

Winter 2008

Koinonia

Kevin Johnson

Brent Ellis

Rebecca Sok

Carl Ruby

Benjamin Kulpa

See next page for additional authors

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Authors

Kevin Johnson, Brent Ellis, Rebecca Sok, Carl Ruby, Benjamin Kulpa, Michael Santarosa, Stephanie Santarosa, Aaron Damiani, and Laura M. Rodeheaver

Association for Christians in Student Development

KOINONIA

Winter 2008



Developing Servant Leaders

Life at the Crossroads

Leadership Processes vs. Results

Master of Arts in Higher Education and Student Development

Questions welcome...

This generation of college students has grown up in an age of uncertainty. In such an environment we are tempted to push aside difficult questions in order to preserve our sense of security. Ironically, it is in facing—not avoiding—questions that we gain sanctuary. Neil Postman, offered that “the value of a question is determined not only by the specificity and richness of the answers it produces but also by the quantity and quality of the new questions it raises.”

The higher education and student development program at Taylor University is preparing students for thoughtful, effective service by helping them to identify and wrestle with the important questions confronting colleges and universities today. Through this process we believe that both their faith and their practice will be marked by the resilience that always characterizes dynamic discipleship. Moreover, they are gaining the willingness to face up to difficult problems that will mark them as change-agents in higher education.

...if you have questions we'd love to talk.


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Beyond the Mind



Barry Loy

Moving Forward

Thank you to all who took the time to respond to my prompt in the last issue regarding ACSD's role in the larger student development conversation. I'm encouraged to see the commitment that many of you are making to have your voice heard at ACPA (American College Personnel Association), NASPA (National Association of Student Personnel Administrators), ICSV (Institute on College Student Values) and other organizations engaged in the work of student affairs. In the fall I was blessed to have a three-hour visit with Greg Roberts, Executive Director of ACPA. He is very supportive of our organization and hopes that ACSD members increase their involvement by contributing to ACPA publications and by offering workshops at the annual conference. He also mentioned the possibility of the future formation of a new ACPA commission dealing with matters of faith and spirituality and looks forward to what we might add to that endeavor if it comes to fruition. ACPA's strong commitment to inclusion is an open door to ACSD members to join with thousands of other student affairs professionals who care about students and student learning. May we use this opportunity to be salt and light and bring glory to God through our good works (Matthew 5:16).

I will close with some more ACSD updates.

- The ACSD Executive Committee met in October on Cedarville University's beautiful campus and it is very evident that they are well on their way in preparing for our annual conference in June.
- Joe Gonzales has settled in nicely in the Vice President role for ACSD filling the position vacated by Pam Jones.
- Salter McNeil Associates finalized their diversity audit of ACSD in December and the Executive Committee will review the document when it meets in June.
- Corey Ross, our website editor, continues to work hard with our website provider to improve the functions of our ACSD website as we anticipate the placement service aspect of the site to be especially busy this time of year.
- The slate of ACSD officers for this year's election is almost complete and will be published in the spring edition of Koinonia.

I trust and pray that you all have a wonderful Spring Semester.

God Bless,
Barry Loy
ACSD President
Dean of Students
Gordon College

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Cover photo by Scott Huck: Cedarville University's campus around Christmas time

FROM THE EDITOR'S (VERY MESSY) DESK

A growing number of us have the word “leadership” somewhere within our job title. Evidently, to some people this not only makes perfect sense but also sounds impressive.

Back when I was first started in higher education it took herculean effort to convince family and friends that as a Residence Hall Director I did, in fact, have a legitimate job that entailed more than just “hanging out with students all day.” Now, when I describe what I do and mention “leadership” the raised eyebrows and skeptical looks I used to receive have been replaced with instant respect and, to be honest, an expression that says “he must be smarter than he looks.” These different responses are not only laughable (unfortunately, I am not smarter than I look) but also feel rather strange. You see, while others may instantly respect a role involving leadership and recognize its relevance, I find the more I read and think about leadership the more questions I have, the more my eyebrows raise and the more I feel my skepticism growing. Having confessed this, I do not want you to get the wrong impression; I do think studying, modeling and teaching leadership is extremely important. But what do we mean by this term “leader-

ship”? Whose definition of leadership are we reading, learning from and teaching our students? More importantly, whose definition are we practicing and living out in our lives?

Steven Garber (1997), in his book *Fabric of Faithfulness*, laments the number of evangelical students who get all “A’s” but flunk life. These students know a lot about faith and have acquired great skills and knowledge, but their life has somehow not been penetrated and transformed in Christ. In quieter moments, I worry if Garber’s description could accurately apply to many students after their involvement in our leadership programs, positions and experiences: growing in leadership skills, knowledge, self-confidence and self-relevance all the while submitting less and less to Christ and their faith community. I worry because I struggle with this affliction, too. This could be why I find myself dissatisfied with most of the leadership industry: the speakers, books, and conferences all too often affirm me, my giftedness, and presume my relevance. In essence, they tempt me to believe that if I am employing cutting edge techniques, performing with excellence, and colleagues and students like and follow me, then I am doing just fine as a leader. Really? Sadly, even some Christian leadership resources say much of the same things only with spiritualized language and tacked on scripture verses.

I was given a copy of Henri Nouwen’s (1989) *In the Name of Jesus: Reflection on Christian Leadership* sometime in the late nineties. Its thin spine and unassuming cover made it look like forgetful reading. I could not have been more wrong. About twice a year I reread *In the Name of Jesus* because it roughly exposes the lies of believing my own hype, buying



into my own personal relevance, and the underlying notion that my giftedness is best used by me instead of submitted to the Giver of those very same gifts. To this generation that has been told by the church and every advertisement campaign that they are most relevant, Nouwen counters:

The leaders of the future will be those who dare to claim their irrelevance in the contemporary world as a divine vocation that allows them to enter into a deep solidarity and anguish underlying all the glitter of success, and to bring the light of Jesus there. (p. 35)

To this generation that values results over upright motivation, Nouwen reminds us of our foundation in Jesus:

The question is not: How many people take you seriously? How much are they going to accomplish? But: Are you in love with Jesus? Perhaps another way of putting the question would be: Do you know the incarnate God? (p. 37)

This question should be haunting and downright convicting in many of our institutions where we assume much about our students’ (and our own) motivations for leadership and service and get busy losing ourselves in our “passions.”

Hopefully we all can be honest enough to ask tough questions of ourselves and our students as we all grow and develop into leaders who love Jesus more than we love our own gifts, passions and personal relevance.

Cheers,
Steve Austin
Editor of Koinonia

REGIONAL UPDATES

“We would love to hear exciting news and upcoming events from your ACSD Regions. Send your regional updates to:

Edee Schulze	Executive Committee Secretary	Edee.M.Schulze@wheaton.edu
Mike Broberg	Northeast Regional Director	brobergm@roberts.edu
Kimberly Thornbury	Appalachian Regional Director	kthornbu@uu.edu
Emily Gosselink	Southeast Regional Director	gosselink@covenant.edu
Jesse Brown	Lake Regional Director	jbrown@huntington.edu
Paul Bradley	North Central Regional Director	pab@nwc.edu
Gina Rentschler	Central Regional Director	rentschlerg@evangel.edu
Connie Sjoberg	South Central Regional Director	csjoberg@cox.net
Andrea Ide	Northwest Regional Director	ideal@spu.edu
Heather Hubbert (Wells)	West Regional Director	hhubbert@calbaptist.edu

Lake Region/ Region IV ACSD Lake Region Conference Review

Malone College hosted the Lake Region ACSD Conference. Over 220 students and staff from 12 different institutions converged on Canton, Ohio for the weekend of January 18, 2008. The weekend's keynote speaker was Dr. Terry Thomas from Geneva College, and workshop topics included diversity, honoring the Sabbath, prayer, maintaining balance, becoming a RD, conflict resolution and several others. Dr. Thomas spoke about the significance that hospitality plays in a campus community. Overall, it was great for RAs to meet new folks and for professional staff to get reconnected with one another. There will be an upcoming Dean's / Director's meeting in March, 2008 and RD Drive-In conference in August 2008. Contact Jesse Brown (jbrown@huntington.edu) if you have questions about either event.

The 2008 National Student Leadership Conference (NSLC) at Taylor University *Praeter Umbras: More Than Shadows*

In Plato's allegory of the cave, people mistake shadows on a wall for reality. In a world desperate for truth, Christians have settled for those same shadows, believing passion for God is enough. NSLC '08 will challenge students to lead, act, and think not only with their hearts, but also their minds, enabling them to reveal the light of God's truth to a generation captivated by shadows.

