

The President's Corner



Brad Lau

The Many Dimensions of Change

There is a great deal of truth in the old adage, "Change is good. You go first!" It is often difficult when we experience disequilibrium in our personal or professional lives. Of course, this all depends on one's natural proclivities since some of us embrace and even seek regular opportunities for change while others bristle at change. As this issue of *Koinonia* considers the future of Christian student affairs work, there is always uncertainty (and even anxiety) that surrounds such questions. As I consider the myriad ways our profession and our institutions have changed over time, there are a number of challenging questions before us:

- How do we integrate distinctly Christian faith and learning when "the de facto dominant religion among contemporary U.S. teenagers is what we might well call 'Moralistic Therapeutic Deism'" according to Smith and Denton (2005, p. 162)?
- How do we embrace and celebrate the increasing cultural and ethnic diversity on our campuses and become more and more reflective of the Kingdom of God?
- How do we continue to provide high quality services to students in the midst of difficult economic realities?
- How do we both challenge and support students socially, academically, and spiritually when they arrive on our campuses with significant "baggage" and obstacles to success?
- How do we help students (and ourselves) navigate our increasing digital and global world?

The questions that I pose are far from exhaustive, but raise interesting issues for dialogue and discussion.

This has also been a time of change for ACSD! Our new website is gaining traction and will continue to be developed in the coming months. The next issue of *Koinonia* will be an online-only version. The 2010 conference at Messiah will experiment with a new schedule with excursions on Thursday rather than Wednesday. You should have already received our first issue of what we hope will be a quarterly e-newsletter designed to enhance communication with our membership. These are just a few of the many good things that are happening and we look forward to your feedback on all these changes.

Finally, in the midst of change, the concept of "hope" is a critical one for students and for our work in student development. Dalton and Crosby (2009) write, "transformative hope is a sustaining, positive conviction about the future that orients and guides one's life particularly in the midst of trying times" (p. 3). One thing I do know is that the Christian story is one filled with hope. The story of God's work in the world, our institutions, and our personal lives is always a dramatic work in progress. I, for one, can't wait to see what God will do next!

May God continue to richly bless your work with students and colleagues and I look forward to seeing you at Messiah College in June 2010!

Brad Lau
President of ACSD
Vice President George Fox University

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From the Editor's (very messy) Desk



Gazing into the future is en vogue. Unfortunately, if you have watched any of The History Channel's dizzying array of Nostradamus and Mayan prophecy mini-documentaries that run every Saturday, you already know we are all doomed in 2012. The future looks equally dismal at the box office too, with Viggo Mortenson eeking out a bleak living in *The Road*, Denzel Washington kicking post-apocalyptic butt in *The Book of Eli*, and John Cusack somehow outrunning earthquakes and tsunamis in *2012*.

Our current culture makes for a case study in paradox when it comes to the exploring the future. On one hand, we are a culture that has trouble enjoying and being embodied in the present because our profuse use of technology and our addiction to novel information has us always working and looking toward the next. For example, the tragedy in Haiti. In spite of its ongoing dire need for assistance following the earthquake, Haiti was sadly already yesterday's news even as the earthquake was being reported. The mysterious next had supplanted the now of the earthquake in our strange "next-addicted" culture. On the other hand, many in our culture find it acceptable to live only in the now when it comes to certain parts of our lives such as finances, resources, relationships, and our health (to name only a few examples). What is in this for me right now? Our aversion to delayed gratification in favor of instantaneous—yet fleeting—stimulation

Know also that wisdom is sweet to your soul; if you find it, there is a future hope for you, and your hope will not be cut off.

(Proverbs 24:14, NIV)

has ceased to provoke us anymore. One need only look at the myopic living-in-the-now attitudes of many on both Main St. and Wall St. that helped unsettle our globally-connected economy just over a year ago.

During our ACSD Executive Committee Meetings in June of 2009, I decided that this issue should focus on the future of higher education, in general, with a specific emphasis on Christian higher education. To be sure, selecting this theme was partially prompted by prognostications of doom and gloom for the future of higher education (move over French seers and Mayan prophets). However, the more significant force driving me to select this theme was the amount of thoughtfulness many of our institutions were, and still are, engaged in: asking important questions, seeking new methodologies and approaches, seeing our strengths and weaknesses in new light, exploring collaborations and partnerships, and looking at institutional histories to point the way forward. And, I share this one sensitively, considering that God's will might not always be the American cliché, "bigger is better." In essence, it seems that the realities and potential hazards of our current economic situation have forced us to dust off our God-given imaginations, seek collective wisdom, and create solutions very quickly. As the writer of Proverbs 24 offers, seeking and finding wisdom offers us true hope for the future.

My desire is that this issue of *Koinonia* avoids the pitfalls mentioned above; just jumping haphazardly into what's next because we can, or simply kicking back and living uncritically in the now because we can. Until 2012, that is. I am grateful to each contributing author and sincerely hope their questions, ideas, and explora-

tions contribute to your own. In this issue, Ken Heffner and Kim Stave each offer their perspectives on emerging issues facing Christian higher education. Philip Byers reminds us that any responsible future in student development is connected to learning and understanding our heritage. Josh Arnold looks at the tensions between "ministry" and "education" in Christian student development. Drew Moser encourages us that one of the world's oldest professions, shepherding, transforms our educational communities in ways edupunks could not imagine. David Johnstone begins an honest, much-needed conversation on faithfully learning from our mistakes as we try and bring the world to our institutions. Brian Jensen explores the definition of mentoring and its potential for impact if done thoughtfully. Emily Darnell calls us to engage in and create true community where we refute individualism and relativism in favor of faithfully challenging each other out of love. Bob Crow offers up seven Greek words that connect the Gospel narrative and speak into our students' lives as well as our own. Christopher Bohle reviews *The Unlikely Disciple* and refreshingly asks questions of ourselves that need asking. Rob Pepper offers us insight into Juana Bordas, one of our 2010 ACSD keynote speakers. And last, but not least, our ACSD President, Brad Lau, offers up five very thoughtful questions of his own for us to consider.

Sadly, John Cusack did not contribute any articles to this issue that would serve as penance for his presumed willing participation in *2012*. Perhaps *Say Anything* (1989) will cover a multitude of cinematic sins—both past and future.

Cheers,
Steve Austin
Editor of Koinonia

Old People are “Whole Persons,” Too: Why Understanding Heritage is a Foundational Component of College Student Development

By Philip Byers

Self-awareness is no panacea for bias, and full disclosure need not correlate with a worthwhile message. That being said, I begin by confessing that I am the product of my environment: growing up with a social studies teacher for a father, I memorized the state capitals before I was done playing tee-ball and guarded my prized collection of Presidential trading cards with my life—fertile soil for the seedlings of a soapbox. Despite this admitted prejudice, I believe there is real merit to my conviction that the future quality of student affairs will correlate directly with our ability to encourage our students to understand and appreciate the past.

Admittedly, at face value this is nothing new. “The past informs our understanding of the present”—most history teachers have tried to use that maxim to convince disinterested students why the Franco-Prussian War actually matters. In this case, though, I’m thinking less about history as a discipline and more about history, or heritage, as a metanarrative by which to understand ourselves. If student development professionals can celebrate and promote this kind of history, we will take a first step towards addressing a real problem among today’s college students. And, better yet, we will do so by promoting values that students already desire and by being Biblical.

Two are Better than One

The current student generation seems conflicted. The very same students who desire community and recognize that a quality life must include others simultaneously celebrate ideals of individualism and independence. As a member of this student generation, I recognize the signs both in my peers and in myself. This idea is more than a hunch, though, as good social science has documented it time and again. In his landmark study *Soul Searching*, Christian

Smith (2005) details the religious lives of American teenagers. While Smith is careful to eschew generalizations and clarify that there is immense diversity in student spirituality, the study does reveal general trends. Specifically, the study found that while most students “identify with and practice only one religious faith,” the strong majority of students appreciate the concept of the spiritual search (p. 115). Students recognize that answers exist outside of themselves and, theoretically, at least, they are willing to look for those answers anywhere.

This searching goes beyond the strictly spiritual, however, as Jean Twenge’s *Generation Me: Why Today’s Young Americans are More Confident, Assertive, Entitled—and More Miserable Than Ever Before* makes clear. There, Twenge (2006) gathers ample testimony from college students, detailing both the factors which influenced their development and those which presently impede them in their pursuit of happiness. In the course of this description, she asserts that the self-esteem movement which shaped the childhood of these students has, among other things, “created an army of little narcissists” (p. 223).

According to Twenge (2006), while those who comprise Generation Me are not self-absorbed, they are “self-important,” as they “take it for granted that [they’re] independent, special individuals” (p. 4). Similarly, Twenge claims that this generation “has never known a world that put duty before self” (p. 1). These ideas align well with a recent article in *Leadership*. There, J. R. Kerr (2009) opines about the great leadership potential of young people in the church when they are left to their own devices. Claiming solidarity with them, Kerr writes that his generation is “not content filling a role.” Instead, they “want influence. They are a generation that isn’t content receiving a vision; they want to be part of shaping and creating the vision”

(p. 36). These assertions affirm statements, both humorous (Soper, 2008) and academic (Twenge, 2006), that amongst Generation Me, authority is *not* cool.

To the extent that Kerr’s sentiments reveal empowered citizens indignant in the face of injustice and dysfunction, they clearly should be celebrated. Without question, it should be the hope and goal of every student development professional that our students leave college equipped and motivated to challenge systemic flaws. To the extent that Kerr’s sentiments reveal an aversion to submission, though, they should be a cause of great concern. If our students, like Melissa in Twenge’s (2006) study, leave our schools claiming, “I couldn’t care less how I am viewed by society. I live my life according to the morals, views, and standards that I create” (p. 20), then we have indeed failed in our attempts at holistic education.

Community—They Want It and They Need It

This mindset and the language that accompany it are concerning, not just because such sentiments seem offensive to our ears, but because they do not promote human flourishing—in other words, it’s no way to live. The subtitle of Twenge’s study tells the story, as the increasing independence of this generation correlates with their increasing levels of discontent. Students minced no words in telling Twenge how miserable they were. Searching for reasons, Twenge (2006) describes how one student identified an “enormous amount of pressure on us to stand alone” (p. 109). Pointing out how one study of language amongst Generation Me revealed an increase in self-focused words and a decrease in collective words, Twenge identifies a fascinating contrast with the dominant paradigm of some previous generations in which “duty and responsibility

were held more important than individual needs or wants" (p. 19).

What is most fascinating about this whole situation is that community, at least in theory, is so in right now. The Acts 2 model seems to dominate church growth and evangelism strategies in the current literature, as fellowship and community have been placed as the centerpieces of the 21st-century church. The oft-maligned social-networking trinity of MySpace, Facebook, and Twitter are regularly referenced as methods of forming community in a wireless society. And, you can't swing a dead cat in a university student union without hearing some group of students talking about community. So, it's clear that community is a hot topic.

