

Winter 2004

# Koinonia

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**Authors**

Jim McCormick, Lisa Burch, Stuart C. Lord, Jenny Collins, Tracy Balzer, Steve Austin, Todd Ream, and Skip Trudeau



# KOINONIA

Winter 2004

**Theme Houses:  
Getting to the Foundations of Community**

**A Year in the Little Yellow House**

**The Enduring Importance of Learning Communities**

**Building Cross Cultural Community**

**Standards of Excellence in Short-Term Mission**

**“Follow Me”:  
Intimacy with God Through Spiritual Direction**

**Faith, Wisdom and Grace**



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Association for Christians  
in Student Development



Colossians 3:15-17 reads as follows <sup>15</sup>“Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. <sup>16</sup>Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. <sup>17</sup>And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.”

This has always been one of my favorite passages of scripture. It neatly sums up for me how we as Christians ought to be living in community with one another and is a great encouragement for me as I work towards this end on my own campus. This President's Corner is dedicated to the memory of a man who taught me a lot about how to live out verse seventeen.

His name was Bill. When I first met him he was recently retired from a home water systems company. Bill and another retiree from the church where we had just started to attend had developed a ministry to the members of the church. I was a recent first time homeowner. As is often the case with first houses, ours needed frequent repair and due to my vocational choice we needed to make these repairs on a limited budget. I was on my way to becoming a handy man or bust. I did okay on most projects although I did make way more trips than necessary to the local hardware stores. The one area in which I was completely over my head was plumbing.

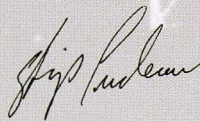
I will never forget the first time I called Bill to help me with a plumbing project. I was working on a leaky faucet in our bathtub when I did something that made the whole assembly fall off. The result of which was scalding hot water shot out and hit me square in the chest. Bill came to my rescue and when I attempted to pay him he refused and told me “This is just what I do”. What Bill was really saying is “This is just what I do for God and His people”. These words have stayed with me over the past 15 years and I often reflect on the valuable gift I received from Bill. He modeled to me how we ought to be living in Christian community. Imagine the college campus that would be marked and known by community members who lived out the “this is just what I do” philosophy by performing acts of service based on their God given abilities.

Bill recently went home to be with the Lord. While I miss his presence here I will not forget the things he has taught me. I pray that God will continually remind me that my acts of ministry and service are for Him and for His eternal purposes regardless of how I or the world value them. The neat ending to my story with Bill is that in true discipleship fashion, he passed on his knowledge. I am no longer intimidated by plumbing but actually count it as one of those home maintenance things I kind of understand. After all, as Bill once told me, even a PhD can make water run down hill!

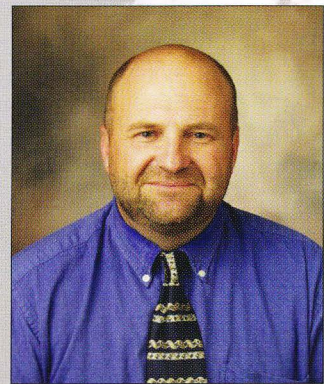
Wow, I can't believe that it is already time for the winter edition of the *Koinonia*. This school year is flying by. There are a few things I want to remind us all of as we head into winter and second semester:

- Please remember to be in prayer for Steve Beers and the JBU staff as they plan for the June 2004 conference. This group is doing an incredible job and the conference they are planning will be challenging and refreshing. Let's make sure we remember them.
- Please consider serving on one of the three task forces we are forming. These groups will be addressing some significant issues for us as an organization. More information on these task forces is included in this edition of *Koinonia*.
- Please consider either attending or sponsoring someone from your staff to attend either the New Professionals or Mid Level Professionals retreats at the JBU conference.

Thanks for the opportunity to serve, I trust that God will bless and keep you all.

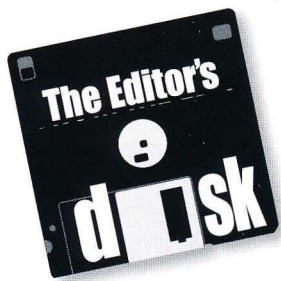


Skip Trudeau  
ACSD President  
Associate Dean of  
Students/Director of  
Residence Life  
Taylor University,  
Upland, IN



Skip Trudeau





Think about the last time you walked across campus. Did you take time to enjoy the surroundings and people along the way? If you're like me, you were probably in a hurry to get to your next appointment and you just hoped that no one would stop to talk to you about something which would only make you later than you already were.

Last June at the 2003 ACSD conference I was walking across the beautiful campus of Wheaton College with Tom Emigh. He commented that I was walking fast. "I walk a lot—so this is just how fast I walk" was my reply. In my mind I was thinking competitively, "hey, I can walk faster than Tom Emigh!" Tom went on to say that he purposefully strolls leisurely across campus so that students might feel free to stop him if they needed to talk—this all without fear of being plowed-over!

Tom's approach to walking across campus exemplifies two important aspects of cultivating a student-centered campus: *accessibility* and *approachability*. After this "walking lesson" I began to think more about the image I project to students in my day to day roles and responsibilities. Do students look at me and say "there goes the woman who's always in a hurry"?

This semester I'm attempting to break some bad habits that may be communicating to students that I'm too busy or in a hurry.

- When I walk across campus to Chapel or a meeting I try to leave early enough so that I can take time to initiate conversations along the way. ("Microsoft Outlook" meeting prompter has been somewhat helpful in giving me advance warning that it's time to go.)

- Making my office space inviting has been another challenge. I struggle with clutter! I fear that sometimes my clutter speaks to students that I'm in the middle of something really big and perhaps too busy to talk. I want my office space to say, "Welcome, come in, the occupant of this space has lots of time for you." (Please don't check-up on my progress during a *Koinonia* deadline, my clutter only gets worse during those weeks.)

Now that the snow and winter winds have picked up in northwest Iowa, my quest to be more accessible and approachable has suffered some. I find myself rushing across campus to avoid the bitter cold. I have learned that bundling up with an extra layer allows me to be in no hurry when spontaneously stopping to talk and laugh with a student about the world's biggest snowball...a beautiful part of fully enjoying the *students* that make my campus special.

I want to acknowledge each of the writers and contributors to this Winter 2004 edition of the *Koinonia*. Thanks for your willingness to share your work with the ACSD organization. Please consider joining this group of writes by submitting an article for a future edition.

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

# KOINONIA

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EDITOR *Kim Case*  
LAYOUT & DESIGN *Maxim Design Group, LLC*





## Theme Houses: Getting to the Foundations of Community

by Jim McCormick

*Many colleges are using themed housing to provide a value-added living and learning experience for students.*

*The following two articles offer a glimpse at what two schools have done with this unique housing option.*

Over the past 20 years the idea of “themed” living units has come and gone in various shapes and sizes. Some have gone the way of the old “24 hour quiet hour” and “substance free” floors; others have evolved into retention efforts such as the TIG communities, or freshmen year integration cohort groups. Christian colleges as well have attempted to do theme houses for some time trying to tag onto the idea of housing arrangements centered around a spiritual theme—funding issues and space concerns hampered many schools from fully implementing programs.

At Colorado Christian University we had desired to enter the theme living arena for some time but were restricted mainly by limited housing facilities. Even when we built 288 new beds, they were full before we ever opened the doors. But the Lord used this crisis in an interesting way. Because of our shortage of on-campus housing we were forced to go into the immediate neighborhood and “master lease” houses for our upperclassmen. Before long, we

realized that we had a perfect situation for our themed living environments: large houses that could hold 9 students.

Coming up parallel to our themed housing program was an effort on campus to map out a four-year spiritual formation program identifying the building blocks to a student’s formation spiritually and identifying programs that would encourage and foster that formation along the way. In identifying these “building blocks”, we came up with three that covered the life of a student: the inward life, the community life, and the called life. In the community life building block, we have expressed the notion that students in their second and third year, after spending the first year focusing on their identity in Christ in the inward life, are ready to express that identity outwardly to others. Our wish is that they learn to manage emotions, develop integrity and learn to have freeing interpersonal relationships. This emphasis on the community life on the second and third year gave perfect meaning to our efforts in themed living.

After solidifying our houses for our program we embarked to select the areas we would focus on for the themes. Several came to mind quickly. Since our mission program had gone from 2 trips in 1995 to over 24 trips abroad in the last several years, we thought it would be a natural to focus on a mission house. The same had occurred in our inner-city programs, and our women’s ministry area, so an urban house and women’s accountability house also seemed natural. And lastly, we decided that a men’s accountability house fit a need on our campus for strengthening male identity and challenging them to be leaders on campus. The first year brought these four emphases with 9 living in each house.