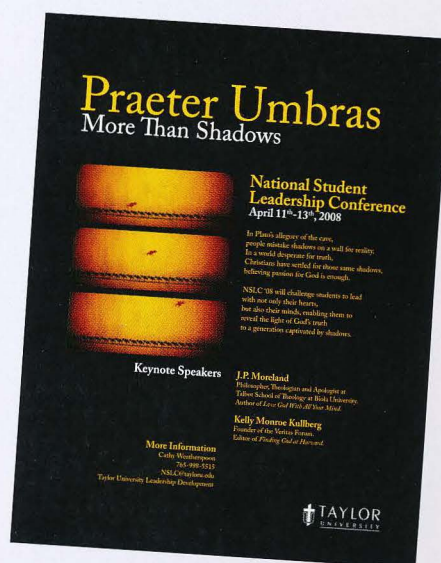
Dates: April 11-13, 2008

Speakers: Dr. J.P. Moreland (author, leading theologian, and professor at Talbot School of Theology)

Kelly Monroe Kullberg (author and founder of the Veritas Forum)

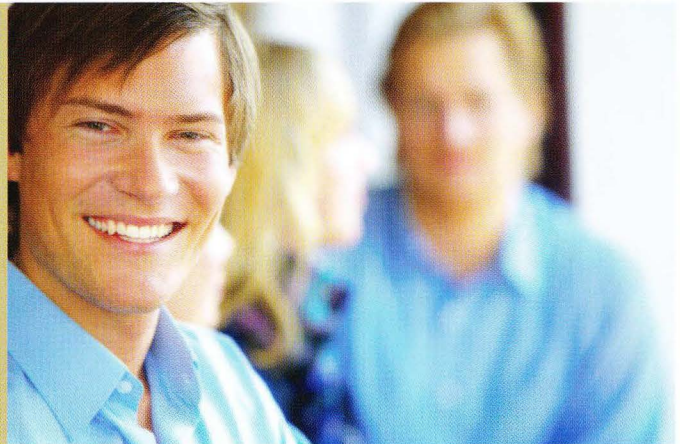
Website: <http://www.taylor.edu/leadership/NSLC2008/>

Contact: Cathy Weatherspoon at ctweatherspoon@taylor.edu Or call 765.998.5104



Developing Servant Leaders: The Tale of Two Questions

By Kevin Johnson



As student development professionals we play a critical role in the leadership development of the students on our campuses. This task is a high priority for our departments. It is important that we do this well and thoughtfully.

The Christian faith provides an important paradigm shift when we think about the kind of leaders that we hope to develop. Consider this familiar teaching from Jesus:

You know that the rulers in this world lord it over their people, and officials flaunt their authority over those under them. But among you it will be different. Whoever wants to be a leader among you must be your servant, and whoever wants to be first among you must be the slave of everyone else. For even the Son of Man came not to be served but to serve others and to give his life as a ransom for many. (Mark 10:42-44)

For Jesus, serving others is to become a regular rhythm of life. The desire to serve is to become a part of who you are. The Bible teaches that those who are learning to defer to others and to express selfless service are on the path to spiritual health. As Christians, we hope to develop leaders who embody this vision. The term that is often given to such a person is servant leader. The call to service will change how followers of Jesus engage the world and express leadership.

Author Ken Gire (1998), in his book *The Reflective Life*, describes com-

ing across a book entitled *The Gospel According To The Redman*. This book was written by a Caucasian man who had lived among aboriginal peoples for a period of time. The book records this experience and the opening paragraph contains this helpful observation:

The culture and civilization of the Whiteman are essentially material; his measure of success is the question: 'How much property have I acquired for myself?' The culture of the Redman is essentially spiritual, his success is measured by the question: 'How much service have I rendered to my people?' (p. 1)

This is a penetrating analysis of our culture! These are two fascinating questions: "How much property have I acquired for myself?" and "How much service have I rendered to my people?" These questions move in opposite directions. One is about consuming; one is about serving. One is about taking; one is about giving. One says that life is about me; one says that life is about others.

The first question is the dominant question of our culture. We are focused on success, which is usually defined by accumulation, acquisition and net worth. This question could be simply rephrased as 'how much stuff have I acquired?' It seems that this first question fuels a lot of human behavior in our society.

This is also one of the dominant questions on our campuses. The dean of students on our campus encourages our staff to try the following experiment with students. Ask a sampling of students

why they are going to college. There is a strong chance that a majority of students will reply that they are pursuing a college education so they can get a good job. Pressed a bit further, these students will indicate that the reason they need a good job is so that they can make money. Pressed still further on why they need this money, they will often reply that this money is needed so they can be financially secure, which seems to frequently involve a nice car, house and plenty of stuff.

The reality is that this first question shows up when we least expect it. It's like a chameleon that we barely notice. It lurks silently beneath the surface working its subtle influence upon our campuses.

In fact, our institutions often endorse this question. For example, we have all heard the speeches delivered to freshmen and their parents affirming the choice that they have made in pursuing higher education because earning a college degree is the best path to a good career, success and a healthy bank account. These speeches can suggest to students that education is primarily about you and your personal success, as defined by this first question.

Maybe this first question is more prevalent than we realize. Or care to realize.

Let's review these two questions: "How much property have I acquired for myself?" and "How much service have I rendered to my people?"

The second question is radically different than the first. It's about serving. This is a question that is asked by those who are learning to live beyond them-

SPOTLIGHT FEATURE

selves. Those that embody this query are truly countercultural. They march to a different tune because they have been captured by Jesus' vision for living.

We need to admit that asking this question is not natural. Most of humanity leans strongly towards an orientation of life that focuses on the self. We need to experience a fundamental shift at the core of our being to become the kind of person for whom this second question is a real option everyday. The apostle Paul argued that such a transformation is possible. He even said that, because of Christ, we can become 'new creatures'. The Bible reminds us that becoming a new creature in Christ will involve asking new questions.

Jesus' teachings renovate the questions that his followers ask. The question "how much property have I acquired for myself?" can be transformed to become "how much service have I rendered to my people?" When old questions give

way to new questions it is a sign that the Kingdom is taking hold.

Could it be that part of the leadership development process is an ongoing evaluation of the dominant questions that are guiding one's life?

Could it be that our culture is constantly scripting the questions that our students will spend their lives trying to answer?

Could it be that we need to help students become aware of the questions that are driving their existence?

Could it be that our campuses send mixed messages to our students about which questions should be at the center of their living?

Could it be that servanthood is rather difficult to anchor into the soul?

Could it be that this is one of the great challenges that we face in working with students?

Erwin McManus (2003), in his book *Uprising: A Revolution of the Soul*, notes

that a critical aspect of the character formation of a follower of Jesus is a journey away from self to service. It is impossible to love God without becoming someone who serves others. The path to true leadership is populated by those who are learning to undo a 'me first' mindset and embrace an 'others' mindset. When new questions are being sown into the soul they change how people engage the world.

We have a noble and important task in the formation of servant leaders on our campuses. And this will not be an easy task.

No questions about that.

Kevin Johnson serves as the Director of Spiritual Formation and Campus Pastor at Tabor College located in Hillsboro, Kansas.



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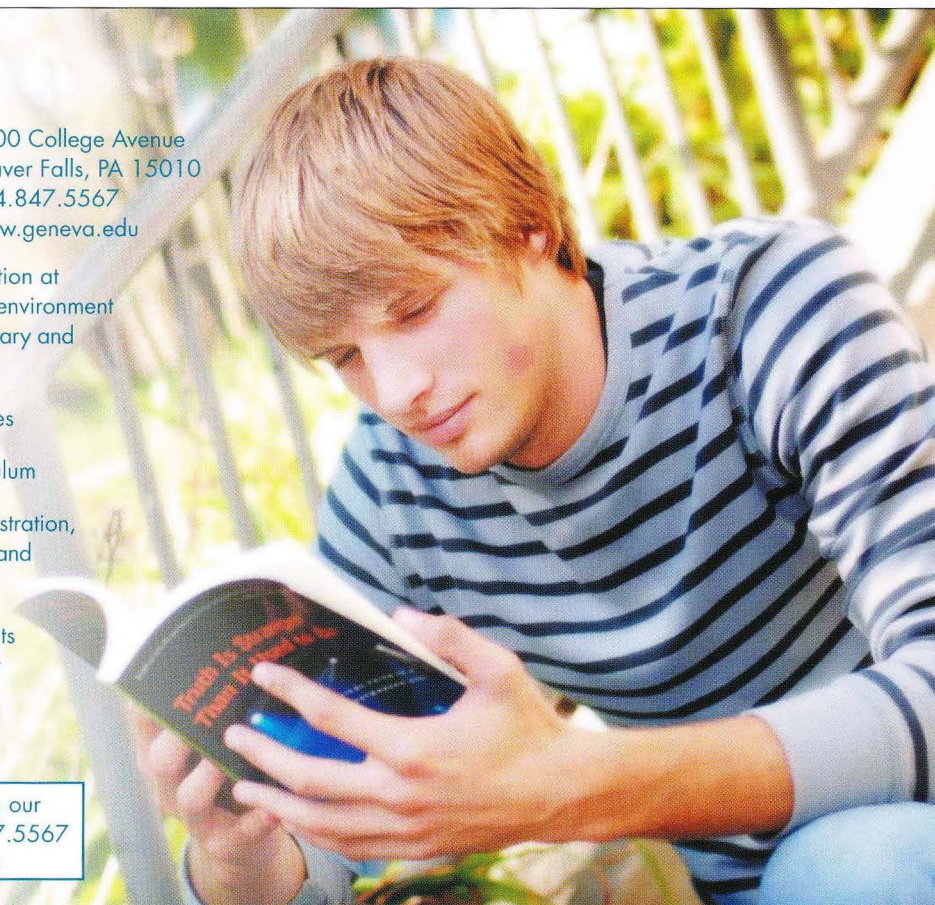
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Life at the Cross Roads: Living out the Eternal in the Midst of the Temporal