Similarly, promoting community is good student development practice! Chickering's Seven Vectors of Identity Development suggest that the process of moving through autonomy towards interdependence is an essential part of forming student identity (Chickering & Reisser, 1993). At the popular level, Garber (1996) identifies the three essential components in the unification of belief and behavior, calling them convictions, character, and community. Specifically, Garber posits that in order for the student experience to be most beneficial, they must develop an appreciation for the importance of "a network of stimulation and support" which demonstrates that "ideas could be coherent across the whole of life" (pp. 51-52).

And here, here, is where history offers a solution. I submit that common conceptions of community are severely flawed when they limit membership to the voices of the living, and especially so when they limit it to the young living. The plain truth is that being old is not sexy. In a society obsessed with youth and newness, examples of our insatiable thirst for the next big thing abound: eighteen versions of the iPod in the eight years since its inception; new songs every week in corporate worship; toddlers using firming cream (Bennett, 2009). The novelty cult reigns supreme, and this discourages careful dialogue with the voices of the past (and even the aging present).

In his renowned Orthodoxy, Chesterton (1908) lauds the benefits of interaction with tradition. Calling upon the democratic tendencies of the era, Chesterton claims that "tradition is only democracy extended through time" (p. 39). Insert "community" for "democracy," and I believe his argument is just as cogent. Chesterton elaborates, claiming that tradition is:

trusting to a consensus of human voices rather than to some isolated or arbitrary record. Tradition means giving votes to the most obscure of all classes, our ancestors. It is the democracy of the dead. Tradition refuses to submit to the small and arrogant oligarchy of those who merely happen to be walking about. (p. 39)

We must take these words seriously. If we capitulate to the novelty cult, we surrender our students to a mindset which prizes Bowflex-toned biceps over hands gnarled from years of labor and skin bronzed by spray-tanning over age spots and wrinkles. We surrender them to a hateful self-love, which is really no love at all.

Common Sense is Bible Sense

The best part about all this is that Jean Twenge wasn't the first writer to recognize the problem with generational self-absorption. In fact, neither was Chesterton. The story of Rehoboam, in 1 Kings 12, provides a particularly instructive example of the dangers of generational preference. There, we read about a kingdom in transition. The wisest man in the ancient world and Israel's mighty king, Solomon, has just died, and his son Rehoboam ascends to the throne to rule in his place. When the people come to Rehoboam with a request, he sends them away for three days so that he can review their proposal. Initially, Rehoboam takes counsel with the "old men" who had formerly advised his father. Unfortunately, for both Rehoboam and the people, he doesn't like what he hears, abandoning the counsel of the old men and taking counsel with the "young men who had grown up with him" (1 Kings 12:8, NIV). Their brilliant advice encourages Rehoboam to discipline the people with scorpions, and before you

know it the kingdom is divided.

What's the upshot? Certainly not that young people are incapable of giving good advice. The scope of the Biblical record, indeed, would favor including young people, even elevating them to positions of influence, in the activities of the Kingdom—Timothy's oft-quoted admonition to young people comes to mind. Rehoboam's error, though, does caution us against the sin of ignoring the experiences of the past and forgetting that age and wisdom often coincide.

I distinctly remember the cold January day that I sat in chapel and listened to resident director Justin Heth (now director of residence life at Wheaton College) talk about the biblical mandate to remember. The next time that I read through the Old Testament, and specifically the Torah, it was as if the phrases leapt from the page. Time and again, Yahweh commands the Hebrews to remember. Remember your father Abraham. Remember how you were slaves in Egypt. Remember how the Lord your God brought you out of captivity. Remember. The Passover, the Feast of the Unleavened Bread. And later, the Eucharist. Do this in remembrance of me. Remember.

In his book *The Rest of God*, author Mark Buchanan (2006) even includes the act of remembering as part of his Sabbath liturgy. In his eyes, "the day we forget the works of God, from ages past until this very morning, is the day our faith starts to deform into something else... Remembering well is essential to an authentic, living faith" (p. 198). So, forget about all the student development literature for a minute; maybe the best reason to remember is because God calls it good.

Conclusion

In the preface to his *Pocket History of the Church*, Bingham (2002) describes the merits of the study of history, asserting that history "can help us put our own experience, knowledge, and practice into proper perspective" (p. 11). Even more pertinent to professionals who seek to promote the development of mature college students, Bingham reminds us how "history helps keep us from taking ourselves too seriously, as if we had all the best answers. At the same time history helps

us take ourselves very seriously, because we affect others” (p. 11).

While Bingham does not use this terminology, these statements summarize the developmental benefits of a contextualized worldview. In sum, history helps students develop because it helps them understand themselves in relation to the totality of human experience—the community of the saints. And, for that reason, we cannot ignore it and still expect to produce thoughtful, mature, godly students. To develop students who will be most effective in the present and future, then, student affairs administrators and professionals should start by exhorting them to discover their collective past.

Philip Byers is pursuing his Masters of Arts in Higher Education at Taylor University, located in Upland, Indiana. He currently serves as a Graduate Assistant for the Honors Program.

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Ministry and Learning in Residence Life

By Josh Arnold

Recently, I was asked to write an article considering the future of residence life, particularly within the Christian context that many of us serve in. After much time taking into account the various “hot topics” currently facing residence life professionals, I decided to write about a pressing issue facing many of our campuses: the growing tension between ministry and learning approaches in residence life. Much has been written about this subject in recent years. My intentions are not to build upon what has already been stated, but rather to enliven the current conversation by sharing my own attempts to reconcile these two viewpoints.

My Journey

My time and energy in college was spent in preparation for a lifetime of Christian service and ministry. Upon graduation, I accepted a position as an associate pastor at a small church plant in the Midwest working with their youth and worship teams. My

experiences and tenure in church ministry was not unlike many of my fellow graduates. My departure from church ministry, however, was not for some other vocation but rather a different venue of ministry.

In those final months in church ministry, I wrestled with a passage of scripture that seemed to suggest a radically different paradigm for ministry than I had previously known. Paul, in his letter to the Christians at Thessalonica, shared that “because we loved you, we decided to impart to you not only the gospel of God, but our own lives as well” (1 Thess. 2:8, NIV). In this passage Paul gives a glimpse into his special relationship with the Christians of Thessalonica, one in which he shares both the gospel—as he had done in many other churches in the region—and also a common life together. This verse served as a catalyst for my burgeoning interest in what others were describing as “incarnational” ministry. I had a deep desire to be fully immersed within the community I was called to serve. After much reflection, partic-

ularly about my experiences with life in community during my college years, I decided to pursue a new career in residence life.

During my first year as a resident director, I quickly discovered that ministering within a community of learners would involve more than simply attending to the physical and spiritual needs of students, but to their academic needs as well. The following year, our department adopted an orientation theme around the popular quote from Saint Irenaeus, “the glory of God is man fully alive.” The lessons from the previous year made more sense as I began seeing students as whole persons.

As a student, I remember viewing education primarily as the intellectual preparation necessary for a life of spiritual service. I saw education primarily as a means to another end, as a four-year rehearsal for something else that God had prepared. My experience that year in residence life taught me that education isn’t a rehearsal for another stage, but rather a grand production all of its own. Learning is the primary vocation of the college student and the chief means by which they glorify God with their lives. This would have significant implications for how I viewed my own responsibilities and prompted much reflection about my role as a minister and educator among students.

Discussion

In recent years, there has been a growing tension among Christian colleges between what can be described as “ministry” vs. “learning” approaches to student development. The subject has been a source of both formal and informal conversations within our association. Documents such as the *Student Learning Imperative* (ACPA, 1994) and books such as David Guthrie’s (1997) *Student Affairs Reconsidered*, called for student learning to be at the center of every division within the academic institution, including student development and residence life programs. Those who embody a learning



approach contend that student development professionals must diligently take this admonition to heart. They affirm the relevance of this mandate for the Christian college, noting that the chief product of our model of education is a Christian worldview, and assert that student development professionals make key contributions to a whole-person education and the development of a Christian mind.

Student development professionals who primarily ascribe to a ministry approach have expressed concerns that a learning orientation to the profession will cause us to lose our distinct Christian “voice.” Some have suggested that by adopting the common

Perhaps one way we might discover how compatible these tracks are is to seek their points of intersection. What are the ways in which learning coincides with ministry and ministry with learning? At my current institution, for example, we have abandoned our fragmented model of educational programming in the residence halls (that strangely demarcate educational programming from the rest of what happens in the halls) in favor of a more holistic model that intentionally weaves together social, educational, and spiritual components.

Another example may be our student conduct systems. Learning proponents would describe the chief purpose of student

the difference and will likely be formed in markedly different ways according to each end. Likewise, the practice of a learning approach in residence life may look similar for both the Christian and non-Christian alike. However, we must not doubt that our students can perceive the difference between our ends and those of our secular colleagues. While we may adopt common practices and language, the fact that our practice both begins and ends in Christ will forever render us distinct. We can rest assured that our work will still be infused with meaning and purpose as we seek to serve Christ faithfully in the field of residence life and student development.

As we look toward the future of residence life at our institutions, I anticipate that learning and ministry approaches will no longer be viewed as separate tracks with different destinations in mind. Rather, I envision that residence life professionals will increasingly begin to view their contributions to student learning as both a legitimate means of serving Christ and His Kingdom and as their primary vocational calling. I look forward to the day when residence life professionals are broadly regarded within their institutions as both ministers and educators, as the future of Christian higher education will certainly require both.

Learning is the primary vocation of the college student and the chief means by which they glorify God with their lives.

language of the academy, our unique contributions to higher education will be marginalized, accentuating greater acceptance and credibility within the profession over faithfulness to our distinct mission. Others feel that a ministry approach more accurately characterizes their vocational calling, from which they derive a deep sense of purpose and meaning, and feel that a learning orientation might diminish the significance of that calling.

Stephen Beers (2008) describes a number of different models for the integration of faith and learning. In the “separate authorities” model, he describes a view of faith and learning as “two separate entities existing side by side much like the parallel tracks of a train” (p. 57). Applying this analogy to our current conversation, I imagine that some view ministry and learning approaches as traveling along paths heading in opposite directions of one another, with distinctly different destinations in mind. Others might see these “tracks” as traveling alongside one another, perhaps even complimenting one another from time to time, but never really intersecting. I wonder if it is possible that these tracks might actually be more compatible than we’ve previously thought.

discipline as education. Ministry proponents might describe the purpose of student discipline as a means of demonstrating pastoral care for the student, affirming Bonhoeffer’s (1978) notion that “nothing can be more compassionate than the severe reprimand which calls another Christian back from the path of sin” (p. 107). I am grateful to have worked with many residence life professionals who wisely recognize the validity and compatibility of both of these approaches, applying both in their interactions with students.