Since these houses fit so perfectly into what we have envisioned living in community to mean we felt compelled to come up with a program that reflected and practiced that goal: mainly, that a student living in Christian community would learn how to love completely and unselfishly, becoming dependent on the interdependence of the community as 1 John 4: 7-11, our theme



verse for the second building block in our formation map, suggests. First, we sought to hire a student to oversee the community as the coordinator and mentor. These were juniors and seniors who had a passion for discipleship and a heart to lead a community that was focused on one purpose. We gave these coordinators free room and board to live in the house and coordinate the programs and they report to the office of Residence Life. The coordinators then administered, with the help of the office of Residence Life and Campus Ministry, an application and interview process in which eight students were selected to live in their house. Programmatically, we felt the community needed to be together in several ways: a community dinner once a week that all would attend with a guest speaker on a subject aligned with the mission of the house. Second, a group worship time once a week followed up with a one on one discipleship meeting with the coordinator and each member of the community. Finally, a community service project time for each semester would give them the opportunity to share the experience of serving others together. Every house begins each semester with a retreat experience to launch the program and re-focus it in the spring.

To the very specific theme we added something that would speak just to that theme. The mission house used their time to plan a trip together to take place over spring break. The landlord that we master leased the house from donated \$5,000 for their trip to Bolivia—which got sidetracked to Guatemala after the State Department issued a travel warning for Bolivia. The urban ministry house focused on one site and the house members gave 10 hours of service to that site per week as the focus of their experience. These students were able to apply for Americorp scholarships that almost covered the cost of living in the house. This last year, an ultimate Frisbee men's accountability house popped up and the men in that house play on our university club sport ultimate Frisbee team.

What has transpired within the houses in the last two years has been a community that cannot be replicated in a setting that has several rooms, or a floor, living together. These students who share a common space are connected in a way that would be hard to match in a situation where everyone has their own space. In a common house, with a live-in upperclassmen stu-

dent, these students are truly living in the marketplace that true community provides: an opportunity to give and receive from each of the experiences, talents, and backgrounds that each student brings under an overall theme of growing deeper in their relationship with Christ.

Amanda Moskel, a junior who is the coordinator of the women's accountability house this fall puts the experience this way: "I believe that the Theme Houses foster a community unlike any other in that they join brothers and sisters together through not only daily living, but a commitment to growing deeper in the Lord TOGETHER. These houses are not about the men and women in them—they are centered around the adventurous calling that Christ has brought to his followers of bold love and grace beyond understanding! Through these practiced principles, the men and women of these houses can be truly vulnerable without fear and, in that, be matured in Christ!

Accountability can be immensely tough to cultivate in the Christian culture in which we live. Though the majority of us have great intentions when going into an accountable relationship, our actions can be lacking. This generally results in common responsibility for one's own spiritual walk, but a weak sense of partnership and wholehearted honesty with others on that journey. In the Theme Houses, there is a concentrated effort in cultivating an atmosphere where challenging questions are asked and candid answers are given. In this, walls are broken and people are changed! The Lord uses this environment to nurture the members of the house towards weakness and brokenness, which He uses to proclaim His strength and glory!" (Corinthians 12: 9-10)

The fellowship in these Theme Houses is unlike any other. Not only is there a strong sense of friendship, but there is an amazing sense of sisterhood and brotherhood in coming together and surrounding each member of the house; supporting them in their weaknesses and celebrating their strengths!

*Jim McCormick serves as Vice President of Student Life at Colorado Christian University, Lakewood, CO.*

- Success in launching a new program
- Leadership training ideas
- What's working in Residence Life
- Student Development — Academic partnerships
- Book reviews
- Student issues
- Research findings
- Issues facing Student Development professionals
- Reflections over the years



Submissions Sought

Submissions are currently being solicited for publication in the SPRING and Fall editions of the *Koinonia*. Articles should be sent to: [kmcase@nwciowa.edu](mailto:kmcase@nwciowa.edu). Please include your name, title, institution and phone number. Submissions must be received by February 1, 2004 for consideration to be included in the Spring 2004 edition and August 15, 2004 for the Fall 2004 edition. Articles should be sent via e-mail as a Word document. If you want to review a book and need assistance in locating a copy, please contact Kim Case at 712-707-7200. Thank you for your consideration of this opportunity to be published in the *Koinonia*.



## Task Forces to be Formed

The ACSD Executive Committee is currently forming three task forces to research and provide direction to the committee on three critical issues:

### Diversity Task Force

- Explore ways that we as an organization can become more multicultural in our membership and practices.
- Provide resources for the membership as they deal with multiculturalism on their own campuses.

### Members at Public/Secular Institutions Task Force

- The focus of this group will be on the unique needs and experiences of professionals who serve at public/secular institutions to see how we as an organization can support them.

### Good Practices Task Force

- The focus of this group will be to develop a set of standards of good practices that members could use on their own campuses to help in the assessment of their programs.

If you have any interest in serving on one of these task forces please contact Skip Trudeau, via email at [sktrudeau@tayloru.edu](mailto:sktrudeau@tayloru.edu) or by phone 765-998-5344. Our goal is to have organizational meetings for these task forces at the annual conference at John Brown University in June 2004.



## A Year in the Little Yellow House

*Themed housing reflections from the experience of a live-in advisor*

by Lisa Burch

August 24, 2002 – Move-in day. We all know the emotions of this day, the excitement of meaningful opportunities ahead for students, confidence that our hard work has paid off and we are ready for another year, and the joy found by opening our arms to welcome new and returning students into our campus family. This particular August 24<sup>th</sup> was different from the many other August beginnings I have had in my career of working in Student Development. I found myself not waiting in a residence hall lounge to welcome two hundred students, but sitting on the white porch steps of a little yellow house waiting to welcome four female students who by the end of our journey together would be four sacred friends.

*Through reflection of our first few months we came to the realization of what we needed - we needed to give to each other first before we could give to those around us.*

I was in a new role at Northwestern College commissioned to start two campus programs, one of them being Themed Housing. The previous spring semester had me busy creating a foundation for this program, soliciting faculty and staff advisors, and finding the right students to catch my vision for Themed Housing. Of the three houses, ours was designed to be different from the others. I was committing not only to a year of weekly meals, meetings, and two service projects, but a year of living day in and day out with students, sharing one bathroom and one kitchen in a very little yellow house. *What crazy idea did I commit to? Was I ready for this? What was I thinking?* These were prominent thoughts as I sat on the white

porch steps waiting for my new housemates. Housemates almost a decade younger than I, housemates who would learn to share their life with me as I would with them.

Sarah, April, Erin, and Lora arrived and we quickly jumped into our routine of living and learning together. September was full as we created a mission statement for our house, set up meeting times, chose a book for our study on Servant Leadership, charted our service projects, searched recipe books for our weekly meals, and let each other see a little more of ourselves. All I had envisioned for starting our community was going as planned. But as we became busy with our tasks, I began to struggle. The question *What was I thinking?* was

again in my thoughts as I longed for personal space, for a quiet evening after a long day in the office, for a door that would separate my small basement living area from the growing number of upperclassman who constantly sought out the little yellow house as a refuge from the residence halls. I was seriously beginning to wonder if I would be able to finish my commitment of living with students instead of living among them as I had as a resident director.

We finally reached the halfway point of the fall semester and things began to change. The newness of the Themed Housing program wore off and we found ourselves becoming less in the spotlight of campus



news and inquiry. Through reflection of our first few months we came to the realization of what we needed - we needed to give to each other first before we could give to those around us. We made changes to our community so that we established space just for us. We closed the window blinds, locked the door, and took the phone off the hook when we found ourselves home at the same time. Our meals together often increased to more than once a week and we made them special by lighting candles in my silver Ikea candleholders. I began to realize that longing for a door and a quiet personal space became less important as we learned and lived together, saw each other as equals despite the age differences, and created an appreciation for who we are and the calling God placed in us to spend this year together.

Much too soon our journey together came to an end and we found ourselves trying to figure out how to bring closure to what the year meant to us individually as well as a community. The month of May arrived and I found myself again sitting on the white porch steps of the little yellow house. This time I was not nervously waiting to welcome Sarah, April, Erin, and Lora, but sad at the void they left in the house and in my heart. At the same time I was confident that our community would continue to grow despite the miles that would separate us. Erin and Lora are still on campus this year and we get together as friends naturally do, setting apart time for each other to share a meal accompanied by the silver Ikea candleholders that represent five friends who shared a journey together that made me realize why I do what I do.

Through the professional lessons I learned during my year in the little yellow house, I want to encourage you as Student Development personnel to believe in and to be faithful to your vision, especially if it is for a new program. Everything begins on a slow and often bumpy path but once you see the outcome, all troubles are worthwhile. In whatever way you work with students, I also want to inspire you to find a small group of students to invest in and to love, to share with and to learn valuable life lessons from. Spending time with students in such a setting will bring a unique perspective to your calling of serving students that will be more impactful than you can imagine.

*Lisa Burch serves as Director of Student Programs at Northwestern College, Orange City, IA.*

*Association for Christians in Student Development  
Presents the eleventh annual*

## New Professionals Retreat

To be held immediately prior to the  
ACSD national conference at  
**John Brown University, Siloam Springs, AR**  
**June 4 - 6, 2004**

The New Professionals Retreat is open to individuals with 1-4 years of experience in the field who are currently employed in Student Development. Enrollment will be limited to provide for a highly interactive format, so be sure to register early! Several experienced professionals will be involved in leading and teaching activities and facilitating small groups.

