... Next semester I will probably set higher goals in each area because... I am learning to juggle more balls in my life, and setting higher goals will be more natural. I look forward to growing; not that I want to fall, but [because] I want to rejoice in my mistakes and [in] what I learn from them."

As I close my assessment of the Freshman Year Integration program at Colorado Christian University, I am struck by the fact that these first-year students have learned lessons that many college graduates encounter during their first year in the "real world." A program curriculum that teaches real world principles-principles that carry the power to change lives is invaluable in the preparation of responsible Christian members of contemporary society. As a graduating senior, I was blessed by the opportunity to help these freshmen avoid some of the pitfalls I encountered during my first few years. Looking back now to the beginning of my freshman year, I wish that I had been given the same opportunity to intentionally plan out my four years with the assistance of someone who had just been there. By learning the lessons I learned three and four years down the journey at the very commencement of college, I am sure that I would have gleaned even more from my four years. I cannot go back; you most likely cannot either. But thousands of high school

graduates begin college this fall—it's not too late for them.

Based on the above experience, I share my top four recommendations for making freshmen year experience programs meaningful for today's college freshmen.

- **Stress intentionality.** Today's students are enrolling in college more as a normal stage of adolescent development than as a pursuit of higher education. They need to understand why they are at college and how to live out college to garner the most from their experience. As students connect their beliefs with their behavior, we will accomplish the task that is set before Christian higher education.
- **Teach as a Team.** Seniors help to bridge the gap between student and faculty and bring some of the "foggy" academic ideas into practical perspective for new students. Not only did the senior add to course discussion, but the presence of a peer mentor enabled

more doors to open for individual student contact and counseling. The addition of the senior student was listed as one of the top reasons why our class was successful in student evaluations. In fact, due to the success with the pilot senior last year, all sections of FYI will now be co-taught by a faculty member and graduating senior.

- **Interact in the classroom.** Freshmen students need a break from routine lecture courses. To learn the lessons they need to learn from the freshmen year experience program, they must interact with each other, with the teachers, with the curriculum, and with the University community.
- **Extend class outside of the classroom.** Having students over for dinner at the professor's or senior student's home adds a new environment for exploration and learning. Not only do students become more familiar with the teacher(s) on a personal level, but

classmates form friendships that encourage and promote successful and meaningful education.

¹ Holmes, Arthur F. *The Idea of a Christian College*. Grand Rapids: Eerdmans Publishing Company, 1975.

² Garber, Steven. *The Fabric of Faithfulness*. Downers Grove: InterVarsity Press, 1996.

Ryan Hartwig is a 2000 graduate of Purdue University with a BA in Communication and a BS in Interdisciplinary Studies. He is currently employed at Purdue University as an Assistant Manager of a student apartment community and is working on his MS in College Student Affairs/Higher Education Administration.

ACSD LOGO SEARCH



The executive committee, having been stumped in their efforts to come up with a new modern logo, seeks your help! We aren't really looking for a new catchy slogan... but we are looking for a more modern logo that communicates the vision of ACSD in a fresh way. Please send your submissions to: Susan Moody, Koinonia Editor, Geneva College, 3200 College Avenue, Beaver Falls, Pa 15010. Submissions will be reviewed as they are received, and the executive committee will announce their choice in early 2001.