Dr. Brent Ellis



I am in an extremely odd place in regard to my father and my son. Both my dad and my oldest son are left-handed, extremely intelligent, and love baseball. While I did not have anything to do with those similarities, I did have a choice in the name of my son; we call him Charlie which is short for Charles, my dad's name. I am sandwiched between these two Charles Ellises who are also both history buffs. My father can tell you every detail of World War II and my son loves the revolutionary war. Charlie will talk about captains and generals that I have never heard of. In fact, the other day he wanted to play revolutionary war with me. He told me that he would be the American colonists and that I would be the Hessians. I asked, "Who are the Hessians?" In an almost mocking tone, he explained to me that the Hessians were German mercenaries brought to the American colonies to fight alongside the English army. I replied, "OhA!" While the oddity of having a father and a son who are so similar is apparent, a great benefit is the fact that I learn a lot from their passions.

Several years ago my father introduced me to historian and author Stephen Ambrose. He has written many books on a variety of historical figures ranging from Lewis and Clark to Crazy Horse. He is perhaps best known for his books on World War II. His book,

entitled *Band of Brothers*, traces the 101st Airborne, our nation's first paratroop regiment, from their landing in Normandy in order to make preparations for D-Day, to their march into Germany capturing and securing Hitler's Eagle's Nest. The individual who intrigues me most, Dick Winters, began the war as a lieutenant, rose to the rank of major, and led the 101st throughout the course of the entire war. Winters made certain that those under his command were cared for and safe. In the midst of war, he continually placed himself in harm's way before he would ask one of his soldiers to do the same. Ambrose records a particular battle where the 101st is asked to help secure a bridge in the town of Remagen, Holland. The planes carrying the 101st dropped the company in a spot where they would need to fight their way to their goal. As they approach an embankment where they were certain that a German regiment was positioned, Captain Winters surveyed the situation and discovered that he and his men were in an extremely vulnerable spot. Without time for a full reconnaissance mission he decided they must take the hill. Captain Winters then split the men with him into three groups of ten; one group would charge the left flank, the other the right, as he and his group would head straight up the center of the hill. The signal to begin the assault was to be a smoke bomb thrown into the side

of the hill. When the smoke was visible all were to charge. As soon as Winters threw the grenade, well before it began to discharge the red smoke signaling the charge, he burst from his cover and charged the hill alone. His men waited until the smoke was visible, then they followed the charge and joined in the battle. Winters arrived at the top of the hill well before his men, and encountered and subsequently defeated two SS companies, Germany's most fierce and well-trained soldiers. The battle was a huge success and they continued on their journey to secure the bridge.

The lengths to which Captain Winters went to ensure the protection and safety of his men stands in stark contrast to much of what we see from leaders today. As a captain he in no way needed to lead the charge up the hill himself, but he understood that sacrificing his freedoms and rights as the ranking officer would produce the needed courage in his men to make it through the war.

One of the reasons we have so many books and seminars on leadership today is because our society has reversed the priorities of leadership. Leadership has become a mechanism to employ in order to get what you want. Bookstores are full of books that articulate the idea that if a person is able to master these seven or twenty-one or whatever number of laws, habits, characteristics of leadership, then they will be able to get people

and organizations to do what they want them to do. Admittedly, the practices of leadership typically found in these books are wonderful characteristics to possess or habits to form, and will aid those who practice them in accomplishing a variety of goals within an organization or in life. However, what we find lacking in our society is not the discipline of leadership methods, but leadership rationale. We know well how to motivate, how to cast vision, how to build team and how to create the appearance of ownership. Where we are askew is the reasoning behind what we are doing. Instead of leading for the good of many, we find leaders concerned only for the advancement of their own agenda. As cultural relativism is played out, we find that people are very willing to indulge their individual freedoms, but rarely feel responsible to anyone or anything other than themselves. Leadership has turned into the art of getting what you want, of pursuing individual purpose or gain with little or no regard for others. The pursuit of purpose without explicit consideration of others is not leadership; it is nothing more than selfishness. While we have been given individual freedom, we are also called to be responsible with that freedom. A true leader pursues goals that benefit others, often at the cost of their own individual freedoms. Captain Dick Winters could have ordered his men up the hill as he stayed behind. Instead, understanding his responsibility to care for the safety of his men, he chose to risk his own well-being in order to guard them.

A free society that does not carry the restraint of individual responsibility along with the gift of personal freedom runs a perilous race because of a simple fact; freedom without responsibility leads to anarchy. A brief historical investigation of philosophical tenants bears this truth out. In this article, I will examine three philosophies that have influenced world history in dramatic fashion. All three have dealt with the same proposition, limiting individual responsibility while heightening individual freedoms. These philosophies are Epicureanism, Existentialism, and Postmodernism.

Epicureanism, based on the teach-

ings of Epicurus, a Greek philosopher who lived from 341-270 B.C., was the dominant philosophy during the much of the Roman Empire. Epicurus believed that humanity should investigate knowledge of the world through the senses; a harmless enough assertion. The rationale of Epicurus' argument, however, was to limit or expel the influence of people's fear of the gods upon the pursuits of life and knowledge. Epicurus states, "Death is nothing to us, since when we are, death has not come and when death has come, we are not" (Diogenes Laertius). Therefore, people should live without fear of death or of the gods, with freedom to explore the truths of the world through indulging the senses. The fullest life was lived when a person was able to attain

Leadership has turned into the art of getting what you want, of pursuing individual purpose or gain with little or no regard for others.

a state of tranquility in all aspects of life. Epicurus taught that humanity possessed two types of pleasure: moving and static pleasures. Moving pleasures are described as desires that can be met through action. For instance, if a person is hungry that person is able to acquire food to satiate the hunger. Static pleasure is the state of satiated desire. The ultimate goal was to live a life of tranquility where all moving desires were met and a person only lived in the state of static pleasure.

Following this philosophy to its logical conclusion we find individuals obsessed with satisfying their own desires with no motive or conviction to meet the needs of those around them. While it is hard to speculate about the state of the citizenry during the fall of the Roman Empire, it is not a huge leap to deduce that a people so focused on the myopic pursuit of comfort would find it hard to risk their own freedom for their nation.

Early in the history of existentialist thought, Soren Kierkegaard began to expound upon the preeminence of

individual freedom and experience. The resulting subjectivity, Kierkegaard would explain, creates a state of angst between humanity and God. As people focus on their personal experiences and employ their individual freedoms, they are led down a path that does not please God. The result is that humanity and God exist in a strained and tense relationship because people live in constant fear of failing their responsibilities to God. While Kierkegaard espoused responsibility along with freedom, it wasn't long before other existentialist philosophers, like George Wilhelm and Friedrich Hegel, removed the angst of this philosophy simply by subtracting God from the equation. If God does not exist, then there is no determining principle; there-

fore, people are free to do whatever they choose without regard for consequence or moral obligation.

This philosophy began to take hold of many European countries, particularly France, in the middle to late 20th century. In 1942 Albert Camus, a French citizen, wrote his classic book, *The Stranger*. In this book he chronicles the life of Meursault, the personification of existentialist philosophy, who lives life attempting to make meaning of a meaningless life. The opening paragraph of the book sets the tone of the entire book and captures in a very succinct manner the totality of the existentialist mindset. The book opens with Meursault describing what he is currently experiencing, "Maman died today. Or yesterday maybe, I don't know. I got a telegram from the home: 'Mother deceased. Funeral tomorrow. Faithfully yours.' That doesn't mean anything. Maybe it was yesterday" (p.3). What follows is a narrative chronicling the remainder of Meursault's life, which ends as he peacefully awaits his execution for murder. As he waits for the coming morning

which will bring with it his execution, he attacks a priest who has come to give him his last rights. As he attacks he thinks:

Throughout the whole absurd life I'd lived, a dark wind had been rising toward me from somewhere deep in my future, across years that were still to come, and as it passed, this wind leveled whatever was offered to me at the time, in years no more real than the ones I was living. What did other people's deaths or a mother's love matter to me; what did his God or the lives people choose or the fate they think they elect matter to me when we're all elected by the same fate, me and billions of privileged people like him who also called themselves my brothers? Couldn't he see, couldn't he see that? Everybody was privileged. There were only privileged people. The others would all be condemned one day. And he would be condemned, too. (p. 121)

postmodernism is the belief that moral choices are not absolute or universal, but they emerge from customs and traditions specific to various cultures. Moral truth, therefore, is relative to the culture in which you are a part. What is interesting about this is that a person can decide that they want to switch cultural perspectives and go against the moral teachings of their rearing. The result, therefore, is the rejection of any moral truth and a life lived, like the Epicureans and Existentialists, for the pleasure of the moment. Unlike the Epicurean pursuit of tranquility, Postmodernists don't have an explicit purpose. Unlike Existentialists, Postmodernists don't reject spirituality or God, instead they claim that all ideas are equally valid. Chuck Colson and Nancy Pearcey, in their book, *How Now Shall We Live?*, make the point that "In the past, Christians proclaiming their faith might expect to encounter a vigorous debate over the rational grounds for belief, but

standard of morality. Each person is, therefore, free to do whatever seems to be best for them individually at any given moment. Sheryl Crow's song, *If it Makes You Happy*, beautifully summarizes this philosophy by stating, "If it makes you happy, it can't be that bad."