Conclusion

A colleague once asked me to describe the difference between “redemptive” vs. “punitive” models for student conduct administration. I suggested that many of the practices of both models will look remarkably similar, though having entirely different ends. For example, a father may discipline his son out of his love for him, his desire to see him thrive, or to turn him from the path of destruction. Another father might discipline his son out of frustration, because he (the father) lacks self control and discipline.

While the methodology may look identical, the child perceives and understands

Joshua Arnold currently serves as the Director of Residence Life and Student Conduct at Shorter College, located in Rome, Georgia, and is the point-leader for the ACSD New Professionals Collaborative.

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Shepherding in an Age of Edupunks

By Drew Moser

A recent issue of *Fast Company* magazine highlighted a fast-growing trend in higher education: the rise of the edupunks. Edupunks, a term coined by Jim Groom, are the high-tech-do-it-yourself proponents of education (Kamenetz, 2009). Edupunks are those who tend to think outside of the ivory-towered, brick-and-mortar academic box; instead they promote education via iTunes U, YouTube Edu, and Wiki University.

This Web 2.0 approach to higher education is tempting. It's a stark contrast—many would find it a breath of fresh air—from the

from stopping and asking: What's an appropriate response? Do we simply conform to this diffused, decentralized form of education? Or is the way in which we educate and develop students still worth embracing?

I propose we push pause on our podcast of the Harvard history lecture, put the earbuds down for a minute, and take a step back from the laptop. I propose we take a step way back to the ancient near east and consider the ancient model of biblical shepherding in light of this rise of the edupunk.

Obviously, the high-tech, fast moving edupunk and ancient Middle Eastern shep-

herding, low-tech profession. Despite its perceived shortcomings, the biblical shepherd is saturated with intimacy, proximity, provision, and sacrifice. The parallels between shepherding and college student development are many and profound, and further reflection upon each is worthwhile.

Intimacy

Jesus clearly states that "I know my sheep and they know me" (John 10: 14, TNIV). This ancient near eastern shepherd/sheep relationship was not one marked by the professional distance of corporate America, nor the production-based mindset of today's large-scale American farms. It was an intimate relationship where the shepherd knows each sheep uniquely, and they "know" the shepherd's voice distinctly. Shepherds could separate flocks of sheep mixed together simply by calling their sheep, who would recognize and respond to their own shepherd's voice.

Such a relationship requires significant investment of time and energy. The shepherd in biblical times would walk among, eat among, and sleep among his flock. The shepherd would never leave the sheep. For all the benefits and innovations that technology brings the edupunks in revolutionizing higher education, this intimacy simply cannot be replicated virtually. For all of the flaws of traditional higher education, the opportunity to develop college students by intimately shepherding them still remains.

Proximity

Not only would the shepherd simply be among the sheep. He (it was a male-dominated vocation) would also protect the sheep from harm's way. Earlier in John 10:9, Jesus proclaims that He is "the gate" for the sheep. In Psalm 23, David writes that "The Lord is my shepherd. . . I will fear no evil, for you are with me. Your rod and your staff, they comfort me" (Psalm 23: 1-4, TNIV).

At first glance, the notion of a rod and a staff comforting anything seems contradictory. While the shepherd did use these tools to ward off enemies, he also used them to comfort the sheep. The rod was used when ushering the sheep into a pen. The shepherd would touch the back of each sheep with the rod as they entered the pen, speak the sheep's name, and would thus uniquely and individually acknowledge the sheep's

"What if the edupunk takeover is inevitable? Is it foolish to cling to such an ancient model of education? I hope not."

stuff, hierarchical approach offered by traditional education. It's faster in its delivery, economically leaner in its cost, and more flexible in its ability to shift with the tide of culture.

The institutions at which we are employed may be tempted to create some sort of Christian edupunk model. It's no secret that colleges are struggling to fiscally stay afloat, and the pressure is mounting to change the way in which we educate. The urge to "adapt or die" is strong, yet I believe it's helpful for us to take a moment to reflect on a thoughtful Christian response. As Shane Hipps (2005) writes, with specific regards to the church's relationship with technology, "too often we stop asking difficult questions, and start doing ministry. Too often we fire without setting aim" (p. 133).

Difficult times call for difficult questions. Such seismic shifts in higher education can have significant impacts on student development. Before we fire away at trying to fit student development into this new emerging educational model, we would benefit

herd couldn't be more different. The edupunk exalts a highly individualized, purely outcome-driven, diffused, decentralized brand of education. Yet in John 10, we see a shepherd that goes about his vocation much differently:

I am the good shepherd; I know my sheep and my sheep know me—just as the Father knows me and I know the Father—and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd. The reason my Father loves me is that I lay down my life—only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father." (John 10: 14-18, TNIV)

Here we find Jesus as a shepherd; embodying a vocation antithetical to the edupunk. It's a slow, painstaking, time-

presence (see Ezekiel 20:37).

It's not difficult to see the relevance to student development. What a privilege and responsibility to protect and comfort the college students! I can't help but think of my current role as the director of a male residence hall. Nearly 300 men walk in and out of the doors of our hall every day. To be physically present, acknowledge them uniquely, and to comfort them in their times of need is an honor we must not take for granted.

Provision

The biblical shepherd was also a primary source of provision for the sheep. The shepherd led the sheep to green pastures and healthy sources of water. It's a responsibility as followers of Christ that we must not shirk. Jesus very clear links devotion to God and feeding sheep in his conversation with Peter in John 21:15-19, where Jesus tells the disciple three times to "feed my sheep."

Feed my sheep; a simple, profound command. Edupunks would probably translate such nourishment as feeding the mind with relevant, cutting-edge knowledge. As Christians in student development, we have the honor to nourish the mind and the soul. Through shepherding, we play a crucial role in the integration of faith development and classroom learning.

Sacrifice

Jesus mentions multiple times in John 10 that he "lays down his life" for His sheep. The scope of sacrifice is immense. Biblical shepherds would often lie down and sleep at the opening of a sheep pen to protect the sheep. Jesus himself extends the metaphor to an extreme, tragically beautiful end; he gives his life for His sheep.

The call to sacrifice, following His example, is unmistakable. Looking back at Jesus and Peter's exchange in John 21, Jesus is clear that following him and feeding His sheep meant great sacrifice. Working in student development every year provides opportunities for us to die to ourselves for the sake of the students we serve. Edupunks who educate from a technological distance insulate themselves from such sacrifice.

While insulated, they miss out on the incredible joys of developing students through shepherding. They miss the honor of being authentically known and loved by students. Parker Palmer (1997), in *The*



Courage to Teach, writes, "Good teaching is an act of hospitality toward the young, and hospitality is always an act that benefits the host even more than the guest." (p. 51). I think extending the context to "good student development" still applies. We benefit immensely from the shepherding experience.

An important condition of shepherding in student development is the character of the shepherd. When Jesus proclaims himself to be "the good shepherd" in John 10: 14, the original Greek is better translated "the noble shepherd." It's an appropriate adjective for us as shepherds of college students. We must be noble in our shepherding, developing our students with integrity, humility, and fidelity.

What if the edupunk takeover is inevitable? Is it foolish to cling to such an ancient model of education? I hope not. Shepherding college students today doesn't necessitate wearing sackcloth, growing beards, and carrying around rods and staffs. Student development can still be an innovative, ever-changing, contextual enterprise. In fact, it should be. The purpose of shepherding is not to lose touch with students, but to deepen it.

We must be generative in our shepherding. Henri Nouwen (1989) writes:

As Jesus ministers, so he wants us to minister. He wants Peter to feed his

sheep and care for them, not as 'professionals' who know their clients' problems and take care of them, but as vulnerable brothers and sisters who know and are known, who care and are cared for, who forgive and are being forgiven, who love and are being loved. (pp. 42-43)

In Christian student development, this is the one thing we can offer that the edupunks can't: generative, noble shepherds who truly know and love students. May we never let go of this calling to shepherd them.

Drew Moser serves as a Residence Hall Director of Samuel Morris Hall at Taylor University, located in Upland, Indiana.

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The Gap in the Curtain: Seeing Pieces of a Residential Community's Future

By David M. Johnstone

As our culture vacillates between the celebration and angst of globalization, it is fascinating to watch how it ripples from the world community to the local college community. If one aspect of globalization is the blurring of national, commercial and intellectual borders, then higher education may be at the center of this movement. Those of us in higher education must acknowledge that, "Universities ... form a system of interdependent links involving sovereign states and economic institutions in the exchange of students, professors, ideas, technology, and money" (Carpenter, 2008, p. 357). We are at the center of globalization.

How does this exchange affect the Christian college campus? Further, how does it shape and impact the student community? In light of these questions, I find myself reflecting on my past years in student affairs. In graduate school, I was extensively trained in student development theory. As a new professional, I was mentored and provided with many strong professional development experiences.

Helping our resident assistants identify their own style and understand how they respond personally to conflict is the first step in equipping them to assist their peers.

Looking into the future, I realize that many of the models, theories, and skills I learned as a student and new professional are now of limited value in this age of growing globalization. Similarly, but also unlike a decade ago, this generation is increasingly aware of the world; they value communication in a myriad of sophisticated ways, but aren't sure how to process all the information they receive and are just a little unsure about their own stability and security.

This sense of uncertainty is tied to the changes in both the familiar and the unusual.

Some of these changes are related to the hundreds of thousands of international students and scholars who choose to study in the United States each year (Phillips, 2002). For our campus, these changes began in earnest three years ago when we intentionally began to draw students from Southeast Asia. The growth has been steady and the impact surprising. Besides students from other regions, by the fall of 2010, 8% of our undergraduate population will be from mainland China. While the university started a new recruiting field, the original intent was also to provide additional educational value and cultural exposure for our domestic students.

The changes have been vast and rapid. We anticipated questions and developed strategies. We made plans for welcoming these students into the community. However, we soon realized there were scenarios and questions we had not even anticipated. Some were tied to learning styles, and others to basic living patterns. Issues of loneliness, hygiene, conflict, and communication are familiar to those in Residence Life. However, adding a cul-

tural spin provided a whole different set of dynamics to these concerns.

We have sought to be thoughtful in evaluating procedures and daily "business". We have tried to be flexible, patient and thorough. As I anticipate the future facing residence life in light of these changes, I would like to make some observations and suggestions. I do not believe our campus is alone in these dynamics of welcoming increasing numbers of international students into their communities.