**Fun and Food at the County Fair
East vs. West Softball Game : The EAST was victorious**



**Keynoters Jay Kessler, A. Charles Ware, Kay Cole James, and C
ACSD 2000 enjoyed by representat**



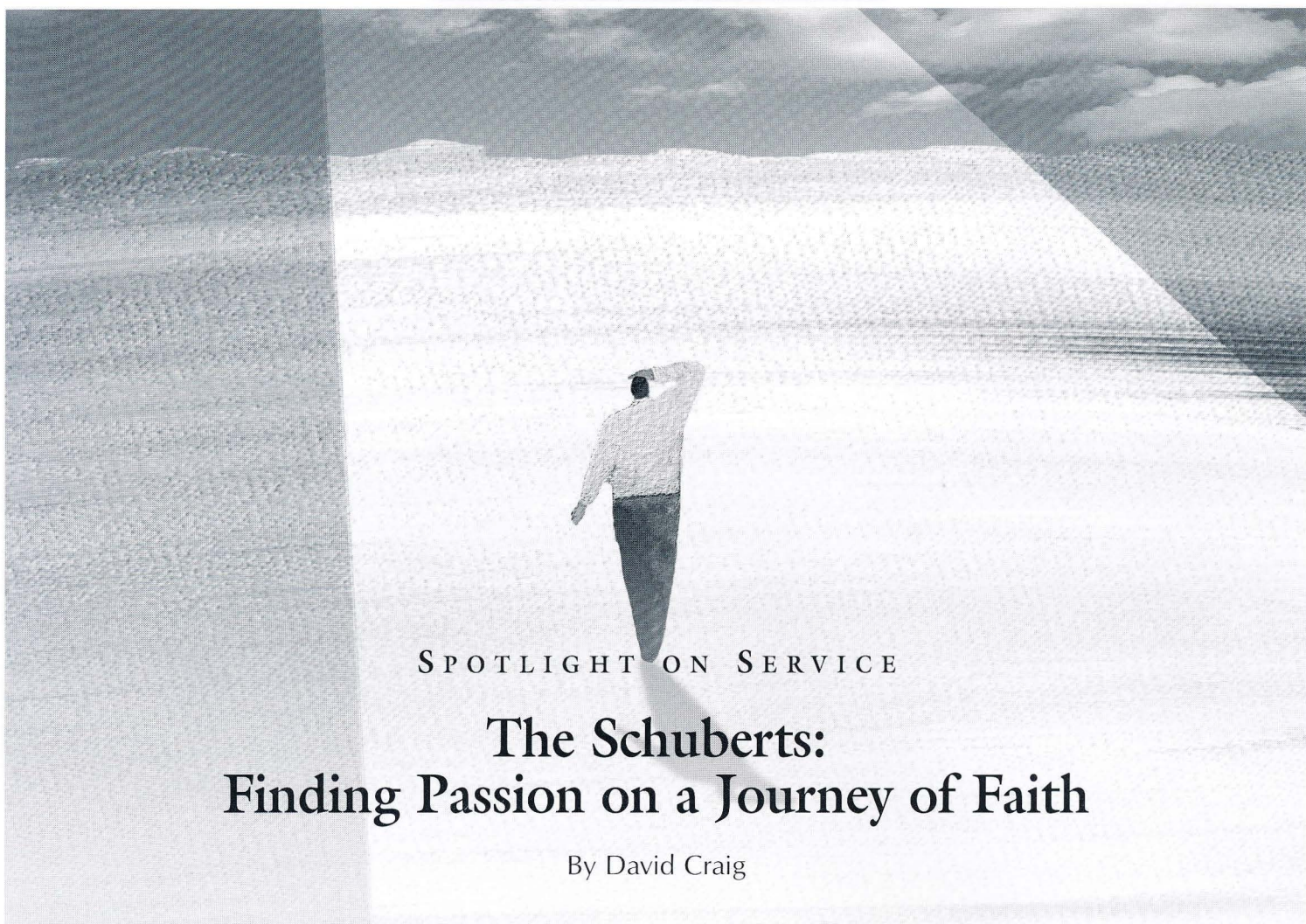


**Phil Keaggy Unplugged
Wandering Wheels Bike Tour to the home of James Dean**



**and George Kuh inspire and inform
representatives from more than 108 different colleges and universities**





SPOTLIGHT ON SERVICE

The Schuberts: Finding Passion on a Journey of Faith

By David Craig

Joel and Priscilla Schubert are unlike any couple I have met. They still hold hands and gaze warmly into one another's eyes after 25 years of marriage. They have worked together in the same office in two different settings for a total of 20 years and have not grown tired of each other's company. Theirs is a wonderful story of fate bringing them together, and of faith bringing their lives to fruition.

Beginnings

Joel was born in 1945, and was raised in the Bronx, in the heart of New York City. He attended a public university in upstate New York. At State University of New York at New Paltz, Joel became a campus radical, as is evidenced by his scrapbook pictures of the campus newspaper where he is often featured prominently leading various worthy causes.