The practical implications of this philosophy are evident across our nation. In the world of business and finance, CEOs are often quick to doctor books and ledgers to give the impression of fiscal success to gain trust of investors. The immediate result often is increased stock prices, but the long term effect can lead to individual bankruptcy and prison. Educationally, we teach to the lowest common denominator to give the impression of equality and equity. What we are finding is that the United States is falling behind in education compared to many other nations of the world. In the church, pastors and church leaders communicate the need to love and embrace others. While this is necessary, it is done to the exclusion of articulating behaviors as sin. The result is a massive disconnect between what people believe to be true and the behaviors that are exhibited on a daily basis.

Sixty-five years after so many American soldiers sacrificed their freedom in order to protect the world, few of us are willing to make a similar sacrifice. But, this is exactly what Jesus calls us to do as Christian leaders. Paul encourages us to follow Christ's example, stating in *Philippians 2:5-6*, "Your attitude should be the very same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant." We must not confuse leadership with selfishness as the world so easily does. Instead, we must keep Jesus as our example. God becoming a servant, sacrificing his own freedom, in order ensure ours; that is Christian Leadership.

Dr. Brent Ellis serves as the Dean of the Center for the Development of Christian Leadership at LeTourneau University, located in Longview, Texas.

A true leader pursues goals that benefit others, often at the cost of their own individual freedoms.

In France today, this book is regarded as a classic novel depicting the desired philosophy of life. Camus' point is simply this: while a person lives he or she is privileged just to be alive, but while a life is lived, condemnation or death awaits us all. No matter how you live, you will die; therefore, live life for what gives you the most pleasure in the immediate with no regard for future consequences because the same fate awaits all of humanity. With this philosophical framework providing the structure for life direction and decision, it is not at all surprising to find much of Europe in the throws of nihilism. If life is merely absurd and our only purpose in life is to find ways to make meaning of the absurdity, then what is left but nihilism?

This brings us to the philosophy that is rampant within the United States today: postmodernism. Simply put,

today the same message is likely to be met with bored indifference" (p. 23). If all people are equally entitled to their own opinion on a given subject, then what is the point of discussion and debate? It is useless and obsolete. What is left is for each person to find his or her own path down the journey of a relativistic life.

The resulting culture is quite interesting to observe. Politicians are often heard stating that while they personally stand in opposition to abortion, they will do all they can to protect a woman's right to choose abortion. Many educators will teach ideologies that directly contradict each other and merely ask the students to pick whichever seems best to them. Even clergy will recognize a biblical precept and then state there is no obligation on the part of their parishioners to abide by it. Why? Because there is no universal

Leadership Process vs. Results (Regardless of Culture, Country or Gender)

By Rebecca Sok



Leadership development – it's a buzz word on many campuses. Are you reading the current research? Involved in the latest trends? Developing a new program? I would like to challenge us to return to a simple approach: students need a safe place to learn and professional staff to start a dialogue and then listen, mentor and watch as they grow.

What I have found after three years working in Leadership Development in the Student Life Division of LCC International University in Lithuania, and of course after my own college experience in North America, is that all students – regardless of culture, race, or gender need to learn leadership in a safe environment. They need to learn in a place where they are given complete freedom to make mistakes, encouraged to try it on for size, see if it fits or if they want to grow into it, to examine if they have what it takes and to have the opportunity to choose for themselves if they want to become a leader.

Leadership Development programs and student leadership opportunities are always going to differ from campus to campus and country to country, but what I have found to be true is that the most important component for student learning is for us, those of us who work in student development, to provide a safe and encouraging atmosphere for a student to study, to learn and then to test leadership out and see what it's like.

You may notice I keep using the word "safe;" this is intentional. This is the piece that looks different on each

campus and within each campus culture, but it is the most important. How can we ensure our students have the opportunity to develop, when failure is an option? It is our job to guarantee that the success or failure is not the focus, but rather the process that is dissected and discussed. The focus on process, not results, is one way to create a safe learning environment.

Leadership learning is about the process: creating a continuum of varied experiences that place students in a position to follow, to lead and to learn from their peers. Most importantly, it is about learning by examining themselves. The use of discussion or intentional debriefing after a time when a student has been in the position to lead is where the learning takes place. The real life application of the seemingly game-like initiative or ropes-course afternoon is where a student is able to evaluate themselves and discover the threads of their leadership belt. What happened when the desire for their team to win the competition took them over? How did they respond when their team failed to finish the challenge? Did they look out for their teammates or run them over in an attempt to be first?

Leadership development naturally happens in stages. At LCC International University students have the opportunity to develop their leadership potential in two distinct stages. Each stage has specific core requirements and is rewarded with a certificate of completion. Our program is targeted at first and second year students, and it is our hope to train and

develop students in the beginning of their college experience in order to empower them to become great campus leaders in their second, third and fourth years. Our goal is to set a firm foundation, allow for trial and error, and then empower them in supervised student leadership positions that will give them experience and set the students up for success upon graduation.

Debriefing or discussion of application after leadership experiences is one of the most important components of leadership development. It is important to ask good questions and allow students to articulate what they have just gone through, what they have just learned about, or affirmed, in themselves. The process of dialogue and discussion and the chance to pause and reflect is where true learning takes place. Now, realistically one professional staff member cannot sit down with each student and mentor them throughout their leadership development, but this is where we have the chance to empower experienced students to learn to lead by starting with their immediate peers.

At LCC International University we move students through an organized system where they are exposed to foundational information in Stage I, expand their knowledge in Stage II, and then have the opportunity to gain experience either as a leadership intern or as a student leader on campus. This system allows each student to have direct mentoring and intentional debriefing, and it happens by peers, student leaders and professional staff. In this environment students not only learn from first hand experiences,

but also from the wisdom of the older students and the mentoring of the professional staff.

In stage I, "Expose," students attend seminars, attend a leadership challenge (our creative approach to a ropes' course without the ropes or the course) and work in their cohort to plan, organize and carry out a service project. Stage I cohorts are led by Stage II students.

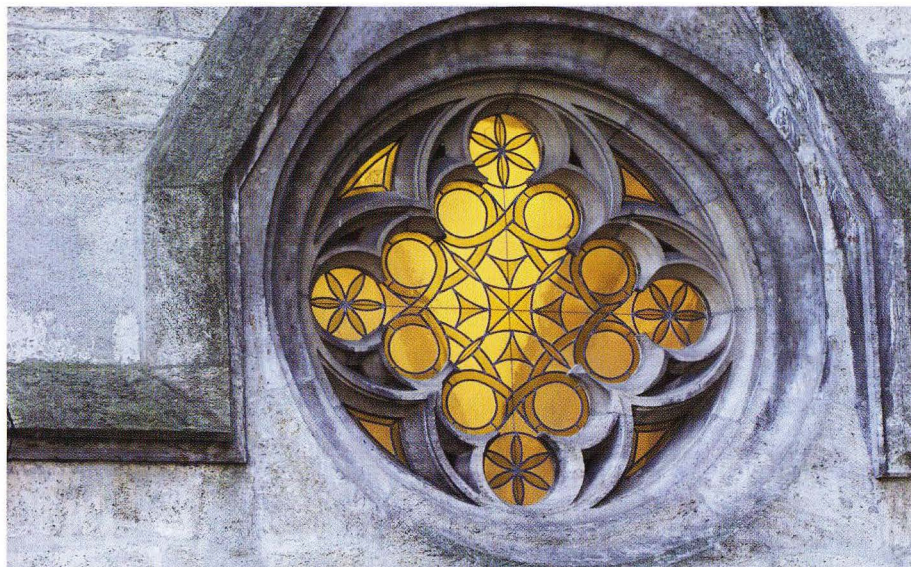
In Stage II, "Expand," students attend seminars, lead the individual events at the leadership challenge and lead their cohort in the process of planning, organizing and carrying out a service project. Stage II students are directly trained and mentored by the leadership development intern and the leadership program coordinator.