Observations

These incoming students are understandably very proud of their rich heritage and history. They are thrilled when others demonstrate some interest and knowledge of their country. But when domestic students ask about the restrictions on freedom of speech and religion they become perplexed and sometimes defensive. They love the freedoms they encounter here, but often bristle at criticism or questions about the policies of their government. Criticism of their government is perceived as criticism of themselves.

In an attempt to assist international students to understand America, they are extensively briefed, prepared, and oriented. Even with all of this preparation, challenges to a smooth transition still arise. The differences in culture are immense. The complexities of faith, media, and even traffic laws can often become overwhelming; particularly concerning is when this sensory overload leads to mental paralysis.

One of the major challenges that can spark feelings of being overwhelmed is the basic need to establish relational connections. Many of our students face the double challenge of unfamiliar culture and unfamiliar language. While many are taking language lessons, it is exhausting for them to try to develop significant relationships in a language other than their own. Invariably, this exhaustion leads to easier relationships with Chinese speakers. Unfortunately, by this choice, they begin to isolate themselves. A treacherous cycle begins which limits international students from fully engaging with the culture they seek to understand.

Recommendations

In responding to some of the general challenges we have observed, here are some thoughts. One of the roles which student leaders take is to assist, coach, and navigate their peers through resolving conflict. With differing cultural groups there are differing styles which need to be consid-

ered. Helping our resident assistants identify their own style and understand how they respond personally to conflict is the first step in equipping them to assist their peers. Conflict will arise, but if the student leaders are able to discern how styles are shaped by culture and heritage, they will be better able to react and initiate responses with wisdom and insight.

Helping student leaders understand the profound impact they can have is critical. Assisting them in understanding the intricacies and subtleties of their peers' various cultures will enable more intentional and hospitable care. From the training perspective, it is important to draw diverse professional staff and students to assist in creatively coaching student leaders in how to be welcoming to their entire community. For student leaders to realize that their hospitality can affect perceptions of their faith—not just as individuals, but also that of their institution and even their nation—is a profound “kingdom of God” dynamic.

At the same time, trying to provide venues and opportunities for domestic

and international students to interact, play, and study is important. This involves professionals asking about recreation, faith, fears, and felt needs. All the conversations that normally happen must be expanded and broadened. Our domestic students are not always prepared to interact wisely with international students. In contrast, international students usually receive a thorough orientation. Our current approach to equipping our domestic students to befriend their international peers has been haphazard. I believe this can be creatively changed. Further, I believe that this change could naturally start within residence life.

Final Thoughts

Our campus communities will keep changing. The demographics and the needs will keep shifting. One of the hallmarks of residence life has been its flexibility in responding to the myriad of circumstances, conditions, and crises it encounters. Many of our experiences and training have served us well. With the changes we will most likely encounter over the next decade, we will

have to create new ways of responding to both how the world impacts our campuses and how changing cultural demographics affect our student populations. I see this as potentially making our communities more robust and fascinating. I am also reminded that it is not unusual for the Spirit of God to bring the world to our campuses. This is the lens by which I choose to view this future. *Soli Deo Gloria.*

David M. Johnstone serves as the Associate Dean of Students, Director of Residence Life at George Fox University, located in Newberg, Oregon.

Added insight from Tami Ankeny, Area Coordinator, and Erin Macy, Assistant Director for International Student Recruitment at George Fox University.

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Submitting for Publication in Koinonia

Each issue of Koinonia is open for members of ACSD and others associated with higher education to submit pieces for publication. Some issues are themed while other issues may be quite general in nature. The Editor of Koinonia reserves the right to edit each submitted piece and select the best combination of articles received for each issue. The next issue will examine “The Future of Student Affairs”, however, articles on other topics are welcome and needed. The deadline for submission is September 1st, 2009.

General Guidelines

- 1) Submit feature articles, original research, reviews, interviews, reflection pieces, and other creative pieces that are timely and thoughtfully engage and inform our ACSD readership.**
- 2) Submit pieces in APA style and documentation, in Microsoft Word format, and on or before submission deadlines for each issue.**
- 3) Limit submissions to suggested lengths: feature articles, original research, interviews, and reflective and creative pieces (800–2,500 words) and resource reviews (700 1,200 words).**
- 4) Articles should be submitted to the Koinonia Editor via e-mail at staustin@taylor.edu.**

Writing for Koinonia is a great way to process and share what you are learning, encourage and challenge others, and stay involved in ongoing higher education professional development. We hope you will consider writing and submitting a piece in the future.

Life on Life Learning: Steps Towards Authentic Mentoring

By Brian Jensen

Students enter the undergraduate experience at a crucial time in their lives. For most, it is the first time away from home and on their own they stand at the threshold of adulthood. Professionals in the arena of higher education have the incredible opportunity to walk alongside these students, but this process must be approached with intentionality and compassion. We typically categorize this relationship as mentoring; however, it is my belief that in many instances this label is applied too quickly and flippantly. A young adult during the college years is in a place that is too important to approach without a plan, and too delicate to have needs met only through programmatic responses.

The topic of mentorship is complex and loosely defined; it is also seldom addressed in the context of higher education, thus the multitude of interpretations and approaches. To address mentorship as a whole would be a significant undertaking. I have chosen to focus on the aspect of mentoring that I am most familiar with and have close observation with, which is mentorship within Christian higher education. I believe that mentoring young adults is more than a cup of coffee once per week. I also believe that students know this and see through fabricated programs attempting to address their very real needs. This article will address important highlights from the literature on mentoring, explore student feedback regarding their picture of good mentoring, and sketch a strategy for improvement of our mentoring practices within Christian higher education.

The term "mentor" was originally used in Homer's *Odyssey*, referring to a friend of Odysseus entrusted with the education of Odysseus' son Telemachus. Today it is used most often in professional settings, where something like apprenticing is in view. Simply put, an experienced professional guides and advises the younger profes-

sional as she advances.

Institutions of higher learning have adapted the term to mean a number of different things. This makes it difficult to define or even describe mentoring or mentoring programs within institutional settings. Christian higher education professionals have created a concept of mentoring that interfaces with discipleship so closely that they are virtually indistinguishable. The difficulty begins with setting up what these relationships should look like and how they should be carried out. The fear, then, is that at the risk of cheapening these relationships, we programmatize mentoring.

Parks (2000) offers excellent insights for mentoring young adults. Her explanation of a mentor moves us closer to our aim: "Mentors are those who are appropriately depended upon for authoritative guidance at the time of the development of critical thought and the formation of an informed, adult, and committed faith" (p. 128). I also agree with her opinion that the term is "best reserved for a distinctive role in the story of human becoming" (p. 128). I disagree with her in regards to mentoring happening from afar, or by way of literature. Mentoring is most effective when done in person; we will explore this more later. I believe that Parks moves closer to authentic mentoring with her idea of mentoring environments. She states, "It is the purpose of mentoring environments to provide a place within which young adults may discover themselves becoming more at home in the universe" (p. 157). This resounds with one of Garber's (1996) key components, that of finding a community that holds true the worldview which you espouse. This, according to Parks (2000), is done through things such as creating contexts of recognition, support, challenge, and inspiration; through fostering dialogue, critical and connective thought, and a contemplative life; through

asking big questions and finding worthy dreams (p. 157). These practices require serious commitment and intentionality; it is much more than a cup of coffee.

A unique response to this can be found at Gustavus Adolphus College in Minnesota. It is an initiative engaging the entire campus in the act of mentoring, creating "... a 'mentoring community'—one whose shared ethos and common practices mentor each of its members toward lives of contribution to the greater good" (Johnson, 2007, p. 1). This is intentionality focused on the praxis of better living, of exemplifying a community driven to the edification of each individual. The intentionality is holistic; it is a big-picture approach to the idea of a mentoring community. Authentic mentoring cannot be compartmentalized if it is to be truly transformational. Again, we run the risk of "programming" our mentoring practices. A campus inculcated with authentic mentoring must be created intentionally. This inevitably requires a certain amount of planning.

Cramer and Prentice-Dunn (2007) also articulate a new perspective on undergraduate mentoring. They list seven characteristics for effective mentors: available, knowledgeable, educated in diversity issues, empathic, personable, encouraging/supportive, and passionate. This is another step towards authentic and compassionate mentoring with young adults.

It is important to hear from students in regards to mentoring. The research is valuable, but we gain beneficial insights from students by listening to what they need and desire. I had multiple conversations with students, both one-on-one and within group settings, on the topic of mentoring. In addition, I surveyed 41 students asking them six specific questions regarding mentoring. Follow-up interviews were also conducted with a number of students. This was done on a Christian campus of approximately 1,200 students. Some of the results match the research findings, and there are also certain insights that differ and can give us ideas for new approaches to mentoring young adults. I will draw attention to some of the highlights from both categories.

Students recognize the need for mentorship or guidance. Many of them are experi-

encing the benefits of it, or have in the past. But this guidance is so much more than our typical understanding of “mentorship.” Many of these students are hopeful of becoming mentors themselves someday, but are in the midst of poor examples (by their own admission), which gives a poor outlook on the future of mentoring. A number of students had strong opinions in regards to the ineffectiveness of mentorship programs, remarking that fabricated, or “forced” mentoring is fruitless. Overwhelmingly, students desire love, support, and trust. These three characteristics frequently arose in conversations with students. The foundation of trust is essential for building mentoring relationships with students. These echo Parks’ identification of recognition and support.

“Mentors are those who are appropriately depended upon for authoritative guidance at the time of the development of critical thought and the formation of an informed, adult, and committed faith”

A core fundamental in mentoring young adults does not seem to be found in much of the literature; that is, the importance of authenticity. This concept surfaced with virtually all of the students I talked with and it is what their trust is founded upon. They are looking for transparency. As I stated before, students can easily see through fabricated programs. They are very perceptive and can decipher the inauthentic mentor from the person that truly, deeply cares for them. One student shared with me his mentoring experience with “Moose,” a family friend that worked the steel mills. This relationship formed during the same time his college freshmen mentorship group was requiring his attendance. While his mentorship program was offering him no substance, he realized an organic relationship was being fostered with Moose that was dynamic, real, and impacting. Authenticity is essential for seeing more successful mentoring

relationships like this one. Those that find themselves working in Christian higher education need to start creating environments (without fabrication) where these types of relationships are happening frequently. This is a challenging task, but one that I believe is too important to withdraw from.

Parks (2000) arrives at this point of genuine care and intentional development, to an extent, when she states, “Mentors are willing to be part of the young adult’s initiation into a practical and worthy adult imagination of self, other, world, and ‘God’” (p. 128). But I don’t think she makes it full circle. This type of development can still be accomplished, to some extent, in a one-way relationship; trust building and authentic mentoring is a two-way practice. As Henri

Nouwen (1989) writes, we are to minister “as vulnerable brothers and sisters who know and are known, who care and are cared for, who forgive and are being forgiven, who love and are being loved” (p. 61). Mentoring must be a mutual experience, a two-way relationship founded upon trust. To know and be known is truly mentoring through authenticity and transparency, something students—whether they admit it or not—are deeply longing for today.