Priscilla was raised in a small picturesque town in the Northeast. Her father was a pastor, and Priscilla did the usual things a pastor's daughter does, including teaching Sunday school, singing in the choir and working in the church nursery. Priscilla's upbringing in rural New Jersey gave her the benefit of being part of a secure and close knit community.

Joel left college in 1967, and pursued a quintessentially sixties quest for meaning, including living in a commune in Southern Oregon. During this time, he came in contact with people at a nearby Christian ranch. Through his interaction with this group, Joel, to his surprise, came to faith in Christ and began to actively participate with them in worship and service.

After high school, Priscilla became restless in her hometown and began a search of her own when she traveled to California to live with her brother in a Christian commune near Santa Barbara. As fate would have it, Joel's commune decided to drive south to visit Priscilla's commune. When they arrived, the bus broke down, and in sixties style, they decided just to stay. Priscilla decided Joel (6'1", always dressed in coveralls, with a full bushy beard) was not her style. Joel had come to the same decision since Priscilla was the "squeaky clean, cheerleader type." But when they went to a planned group event and were the only two people who showed up, it was the beginning of a beautiful relationship. A year later, in 1973, they were married and ready to begin a family.

As the culture of the 70s gave way to the business oriented 80s, with three little girls to raise, Joel and Priscilla went to work for an optical company with some friends of theirs. The company grew from 13 regional stores to 80 stores nationwide. Joel became a regional manager and then a vice-president. The Schuberts had a nice house in Arizona, three growing daughters, and a very busy lifestyle, including Joel traveling around the country regularly. On the weekends they found time to become youth group sponsors at Central Christian Church in Mesa, Arizona.

Crossroads

Leading a youth group at church precipitated a change in the Schubert's lives which they never would have predicted. Each year Joel and Priscilla would take the students to Mexico to build houses with Amor ministries for families who don't have proper shelter in the hillside towns outside of Tijuana. As the company that Schuberts worked with grew, so did the time commitment and pace of Joel's job. He began to wonder if he was giving sufficient time to his family and his church. Finally this came to a defining moment when Joel was asked to give up taking students to Tijuana at Easter time in preference for a job-related task. After prayer and reflection, Joel and Priscilla chose to honor their commitment to their ministry, and follow through with their plans to take the youth group to Tijuana. When they returned from the trip, Joel and Priscilla re-evaluated their lives, and decided that Joel would resign from his position with his company. From that point, the Schuberts embarked on a journey of faith that few of us travel.

With three daughters to take care of and a mortgage to pay, they sought God's will for their life. Soon an answer was provided that brought them to Pacific Christian College in Fullerton California. Their daughters Stephanie and Rebecca were attending Pacific Christian College at the time. They heard about an opening for a women's residence hall director at the campus.

The Schuberts drove to Fullerton to interview for the position, and Priscilla was offered the job. Joel took a job managing the campus mailroom, and signed up for some classes.

Faith and Fruition

Joel and Priscilla put their house up for sale, moved into the residence hall apartment and waited for 250 young women to show up and look to them for leadership. This radical change in the Schubert's lifestyle was a significant leap of faith for them. For Joel, one of the most difficult things was to go, in three months time, from being a vice-president of a nationwide company to running a small mailroom. His work world had shrunk from crisscrossing the country and attending boardroom meetings to putting the right mail in the right spot and running letters through a postage machine. He wondered many days if they had made the right decision. However, he was stimulated by the classes he was taking.

The following year Joel became part-time director of Campus Ministries and began managing the summer conference schedule. Joel also continued to work toward his BS degree through the accelerated degree completion program on campus. In May of 1998 Joel completed his degree and walked down the aisle to receive his diploma in cap and gown, fulfilling a dream he had often hoped to achieve. He has begun his MA in Ministry program this year.

Now, in his third year as Director of Campus Ministries, Joel manages the university convocation program, enlisting the services of well-known speakers, musicians, and ministry leaders from around the country and around the world. He has also initiated a number of student ministry outreaches to the community, and has taken students for week long outreaches to the inner-city, to an Indian reservation in Arizona and to the poverty stricken barrios outside Tijuana, Mexico.