The following comments are from a 2003 participant who would like to share her experience:

*I must admit that I headed out to last year's New Professionals Retreat with somewhat of a chip on my shoulder. After four years in student development, I wasn't terribly convinced that this would be a meaningful use of my time.*

*Boy, was I wrong!! What I found at NPR were 35 (mostly 20-30 somethings) like me who actually "got it." They "got" what I do, why I do it, and what my life is like...because their lives are just like mine!! This was an unbelievable value to each of us. I made friends and connections with people who understand me and have a heart for college students and for the Lord. I connected with people who could give me ideas, referrals and most importantly support. I now have a network of friends and colleagues all across the country who are praying for me and who are helping me through issues and questions that we face in our profession even now and for years to come.*

*In addition, I found 5 mid-level professional who had invested their time in making NPR a reality. They unlike me, knew all along just how valuable this would be and how important it is to train and mentor new professionals. Their transcendent ministry, attention and love blessed each of us.*

Mindy Cacopardo  
Resident Director and Student Activities Advisor  
Gordon College

**For more information, contact:**  
Linda Cummins, Assistant Dean of Students  
Anderson University  
765-641-4194  
lscummins@anderson.edu

NEW PROFESSIONALS RETREAT



The ACSD  
2003-2004  
Web Placement  
Site



The ACSD 2003-2004 Web Placement Site will again include both candidates seeking positions and institutions with positions available. Placement services are available only to current ACSD members prior to the annual ACSD conference in June.

All web-based edition entries will be posted within five business days. Those submitting should log onto [www.acsdhome.org](http://www.acsdhome.org) and then go to the placement section. Appropriate directions are included there. Submissions will remain in the web-based listing until August 15, 2004, or until the submitter requests removal.

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

Individuals may receive undated paper copies of the web-based publication by sending requests to:

**Dr. Stephen Beers**  
John Brown University  
2000 West University  
Siloam Springs, AR 72761-2121  
501-524-7133  
[sbeers@jbu.edu](mailto:sbeers@jbu.edu)

# Thinking Theologically: *The Enduring Importance of Learning Communities*

by Todd C. Ream

Twenty years ago, the notion of a residence hall serving as a learning community seemed implausible to many educators. Students had come to be viewed as tenants while student affairs administrators had come to be viewed as facility managers. The underlying issue determining the relationship between these groups was the belief that residence halls were separate or distinct from educational matters. However, recent work in areas such as philosophy, psychology, sociology, and theology has led us to realize that educational aspirations are indistinguishable from their surrounding environments. Learning transcends functional divisions such as laboratory and library, classroom and campus residence. As a result, the importance of learning communities resides with the potential they possess in relation to a seamless educational aspiration of learning. However, for Christian student affairs professionals, the enduring importance of envisioning residence halls as learning communities resides with the potential they possess in relation to the educational aspiration concerning the integration of faith and learning.

Two philosophical commitments precipitated the understanding that a student's campus residence was separate or distinct from more explicitly educational settings. The first philosophical commitment I will highlight is the dualistic division dividing objective and subjective knowledge. Despite many of its positive contributions, one of the enduring legacies wrought by the effects of modernity was the propensity to make divisions between forms of knowledge based upon surety. Knowledge generated by one's experience came to be understood as being more universally reliable than knowledge generated prior to or even independent of one's experience. In broad terms, the first form of knowledge

came to be understood as objective knowledge while the second form came to be understood as subjective knowledge.

The second philosophical commitment I will highlight is the dualistic division between public and private. Knowledge defined as being objective came to be understood as content suitable for public settings. By contrast, knowledge defined as being subjective came to be understood as content suitable for private settings. Within higher education, the realm of academic affairs became identified with objective knowledge or knowledge suitable for public settings. As a result, the realm of student affairs became identified with subjective knowledge or knowledge suitable for private settings. However, we live in an era in which these dualisms are collapsing. As philosophical divisions, public and private as well as objective and subjective are no longer as distinguishable from one another as they were in a previous era in time. Postliberalism and postmodernism, each in its own way, contributed to such a transformation. The challenge facing those of us who live with postliberalism and postmodernism is what will inevitably take their place.

Learning communities are part of a larger strategy to draw together the divisions wrought by the effects of modernity. As student life administrators, we once spoke of dualisms. Objective knowledge was once suitable for the public setting of the classroom. Subjective knowledge was once suitable for the private setting of the residence hall. Without such enduring divisions, the boundaries that once separated the classroom and the residence hall are becoming more and more permeable. Learning communities are proving to be a way of not just extending the classroom experience, but of creating a learning



environment that shares a seamless connection with the classroom. As a result, the lessons of a figure such as Aristotle are limited to neither the classroom nor the residence hall. By contrast, they cultivate the sense of humanity we all share in common regardless of our locale within, or even beyond, the academy.

However, a discussion of learning communities that is limited to philosophical divisions such as objective and subjective or public and private is a discussion deprived of its most enduring sense of importance. Beyond these divisions resides the integration of faith and learning. As a result of the effects of modernity, learning became identified with objective knowledge deemed credible in public settings. Faith became identified with subjective knowledge deemed credible in private settings. However, as these philosophical divisions have decreased, so has the space once separating faith and learning. The lessons of a figure such as Augustine are no longer limited to either the classrooms or to the residence hall. The questions Augustine posed about how we relate to God or how we relate to one another now become our questions. To limit them to the classroom or to the residence hall would limit the claim they have over our lives. As a result, I believe the enduring importance of learning communities is not simply how they cultivate the sense of humanity we all share in common regardless of our locale within, or even beyond, the academy. The enduring importance of learning communities is the potential they possess in relation to our attempt to help our students see that all questions in life are questions that demand the integration of faith and learning.

*Todd C. Ream, is a Visiting Assistant Professor of Educational Administration/Higher Education at Baylor University. He previously served as a residence director and as a lecturer at Messiah College and as the chief student affairs officer at Oklahoma Baptist University. In addition to the "Thinking Theologically" column in the Koimonia, he is also the author of forthcoming articles in Educational Philosophy and Theory, the Journal of Education and Christian Belief, and New Blackfriars. He invites your remarks and suggestions concerning this piece or concerning topics for further exploration. You can reach him at Todd\_Ream@Baylor.edu.*

### For Further Reading

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## Pre-NASPA/ACSD Conference on Leadership Development and Spiritual Formation in the College Years

Sponsored by  
Colorado Christian University  
and ACSD

Colorado Christian  
UNIVERSITY



**March 26 (6pm) and  
March 27<sup>th</sup> (all day)**

Hosted by Colorado Christian  
University, Denver, Colorado

**Friday Evening:** Dr. Sid Buzzell, editor of the Leadership Bible, Keynote Address— "The Importance of Leadership in the College Years"

**Saturday:** Dr. Larry Crabb, author, latest book *Soul Care*, Seminar – "Spiritual Formation in the College Years"

**Workshops:** Curriculum for a Christian Worldview, A practical spiritual formation map for Christian Colleges, A practical Leadership program for Christian Colleges, Ethical Leadership, Current spiritual issues on Christian College campuses, New Professionals track on Soul Care, Christian versus Secular College Student Affairs careers, Friday lunch roundtables by career position

Each participant will receive a Leadership Bible and the new Crabb book *Soul Care*.