It is time to reevaluate our mentoring practices within Christian higher education and take steps towards meeting students’ deep and urgent needs. We must keep in mind important things such as ongoing research and student opinions, but authentic mentoring requires much more. No longer can we arbitrarily match faculty with students in the name of efficiency and hope that the lives of students will be impacted. No longer can student affairs staff

fill their weekly schedules with a dozen “coffee dates” in the name of mentoring. I am not attempting to invalidate these things because they do have value. However, I do believe that more intentionality is needed for us to truly mentor students.

Authentic mentoring is based on exemplification of a life worthy of being followed. It is dedicating oneself to ongoing sanctification and to seeking the divine will of the Almighty Creator. It is a serious commitment and investment, established upon love of God and love of others, which cannot be approached flippantly. This must be built upon four pillars to be successful. First, authentic mentoring is multi-faceted; it is more than an hour meeting once per week. It must be done through exemplifying a healthy lifestyle. A mentor must be visible in various arenas of life, always mentoring through example. Second, authentic mentoring is compassionate; young adults need and desire love and support. They need people to genuinely share in their joys and sorrows. Third, authentic mentoring is challenging; most students recognize the need for growth in their lives and if they do not then they certainly need it. Students need a mentor in their life that will stretch their comfort zone, help them fight indifference, strengthen their faith, and unwrap their God-given gifts. Fourth, authentic mentoring is communal; we cannot escape our created nature that growth happens together. This is why I believe that mentoring cannot happen long distance or through books. There must be consistent interaction and feedback. Eugene Peterson (1996) captures this concept so well it is worth quoting in full:

A community of faith flourishes when we view each other with this expectancy, wondering what God will do today in this one, in that one. When we are in a community with those Christ loves and redeems, we are constantly finding out new things about them. They are new persons each morning, endless in their possibilities. We explore the fascinating depths of their friendships, share the secrets of their quest. It is impossible to be bored in such a community, impossible to feel alienated among such people. (p. 20)

This is life on life learning: when we recognize each other as children of the King, each with something to offer, all of us with something to discover. As we seek first His kingdom and His righteousness, we stay focused on the face of God and He reveals all of the faces that need our love and attention. And, as we lead transparent lives of loving one another, we open up ourselves for the mutual experience of mentoring, growing alongside those we minister to.

The work of authentic mentoring is absolutely crucial for young adults as they arrive at this tipping point of life between adolescence and adulthood. The students we work with have real life-sized passions, problems, questions, and dreams; and they need another life to process these with. This is not possible in our typical programmatic mentoring practices. We must “do life” together, even though this is messy and hard. No one is perfect and no one has “arrived.” Young adults know this and are okay with this. They do not want perfect people, they want real people that help them figure out this thing we call life.

Brian Jensen serves a Resident Director at Geneva College, located in Beaver Falls, Pennsylvania.

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Best Practices

The Heart of the Honor Code: I am My Brother's Keeper

By Emily J. Darnell

There is nothing new under the sun, and the struggles young believers have in Generation Y are not new—perhaps they are repackaged a bit, but one particular worldview struggle dates back to the first set of siblings. For the past couple of years I have heard more and more from students that as a Christian they could not talk to their roommate or friend when that person was going down a path that would hurt him or lead to his demise. The most commonly used phrase is that “it is none of my business.” Real friends, according to Generation Y, allow friends to do what they choose regardless of how it will affect their friend. Real friends care only about the present moment and are not concerned about the future of their friends. Christians in this generation are failing to see that this is contrary to the essence of Christianity, namely love.

A dialogue for another time is this generation's lack of understanding the true theology of the church. However, we can highlight some of Paul's New Testament letters that would help our students relate to their roommates and friends when they would rather keep living in isolation. The two questions I propose Student Affairs professionals should ask our students to ponder are: do I have a responsibility to confront my friends, and what is the truly loving thing to do?

Many students who do not think they should talk to friends about their poor choices eventually declare, “I'm not my brother's keeper” and they think this is acceptable within the Christian worldview. The problem with this is that these young believers have not thought about who said this first (the world's first murderer), the context surrounding the event (having just murdered his brother), or the New Testament Scriptures that may address this idea. This phrase, “I am not my brother's keeper,” now seems to be accepted as common sense wisdom to many of our

students. I think this sentiment is actually something James would call “earthly, natural, demonic” (James 3:15, NASB). This is not the wisdom that comes from God; it is the advice that stems from listening to half of a story. Let us tell our students the whole story and promote an atmosphere of restoration on our campuses.

Should you mind your own business?

The first concept from Paul's letters that undercuts the “mind your own business” attitude is the idea that all Christians belong to one another. In Romans 12 and 1 Corinthians 12, Paul explains the ins and outs of this view. If we believed that we really belong to each other and need each other's unique contributions, then we would not be able to support the idea that we are all on our own. We would not be able to watch another Christian do as she pleases while that choice hurts her without also thinking “one of my own members is going to get hurt.”

We live in a time when most people believe they can live life on their own terms, as taught to us by postmodern philosophers: truth is what my friends let me get away with saying, and the one true absolute is that there are no moral absolutes. We know that there are fixed points of reference called “truth” and that the latter statement is self-refuting, so we must move forward in dialogue towards another view, one that acknowledges pain and consequences as real. As those who belong to one another, we have a responsibility in each other's lives to espouse truth in all situations and work for what is truly good for our friends. In this world it is easy to think the pain-free option is the good one. However, in a world of pain we ought to know by now that having our feelings hurt by an awkward confrontation is much better than, as C.S. Lewis (1976)

suggests, watching a friend sit in their yard making mud pies while a holiday at sea passes them by (p. 26). Why not convince our friends to take that holiday rather than caving in with fear?

We must not stop at merely telling our students that Christians are members of one another, we must teach them what that entails. How do we physically care for the members of our body, such as our eyes, our skin, our lungs, our muscles, etc? The same attention must be given to the members of Christ's Body, seeing every member as equal in dignity and deserving of our love and goodwill. Every part of our physical body works together to complete life-sustaining tasks and even life-enhancing tasks; so every member of Christ's Body has been given abilities, desires, knowledge, skills, etc. not primarily for himself but for the other members.

In his letter to the Ephesians, chapter four, Paul elaborates further on this body metaphor. There is only one body that all Christians are called to be a part of, all working together for unity, maturity, purity. Gifts

and abilities are given to each member for those purposes. Paul then declares that these people should no longer act like children who believe whatever they hear, but should be adults "speaking the truth in love" (Ephesians 4:7-15, NASB). After describing a life based on untruths and false desires, Paul tells his audience, "Therefore, having laid

What is the truly loving thing to do?

aside falsehood, let each one of you speak truth with his neighbor, for we are members of one another" (Ephesians 4:25, NASB). To teach these principles to our students, we must take their minds off of themselves, and remind them that they are part of a community. This community will benefit from the relationships of students who speak truth to one another, but will be harmed by students who look the other way and think it is no one's responsibility to desire what is truly good for another person.

Many would answer this question with another question: what does my friend want me to do? This is where I'll invite Dietrich Bonhoeffer (1954) to enter the dialogue. During the time that he wrote *Life Together*, all of Germany was experiencing a crisis that would not allow their fellowship to be real or centered on the Word of God. Bonhoeffer taught classes in a seminary at that time and *Life Together* records the life

when we realize we are not alone in our sin. When there is a brother nearby who cares enough to remind us of the grace available, to remind us of truth we are forgetting, or to follow the pattern set out in Galatians 6:1-2 of restoring us, we know we are not alone in the struggle and find strength to move away from unwise habits or poor decisions. Bonhoeffer tells his students that the reason this is difficult is that our own pride wants to hide from admitting we could have struggles (pp. 110-113). Perhaps it is also pride that keeps our students from wanting to *interfere* in the lives of friends. If I let them go their own way, they'll let me go my own way. There is no wisdom in this, only the appearance of wisdom.

The heart of the honor code (or covenant or Christian community expectations) is not to create a generation of people who snitch on their friends. The honor code asks students to care enough about their peers to want what is truly best for them, to talk to them about life choices, to share wisdom and offer support, to stop lying and speak truth about the things we'd rather sweep under the rug. Only pride is wounded as we seek to love someone enough to tell them the truth about the path they have chosen. On our Christian campuses we are His body, so we must "speak truth to one another" and do the things that make for peace. Do not confuse this peace with pleasantries and fakeness; but consider real lasting peace: both inner peace, and peace with God and one another. To minister to the whole student on our campuses, we must teach students to care for the whole friend.

Emily J. Darnell serves as a Student Conduct Officer at Liberty University, located in Lynchburg, Virginia.

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and abilities are given to each member for those purposes. Paul then declares that these people should no longer act like children who believe whatever they hear, but should be adults "speaking the truth in love" (Ephesians 4:7-15, NASB). After describing a life based on untruths and false desires, Paul tells his audience, "Therefore, having laid

lessons he wanted his students to embrace. Some of the "how to" aspects of the text may not apply at our college campuses, but the principles certainly do translate from his underground seminary to our 21st century campuses. The last chapter in this text is titled "Confession and Communion," and in it Bonhoeffer tells of the grace we find



Looking Into the Future: Two Educators'

KIM STAVE



Kim Stave has spent her 13 years in higher education as a resident director at George Fox University, a director of leadership and service at LCC International University, and is currently serving as the vice president for student life at LCC International University. Kim cares deeply about students and lives out a Christian worldview that challenges students to think about their faith beyond the limited framework of American evangelical subculture.

1). Before looking forward to imagine where Christian higher education might go in the future, it helps to look back for perspective. Describe one significant change you have seen in Christian higher education in the last 10 years? How has this particular change shaped, informed, or transformed where we are today (i.e. practices, methodologies, systems, services, philosophy, programs, issues)?

With each new generation entering the university come the stories of how things used to be and, often within Christian higher ed., the stories report how strict the community policies were. The alum of yesteryear hear current students complaining about the rigidity of behavioral contracts and life together covenants and can only shake their heads and utter a sarcastic "you have no idea." Even within only the past 10 years, dress codes have been replaced by appropriateness standards and R-rated movie bans by discernment policies. Obviously, not all policies are up for debate. Issues of safety and Biblical principle remain at the core of most of our institutions. But it's this loosening our grip on some of the peripheral issues: what our students wear, what they watch, whom they spend time with and in which place—that is key to their ability to learn discernment rather than having it dictated to them. Research shows that in order to progress through the stages of moral development our students must experience disequilibrium in their lives. Having policies that allow for some independent thinking provide our students opportunities to make varying levels of per-

sonal decisions and, when faced with multiple answers to the same question by roommates and friends, this is one form of disequilibrium that has the capability of catapulting them into new levels of personal moral understanding. I have the sense that, as a whole, Christian universities are moving in this very positive direction. Not to become relativistic about their policies, but to provide students the safe space for open dialogue and engagement on these difficult issues.