Priscilla, meanwhile, is in her fourth year of ministry as the Women's Residence

Hall Director. She leads a team of 6 Resident Assistants who serve the students continually, with social, spiritual and educational programming and community building. She counsels with students daily and looks after the welfare of the 250 women in her residence hall. She lives and prays with them through their ups and downs and helps them to deal with all of the challenges that college students face. As a co-worker, every day I see expressions of love and appreciation on Priscilla's office door. As one of our student assistants said recently, "Priscilla is the best. She is so fun, and always has time for us."

Priscilla gave up the comforts of her home, trips to Europe, and other perks to serve Christ in a campus residence hall. When asked how she felt about this, she responded, "I really have missed it at times, but overall now, I am much happier, my life is much richer and fuller, and we were unhappy doing what we had to do to maintain that lifestyle... Also the girls have graduated from college now, and the financial burdens have pretty much fallen into place. We feel confident that this is where God wants us to be."

This year Priscilla received the Hope International University Employee of the Year award. She and Joel were given a week stay at a Condo in Hawaii and \$1000 spending money for their trip. Many would agree that if anyone has earned a rest and a reward, it is the Schuberts. They have given so much of themselves for others and are continually a blessing to so many around them.

David Craig is the Director of Housing at Hope International University in Fullerton, California. He has an MA in Student Development from Azusa Pacific University and has worked in Student Affairs for 10 years.

What Christians Think about Homosexuality by L.R. Holben

(Bibal Press: North Richland Hills, Texas, 1999, 296 pages)

Reviewed by James Puglisi

A growing reality facing the Christian community and those working in higher education, both on secular campuses and religiously affiliated campuses, is the need to understand the many complex issues surrounding the topic of homosexuality. Homosexuality has already penetrated into mainstream dialogue on secular campuses. The discussion concerning this issue still remains far on the margins for most evangelical institutions. Yet any honest conversation with student development personnel on any of these campuses will reveal that the issue is a very real and present concern for the students with whom they work. How should a Christian respond to the issue of homosexuality?

Many feel they have a very clear biblical mandate. Others find the issues very complex in light of our society and present culture. In response to this confusion, L.R. Holben offers a new work entitled *What Christians Think about Homosexuality*.

Holben's work is meant to present a concise, direct overview of various perceptions and arguments put forward by Christians across the spectrum of opinion concerning homosexuality and the church's response to individuals in the homosexual lifestyle. Drawing upon biblical texts, theologians and recognized authors, Holben attempts to draw out foundational arguments both in support and in rejection of homosexuality. The format employed by Holben allows for a broad look at the issue and is accessible to most readers. The author is not attempting to break new ground, and he states clearly that this is

a layman's attempt to address a complex issue. The format is meant to allow individuals and groups to enter into the process of discerning this complicated issue for personal or pastoral reasons.

Six representative positions are presented along the spectrum ranging from a position of condemnation of homosexuality (the "far right") to its liberation (the "far left") and celebration. The positions include condemnation, a promise of healing, a call to costly discipleship, pastoral accommodation, affirmation and liberation. These six positions are offered as a working model and we might find ourselves easily crossing between two positions. Using a debate format, each position addresses twelve questions. The twelve questions are intended to address presuppositions, moral conclusions and practical consequences for the individual, church and society. They are as follows:

What is the ultimate authority upon which any moral judgment regarding homosexuals and/or homosexual acts is to be based?

What is the God-given intent or design for human sexuality?

What are the necessary criteria for morally legitimate sexual expression?

Is there a "homosexual condition" (orientation) and, if so, what is its cause or origin?

Can a legitimate moral distinction be made between a homosexual condition (orientation) and homosexual acts?

What is the psychological significance of homosexuality?

What is the spiritual significance of homosexuality?

Can a homosexual become heterosexual (the question of "cure")?

What is the moral opinion arrived at, given the responses to Questions 1 through 8?

What is the pastoral call of Christ for the gay man or lesbian?