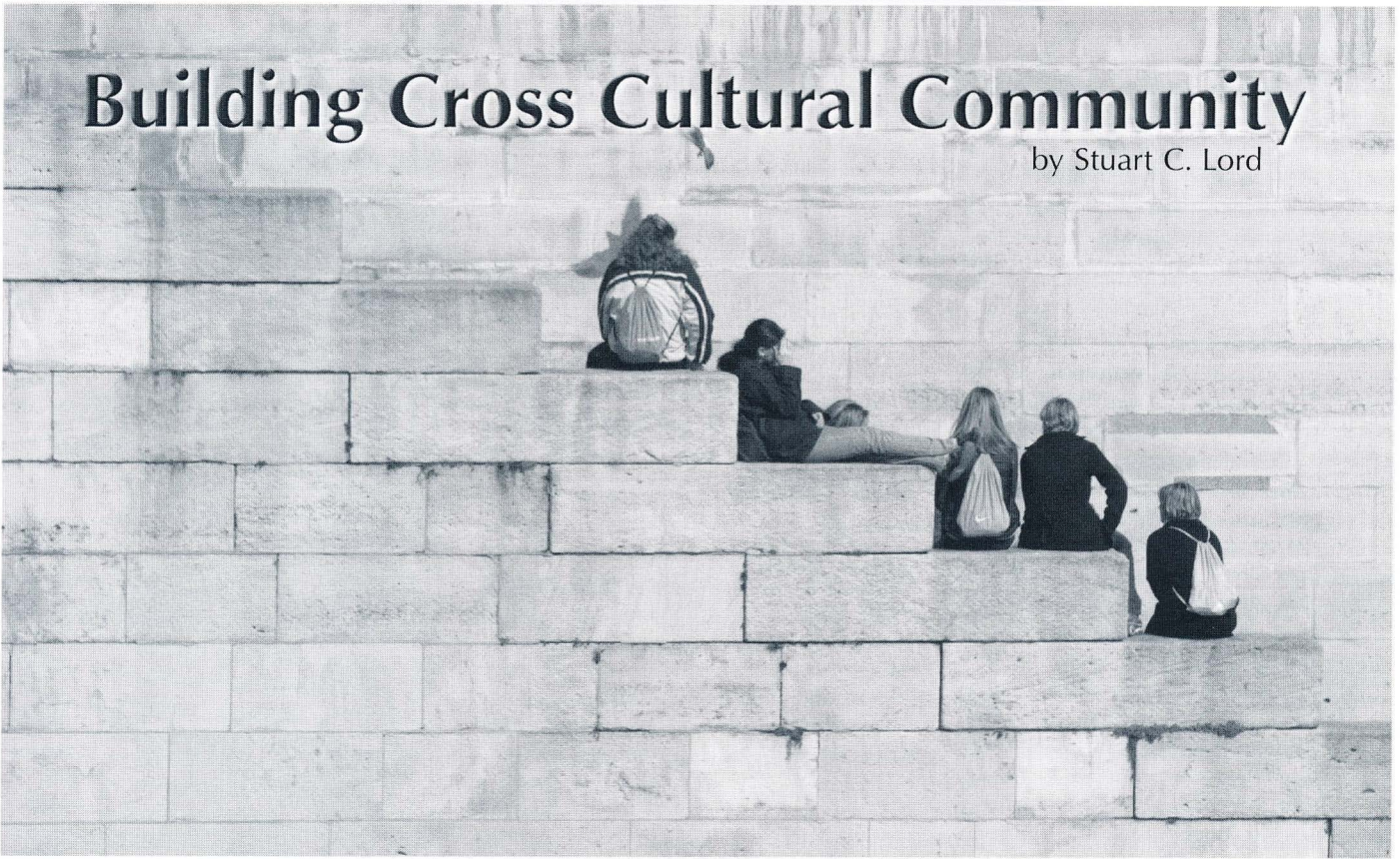
**Cost:** FREE to all participants. Housing and meals included for dinner the 26<sup>th</sup> through dinner the 27<sup>th</sup>. Registration deadline is March 1. Saturday night a fellowship activity is planned.

**Contact:** Jim McCormick, Vice President of Student Life, Colorado Christian University, 303-963-3363, [jimmccormick@ccu.edu](mailto:jimmccormick@ccu.edu).



# Building Cross Cultural Community

by Stuart C. Lord



*"Siuna loves you and will not forget you. We pray you will not forget us.  
For when you return, we will be waiting with open arms and eager hearts."*

*~Alejandra Ramirez, coordinator of the Siuna Women and Children's Health Clinic*

Nine months ago I wrote a letter to you about a service project I undertook in Bangladesh. In that letter, I pledged my "passion to help create collaborations among undergraduates, graduate students, and faculty in a way that will be unique to Dartmouth."

In December of 2001, Dartmouth took a major step toward achieving this goal with the completion of its first Cross Cultural Education and Service Project in Siuna, Nicaragua. Through this project, Dartmouth undergraduates, Dartmouth Medical Students, Thayer Engineering graduate students, faculty members, and community professionals combined to form a medical team and a construction team. Both teams partnered with local University of the Autonomous Region of the Caribbean Coast of Nicaragua (URAC-CAN) students, and citizens of Siuna to build new walls for a women and chil-

dren's health clinic and offer clinical and public health assistance to the area's surrounding residents.

The William Jewett Tucker Foundation, in conjunction with Bridges to Community (a non-profit organization that organizes volunteer service-learning trips to developing countries), chose Nicaragua as the site for its first Cross Cultural Education and Service Project because of the substantial needs of the Nicaraguan people. Nicaragua is the second poorest country in the Western Hemisphere. The Cross Cultural Education and Service Program empowers undergraduates with the primary role in organizing and running each project by appointing them to seven different managerial positions in the areas of construction, clinical and public health, and cultural affairs. The responsibilities of the student leaders include everything from raising money for medical supplies

and planning the daily work agenda to coordinating all travel details and supervising daily logistics on site.

The Cross Cultural Education and Service program is designed to operate as an integrative effort involving the Tucker Foundation, Thayer School of Engineering, the Dartmouth Medical School, the Tuck Business School, and Dartmouth undergraduates by using our combined resources to enhance the knowledge base of the program. I am particularly proud of the collaboration among the many academic departments that joined to design and teach the term-long non-credit academic course taught to all undergraduates in the program. Professors from the departments of Music, History, Sociology, Mathematics, Anthropology, Geography, Environmental Studies, and Obstetrics & Gynecology provided lectures. The course is taught with the belief that students must



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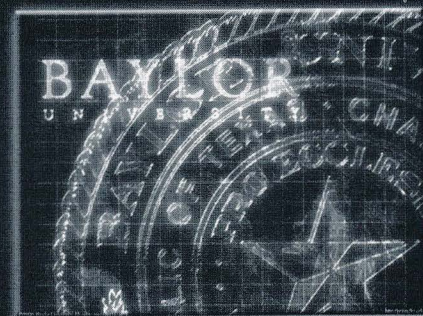
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understand the history, the socio-political forces, and the culture of the community in which they will be immersed for them to effectively work for change. The Rassias Foundation also assisted by providing team members with weekly Spanish immersion sessions before their departure.

Our medical team consisted of undergraduates, DHMC fourth-year medical students, physicians, and a nurse practitioner. Together they provided preventive and acute care to over 700 local patients. William Young, MD, Associate Professor of Obstetrics and Gynecology at the Dartmouth Medical School, treated patients at a local maternity facility. The medical team delivered preventive care in various forms. Not only

were diagnoses and prescriptions given in ad hoc clinics, but the team also established de-worming clinics, educated patients on hygiene in a skit they acted out (to the particular delight of the local children), and educated patients about their specific illnesses at public health stations within each clinic.

Dr. Young, as one example, saw approximately 14 patients each day who were pre-screened for obstetrics and gynecology consults by an assisting undergraduate. Many women had challenging afflictions. One evening, Dr. Young recalled to me his treatment of a teenager who was pregnant at 30 weeks with her second baby. Although she was pale, febrile, and shaking desperately with malaria, she refused hospitalization because she was needed at home. She asked only for medicines, which he provided. She then walked the three-hour journey back to her village.

One mother died at the hospital the day the team arrived. She had a transverse lie—a baby trying to birth sideways. After two days of obstructed labor, she was carried in a hammock for several hours to the road and then to the hospital, but it was too late for her and the baby. The team was told that 12 mothers from the rural area had died in childbirth during the past year. As women repeatedly refused cervical cancer

screening due to the extra three dollar cost, the team decided to pay for them, and nearly all future patients accepted the offer. The public health team held two days of classes for twenty traditional birth midwives. When asked what they took to a delivery, all answered, "A blanket for me to sleep." They mentioned nothing else. A candle is their only source of light; a machete is their only surgical instrument, used to cut umbilical cords.

Despite the impact of the medical team, the construction site proved to be the cross cultural nexus of the program. Robert Frost may have said, "Something there is that doesn't love a wall," yet, in our case, it was the construction of a wall that built not

*The process of building a concrete wall from raw materials became a microcosm of human interdependency.... As the wall was built, barriers between people were broken.*

a barrier between two neighbors but a new pathway between them. The process of building a concrete wall from raw materials became a microcosm of human interdependency. Blockcutters may not initially have known the names of the persons shaping rebar enforcement, or have spoken the same language as those mixing cement. Yet construction team members soon realized the inter-reliance required of them to build a strong durable wall.

As the wall was built, barriers between people were broken. Team members from both countries found themselves sweaty, dirty, and weary at the end of each day. Songs rained through the air as shovels cleaved their path through the earth. Students from different nations learned that they both enjoyed Motown music, wanted to become journalists, and that they both had lost parents to illness. One day our wall may become weak and need replacement, but there is an undeniable assurance that the human understanding formed in making that wall is an edifice that will endure.

In my experience, when a third world service trip is successful, it is always in part because individuals have found endless opportunities for joy though they were living in places of the most crushing poverty. Of the students I have talked to, the mem-

ories they most recall are not of streets choked with garbage nor their growling stomachs left unsatiated by meals of rice and beans twice a day. They do not talk about the suffocating heat, or the ubiquitous throngs of flies, or the obstreperous morning din of roosters and pigs that prevents anyone from sleeping past 6 am. At no time on the trip did we submit to that which our human weaknesses often compel us under adversity by complaining or bickering. Instead, we tapped into our human strengths—humility, resiliency, and laughter—and found ourselves drawn closer together. It is said that it is sometimes out of ashes that a glorious human spirit arises. To those that doubt the reality of a transcendent human spirit, I invite you to work in a third world country.