2). Given many of our institutions share similar mission statements, educational objectives, and promises, highlight one distinctive you believe Christian higher education is currently doing very well in delivering on and why you believe so.

In my experience, many of the Residence Life programs within our Christian institutions are very well done and play a significant role in keeping the residential population centered on the institution's mission. Hiring standards for resident directors have been raised at many institutions to require a master's degree or related experience. Bringing in a resident director trained in educational theory, leadership development, and counseling makes a significant impact on how they do everything from hiring to mentoring to modeling for students and student leaders.

At many of our schools, the resident assistant (or equivalent) position is given considerable responsibility for the holistic well being of their peers within a given living area. But it doesn't stop there. The resident assistant receives support, training, and personal discipleship from a staff member living in the same building and committed to the success of their residence assistants team. I know a number of people (myself included) who, as a resident assistant, formed a deep friendship with a resident director that continues well beyond graduation. The Christian church is built on a model of a strong community with Christ being central. A resident assistant staff done well can replicate that community within their residence hall. Only within our Christian institutions could the residence hall look like Christ's intent for the church!

3). What are some key issues (list one or two) that Christian higher education must address or get right in the next

10 years? What would success look like or how might it be measured? What would the cost of failure be?

Becoming more culturally diverse is a huge need within our homogeneous Christian college campuses. And I don't think it's just an issue of giving more scholarships for Hispanics if you're in Los Angeles or for African Americans if you're in Chicago. I think all schools need to be more intentional about diversifying internationally (beyond just your token 5 Asian exchange students). Our campuses are chocked full of white suburban students, the majority of whom have come from nearly cookie-cutter spiritual backgrounds. What could a Peruvian Christian teach them about their faith? What could an African Christian teach them about the joys of simple living? What could a Ukrainian Christian teach them about appreciating their freedom? Taking it a step further, what could a Kyrgyz non-Christian teach them (and vice-versa)? We need to look for target groups as scholarship recipients: the Peruvian Yearly Meeting, Rift Valley Academy graduates in Kenya, or Ukrainian Baptist Churches. The US is diversifying at the speed of light. If we don't start mixing it up more on our campuses, we won't just be doing our students an enormous disservice, we'll also be taken even less seriously by our secular counterparts than we already are.

4). What is one way you would like to see Christian higher education positively impact the broader academy over the next 10 years? What will it take to make this happen? What role could ACS D play?

Personally, I would like to see more Christian student affairs professionals branching out within the secular side of the academy. Seeking post graduate degrees from some of the excellent programs offered by state or secular institutions, involvement and conference attendance in secular professional organizations, even going so far as to seek employment at non-Christian institutions. Bringing our unique perspectives to holistic education based within a Christian framework, we could make a significant impact academically and spiritually within the greater world of our profession. This can be a frightening prospect to those of us who were raised in Christian homes, attended Christian

Perspectives on Christian Higher Education

schools and universities and have only worked within those same safe environments; however, I'm quite certain that pushing ourselves outside of our comfort zones in these areas will make a significant difference in the world around us and in ourselves.

ACSD's conference track for Christians working in secular institutions and provision of scholarships for members to present at the annual Institute on College Student Values conference is an excellent start. As an organization, we could also begin promoting quality graduate programs offered by non-CCCU schools, rather just those "within the flock."

KEN HEFFNER



There is much about Ken Heffner that is unassuming. His quiet voice, his kind eyes, and his standard uniform of khaki pants and non-descript button-up oxford shirts all likely blend into the background of most Midwestern settings. However, Ken's influence on student activities at Christian colleges has been anything but subtle. Through creative and faithful modeling, thinking, and teaching Ken has encouraged those of us in student activities to re-imagine our offices as ideal classrooms and launching pads for Christianity and the world of arts and ideas to interact and play, inviting our students to develop faithful habits of discernment and enjoyment.

1). Before looking forward to imagine where Christian higher education might go in the future, it helps to look back for perspective. Describe one significant change you have seen in Christian higher education in the last 10 years? How has this particular change shaped, informed, or transformed where we are today (i.e. practices, methodologies, systems, services, philosophy, programs, issues)?

Because the evangelical Christian community in North America, including its higher education wing, has been slow to embrace the notion that the kingdom of God is the renewal of all things (ta panta, Colossians 1), we have unintentionally allowed certain parts of life to be secular, including parts of higher education. It has been assumed that the way

you do financial services or human resources or administration or building design or university security are not part of the "all things" that are being renewed in Christ and you can do them any way you want. And so our tendency is to use an external model for how to do those things and to do so uncritically. One relatively recent example is in the area of campus security. After the Virginia Tech killings, the Chronicle of Higher Education lit up with a sense of panic and a need for colleges and universities to increase resources for crisis teams, surveillance cameras, police weapons, and more. This hysteria took place despite data that university students are among the safest demographic in the country. The crime rate per 100,000 university students on campus is near the bottom of the list. Nevertheless, Christian higher education institutions just followed the panic, as if being Christian does not have something to say about security. Over and over again in the Bible, we read the phrase, "Fear not," so there should have at least been a pause about what being Christian has to say about this part of higher education.

2). Given many of our institutions share similar mission statements, educational objectives, and promises, highlight one distinctive you believe Christian higher education is currently doing very well in delivering on and why you believe so. Highlight an area where you think we are missing the mark on and why you believe so?

In some parts of Christian higher education, particularly in the room of academic disciplines, the past ten years have been good. In the academic disciplines, we've been coming to understand more about how God is at work in that "room" of the kingdom. Simultaneously, in the other rooms of our colleges, we have not made such progress and they've been allowed to become more and more secular. The quality of Christian scholarship is good; it's on the rise, while the everyday operations are in decline.

3). What are some key issues (list one or two) that Christian higher education must address or get right in the next 10 years? What would success look like or how might it be measured? What would the cost of failure be?

Tuition at private educational institutions

has increased at double the rate of inflation for a very long time. The skyrocketing cost of higher education is much like the current crisis we have in healthcare, as the cost is greatly outpacing any rise in wages. Because Christian higher education institutions are private, this is a problem for us, too. There are two ways in which institutions are responding. One is that students who participate in Christian higher education are from higher up on the economic ladder. It's becoming education for rich kids. Those who are in the middle class struggling to go to college are acquiring far more debt than ever before and we're going to hit a ceiling on that. When we hit that ceiling, the pool of students is simply going to dry up. It is true that Christian private higher education is typically cheaper than secular private higher education, but not by much and it's rising at the same rate. One of the things we are doing is using money from students who can afford high tuition to fund scholarships to pay for students who can't afford it and that's not sustainable.

Almost every Christian college is seeing enrollment rates flatten, but they're still building buildings at a high rate. The building orgy of the last 10 years needs to stop. We need some edifice chastity. Instead, we should renovate our buildings to be significantly more efficient than they are now. That would be one thing Christian higher education should get right to prepare for the next ten years and beyond.

4). What is one way you would like to see Christian higher education positively impact the broader academy over the next 10 years? What will it take to make this happen? What role could ACSD play?

As someone who's been involved with Christian higher education for many years, I'm very much encouraged to see the increase in the level of Christian scholarship that's happening and that it's happening in all disciplines, not just in religion and theology. That was a dream and a hope I had when I was a student myself and it has happened more than I would have imagined. Christian scholarship is no longer an oxymoron. And the larger academic world is recognizing more and more that it's credible work. That is a good thing—stay the course. Keep doing it. Changing the world of academia is a long road and we just have to keep on going.

A Conversation with Juana Bordas

Conducted by Rob Pepper

Juana Bordas is president of Mestiza Leadership International and vice president of the board of the Greenleaf Center for Servant Leadership. A former faculty member for the Center for Creative Leadership, she taught in the Leadership Development Program (LDP)—the most highly utilized executive program in the world. She recently served as advisor to Harvard's Hispanic Journal on Public Policy and the Kellogg National Fellows Program. A former Peace Corps volunteer, Juana received the Franklin Miller Award from the U.S. Peace Corps for her lifelong commitment to advancing communities of color and the Leadership Legacy Award from Spellman College's Center for Leadership and Civic Engagement. She was honored with the 2008 Martin Luther King Jr. Business Responsibility Award. Juana has worked for a number of Fortune 500 companies, government agencies, and non-profits to enhance their leadership capacity and groom the potential of their growing diversity. *Salsa, Soul, and Spirit: Leadership for a Multicultural Age*, her first book, has received compelling endorsements from experts in the leadership field and from Latino, Black, and American Indian leaders. Juana will be one of the keynote speakers at the upcoming ACS D Conference at Messiah College, Grantham, PA, June 7-10. Consider reading *Salsa, Soul, and Spirit* prior to the conference and join the ACS D Leadership Collaborative for a robust book discussion during the conference.

In this interview, Juana shares some of her personal story and challenges us to consider the connections between faith, culture, and leadership.

RP: Who are your heroes?

JB: Like many people, my mother is my greatest inspiration. A simple immigrant woman who had a fifth grade education, she came to this country in her forties. She went to the parish priest and said, "I can cook and I can clean, can you give me a job so my children can get a good education." Everything I am is because of her sacrifice,

vision, and fortitude. She was the greatest servant-leader I ever met and gave her life for the betterment of her eight children.

Martin Luther King Jr. is the leader who most influenced my life. He combined a deep religious faith with social action and inspired our nation to live up to its founding ideas. Growing up in the segregated South I understood his message and continue to follow his path of spiritual activism.

RP: In your book, you mention that the Civil Rights Movement was influential in your time at the University of Florida. What do you think is the cultural and political equivalent for today's college students?

JB: Young people today are being called to build our multicultural nation and to grow our global community. The Hopi Indian elders prophesied that in these times would come a Rainbow tribe that would represent the iridescent beauty of humanity—that they would heal the earth—and undo the damage caused by previous generations. Then they said, "**We are the ones we have been waiting for.**" Young people today have a deep sense of social responsibility—and had the largest increase in voting in the 2008 presidential election. They are environmentally conscious and are not motivated by greed or materialism. The Millennium generation is a networking generation and they are connected technologically to the world. They have a world culture and think that differences and diversity are interesting, dynamic, and hip. I have great hopes for the future because of them.

RP: It is obvious that service and servant-leadership are important to you. What role does faith play in your understanding of servant-leadership?