What is the pastoral call of Christ to the church on the issue?

What is the political call of Christ to society on the issues?

Once these twelve questions are addressed, representative denominational and para-church positions are presented. After each perspective is presented, a cross-perspective critique is given. The end of the text reviews common biblical texts used by the various positions and interpretations that are drawn from these texts by each perspective. He also includes a useful bibliography presenting works from across the spectrum of opinion.

The ability of the author to remain objective in presenting what sometimes is such a volatile issue makes this a must-read. If you are looking for a definitive position on the issue, this work will disappoint, and perhaps frustrate you. The author's intent is not to direct an individual to any particular perspective, but to provide information for personal discernment concerning the issue. The work needs to be read in its entirety lest the reader on the "right" stops after Chapter One on "Condemnation," satisfied that his or

her position is justified, or that the reader on the “left” puts down the book after Chapter One, having been offended. It is a debate, and all sides must be heard.

As in many debates, the winner is not always clear. For Holben, the important concern is salvation, which he defines as “the process of being made fit for citizenship in the Eternal Reign of God.” Holben expresses in his concluding statement, “If, in our thinking about homosexuality (or any other moral issue), we fail to work out our conclusions in light of that overriding intention for our existence, then — wherever those conclusions may fall on the spectrum of conviction — they will come short of the glory of God’s loving purpose for us.”

A former film (The Hiding Place) and television writer, L.R. Holben has been lecturing and leading seminars on issues surrounding homosexuality and Christian faith for over 15 years. His articles and reviews have appeared in the Los Angeles Times, Sojourners, The Episcopal Review, The San Francisco Catholic, and the National Catholic Reporter. His first book, All the Way to Heaven, was published by Rose Hill Books in 1997.

James Puglisi has a Master of Arts in Higher Education and is currently working as a campus minister through the Coalition for Christian Outreach at Wheeling Jesuit University in Wheeling, West Virginia. In addition, he is completing an M.A. in Applied Theology at Wheeling Jesuit University. Since 1991, he has served in Residence Life, Student, and Campus Ministry at Westmont College in Santa Barbara, California, and Grove City College in Grove City, Pennsylvania.

IOWA FACTS

... To Help You Prepare for ACSD 2001 ...

Capital:	Des Moines
Governor:	Tom Vilsack
Motto:	Our liberties we prize and our rights we maintain.
State Symbols:	
Flower:	Wild rose
Bird:	Eastern Goldfinch
Colors:	red, white, and blue
Song:	Song of Iowa
Nickname:	Hawkeye State
Origin of Name:	Probably from an Indian word meaning “this is the place” or “the Beautiful Land”
Famous Iowans:	Johnny Carson George H. Gallup, Poll taker Ann Landers Cloris Leachman Glenn Miller Kate Mulgrew Harry Reasoner Donna Reed Billy Sunday Abigail Van Buren, “Dear Abby” John Wayne Andy Williams

Relationships Emphasis Week

By Jesse Brown



Student Development professionals spend countless hours talking with students about relationships. Whether it is a relationship with God, parent, peer, date, whether the relationship is on an emotional upswing or damaged, our students are greatly concerned about their interaction and status with others. Recognizing this about our students, "Relationship Emphasis Week" was created.

To spark discussions about our students' relationships we placed questions in table tents on the dining hall tables. Some of the questions included, "How would Jesus describe your relationship with Him?"; "What are characteristics of a good friend?"; and "What do you look for in a marriage relationship?" We also invited a marriage and family expert from The Family Care Center in Fort Wayne, Indiana to speak at our Tuesday and Thursday chapel services. He spoke about the "Seven Habits of Lifelong Healthy Relationships" and "Men, Women and the Differences".

Our student-led chapel service on Wednesday evening divided up the men and women to discuss issues associated with each gender. On Thursday night in the residence halls, the president and his wife agreed to come and share some of their life experiences and field questions from the students. Weeks before the president and his wife came to share, we solicited questions from resident assistants to give to the president and his wife to prepare them for the discussion.