"Eat this *very* slowly. We don't know when we will have this chance again," were the words I overheard spoken by one of the URAACAN students to his schoolmates during our last dinner in Siuna. It was not, however, merely to food that this young man was referring. It was to our friendship as well. "You are the first group to really treat us as equals," confided another URAACAN student to me earlier that day. I believe she said this because we didn't just work with them and go our separate ways during mealtime. They were not simply tools to help us translate Spanish, find the local water source, or repair our broken bus. We worked together, lived together, and played together. We had planted the seeds of a community. Seeds that are planted in such a way grow in the choices we make after the experience. Those choices stem from the questions: "Why can't I stop thinking about Nicaragua?" and "What do I do from here?"

Already we are seeing the seeds of our trip blossom. We plan to continue our efforts in Nicaragua for the next five to ten years. This upcoming fall, we hope to work with the Tuck School of Business and send a delegation to Siuna in order that we may develop a strategic plan for those efforts. Hansel Bourdon '02, a senior on the trip, has committed the next two years of her life to living in Nicaragua so that she can facilitate Dartmouth's involvement in strengthening Nicaraguan communities. Joel Wickre '03, a Biology major on the medical team, noticed a need for clean, running water in Siuna and returned to Dartmouth determined to do something about this need. He has since gained the



backing of several professors to design his senior thesis around solving Siuna health issues. This past spring Joel wrote a proposal for a term-long project to analyze the epidemiological impact of heavy metals on the water system from gold mine that operated in Siuna from the turn of the century until the late 1980s. Sponsored by the Center for Environmental Health Sciences and the Tucker Foundation, Joel and Katie Martin '03, put this plan to action by conducting field sampling in Siuna and then analyzing their findings at Dartmouth. Katie has, in turn, recently received endorsement from several professors to write her senior thesis on the political and economic issues of water provision in developing countries.

Because of Joel and Katie's initiative, new parties have arrived at the table, including UNICEF, the Nicaraguan Water Company, the former mining company, and the Mayor of Siuna. This was a community that, for a long time, almost no one wanted to pay attention to, but now that Dartmouth has gotten involved they are starting to realize they have no choice.

We may come to define our work in Siuna in three areas: Housing, Health, and Education. The Thayer Engineering School, the Medical School, and the College's science departments have the capacity to assist in housing and health. Dartmouth has extraordinary resources and expertise. The question for us is how do we best use the resources and expertise from our different schools and departments while using the Tucker Foundation as the vinculum for our efforts to enact social change. We should begin by considering the opportunities that Dartmouth leave terms present its students. As Joel and Katie have shown, through this possibility alone, the future for change can be enormous. But we must always listen foremost to the needs of local people and inquire as to how our resources can facilitate their needs, rather than dictate to them what *we* think their needs are.

This experience has confirmed my belief that the strongest form of community we can build is one where persons of diverse backgrounds find common ground by working for a common purpose, sacrificing a little of their own demands and finding that what they get back is more than they ever gave. Moreover, this experience has shown to me the immense capability our Dartmouth Community holds to effect positive change in Siuna in the future. The

challenge lies not just in achieving, but in finding even more within ourselves once we realize just how capable we are. For many of us at Dartmouth, that will mean going back to Siuna. For all of us, I hope this will mean assessing what we are passionate about and where our individual resources lie. If we realize that this is connecting with others—the building of common ground—that we seek, then with some self-sacrifice, open-mindedness, hard work, and love, we all have the gifts to cre-

ate common ground everywhere we tread.

*This article was used with permission and taken from Tucker Points, Summer 2002, Volume 5 Issue 2. Tucker Points is the newsletter for the Tucker Foundation of Dartmouth College.*

*Stuart Lord is Dean of the Tucker Foundation and Associate Provost of Dartmouth College, Hanover, NH and will be a keynote speaker at the 2004 ACSD Conference June 7-10 at John Brown University, Siloam Springs, AR.*

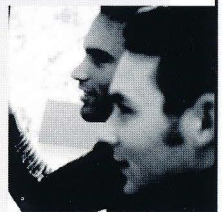
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# Standards of Excellence in Short-Term Mission

by Jenny Collins

I went overseas and it changed my life!" exclaimed Lisa. "I will never forget the people I met and the things God taught me." We are thrilled to hear positive reports like this from our students who serve abroad, and at most institutions opportunities for short-term missions are on the rise as Christian colleges strive to expose students to a global perspective. On a broader scale, short-term mission involvement from the United States is booming. In 1979 an estimated 22,000 Americans were involved in cross-cultural or international ministries ranging from a week to four years in length. Today more than one million short-termers of all ages are sent out by an estimated 40,000 short-term sending organizations: 35,000 churches, 3,700 agencies, and 1,000 schools.

In light of this, one has to wonder if short-term missions has simply become "the thing to do" with little concern for evaluating the quality and effectiveness of our efforts. Criticisms of the trend have often kept pace with the growth—judging that short-term participants have been ill-prepared, culturally insensitive, and focused solely on their own growth experience with minimal long-term impact. Short-term trips have been seen as glorified vacations using up valuable financial resources and increasingly risky in our current global climate of terrorism.

Recently a coalition of mission mobilizers launched an initiative to call short-term

mission facilitators to "standards of excellence" and guide the practices of U.S. short-term participants. For the first time in history, a nationally-derived Standards of Excellence in Short-Term Mission (SOE) code of best practice has been established.

## Historical Development

The concept of a set of standards has been developing for several years. The Standards of Excellence in Short-Term Mission (U.S. version) unofficially began in 1999, thanks to our colleagues in Canada who were developing the Canadian Code of Best Practice for Short-Term Mission, which came on the heels of a similar code in the U.K. In January 2001, the board of the Fellowship of Short-Term Mission Leaders (FSTML), which included student ministries personnel from two Christian colleges, sensed God was leading them to develop a similar code or set of standards for U.S. organizations.

For one year, FSTML collected initial input from five separate arenas around the U.S. Those thousands of input items were summarized into a first draft of the standards. During October 2002, attendees at the FSTML annual conference refined the first draft and created six versions of a second draft. Those six versions went to the newly established national standards committee (nine short-term mission leaders from around the U.S.) who met in Chicago for

two days in December 2002 to generate a third draft. For the next 10 months, the third draft underwent further revision at several gatherings of short-term mission leaders until the final set of standards was launched on a web site in October 2003 and a means of adopting the standards was established.

In sum, the resulting standards were developed over two years by more than 400 people from across the U.S. and are a product of thousands of hours of work, discussion, and prayer. Members of the national standards committee come from Campus Crusade for Christ, YWAM,

InterVarsity Christian Fellowship, Reign Ministries, Teenmania, STEM Int'l, Adventures in Missions, Taylor University, Northwestern College (Iowa) and several other groups.

## The Standards

The seven principles that emerged as fundamental values or priorities for any short-term mission experience include:

1. God-Centeredness—an excellent short-term mission seeks first God's glory and his kingdom.
2. Empowering Partnerships—an excellent short-term mission establishes healthy, interdependent, ongoing relationships between sending and receiving partners.
3. Mutual Design—an excellent short-term mission collaboratively plans each specific outreach for the benefit of all participants.
4. Comprehensive Administration—an excellent short-term mission exhibits integrity through reliable set-up and thorough administration for all participants.
5. Qualified Leadership—an excellent short-term mission screens, trains, and develops capable leadership for all participants.



## MISSION STANDARDS

6. Appropriate Training—an excellent short-term mission prepares and equips all participants for the mutually designed outreach.
7. Thorough Follow-Up—an excellent short-term mission assures debriefing and appropriate follow-up for all participants.

### Benefits

Colleges, churches and mission agencies can use these standards as a training and assessment tool to enhance the quality and impact of their programs. They can also choose to formally adopt the standards as a way of demonstrating a commitment to excellence in their outreaches. According to Roger Peterson, national committee chairman for the standards, “adopting the standards provides reassurance that a school or organization is committed to pursuing the highest ethical standards for everyone involved—the senders, the goers, and the receivers.” Other benefits of adopting the standards include that they:

- Help assure thorough planning for your entire mission outreach
- Assist you in applying appropriate risk management and crisis planning to optimize safety
- Help you become a better steward by avoiding costly mistakes
- Allow you to be networked with similar groups who are also striving for excellence in their short-term mission programs
- Let donors, prayer partners, host receivers, and all other participants know that your program is applying nationally-derived measures of excellence
- Bring professionally structured guidance for achieving goals and an impressive network of organizations offering opportunities for resource sharing, improved training, minimized risk, and mentoring

### The Next Step

For more information on the U.S. Standards of Excellence in Short-Term

Mission and the list of seven standards with full explanations, please visit the website at [www.STMstandards.org](http://www.STMstandards.org).

For many reasons this is a significant time in global history and people of other nations want to know if the Christian faith makes a difference. At the same time God is raising up significant numbers of laborers for the harvest through short-term missions. These standards will help short-term mission participants reach the goal of sharing Christ courageously while following his advice in Matthew 10:16 “I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves” and Paul’s admonition in 2 Timothy 1:7 “For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline.”