The leadership intern plans one seminar per semester, trains the Stage II students to lead their cohorts and the leadership challenge and organizes the marketing campaign for the seminars. The leadership intern is directly supervised by the staff leadership program coordinator.

In this system each student has the opportunity to be led by their peers and professional staff and they have the opportunity to lead their peers. In this exchange of leadership and followership, students learn from and about themselves, learn from their peers and from professional staff. It provides a safe platform to learn where a student begins with observation, then supervised leadership and then supervision of peers. At each step along the way they are mentored by staff and each other and are encouraged to learn from the process of failure and success.

Yes, leadership development will look different around the world, but the purpose is the same: provide students with opportunities to study, to learn and to develop in a safe environment where the focus and dialogue is on the process, not the result.

Rebecca Sok serves as the Leadership Program Coordinator at LCC International University in Klaipeda, Lithuania.



Leading During Times of Conflict: Lessons from the Early Church

By Dr. Carl Ruby

It was a Sunday morning and, as the congregation listened attentively, the pastor wrapped up a series on grace. He was talking about how Christians should treat one another in the body of Christ. As he developed what I'm sure was a great sermon my mind drifted away to a situation in a Christian organization where a conflict was brewing. Much of the behavior that was occurring fell far short of the ideal of grace that was being suggested from the pulpit.

I've worked for an excellent Christian university for over 20 years and I've been around Christian organizations for my entire adult life. Whether we are talking about Christian higher education, parachurch ministries, or the local church, the sad truth is that Christian organizations are not exempt from serious internal conflict. Conflict is to be expected and managing it in a Godly manner is a fundamental test of Christian leadership.

I don't know what the pastor's text was that morning because my mind drifted to the book of Acts and to the

rift that occurred between Paul and Barnabas over Mark's participation in the second missionary journey (Acts 15:36-41). Luke used the term "sharp dispute" to describe a fight which must have rocked the early church. That afternoon, after church, I began digging deeper to understand the context for what may have been the first organizational breakdown within the church.

About nine or ten years after the resurrection, Antioch and Jerusalem were centers of the early church. Barnabas was doing ministry in Antioch and Peter and James were key figures at the church in Jerusalem. Barnabas went to Tarsus and picked up Paul, bringing him back to Antioch to work in the church there. While they were ministering in Antioch a prophet named Agabus got up and predicted a huge famine. The Christians in Antioch were concerned about how this famine would affect the Christians in Jerusalem so they took up an offering and commissioned Barnabas and Paul to take it down to Jerusalem.

When they arrived in Jerusalem, the

city was in an uproar. Herod has just killed John (the brother of James) and when he saw how much this pleased the Jews he had Peter arrested, too. Peter's life was in grave danger and the Christians gathered to pray at the house of a woman who just so happened to be Mark's mother. Their prayers were answered and Peter was miraculously released. Herod eventually got worms and died, and in the meantime Barnabas and Paul decided to get out of town. When they left they took along Mark, Barnabas' cousin.

This looks like the beginning of a positive relationship. Mark went along on the first missionary journey, but midway through he departed and went back to Jerusalem where he apparently teamed up again with Peter. This occurred in Acts 13:13 and at that time nothing was recorded to indicate what Paul thought about Mark's departure. Paul and Barnabas completed the first missionary journey and Mark apparently worked alongside Peter and James in Jerusalem.

Jump ahead about two years (Acts 15:36-41). The second missionary journey was about to begin. Mark is with them in Antioch at the time and Barnabas said, "Let's take Mark along." This may be the moment of the first organizational meltdown in the church. Paul thought Mark was a deserter. Barnabas viewed him as a young man with great potential. A "sharp disagreement" occurred. The text says they "parted company," with Paul and Silas going one direction and Barnabas and Mark going the other.

"Sharp disagreement" and "parted company." Strong terms that fuel my imagination for what must have occurred. I'm sure that many who were watching chose sides. Rumors and half truths probably swirled through the early church. My guess is that everything happened then that happens now when Christian organizations face conflict internally. The situation must have seemed hopeless.

But jump ahead another 20 years. At the end of Paul's life, shortly before his execution he is chained in a cold

dungeon somewhere in Rome, deserted by nearly every friend...and he writes to Timothy asking him to bring Mark to Rome (2 Tim. 4:9-18). It begs the question, "How did they get from personal and organizational breakdown back to a situation where reconciliation had occurred and where they could work together in ministry?"

Barnabas and Mark are never mentioned again in Acts after the falling out, but scattered throughout Paul's epistles are isolated references that give us a glimpse of some of the things that must have transpired to bring about resolution. Here they are listed in chronological order so that we can watch how things unfolded (Galatians 2:11-13; I Corinthians 9:6, Col 4:10; Philemon 24).

Embedded within this sad story of the early church are several important lessons for leaders about conflict within Christian organizations.

1. Conflicts within the church have occurred from the very beginning and even people who were disciplined by Christ, who built the early church, and who wrote the Bible were not immune.
2. Its not always clear who's right and who's wrong. Sometimes godly people can look at the very same set of facts and arrive at totally different conclusions.
3. Sometimes God uses our conflicts to achieve his purposes, and it can take decades or longer before this outcome is evident. The division between Paul and Barnabas produced two missionary journeys instead of one, and it allowed Mark to become more closely associated with Peter so that he could accumulate the information that he would eventually need to write the Gospel of Mark.
4. For reconciliation to occur, it takes people like Silas who stay connected to folks in both camps (I Peter 5:12, 13).
5. An early step in the reconciliation process is the willingness to say positive things about people on the other side of the issue (I Cor. 9:6).
6. We need to think and worry less

about how the conflict will turn out, and think more about the fact that God is examining every individual heart to see how we are responding.

7. We need to remember that the words coming out of our mouths are the best indication of what God is seeing as he examines our hearts (Prov. 10:19; 12:18).
8. We need to remember that God knows what is true and he remains in control even when it seems like things are descending into confusion and chaos.
9. Reconciliation among Christian brothers and sisters is among the most important spiritual disciplines (Matt. 5:23, 24).
10. Prayer for those on the other side is a part of following Christ (Matt 5:44) and a first step toward reconciliation. I've found it helpful to use the Lord's prayer as a model..."Father, resolve this problem according to your plans, do it just like it would be done in heaven, give my enemies all the things that they need, lead all of us away from temptation, and defeat Satan in this conflict."
11. We need to be on guard against the sin of malice, delighting in bad things that happen to those who oppose us in these internal spats (Prov. 26:24-26; Prov. 6:16-19; Eph. 4:31; Col. 3:8; and I Peter 2:1).

This side of heaven, the occasional outbreak of conflict, even within the finest of organizations, is as predictable as it is unpleasant. Our role as student affairs professionals is to help equip the next generation of Christian leaders to resolve conflict in ways that preserve and strengthen Christian community. When conflict occurs in our institutions students will be watching to see how we respond. Student affairs professionals are in a unique position to lead by example, modeling biblical principles of conflict resolution.

Dr. Carl A. Ruby serves as Vice President for Student Life at Cedarville University, located in Cedarville, Ohio.

From Fiction to Fact

By Benjamin Kulpa

Most people agree that the use of imagery and metaphor are useful tools when teaching and developing students. What most people do not acknowledge is the value that fiction wields in conveying points and transferring truths to college students. Last April, a question was asked on the ACSD list serve about which books were being used to help teach students about leadership. As responses began to come back the usual players were all present. There was Henri Nouwen, John Maxwell and Dietrich Bonhoeffer, as well as a few others that usually find themselves in the mix of leadership/community development literature. What was conspicuously missing was fiction. This was to be expected but, for me, it was slightly disconcerting and a little sad. You see, this past year my co-workers and I used C.S. Lewis' *Voyage of the Dawn Treader*.

There is a void in the literature to which we, as student development professionals, choose to expose our leadership students. C.S. Lewis once said, "Reason is the natural order of truth; but imagination is the organ of meaning." We need both fiction and nonfiction. We need both truth and imagination. Francis Schaeffer (1973), in his book *Art and the Bible*, writes:

An art work has value as a creation because man is made in the image of God, and therefore man not only can love and think and feel emotion, but also has the capacity to create. Being in the image of the Creator, we are called upon to have creativity. In fact, it is part of the image of God to be creative, or to have creativity. But we must be careful not to reverse this. Not everything that man makes



is good intellectually or morally. So, while creativity is a good thing in itself, it does not mean that everything that comes out of man's creativity is good. Furthermore, since men have various gifts and talents, everyone cannot create everything equally well. (p. 394)

Fiction and story can be tremendously valuable in helping students to "get" the notions we are trying to teach. Ultimately, however, the greatest value of fiction is rooted in the larger context of the Biblical story. To be at a place where we, as believers, can find ourselves in the African

**We need both fiction and nonfiction.
We need both truth and imagination.**

* Neither fiction nor nonfiction is able to stand completely alone. Pure truth without imagination is boring and soon forgotten, and pure imagination without truth leaves one in a world of fantasy where no action can be taken. We are privileged to have countless men and women that have come before us, both Christian and non-Christian alike, that have been given the abilities to express truths and concepts with an ability that I, and others like me, only wish we had.

plains of a Hemingway novel, in the painfully beautiful structures of Russian society with Dostoyevsky, or on adventures with the Pevensie siblings as they find themselves in the midst of Narnian adventures is to be in a place that allows us better understanding of our own small part in the Biblical narrative.