JB: Faith and my belief in the brotherhood of humankind is the basis for all of my work. When we say the "Our Father," we are acknowledging that we come from one divine source and that we must live in peace with our brothers and sisters and take care of one another. I learned servant-leadership from my parents, brothers, and

sisters. As the youngest daughter, they nourished, guided, and sacrificed for me so I could become educated and do my work today. They had a living faith and a deep belief in the providence of God.

Servant-leadership is a very ancient form of leadership. All the great leaders have practiced this. Spiritually, Jesus Christ was the great example of a true servant and beckons us to follow his way which is that of serving, healing, and empowering others.

RP: In your book, you state that Blacks, Latinos, and American Indians have distinct ways of leading. What do these cultures share with each other? What can college students learn from these cultures?

JB: Communities of color have had to overcome tremendous obstacles—slavery, racism, colonization, as well as economic and educational deprivation. For centuries, their faith, hope, and ability to work together were their strength and survival. Communities of color are collective cultures not individualistic. The *We*—the common good and betterment of the family, community, or tribe—come before the *I*. This is evident in the Black spiritual song, "We shall overcome," and in the Hispanic saying "Si se puede"—Yes *We* can!

This means that leadership in these communities has been collective, collaborative, and shared. In addition, communities of color did not have influence, money, resources, and positional leadership. We had to utilize people power and therefore our leadership is people-oriented and community based. Leaders had to inspire people as they had few rewards. Our leadership is oriented towards creating a better future. We must remember that leaders in communities of color were encouraging people who were "minorities" or with little resources to change their situations and their lives. For this reason, leadership has been oriented to social change, community empowerment, equality, and the deep belief that working together we can improve the lives of the next generation.

RP: How can Christians working in student development prepare the next generation of leaders for an ever-increasing global world while still nurturing students in their respective faith traditions?

We have to develop a deep respect for people and an understanding that the most effective way to have influence is to “walk your talk.” In communities of color, leadership is conferred on people because of their personal example. They contribute to community. They give of their time, energy, and resources. They lift people up! Leadership demands that we strive to manifest our higher self and continuously work on becoming a better person so that we might have the privilege of leading others.

I have a very expansive view of Christianity and believe each person must follow his or her deepest sense of faith. Without faith, without the guidance of divine spirit, we are like seeds blown away by the wind. We do not plant, grow, or

RP: You remind us in your book that Ubuntu emphasizes that a person’s identity and ongoing well-being depends on others. How can we encourage today’s college student to appreciate this concept in a culture dominated by individualism?

First, we must encourage students to understand that individualism is a myth. *Ubuntu* states, “I am only a person because of other people.” This is the reality. We owe a great debt to our grandparents, parents, and those who came before us. Our teachers, coaches, ministers, friends, aunts, uncles, and Boy Scout troop leaders—if students make a list of the people who have nurtured them and acknowledge the contributions they made to their lives, they will understand they did not get here just through their own efforts, but because of a community of people.

On a historical level, if we take the example of women, they should understand that almost 100 years ago, women chained

when people care about others more.

Finally, I believe individualism is a dead-end street. It will not lead to a fulfilling life. We all know we feel best about ourselves when we do for others. Energy, life, happiness is created by giving. It is the miracle of life that as we give we do receive.

RP: Will this generation’s view of culture and leadership be impacted by the election of President Obama and the confirmation of Sonia Sotomayor as Supreme Court Justice?

Justice Sotomayor, because of her humble background, the obstacles she overcame, and the great achievements she accomplished in her life, opens up possibilities for people regardless of their background, economic status, or gender. Her qualifications were amazing—she represents our ability to become the very best at what we do and to dedicate ourselves to a life of service.

The election of President Obama was the fulfillment of the American Dream. Every young person regardless of ethnicity, race, or circumstance of birth could now believe they could reach their highest potential. When I was in college, I saw John F. Kennedy. He inspired my generation and called us to public service when he said, “Ask not what your country can do for you but what you can do for your country.” That is one of the reasons I joined the Peace Corps. Obama has inspired young people of this generation in a similar fashion. Kennedy also said at his inauguration that the torch had been passed to a new generation. Obama represents this transition as well. Young people need to understand that a new day is coming and we who are elders must prepare them for this future. We are going through a generational shift. Obama is also the first American president who, because of his background, is truly a global leader. Our world today is intertwined—we really are becoming a world village. Young people will live in the multicultural, global millennium and need a leader who understands and represents this new future.

Servant-leadership is a very ancient form of leadership. All the great leaders have practiced this. Spiritually, Jesus Christ was the great example of a true servant and beckons us to follow his way which is that of serving, healing, and empowering others.

harvest a good life. Our faith must be the anchor that which is always true and shows us where to walk on our life’s path.

The beautiful picture of our earth taken from space reminds me that we are “One planet- One people.” Our ancestors knew this. Jesus alluded to it when he stated that we were all children of God. Students today should be helped to be very secure about their own beliefs, but very open to understanding and embracing others. They should tap into the common human experience—that we are more alike than different—and yet honor the fact that each person is also unique. That is the way God made humanity and we must strive to embrace our differences.

themselves to the White House fence and refused to eat so women could get the vote. They are in college today because millions of women had a dream that one day they would have equal educational access. This includes women playing sports because until Title IX was passed, women did not play sports in high school or college.

Civil Rights (the movement) was not just about ending racism, it was an opportunity for all Americans to rise to a higher level, to embrace the true essence of Christianity. Students can gain an appreciation of how others contributed to their lives by understanding history and realizing that the evolution of humankind has only come about

Rob Pepper serves as the Director of Student Programs at Messiah College, located in Grantham, Pennsylvania He is also the Point Leader for the ACSD Leadership Collaborative.

Seven (Greek) Words That Mean the World to Me

By Bob Crow

As we consider the future of higher education and, in particular, Christian higher education, we need to make sure that our work is relevant. Like the Las Vegas strip, higher education is a smorgasbord with ideas swirling, vying for attention, working feverishly to capture the interest of students. And students, whether they realize it or not, are yearning for meaning, for making sense out of things. Their lives. God. This world. Evil. The work to which we commit ourselves as educators is not for the faint of heart. It is a privilege and profound responsibility to contribute to the shaping influence of developing minds... minds that are both fragile and flexible, and minds that are seamlessly connected to hearts and lives and choices and trajectories. The college years are critical years, as well, as the convictions and lifestyle choices students develop in college are often those that, for better or worse, remain for life.

Not unlike other Christian college campuses, my college talks a lot about “worldview.” From admissions brochures to our website, from orientation through graduation, we talk seriously about a holistic, fully-integrated, biblical foundation of all of life for all of life. As an educational institution, we take the life of the “mind” seriously. This is not to say that the mind is elevated above other components of a whole life. Thinking and living are inseparable. St. Paul gives us an important directive in Romans 12:2 (NASB) to “not be conformed to this world, but be transformed” by the renewing of our mind, which is then directly connected to our living, our doing.

A question I often ask students is, “What on earth is God doing?” It is not a dangling-of-toes or wading-in-slowly kind of question, but a jumping-right-in to the deep end, as it quickly reveals one’s construction of how to make sense of the beauty and brokenness of our lives, of our world. In my own answering of this question, I have been helped by a few Greek words. They are as

simple as they are sturdy and have had a profound impact on my worldview and by extension, the worldview I long to cultivate in my students.

Cosmos

Perhaps the most famous and oft-quoted verse of the Bible is, “For God so loved the world that He gave His only Son...” (John 3:16, NASB). We see this verse on t-shirts and placards at major sporting events. We hear it from elementary school children and the elderly. Yet, the implications of this verse are wildly profound, both in what key word is used here and what key word is not.

We are familiar with the love that God has freely given through His Son, vividly displayed through this Son being sent to suffer and die for the “world.” It is critical to note that the Greek word here for world is *cosmos*, not *ethnos*. I would have more easily understood the latter to have been John’s word choice here, that God loved “people” (*ethnos* is where we get the word “ethnicity”) so much that He gave His only Son.

It is a privilege and profound responsibility to contribute to the shaping influence of developing minds... minds that are both fragile and flexible, and minds that are seamlessly connected to hearts and lives and choices and trajectories.

That makes perfect sense, right? Of course it does! But more deeply and broadly, the word here is *cosmos* indicating the entirety of creation. To be sure, this includes people. But it also implies that all of creation, all that God has made good, all that has been broken and distorted by sin, is all within the

redemptive scope of God’s immense love. The word, *cosmos*, also carries with it the idea of “beauty,” from which we also get the word “cosmology” and “cosmetics.” God’s creation, called into existence by His Word, was declared good—in fact, very good. And it was and still is beautiful to Him. For God so loved the *entirety* of what He created, that He sent Jesus to redeem it.

Ge

The Beatitudes are intriguing. They reveal the upside-down character of God’s Kingdom in which those who mourn receive comfort; those who are persecuted inherit the Kingdom. They promise a blessing. I suppose this is why I was long troubled by the third beatitude (Matt. 5:5) proposing that the “meek will inherit the earth.” In various ways, I was always taught that the earth was bad, evil, a place to endure until we went to Heaven. After all, we are “just a passin’ through,” right? How can being given the earth—literally “the land,” as this Greek word is translated—be a blessing?

The answer lies in both debunking the

presupposition that the earth is evil and not part of God’s grand redemptive plan and recovering the reality of the deep love God has for the *cosmos*. What a promise, then, for the meek! This land is their land. This land is our land. Perhaps this is why, too, another interesting Hebrew word in

Genesis is *adamah*, meaning “dirt,” the name given to Adam who was formed from the land, the dirt. This earth is the Lord’s and the fullness thereof (Ps. 24:1), which is why this beatitude is a rich blessing indeed.

Ex

The central topic in Jesus’ teaching was the Kingdom of God. Matthew 13 is full of these stories. The Kingdom is like a “mustard seed,” “a pearl,” or “a field.” It is in this latter parable that another little Greek word hits me hard, right between the eyes. It is the Greek word, *ex*, meaning “out of.” This is where we get the word, “exit.”

In Jesus’ explanation of the parable of the weeds in the field, He explains that a certain separation will occur between the wheat and the weeds. The wheat will be harvested and gathered together, shining like the sun in the Kingdom of their Father (Matt. 13:43). I used to wonder where this Kingdom was. Was it some “pie in the sky in the sweet by and by when I die” place, out there and away from here? Perhaps. But in taking a closer look at what Jesus says about the harvesting of the weeds, notice the language of verse 41: “The Son of Man will send out his angels and they will weed *out of* His Kingdom, everything that causes sin and all who do evil (sounds like “heavenly” language to me!). “Out of.” In the Greek, *ex*. If God’s Kingdom were some pie in the sky location, why would there be any weeding necessary there at all? But, if God’s Kingdom is in some way here and now, yet not complete, it makes perfect sense that the harvesting will result in removal of evil from the earth (the Kingdom!), and not in the wheat (disciples of Christ) being whisked away to a different setting.