Finally, 50 students signed up to attend the "World's Largest Group Date." We rented a charter bus so that everyone could ride together, went out to dinner and then to a Fort Wayne Komets hockey game. Tickets were discounted and bought in advance. We even had our group name on the giant scoreboard. To keep expenses at a minimum and to accommodate the large group size, we ate dinner at the food court of our local mall.

From our feedback and interaction, the students enjoyed the events of the week especially having the president and his wife visit them in their residence halls. The group date was a tremendous success and will be repeated in the upcoming years.

Jesse Brown is a Resident Director and Coordinator of Student Programs at Huntington College in Huntington, IN.

Submit Your Articles for Publication

We are currently seeking submissions for publication in the WINTER edition of the KOINONIA. Book reviews, perspectives on life in Student Development, overviews of programs you have produced, reports of studies or other work you have done in the field of Student Development, etc. are all welcome. Submissions must be received by NOVEMBER 15th, and should be submitted in WORD or WORD PERFECT, on disk or by email. Please send all submissions to:

Susan Moody,
Koinonia Editor,
Geneva College,
3200 College Avenue,
Beaver Falls, Pa 15010
semood@geneva.edu



Placement Service 2001

ACSD placement service is accepting listings for its 2001 Placement Bulletin. Bulletins will again include both candidates seeking positions and institutions with positions available. Placement services are available only to current ACSD members prior to the annual ACSD conference in June. All submissions will be posted in both the paper edition and the web based edition.

For the Paper Edition

The deadlines for submission and mailing for the 2001 Placement Bulletin are as follows:

Submission Deadlines:

Winter edition - January 21, 2001

Conference edition - finalized, printed, and distributed at the conference

* *Individuals may receive updated paper copies (March 15th, and May 10th) of the placement bulletin by sending requests to the address listed below.*

Mailing Date:

February 4, 2001

For the Web-based Edition

The deadlines for submission and mailing for the 2001 Placement Bulletin are as follows:

Submission Deadlines:

Entries to the Web-based edition will be accepted via the web site beginning January 3, 2001.

The Web-based publication will post listings starting January 29, 2001. All entries received after January 15, 2001 will be posted within five (5) business days. Those submitting via the internet should log onto www.acsdhome.org and then go to the placement section. The placement section will provide appropriate directions. Submissions will remain in the Web-based listing until August 31, 2001, or until the submitter requests removal.

**Completed paper forms and requests for the additional paper copies of the bulletin should be sent to:
Stephen Beers, John Brown University, 2000 West University, Siloam Springs, AR 72761-2121.**

Position Available

Model Format

College:

Moody Bible Institute
820 N. LaSalle Blvd., Chicago, IL 60610

Contact Person:

Pam Morris, Associate Dean of Students

Position:

Resident Hall Director (male or female)

Educational Qualifications:

Master's degree in student development preferred

College: _____

Contact Person: _____

Position: _____

Educational Qualifications: _____

Candidate

Model Format

Name:

Candidate, Candace

Address:

626 College Avenue, Santa Barbara, CA 93108

Phone:

(805) 555-1387

Education:

BA in Sociology, MA in Student Development

Interested in:

Residence Life, Student Activities

Name: _____

Address: _____

Phone: _____

Education: _____

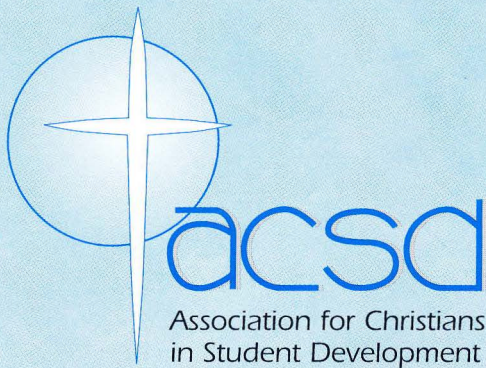
Interested in: _____

Years in the Field: _____

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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 early fall, winter, and spring. Both solicited and unsolicited manuscripts and letters may be submitted to the editor for possible publication.

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 Eileen Hulme, ACSD Membership Chairperson, Baylor University, 500 Speight St., Box 500, Waco, TX 76798-1020 (254) 710-1020. 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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