I do not claim to have my faith completely figured out, but over the years the Lord has allowed me to know more fully parts of this enigma called Christianity. One of these truths is that the Biblical

story began long ago, continued through the obedience and disobedience of the Israelites, met perfection through Jesus Christ, and continues today through the lives of the followers of Christ. Understanding story allows us to better place ourselves in the ongoing narrative about God. Fredrick Buechner writes in *Now and Then: a memoir of vocation about his time at Union Theological Seminary and about one of the most poignant truths learned from those wonderful minds:*

That is why history plays such a crucial part in the Old Testament—all those kings and renegades and battles and invasions and apostasies—because it was precisely through people like that and events like those that God was at work, as, later, in the New Testament, he was supremely at work in the person and events of Jesus Christ. Only “is at work” would be the more accurate way of putting it because if there is a God who works at all, his work goes on still, of course, and at one in the same time the Biblical past only illuminates the present, part of our own individual pasts. Until you can read the story of Adam and Eve, of Abraham and Sarah, of David and Bathsheba, as your own story, [James] Muilenburg said, you have not really understood it. (p. 21)

College students today live in fragmented times. To be able to help students place their own worth and story into something so large, important, frightening and awe-inspiring as the Biblical narrative, and help them gain some tiny bit of wholeness, is one of the greatest things we can offer today’s college student.

A second value of story is that there are those among our ranks, past and present, that have a control of language that the rest of us do not. I love words and, at times, use more than my fair share. However, there are times when trying to convey to others my thoughts and feelings I have about certain issues, I find myself at a loss for adequate language to express what is on my mind and heart. It is in these times that it is helpful to “borrow” the words and stories of those who are better at expressing themselves.

The final value of story that I will touch

on here is that story not only helps us to communicate what we are trying to say more effectively, it also allows us to be better equipped to understand others more fully. Almost every time the topic of poetry comes up in a group there is at least one person who will say that they do not like poetry. Most of the time, it becomes evident that these people do not have a general dislike for poetry; they merely have not had enough exposure

there to guide them through the process.

In the case of my institution, we used *Voyage of the Dawn Treader* in its entirety. I will close with one of the ways we use the words and imagery of C. S. Lewis with our students. I use this passage at the end of almost every year when the current staff of student leaders is getting ready to end their experience or with seniors who are about to leave the community they have grown to love:

...story not only helps us to communicate what we are trying to say more effectively, it also allows us to be better equipped to understand others more fully.

or tutelage to be able to fully understand how to engage it. I see one of the most important things we, as educators, can do for students is to help them to think more critically and deeply than they did before we met them. One of the ways we do this is to challenge students to think in ways they have not previously thought.

I cannot remember attending a lecture, being a part of a conversation, or reading an article or book where the speaker, individual or author did not use illustrations or metaphors. Although this should be a skill that our students have developed by the time they get to college, many are either unable to grasp the meaning of an intended metaphor or have not been exposed to the level of complexity that most of those working in the modern day academy are accustomed to using. We are able to help them develop this skill by exposing them to some of the richest imagery ever penned. I liken it to learning a new skill in any other walk of life, whether it be learning to play checkers, filling out accounting spreadsheets or learning to identify unknown bacteria in a biology lab. The quality of metaphor and imagery that fiction offers us, in many cases, is high enough that our students do not have to make too far a cognitive leap to draw out the intended meaning, especially if we are

‘Please, Aslan,’ said Lucy. ‘Before we go, will you tell us when we can come back to Narnia again? Please. And oh, do, do, do, make it soon.’ ‘Dearest,’ said Aslan very gently, ‘you and your brother will never come back to Narnia.’ ‘Oh, Aslan!!’ said Edmund and Lucy both together in despairing voices. ‘You are too old, children,’ said Aslan, ‘and you must begin to come close to your own world now.’ (p.247)

Without this quote, I might try and talk to the students about how, though one chapter in their lives is coming to a close, it does not mean that they are alone or that it is even a bad thing, making the connections that we all need to move on in our lives to new and exciting times, even if they are hard. I would also try to encourage them that even if this part of their lives is coming to a close, they will still be able to hold onto the relationships they have built and the things they have learned. But, having just read this passage to them, I can say, “Now go and become ‘close’ to your new world and change it just as you did this one.”

Benjamin Kulpa serves as the Associate Director of Residence Life and Area Coordinator for the Houses at George Fox University, located in Newberg, Oregon.

Charismatic Boy Meets Reformed Girl

Michael and Stephanie Santarosa

Reformed Girl grew up as a pastor's daughter in the Christian Reformed Church of North America. This meant a lot of good things. Each week had an orderly rhythm of Sunday morning worship and Sunday school followed by a meat and potatoes dinner. After a nap the family rested to return to what were clearly understood to be their God-given vocations of pastor, nurse and homemaker, and student on Monday morning. During the elementary years, Reformed Girl participated in Busy Bees and Calvinettes, clubs where a Bible lesson was followed by crafts, games and activities. In high school this gave way to Catechism class, where every Thursday evening found the church's youth engaged in memorizing sections of the Heidelberg Catechism, and learning the basic truths of Christianity and how they applied to everyday life and decision-making. The Christian life, in her world, was one rich in theology and knowledge of the Scriptures that, for the most part, ran peacefully, cohesively, decently, and in good order.

Along with most of the young people at her church, Reformed Girl followed thirteen years of Christian education with enrollment in one of the denomination's Christian colleges. During those college years, Reformed Girl began to meet others who, though far from the majority on campus, were also Christian but didn't seem to think about it as much; in fact, they talked as though God could speak to them throughout the day and would ask her astounding questions such as "how's your walk with God today?" or



"when did you become a Christian?" that hadn't been covered in catechism class. If only they had asked "what's your only comfort in life and in death?" as she had that answer memorized. This was only the beginning. As Reformed Girl spent some summers as a camp counselor, attended grad school, joined a campus ministry organization and worked in Student Affairs, she began to meet Christians who spoke in tongues, Christians who prayed to saints, Christians who were pacifists, Christians who had witnessed miracles, Christians who ate out on Sundays, Christians who had cast out demons, Christians who abstained from practices she'd never

been taught to avoid out of their love for Jesus, Christians who...well, followed Jesus in very different ways.

These encounters had two main effects on Reformed Girl: 1) she had to grapple with heavy-duty questions about what she believed and why she believed it, resulting in a deepened and more well-formed identity in Christ, and 2) her faith became more whole as she learned from these people how to love God with her heart, soul, mind and strength, and love her neighbors as herself. In fact, she found pieces that had been missing as she learned the practice of listening prayer, visited an Orthodox monastery for a spiritual retreat, took risks that bore fruit

that could only be explained supernaturally as the work of the Holy Spirit, and developed a newfound intimacy with God as Comforter, Healer, and Friend. From time to time, she was known to raise her hands during worship, shout “Amen!” or wish that she knew the first thing about liturgical dancing in order to worship God in that way as well! She also found, however, that people needed the piece that she had, and began to seek out opportunities to offer that piece even if far away from the comfortable environments of decency and good order she’d enjoyed growing up.

And this put her in the path of Charismatic Boy.

When he was seven years old, Charismatic Boy and his hippie parents became born-again Christians through the witness and ministry of sometimes pot-smoking and otherwise sincere folks who started a home bible study. This meant a lot of good things. Each week proved a new adventure as the young family depended on God to help them live out the way of life taught in the Bible—especially the Book of Acts. At church and in home groups, Charismatic Boy’s family gathered with other Spirit-filled believers to sing praises to God through vibrant, free-flowing worship [imagine the style produced by former hippie-now-Christian people], dance in joyous abandonment, pray in the Spirit, share visions and insights from the Lord, and receive encouragement and instruction from God’s Word—all this with a concern for freedom, authenticity and freshness. Charismatic Boy regularly witnessed miracles of people finding new life in Christ, being set free from demonic oppression, receiving physical and emotional healing, experiencing freedom from destructive addictions, and operating in the gifts and power of the Holy Spirit. The Christian life, in his world, was one that was full of adventure as one watched for, expected, and participated in the unpredictable and powerful workings of the Holy Spirit.