*Jenny Collins serves as Director of Lighthouse Short-Term Missions and Instructor of Missions at Taylor University, Upland, IN. Jenny is also a member of the national committee that developed the Standards of Excellence along with colleague Barb Dewald of Northwestern College, Orange City, IA.*

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## ACSD Life Time of Faithfulness Award

The Executive Committee of ACSD invites nominees for the *Life Time of Faithfulness Award*. The purpose of this award is to acknowledge and honor those who are retiring from the field of student affairs and to show appreciation for the significant contributions they have made on their own campus as well as to ACSD. Many student affairs professionals can easily point to a person or persons who has served as their professional mentor. These are persons who by their faithful obedience to Christ, effective service to students and significant mentoring of younger professionals have become a part of what scripture describes as "a great cloud of witnesses". This award is a way to say thank you for a job well done.

Life Time of Faithfulness Award recipients will need to meet the following two criteria:

1. A minimum of 15 years service in Student Affairs positions.
2. A minimum of 10 years membership in ACSD directly prior to retirement including faithful conference attendance and other demonstrations of support to ACSD.

Letters of nomination should be submitted to Tim Arens, President Elect of ACSD no later than March 1, 2004 for recognition at this year's annual conference at John Brown University. Send letters of nomination to the following address:

Tim Arens  
Dean of Students  
Moody Bible Institute  
820 LaSalle Blvd.  
Chicago, IL. 60610  
or via email: tarens@moody.edu



## "Follow Me": Intimacy with God Through Spiritual Direction

by Tracy Balzer

A young college student came into my office recently and asked if she could make an appointment to see me. I discovered when we met the next day that Sarah (not her real name) was in a faith crisis. She had grown up in a missionary home, had been a Christian for as long as she could remember, but the truth was that she was experiencing absolutely no intimacy with God. Sarah believed in her head that He is good, and that everything He has said is true, but had no sense of friendship with Him. It was enough to make her question her own identity as a Christian.

Sarah's experience is not unique, even at a Christian university such as the one at which I am in ministry. Christian university students often seem to have the pat answers down. They know how a Christian should "behave." They know how to worship with a crowd singing praise songs. But when they are honest, some of them discover that they have very little understanding of what it means to relate to God in any way outside of their prescribed "quiet time." When all the outward vestiges of spirituality are removed, they are confronted with the reality that they really don't know how to pray beyond the "help me" prayers. There is no sense of a divine con-

versation, and very little awareness of God's dynamic interaction with them.

How is it that young people can grow up going to church with their earnest and believing parents, and yet find themselves wondering about the sincerity of their own faith? In a sense the "faith crisis" is essential for a college student to truly make their faith their own, and not merely that of their parents. James Fowler, Sharon Daloz Parks and others have researched this phenomenon. Yet it is also true that many grown adults feel the same lack of confidence when approaching the throne of God. In such cases prayer is often limited to intercession; the monologue comes naturally, but the dialogue with God is foreign.

We in the Body of Christ need to be better learners and teachers when it comes to prayer and intimacy with God. But where do we begin? I propose that we look backwards, to the ancient practices of early Christians in various conditions and parts of the world. The specific practice to which I refer is that of *spiritual direction*.

### A Definition

What is spiritual direction? There are a variety of terms used for such a practice: "spiri-



tual mentoring,” “soul friendship,” “spiritual friendship” are a few, all of which we will use interchangeably in this discussion.

A number of helpful works on the topic have been produced in recent years, and many of those will be referenced here. One of the newest and most beneficial is written by Keith Anderson and Randy Reese, entitled *Spiritual Mentoring: A Guide for Seeking and Giving Direction*. These authors, both of whom happen also to be in ministry to college students, define spiritual direction as the process by which one Christian helps another to discover “the already present action of the Spirit” which is “brought about by an attitude and life of prayer. Most narrowly defined,” they continue,

...spiritual direction is direction offered in the prayer life of the individual Christian. But in a broader sense, it is an art that includes helping to discern the movements of the Holy Spirit in all of our lives, assisting us to become obedient to these movements and offering support in the crucial life decisions that our faithfulness requires. Prayer, thus understood, embraces all of life, and spiritual direction is therefore an essential ministerial task.<sup>1</sup>

Tilden Edwards, Director of the Shalem Institute for Spiritual Formation in Washington, D. C., agrees and expands this idea in his book, *Spiritual Friend, Reclaiming the Gift of Spiritual Direction*:

...the director dominantly functions as someone sensitive to the subtle ‘movements of the Spirit’ in the unique circumstances of a particular person’s life. These movements connect with scripture, tradition, and faith...The director imposes nothing but seeks to listen for and evoke the unfolding image of God, the fullest, called-out humanity of the person.<sup>2</sup>

Perhaps one of the simplest definitions of spiritual direction comes from the pen of Eugene Peterson. “Spiritual direction takes place when two people agree to give their full attention to what God is doing in one (or both) of their lives and seek to respond in faith.”<sup>3</sup> In summary, the art of spiritual direction is the art of helping another believer “listen to their life” as Anderson and Reese say,<sup>4</sup> with the goal of encouraging

that fellow believer to progress in intimacy with God and to move ahead in the process of formation into the likeness of Christ.

### An Ancient Way

The practice of spiritual direction is as old as Christianity itself. Indeed, it is Christ who serves as our best model of effective direction, particularly as he teaches his disciples to pray in Luke 11:1ff. We note the truth of Proverbs 22:17 in Jesus’ friendships with his followers, for He gives them direction that results in “iron sharpening iron.” And it is Jesus who invites us all into this relationship of spiritual direction, which Eugene Peterson translates in this way:

Come to me. Get away with me and you’ll recover your life. I’ll show you how to take a real rest. *Walk with me and work with me—watch how I do it.* Learn the unforced rhythms of grace. I won’t lay anything heavy or ill-fitting on you. Keep company with me and you’ll learn to live freely and lightly. (Matthew 11:28-30, *The Message*, italics mine.)

We find Jesus’ inviting words “Follow me,” at least thirteen times in the course of the gospel writings. It would seem that the mentoring concept was a strong thread that wove itself through Jesus’ ministry, one that we would do well to consider implementing.

Other biblical models of the mentoring relationship include those of Paul and his apprentices, including Timothy, and the churches full of new believers. To these, he encouraged them to “imitate me” (I Corinthians 4:16) as he imitated Christ. Another example would be the spiritual friendship that existed between Mary, the mother of Christ, and her aunt, Elizabeth. When Mary received the startling news that she would bear the Son of God, it was to Elizabeth that she ran for guidance and counsel:

At that time Mary got ready and hurried to a town in the hill country of Judea, where she entered Zechariah’s home and greeted Elizabeth. When Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. In a loud voice she exclaimed: “Blessed are you among women, and blessed is the child you will bear!” (Luke 1:39-42)

Surely Mary hurried to Elizabeth because she knew her aunt would help her “listen to her life” with Godly insight and wisdom; which she did indeed, and proclaimed a great clarifying statement in response that no doubt gave Mary great comfort and courage. Elizabeth embodies the image of a discerning spiritual director.

In 500 – 600 A.D. and following, the early Celtic Christians of Ireland and Scotland discovered the value of mentoring friendships in the spiritual life. Their Gaelic term for these special relationships was *anam-chara*, which when translated means “soul-friend.”<sup>5</sup> The responsibilities of the *anam-chara* were to hear the confessions of fellow believers, and to “bring medicine for the soul.”<sup>6</sup> The soul-friend is one “who supports and who challenges throughout one’s life,” and is indeed the “truest and deepest form of friendship.”<sup>7</sup> These directing friendships were modeled after the lives of the Desert Fathers of Egypt, calling the process *exagoreusis*, or the “opening of one’s heart to another.”<sup>8</sup> In subsequent centuries, the practice of spiritual direction became more refined and was practiced primarily in the Catholic tradition.

### Where Did It Go?

One result of the Enlightenment that has been seen particularly in western evangelicalism in the latter half of the twentieth century, is that Christianity was largely characterized by rationalism and logic. Christians of recent decades have put much emphasis on apologetics and intellectual knowledge of the Scriptures. In addition, as the art of spiritual direction became identified with non-protestant traditions, it became somewhat suspect in the eyes of evangelicals. Basically, we evangelicals have done a good job in discipling—training young believers in the factual and historical truths of our faith—but we have not done a good job of helping young believers watch for, listen for, and speak with the Living God in the moment-by-moment affairs of life.

As we now find ourselves in a post-modern age, the need for spiritual direction is again surfacing. Like Sarah, the student mentioned earlier, many twenty-first century Christians have experienced the grand canyon that exists between head and heart, and it is the relational element of spiritual



direction that can help bridge that gap. Proverbs 13:20 says, "He who walks with the wise will grow wise." Perhaps the old ways can breathe some life into a faith that is well-equipped with reason, but lacking in vibrant relationship.