However, as Charismatic Boy attended college he encountered people and ideas dismissive of Christian experience, critical towards the Church, and persua-

sive in offering non-Christian visions of the good life. They asked him to explain the dysfunction remaining in Christians’ lives, the divisions within the Church, why they should believe the Bible, and why non-Christians would not inherit eternal life. If only they had asked how to be baptized in the Holy Spirit, he could answer that! This was only the beginning. As Charismatic Boy continued on to graduate school and then worked within Student Affairs, he met other Christians asking and attempting to answer similar questions from the vantage point of their distinct traditions. The Wesleyans offered their quadrilateral, the Reformed their worldview, the Mennonites their simplicity, and the Catholics and Orthodox their vision and history.

These encounters had two main effects on Charismatic Boy: 1) he had to grapple with heavy-duty questions about what he believed and why he believed it, resulting in a deepened and more well-formed identity in Christ, and 2) his faith became more whole as he learned from these people how to love God with

The irony is that as adherents to each tradition have held onto something good, they have missed out on other good things

his mind and strength as well as his heart and soul, and to love his neighbors as himself. In fact, over time, he embraced all truth as God’s truth, rooted his faith in something more than experience, developed a love for hymns and ordered worship, recognized the Holy Spirit often works in slow, ordinary, and planned ways, and came to understand Christianity as a coherent way of understanding all of life. He found pieces of truth that were missing from his faith and he found he had pieces of truth to offer to others.

And one of these others was Reformed Girl.

One of the first things that became clear to Reformed Girl and Charismatic Boy was that they had arrived in the same spot from very different starting points. As they looked back on the broad assortment of mentors, friends, and even strangers who had challenged, nurtured, and enriched their faith, they were both thankful for their roots and thankful for the growth that had taken place. They joined hands and, as one does with all good things for which one is thankful, looked for ways to share what they had learned with their students, colleagues and friends.

What Charismatic Boy and Reformed Girl experienced as “roots” or “starting points” are roughly analogous to two of six main streams or traditions in the Christian faith identified by author Richard Foster (1998) in his book *Streams of Living Water*. He traces the development of each stream - Contemplative, Holiness, Charismatic, Social Justice, Evangelical, and Incarnational - and describes the strengths, perils, and major historical

figures associated with each. He laments the way these streams have remained largely isolated from one another with the result that “various streams of life—good streams, important streams—have been cut off from the rest of the Christian community, depriving us all of a balanced vision of life and faith” (p. 6). The irony is that as adherents to each tradition have held on to something good, they have missed out on other good things.

To correct this as we pursue Foster’s “balanced vision of life and faith” for ourselves and our students, it may be tempting to abandon tradition altogether. Two English professors, Norman

THINKING THEOLOGICALLY

Klassen and Jens Zimmerman (2006), engaged in the task of helping first-year students understand the meaning and value of a higher education, suggest in their book *The Passionate Intellect: Incarnational Humanism and the Future of University Education*, that to abandon tradition would be to follow in the path of Enlightenment thinkers. "Tradition, they believed, meant blindly following someone else's opinion. In their eagerness for intellectual freedom from the abuse of tradition, however, they forgot that we can only know through tradition. No tradition; no self-knowledge" (p. 126). Tradition in general and our various faith traditions in particular, then, are important and valuable. In fact, they are essential when engaging in a task such as higher education with aims such as the deepening of knowledge and the development of identity.

Furthermore, Klassen and Zimmerman point out that "postmodern thinkers have recovered one of the most important medieval (premodern) beliefs about knowledge...that understanding is always sought on the basis of faith" (p. 21). Everyone, Christian and non-Christian alike, learns on the basis of some sort of faith, acquired in a tradition, which informs their basic assumptions and predilections. As student affairs professionals, we have the opportunity and responsibility to help students explore their own faith tradition as well as other traditions as critical aspects of their own self-knowledge and identity development. At the same time, because of the fallen nature of humanity, every culture and tradition in some way falls short of completely and accurately conveying the totality of Truth (who is ultimately Jesus himself). So, students, regardless of their background, need help sorting out the good and the bad and the true and false from the inheritance of their own tradition, as well as discernment in what to accept and reject from others as they grow into greater maturity.

The text of Romans 12:1, which speaks of offering our bodies as a living sacrifice to God, is often used to challenge individuals to live a life devoted in

all aspects to service to God and rightly so, as this is the Christian's calling. Theologian Marva Dawn (1992), however, posits a second interpretation of this passage in her book *Truly the Community: Romans 12 and How to Be the Church*, noting that in the original Greek the word bodies is plural while the bodies together are to be a (singular) living sacrifice. Could it be, she asks, that bodies refers to the small house church groups to which Paul is writing? If so, these separate groups are being exhorted "to deepen their unity by offering their various small bodies, or parts of the Church, as one whole, living, and holy sacrifice to God. In giving to God all of their respective groups, they would be drawn together by their service and worship into a more cohesive whole" (p. 15). Such a vision of unity and wholeness is pursued, not through abandoning our traditions or seeking the lowest common denominator, but through our offering of all we have and are to God for his purification and use, and our offering of what we have been given to others for their edification. Our efforts in developing students should be offered with an eye toward growing in them the desire and capacity for such an offering themselves, even as we all stand ready to receive from others the aspects of truth, beauty and goodness that they have to offer to us.

If so, our students, like Reformed Girl and Charismatic Boy, are better equipped to live, if not happily, surely more wholly and joyfully ever after.



Michael and Stephanie Santarosa both work at Indiana Wesleyan, located in Marion, Indiana. Michael serves as the Director of Conference Services and Stephanie serves as the Associate Dean for Residence Life.

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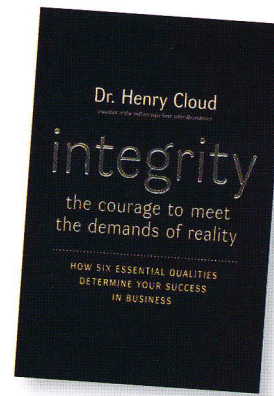
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Book Review

A Review of Integrity: The Courage to Face the Demands of Reality

by Henry Cloud

Reviewed by Aaron Damiani



A lot of honest, nonfudging people are not reaching their potential, and not getting to the levels of performance and success that their brains and talents should be taking them. *And the reason is not that they are lying, but that they miss parts of reality that are important to making things work.* (p. 105, emphasis original)

Cloud demonstrates that leaders with integrity *by nature* seek out reality. For instance,

they will actively study their own level of effectiveness, their influence on coworkers, and the greatest obstacles to their mission. This proclivity to the brutal facts is difficult, unnatural, and essential to meeting our potential as leaders. By default, I want to think good things about myself and the job I am doing. I want to assume that “no news is good news,” that students are not engaging in sexual brokenness, that destructive personalities are not influencing the residence halls, and that minorities are enjoying a tension-free campus experience. Unless as an integrated person I face reality as it is, reality will never change. The point is not to be morose, or optimistic, but to be *curious about the right things*.

When students observe their leaders asking the hard questions about themselves, seeking integrated character, they will naturally be inspired to do the same. It is a contagious posture. I interviewed a co-worker, asking questions

Cloud demonstrates that leaders with integrity by nature seek out reality.

from Cloud’s book such as, “What is it like to be on the other end of *me*?” and an even harder question: “Let me hear the final 10 percent of your answer that you might be holding back.” After we finished, he immediately wanted to turn the interview around and seek reality himself. Our campuses should be places where we can own and metabolize “the final 10 percent.” This may mean intensifying our 360 degree evaluations or scrutinizing

The familiar, classic definition of “integrity” refers to a state of honest and upright practice, where one does not lie to others, look at pornography, or generally live a duplicitous life. In his book *Integrity: The Courage to Face the Demands of Reality*, Henry Cloud redefines integrity as a connected inner character that can positively engage the world as it really is.

The old clichéd definition of integrity pictures your character as a foundation that supports a house. Here, an impeccable code of ethics legitimizes your influence over other people. If your integrity foundation is flimsy or cracked, your leadership house will eventually self-destruct. In this metaphor, integrity is merely the *precondition* for leadership.

Cloud’s metaphor is more dynamic: integrity is like a speedboat engine that leaves a wake. Just as one can determine a speedboat’s speed, direction, and drag by the waves it creates in the water, your integrity is plainly demonstrated by your influence over reality. Your character’s fingerprints always remain with the people and tasks that you engage. *This metaphor communicates that integrity helps define the substance of your leadership.*

According to Cloud, leaders with integrity will by nature: 1) maintain trust through authentic connections, 2) orient themselves to reality, 3) generate results commensurate with their talents and resources, 4) embrace the negative, 5) seek growth in themselves and their mission, and 6) submit their own interests to “the transcendent” (values and forces beyond themselves).

As a Student Development profession-

al, I had a passing thought that I could skip over the chapters on “Establishing Trust” since this topic is covered well in other books. However, Cloud explained trust-building in a creative way that commanded my attention. First, a leader builds trust by communicating understanding. When a frustrated follower understands that his or her employer or coach gets it and empathically understands his or her world, that follower will recommit their trust to the leader.