### How Do We Find it Again?

The good news about spiritual direction is that it requires no formal training. Any growing believer can find themselves mentoring or directing another fellow traveler. Every adult believer is potentially qualified to offer sensitive direction to others, especially as we recall that this ministry is not about dispensing advice, but is about helping another listen to the movements of God in their life. It is different than teaching ministry that passes on information, and different than being a discipler who trains new believers in the essentials of the faith. The spiritual director is a fellow pilgrim who walks alongside, listening, loving, encouraging, and modeling what it is to be a Christ-follower, and our churches and Christian institutions are teeming with these individuals who are qualified to do just that.

How do these relationships come about? To begin, it is important that we return to the convictions of Proverbs 8:1-6

Does not wisdom call out? Does not understanding raise her voice? On the heights along the way, where the paths meet, she takes her stand; beside the gates leading into the city, at the entrances, she cries aloud: "To you, O men, I call out; I raise my voice to all mankind. You who are simple, gain prudence; you who are foolish, gain understanding. Listen, for I have worthy things to say; I open my lips to speak what is right."

The Body of Christ needs once again to know the importance of wisdom in addition to knowledge if we are to live in his image and likeness. Author Howard Baker reminds us that "we need a wise guide to point out the detours, identify the dead ends, and show us the smooth roads to travel on as we move out of a life that is centered in self and move into a life in which the purposes and compassion of God are coming alive in us."<sup>9</sup> This change of mindset must clearly be communicated and demonstrated from Christian leadership to the believing body. If we return to a relational approach to the acquisition of

Godly wisdom, we will gain entry into the mindset of the post-modern individual.

Secondly, more mature believers in worshipping communities need to own their responsibility to befriend newer believers, and be open to mentoring relationships. Likewise, less mature believers need to seek out a spiritual director who can walk with them in their faith journey. In fact, all Christians need to recognize their own need for direction, no matter how long they've been in the faith. Timothy Jones says,

People of every walk of life evidence a great and growing spiritual hunger. But along with the interest comes what a friend of mine calls "spiritual loneliness." All the spiritual curiosity in the world cannot compensate for the need for spiritual guidance. We long for soul friends. We want help for the questions that any spiritually healthy life must face: How do I pray? Will I know when God speaks? Is God calling me in a new vocational direction? We have to admit we don't have a fund of wisdom for every step of the way.<sup>10</sup>

### The Concluding Evidence

History shows us that this way of fostering spiritual formation is effective. There have been great duos in the pursuit of spiritual direction: St. Augustine and his mentor Ambrose, and St. John of the Cross and his director, Teresa of Avila to name just two. Less remarkably in terms of historical significance would be my own valuable experiences, both as directee and director. What a privilege it is to have the wisdom of another available to me. It is in those relationships in which I have learned to pray and discern the movements of the Holy Spirit in my life. I concur with Luci Shaw's description of the spiritual friendship.

...you can tell something very good has come into my life, a good person, one in whom I meet Jesus so powerfully. Maybe I can sum it up by saying that when I am with her it is like being with Jesus, he is so powerfully present, and I hear his voice in her voice, see his face in hers.<sup>11</sup>

The relationship of soul-friend should be entered into with humility and awe, knowing that the friendship's boundaries are not limited to the two of us. So it is with this

understanding that I will enter into a directing relationship with our student friend, Sarah. The great father of spiritual direction, Aelred of Rievaulx, gives valuable direction to us all as we seek to better understand this ancient art.

Here we are.  
You and I, and I hope a third is also present—Christ Himself.  
Since no one else is here to disturb us,  
open your heart  
and let me hear what you have to say.<sup>12</sup>

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*Tracy Balzer serves as Director of Christian Formation at John Brown University, Siloam Springs, AR.*

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- <sup>1</sup>Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL: InterVarsity Press, 1999), p. 46.
- <sup>2</sup>Tilden Edwards, *Spiritual Friendship: Reclaiming the Gift of Spiritual Direction* (New York: Paulist, 1980) p. 99.
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- <sup>5</sup>Esther deWaal, *The Celtic Way of Prayer: The Recovery of the Religious Imagination* (New York, Random House, 1997) p. 133.
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- <sup>7</sup>Ibid., p. 134.
- <sup>8</sup>Ibid, p. 135.
- <sup>9</sup>Howard Baker, *Soul Keeping: Ancient Paths of Spiritual Direction* (Colorado Springs, Colorado, NavPress, 1998) p. 41
- <sup>10</sup>Timothy Jones, *Finding A Spiritual Friend* (Nashville, Upper Room, 1998) p. 16.
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- <sup>12</sup>Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL: InterVarsity Press, 1999), p. 178.



# Faith, Wisdom and Grace

An Interview with Walt Campbell

*From time to time the Koinonia will feature interviews with people who have invested in the ministry and profession of Student Development. The following article was solicited in an attempt to capture some of the professional wisdom within the ACSD organization. Thanks to Steve Ausitn, Taylor University, Upland, IN for his willingness to conduct this interview.*

In Wisconsin, most people know the importance of aging in the cheese-making process. It is the aging process that, over time, creates the distinct flavors and textures in cheese that make it savory, distinct and valuable. Walt Campbell, Associate Vice President and Dean of Students at Taylor University, was born and raised on a dairy farm outside of Hollandale, Wisconsin. Walt knows a thing or two about cheese and a whole lot about students and student development. In his 35th and final year working in Christian higher education, Walt's wisdom is perfectly aged, like a fine cheese – savory, distinct and valuable. He has the respect of administration, colleagues, teaching faculty and, perhaps most important of all, students. And for all the right reasons. As we sit down to interview, Walt flashes me a classic "Walt" smile, as if to indicate that all he has to offer in an interview is the story and ministry that God has blessed him with. I smile back, hoping that I can get enough of his wisdom canned into this interview to share with those who don't know Walt very well.

## What led you to work in Student Development?

I was teaching high school biology, coaching and serving as a Campus Life sponsor when I received an offer to be a hall director at Taylor University. I loved my teaching job and was heavily involved in the lives of my students, but I needed more variety in my work. When I said "yes", I didn't know what I was getting into as I had no real training to be a hall director. Taylor took a big time chance on me. One of the

allures of being a hall director was the chance to also coach football at Taylor. I served as a hall director in Wengatz Hall for four years. Fortunately my wife loved it.

## Were there people who influenced you as a student?

Henry Nelson, Dean of students, was a powerful influence on me. Chas Griffin, VP of Student Affairs, who hired me, was another man who to this day has a very profound effect on me. Dr. Milo Rediger, who became president, also had a significant influence on my life. He was such a scholar, great thinker and a very gentle man.


## What have you learned about students over the years?

There is a Willa Cather quote on my wall that reads, "There are only two or three human stories, and they go on repeating themselves as fiercely as if they had never happened before." This quote reminds me that though the situations that happen to students might not be new, every student is a unique creation of God of invaluable worth and must be treated as such. So there is nothing more meaningful than investing your life in other people. My privilege has been to invest my life in Taylor students.

## Have students changed? If so, how?

Students haven't changed at all in some ways. The human need to be valued, accepted, and listened to is very strong and never changes. What has changed so much

## 2004 ACSD MULTICULTURAL SCHOLARSHIP APPLICATION



The ACSD Executive Committee is delighted to offer up to ten scholarships for persons of color who work in student development to attend the annual conference at John Brown University, June 7-10, 2004. Although ACSD cannot cover your travel costs, the scholarship covers the \$230 conference fee and the fee to attend a pre-conference workshop.

We welcome your application for one of the multicultural scholarships! Please mail, fax or email your application so it is received no later than Friday, May 3. Send to Skip Trudeau, President of ACSD, Taylor University, 236 W. Reade Ave., Upland, IN 46989-1001; or fax to 765-998-4840, attention: Skip Trudeau; or email to [sktrudeau@tayloru.edu](mailto:sktrudeau@tayloru.edu). You will be notified by May 10 as to whether or not you have been awarded a scholarship.

Please include the following in your application:

- Name
- Name and address of institution
- Email address
- Job title
- Person you report to
- Summary of responsibilities
- Number of years you have been in student development

Describe on one page or less the following:

- how your participation in ACSD and the annual conference would enhance the organization
- how participation would benefit you personally and professionally



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is the culture. Our culture impacts us all, particularly college students. One of the ways I have seen students change is a growing passion to go into missions in whatever field or occupation one is being called; to be truly in full time service whatever their major might be. Homecoming Weekend is such a powerful testimony for me as I see graduates from all over the world who are deeply involved in ministry of all types.

*Search me, O God, and know my heart;  
test me and know my anxious thoughts.  
See if there is any offensive way in me,  
and lead me in the way everlasting.*

~Psalm 139: 23-24

**How do you approach the discipline process?**

Very carefully and with a whole lot of love. Anytime you go to someone's core of who they are it is sacred ground. You have to be very careful how you treat students in the discipline process because they are very vulnerable. If it is done with love and care you can be very firm and strong with a student. Most students handle it very well if they know they are unconditionally loved in the process.

**What do you enjoy about the discipline process?**

The potential for a student to change for the better is unlimited. What you hope is that the student is listening and as God through the Holy Spirit touches their soul there is no end to what can come from it. That is why it is such a powerful experience. I think aligning myself with students as a fellow struggler and sinner is very important. I want them to see me as being on equal footing with themselves before the cross. I do not want to be the powerful dean handing down a disciplinary response.

**What do you not enjoy about student discipline?**

It is uncomfortable and it is awkward because I am a fellow sinner. I work pretty hard at making it the best possible experience. I always try and imagine changing places with the student. How would I feel or want to be treated if I were them?

**How has your view of God been enhanced as a Christian in Student Development?**

I am constantly amazed at His grace and I am amazed that he continues to extend grace to us. It is simply beyond comprehension. Hopefully this amazement then draws us to obedience. How else can you respond to such unspeakable love? This is what helps me to extend grace to students and others in my life.

**What passages of scripture do you claim most often in your work with students?**

Psalm 139:23-24, Col. 3:17, Proverbs 3:5-6 and Micah 5:6-8 are the verses I claim most often. They all touch my soul.

**You've done about every job there is to do in student development. What role would you love to do over again and why?**

Hall director. That is the best training I ever had to be dean of students. You have the opportunity to be so deeply involved in people's lives. That's like being in the trenches with your people. When you live that closely, the potential to be involved in students' lives is unlimited.

**They say behind every good man is a better woman. How has your wife encouraged you and challenged you in your ministry?**

My wife, Mary, is a lover of people and she has a heart for the underdog. She has been an incredible help to me because I could not have done this without her encouragement. The hours on the phone at night with troubled students, frustrated parents, concerned faculty... she has supported me through it all. I think student development attracts pastor types and it takes spouses

like Mary who understand our role and consistently support us.

**What are one or two of your favorite ACSD memories?**

Trap shooting with shotguns at Northwestern was great. I really enjoyed a boat trip excursion at Bethel. However, the ACSD communion services have been most meaningful to me along with the friendships that I have formed.

**How has ACSD impacted your professional development?**

I used to go to other national conferences every year, but I found that the workshops and professional speakers at ACSD were as of high caliber plus you get the integration of faith as an added benefit. ACSD has really changed and become more professional over the years. Though I still attend other national conferences, ACSD has meant so much to me.

**What advice do you have for new professionals in student development?**

The most important thing that any new professional can do is grow in their relationship with Jesus Christ. The second thing is to get advanced training. I wish someone would have encouraged me to get a doctorate. That wasn't a big deal back then, but now my hope is that every young professional would pursue education to that level. The third thing I would say is network. Both secular and Christian professional world is valuable to cultivate friendships within our profession. Specifically cultivate friendships with non-Christians in the profession.

*Steve Austin serves as Director of Student Programs at Taylor University, Upland, IN. Steve is in his ninth year of working in Student Development with Walt Campbell.*



# ACSD Regional Directors and News

## Region 1–Northeast

TBA

## Region 2–Appalachian

Kimberly Thornbury  
Dean of Students  
Union University  
1050 Union University Drive  
Jackson, TN 38305  
901-661-5090  
kthornbu@uu.edu

### Regional Gathering

The Appalachian Region will be meeting at the upcoming ACSD conference hosted by John Brown University to discuss regional activity ideas such as area specific workshops and mentorship programs.

### Invitation to Join

Postcards will be sent to professionals within the region who have not yet joined ACSD. Please contact Kim Thornbury if you would like postcards or have a name of someone who should receive an invitation to join ACSD.

## Region 3–Southeast

Brent Kooi  
Residence Life Coordinator  
Belhaven College  
1500 Peachtree Street  
Jackson, MS 39202  
601-974-6421  
bkooi@belhaven.edu

### Regional Focus

- Inviting Christian colleges that have not typically been involved in ACSD (there are a lot of Christian colleges in the southeast)
- Facilitate communication through email between the region's members, sharing prayer requests, etc.
- Southeast regional members are encouraged to attend the annual conference

## Region 4–Lake

Tim Johnson  
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Anderson University  
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Anderson, IN 46012  
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## Region 5–North Central

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North Central University  
910 Elliot Ave. S.  
Minneapolis, MN 55404  
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### Regional Conference Highlights

On November 1, 2003 North Central University hosted the North Central regional conference. This event attracted 315 participants, many of which were student leaders with the largest number coming from the area of Residence Life. A special effort was made to invite staff members from schools that are not affiliated with ACSD. The planning committee was made up of representatives from Bethel College, Crown College, North Central University and Northwestern College.

## Region 6–Central

TBA

## Region 7–South Central

Christy Lehew  
Area Director- Training and Development  
Texas Christian University  
TCU Box 297360  
Ft. Worth, TX 76129  
c.lehew@tcu.edu

### Regional Focus

- Interacting with professionals within our region's membership to solidify vision for increasing regional connections. This will build on the work done by the Regional Task Force that was formed in 2001.
- Increasing visibility and awareness of ACSD within other regional professional organizations by continuing efforts within SWACUHO and seeking expansion into TACUSPA.
- Seek ways to use existing gatherings for intentional regional connection- like incorporating a Regional breakfast or pre-conference gathering at the ACSD conference and planning an ACSD gathering to coincide with the February SWACUHO conference in Wichita Falls, TX.

## Region 8–Mountain

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## Region 9–Northwest

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bcole@spu.edu

### Website

A regional website (<http://myhome.spu.edu/bcole/>) has been designed to create a sense of community and a sense of identity within the larger ACSD organization. The website includes a message from the Regional Director with updated ACSD news; a featured Northwest region member; an area devoted to staff photos; an advertisement box for upcoming events; and links of each of the institutions at which ACSD Northwest members work.

### Regional Conference

Seattle Pacific University will host an ACSD NW Regional Conference on March 19, 2004. There will be more details to come on the website.

## Region 10–West

TBA





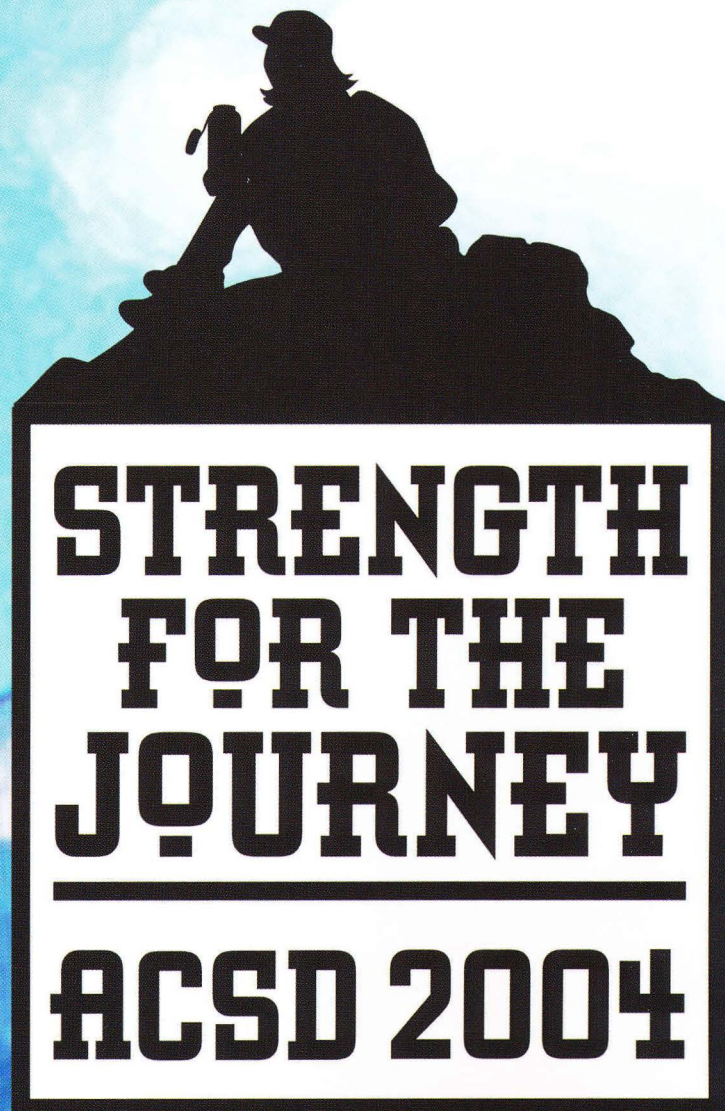
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*Happy are those who are strong in the Lord,  
who want above all else to follow Your steps.  
They will grow constantly in strength and each  
of them is invited to meet with the Lord in Zion!*

— Psalm 84: 5, 7



## GUIDES FOR YOUR JOURNEY:

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World renowned speaker and author

**Michael Card:**

Author, speaker and Dove award winning musical artist

**John Dalton:**

Director of the Center for the Study of Values in College Student Development

**Robbie Castleman:**

Author, speaker and Professor of Bible at John Brown University

**Stuart Lord:**

Dean of the Tucker Foundation and Associate Provost of Dartmouth College

FOR MORE INFORMATION ON ACSD 2004 GO TO  
[WWW.JBU.EDU/ACSD](http://WWW.JBU.EDU/ACSD) OR CALL (479) 524-7252





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