Integrated leaders will also connect authentically by *extending favor to others*. When leaders look out for the interests of others without being prompted or lobbied, Cloud argues, those leaders create an environment where trust overflows. This “for-others” posture is especially important for college administrators to take towards their student body. It is no doubt tempting to play defensively with college students, expecting them to behave well before granting special privileges or extending favor. Cloud challenged me to think of ways I might communicate *a priori* favor towards students, or represent them proactively in meetings where they are not present. Cloud suggests that such actions nurture an environment of creativity where more problems can be solved.

Perhaps the most compelling insight of *Integrity* is that being “oriented towards truth” (component number 2) transcends mere honesty:

The premise here is that telling the truth is foundational, but **not enough** ...

student data in new ways.

In addition to facing and fixing problems, integrated leaders will be “oriented towards increase.” They will not merely maintain the status quo, but will “leave a wake of making things bigger and better over time” (p. 206). Drawing from medical and psychological research, Cloud maintains that people with integrity will invest themselves for personal and professional expansion. In this light, someone oriented towards the status quo coddles a detached inner brokenness that is unable or unwilling to pursue new levels of success.

Cloud calibrated this book for the business community. For this reason, the book is practical and full of interesting stories, but will leave most Student Development professionals wanting more meat. Cloud gave plenty of practical ways that the six integrity components contribute to someone’s personal and professional growth; however, Cloud provides no psychological or theological tethers to unify the six dimensions of character. Instead, he draws indiscriminately on his personal opinions and popular-level business literature (especially Jim Collins) to augment his own clinical research. One cannot help but wonder if Cloud’s construct for holistic character is actually just interesting advice about individual success.

So while *Integrity* may not satisfy you intellectually, it will inspire you to lead with a focused curiosity. At the end of the day, the best leaders in Student Development may not necessarily have the most charisma or boast the most innovative programs. The most influence might come from the ordinary people who can take on reality, both within themselves or on their campus, without despairing or teleporting to a more attractive parallel universe.

Aaron Damiani serves as a Residence Supervisor at Moody Bible Institute, located in downtown Chicago. Aaron can be reached via e-mail at aaron.damiani@moody.edu.

Book Review

Leadership Can Be Taught

by Sharon Daloz Parks

Reviewed by Laura M. Rodeheaver

If one has spent some time exploring Sharon Daloz Parks’ (2000) *Big Questions, Worthy Dreams* book, one would expect great things from Parks’ (2005) more recent book, *Leadership Can be Taught*. The focus of this book may take a different path than the development of college students found in *Big Questions, Worthy Dreams*, yet its purpose of providing a tactic for teaching transformational leadership can easily be applied in several aspects of higher education and student development. While Parks presents and evaluates the case-in-point methodology for leadership developed by Heifetz, the reader is able to learn, almost as if in the classroom itself, from Heifetz’s principles.

Within this full book, Parks utilizes the first five chapters to set forth for the reader the complete philosophy and environment of Heifetz’s class (“Exercising Leadership: Mobilizing Group Resources”) at Harvard’s Kennedy School. It is intriguing to read the exchange that occurs between Heifetz and his large class of leaders on the first day of the course. A dialogue ensues that lures the students into a system of questioning traditional models of leadership and that challenges them to engage in a course that will evaluate their assumptions of leadership, their own failings in leadership, and helps them to learn the artistry that leadership requires. The course’s objectives are organized against the assumption that leadership is innate and cannot be learned. Heifetz establishes his course in a way that requires students to engage in the discussion regarding the issue at hand, but he also asks the students to remain active by sitting in the balcony to analyze the discussion from a different point of view. Classroom

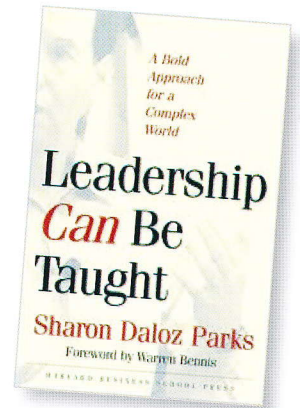
discussion is a huge component of the class, alongside small groups that meet to intentionally evaluate the leadership failures of the group. Parks quotes Heifetz’s standard of responsibility for his teaching faculty:

to hold people through a process. We structure the course so people can learn from their experiences and from the experience of others. It is not our job to do therapy. We are educational strategists who coordinate resources for these people so as to provide a structure in which they can learn. (p. 59)

In describing key emphases of the course, Parks unrolls the engaging principles of Heifetz’s leadership. Through evaluating the dynamics of a regular class period, the effectiveness of case-in-point teaching that:

meets people where they are and then builds a bridge across the distance between the assumptions about leadership that most students hold and a practice of leadership that can more adequately address the adaptive work of complex organizations and societies undergoing dramatic change is discovered. (p. 71)

Students are constantly encouraged to “read key patterns in social systems that are crucial to the art of leadership in a complex world” . . . including “the role and functions of authority and the challenges to authority; factions within the social group; regulating the heat required to do the work; work avoidance activity; loss and grief; and challenges to self” (p. 61). Through small groups, the professors have an arena in which they:



hand work back to the group, inviting them to face the learning embedded in their own experiences of leadership failure, adjust their perceptions and values, and develop new habits of behavior – a praxis of teaching and learning that takes teachers and students together to places they didn't plan to go. (p. 97)

It takes courage for students to practice the presence of an effective leader. By learning to “pause” in order to reflect creatively on current thought, leaders may establish their own authority in a public setting.

Through Parks' own research, the effectiveness of this course upon leaders in their varying professions is evident. Several aspects of the course allow this to happen, such as significant images or icons used powerfully in class, repetition of these significant icons, a learned concept of distinguishing role and self, discovering the hidden issues in interactions, utilizing the power of silence, and carefully choos-

assist your group, organization, or society in making progress an adaptive work. (p. 161)

Leadership Can Be Taught is an exciting read because it offers such an invigorating approach to learning and teaching leadership. As one reads the book, it is easy to take on the role of student when each new lesson of leadership presents itself. These lessons often challenge individuals' previous methods and experiences in leadership. However, the second asset of this book is its ability to act as a teaching manual for leaders of all professions. In order to prove the success of case-in-point methodology, Parks highlights several different leaders who have taken this approach and adopted it for their specific systems (i.e. college professor, political leader, director of college leadership program, etc.). Regardless of their professional variety, these leaders:

share in common (1) a curiosity about how to practice a quality of leadership education that can more adequately

realms desire to impact the common good through educating leaders on the practices of good leadership.

In concluding her book, Parks explores in more depth the myths of leadership, while pointing to the true artistry of leadership. This has many characteristics, such as “affirmation and resistance”, “working on an edge”, “interdependence with the medium”, “improvisation”, coupled with a process of imagination that illuminates the art of leadership (p. 219). In an artful venture, it takes courage to let experience mold the final product built upon hours of careful preparation. Case-in-point leadership offers another huge array of examples of experiential learning that any educator can reflect upon and integrate into their own curriculum. With any new endeavor, especially one like Heifetz's theory of leadership that requires a high level of participation from both the student and the faculty, it can not be done without proper inspiration. In conclusion, Parks explains that:

Mere ambition, fear, or desperation can temporarily pass for inspiration. But authentic inspiration arises from a depth of worthy purpose and is the energizing (though often demanding) force that evokes possibility and fuels the capacity to stay the course. Inspiration is the wellspring of courage, arising from a way of seeing – or seeing through – that transcends and thus resists inadequate solutions that pose as ultimate. Inspiration nourishes a conviction of worthy possibility in the face of the unknown. (p. 228)

Mere ambition, fear, or desperation can temporarily pass for inspiration. But authentic inspiration arises from a depth of worthy purpose and is the energizing (though often demanding) force that evokes possibility and fuels the capacity to stay the course.

ing the right words. Leadership wisdom continues in the book, as Parks highlights the journey of Ronald Heifetz. The reader may learn many valuable lessons from the person of Ronald Heifetz. For example, Heifetz explains that:

if you are going to make progress on tough issues, you need to learn how you can ‘walk the razor's edge’ – challenging people at a rate they can stand to make hard choices and adjustments in some of their ways of life and work – yet staying alive to

address systemic change on behalf of the common good, (2) an informed respect for the process of human growth and development, and (3) a willingness to take on a mode of working that challenges both their own and others' assumptions about how teaching and learning take place (p. 170)

Clearly, this purpose aligns perfectly with various roles throughout the higher education and student development realm. Of course, professionals in these

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Laura M. Rodeheaver is a graduate student in the Masters of Arts in Higher Education Program at Taylor University, located in Upland, Indiana.

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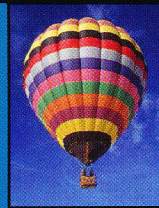
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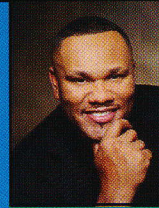
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