There is something peculiar, if not earthy, about God’s Kingdom.

Ta Panta

St. Paul’s little hymn in Colossians is a robust declaration of the cosmic (there’s that word again!) lordship of the Word made flesh. How can your heart not skip a beat with delight in the majesty and comfort found in these words? Pay close attention to these two little words *ta panta*, meaning “all things,” and let them fall upon you in a fresh way:

He is the image of the invisible God, the firstborn of all creation. For by him *all things* were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities; *all things* have been through Him and for Him. He is before *all things*, and in him *all things* hold together. He is also the head of the body, the church; and he is the beginning, the firstborn from the dead, so that He himself will have to have first place in everything. For it was the Father’s good pleasure for all the fullness to dwell in Him, and through Him to reconcile *all things* to Himself, having made peace through the blood of the cross. (Colossians 15:20, NASB)

What a powerful portrait Paul has painted! Five times in these five verses, he uses these words, *ta panta*, “all things.” Paul clearly wanted his readers to get the point of this all-powerful lord, even our Lord, Jesus Christ. All things were made by him and for him. All things hold together in Him. Through Jesus’ blood, God is reconciling all things to Himself.

Henry Zylstra, long-time professor at Calvin College, must have had Colossians 1 in mind when he once said, “Nothing matters but the Kingdom. (Pause here, please.) But, because of the Kingdom, everything matters.” Amen. All things. That’s right. All things matter. Christ not only cares for all things, and loves all things, but is in the process of restoring all things back to Himself. Two little words *ta panta*, make a world of difference.

Luo & Kainos

It was about 20 years ago in a Bible study with some friends. The leader chose II Peter 3 as our text and went on to explain that these were the key verses that pointed to a large, cataclysmic explosion that would destroy the earth. And by destroy the earth, he detailed that this would mean complete annihilation and obliteration of the earth. It would disintegrate. Gone. A large puff of smoke and it would be over; just punishment for the ways of the world.

Then I learned a couple of very important Greek words: *luo* and *kainos*. *Luo* is the Greek word used for “destroyed” in verse 10. Fire will destroy. Interestingly, the same root

word is used just four verses earlier when referencing a similar destruction at the time of the Great Flood. The earth was destroyed then, too, but not decimated! The cleansing at the Flood, you will recall, removed the unrighteous from the face of the earth, leaving the righteous remnant behind, firmly upon terra firma (of course, after things dried up a little!). But it is significant to note that while the unrighteous were taken away, the righteous remained.

The word *luo* means to expose, to be found, or as in verse 10, to “lay bare.” To be sure, it implies a ferocious judgment that will not be painless. But just as the waters of the Flood were a cleansing of the earth allowing it to remain hanging here so beautifully in the Milky Way, so shall fire serve as a purifier of the earth, laying it all bare before our God by cleansing it from impurity, leaving behind what is clean.

Hence, we look forward to a “new heavens and earth.” But now here comes my favorite Greek word. (I use it as a screen saver on my computer and have it displayed on my cell phone.) It is the Greek word, *kainos*. Let me explain.

At a conference many years ago, I heard one of those talks that was like finding a critical jigsaw puzzle piece that enabled me to see more clearly the whole to which I was working. I was frantically taking notes as the speaker talked about two Greek words that we translate as “new.” One of the words, *neos*, implies that something is brand new. This is the word used when Jesus talks about new wine in old wine skins. Or this would be like me purchasing a brand new bicycle, right out of the box. It is young, fresh, new.

The other word, *kainos* also gets translated as “new.” But it has different implications than *neos*, as it more accurately means, “renew.” The used car that we purchased two summers ago, while brand new to us, was not a brand new car. It had been cleaned up, tuned up and looked pretty nice to us, but it clearly wasn’t brand new.

Guess what word is used in II Peter 3:13? You got it: *kainos*. And this is the same word that St. John uses in his glorious vision of the descending of Jerusalem in Revelation 21. Isn’t it interesting that it is not a brand new out-of-the box city, but a renewed city? And isn’t it interesting that the city

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is descending to earth, instead of earth ascending to it? The prayers of all the saints from generations long ago until today, that God's "kingdom come and His will be done on earth as it is in Heaven" will be finally realized. We long for that day. We live and work with that day in mind.

So What?

What difference does all of this make? Well, quite frankly, I believe it makes a (literally) world of difference. Our living, our doing, our thinking, all matter and have a place in the Kingdom. Well-constructed sentences to well-constructed buildings, beautifully envisioned art to beautifully envisioned recreation, just public policy and just economic systems—all of these matter. And all of these rely upon us as people made in God's image, who are reconciled and who are given the ministry of reconciliation, to take up this creation-wide redemptive work. It is little wonder that the entire creation is groaning (Romans 8:22ff), longing for us to do this redemptive work. I suspect this is why tears come to my eyes when I hear the part of Handel's *Messiah*, based upon Revelation 11:15, "The kingdom of this world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever."

As college professionals, these little Greek words and the worldview they envision, give lift to our work and a clear *raison d'être*. What we get to do as educators is not some disconnected, bifurcated separation between learning and living. We get to help students see the gorgeous and glorious—Kingdom-wide vision—a vision so large it encompasses the full orb of creation itself. What a privilege it is to challenge and support our students toward such a relevant worldview and Kingdom vision, a vision both grand and grounded (literally), a vision that excites students as they study engineering or social work, nursing or political science, recreation therapy or film studies. This Kingdom vision is as wide as it is deep, with profound and practical and earthy implications for all of learning and living.

It is true that sometimes, small words, even small Greek words, can make a big difference. A world of difference.

Bob Crow serves as the Dean of Student Development at Calvin College, located in Grand Rapids, Michigan.

The Unlikely Disciple: A Sinner's Semester at America's Holiest University

By Kevin Roose

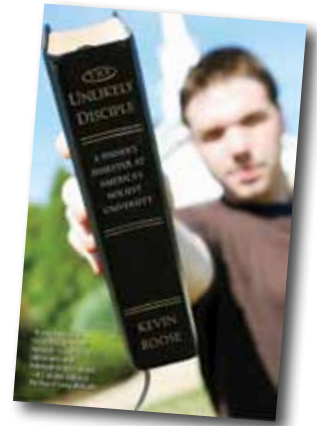
Reviewed by Christopher W. Bohle

Christian colleges explore and promote a certain lifestyle their students are expected to follow. Inevitably, some students come into these institutions with little background in the Christian faith and no experience adhering to a virtuous lifestyle. In *The Unlikely Disciple*, Kevin Roose explores the discrepancy between these two realities.

Christian colleges certainly posture themselves as a unique niche in higher education. Most public and private institutions claim to make a difference in students' lives. Institutional mission statements in the secular world, however, do not typically mention the eternal impact of the student experience. This is where the Christian college begins to distinguish itself as a truly unique entity.

What happens when a non-Christian is confronted with the often quirky and sometimes pious Christian college environment? In *The Unlikely Disciple, A Sinner's Semester at America's Holiest University*, self-proclaimed atheist Kevin Roose describes his experience of studying at Liberty University. Under the guise of a new Christ-follower, Roose, a Brown University English major, dives into an unlikely off-campus semester which ultimately changes his perspective of Christianity.

This ethnographic study of the Christian college culture is a remarkable journey of an American college student confronted by a culture unlike any he has seen before. Roose's undercover account of his semester at Liberty is a humorous and earnest summary of what it is like to be a non-Christian inside the walls of, as Roose calls it, "Bible Boot Camp" (p. 209). Before enrolling at Liberty, a friend warned him, "places like [that] are designed to transform skepticism into belief... this semester is going to be bigger than you think" (p. 14). The friend was right.



As a secular Ivy-Leaguer, I assumed Roose's account of Christian higher education would be largely critical. After just a couple chapters, I was pleasantly surprised by his objectivity and openness. Under his newly created facade, Roose investigates what makes the Christian college student tick. He encounters discussions about the Christian response to homosexuality, Bible courses that are more challenging than many literature courses he had taken at Brown, and the reality that Christian college students struggle with many of the same issues he does.

As a Christian student development professional, I continuously asked myself two questions while reading about Roose's venture:

- 1) What are non-Christian students experiencing at the institution where I work?
- 2) Is my department fostering an environment that will challenge all students?

Upon Roose's arrival to Liberty, he assumes most students live upright and problem-free lives. As he develops deeper relationships with men on his floor, he uncovers a surprising fact—even Christian college students struggle with premarital sex, homosexuality, materialism, and a host of other worldly vices. Not only is Roose encouraged to confront the vices in his own life, but he also prays with men on his floor about their own sin. Ironically, he becomes a source of encouragement for his new brothers in Christ without truly believing in the lifestyle he professes to live.

Roose articulates in an exposé concerning his secular friends, "the majority of my friends at Liberty aren't the intolerant demagogues [my friends at Brown] picture when they think of Liberty students" (p. 103). This experience is not about conversion for Roose. It is also not about develop-

ing antipathy for the Christian worldview. It is simply about exploration. This is why I am so encouraged by his account. Both Liberty University and Kevin Roose treated each other with respect, even after Roose confessed he was an imposter.

This sense of mutual respect and understanding is what I want to see happen on my own campus. The majority of my significant learning moments involve people who think differently than I do, and the types of conversations Roose has with the students at Liberty are the ones I want my own students to have. After all, how much can we be challenged if we're surrounded by people who regularly agree with us?

Kevin Roose describes Liberty as a place created to be a Christian utopia for likeminded people. I suspect many people make this assumption about Christian colleges. Roose uncovers a secret about Liberty

I would imagine all similar institutions share: everyone doubts. Put another way, Christ followers struggle and often ask God why He works in certain ways. I believe these types of conversations with God are the ones drawing us closer to him. Any attempt to pretend our particular institution is a utopia will only stymie student growth and success.

The Unlikely Disciple explores the understudied Christian college culture better than any work I have previously read. It is a suggested read for Christian higher education faculty and staff who interact with non-Christian students and who also have a role in student life. I was left encouraged and challenged by Roose's analysis of the culture I am so deeply entrenched in, and I am grateful for his outside perspective.

Concerning his Christian faith, Roose says, "Honestly, I'm struggling. I don't know

where I am. I wish I did, but I don't" (p. 284). Roose's admittance of his own spiritual journey seems to sum up the status of many college students today. The malaise of spiritual apathy seems abundant. As a student development professional, Roose's work allowed me to reflect on whether or not I am truly challenging my students through programming, training, and conversation. I can only pray that my work for the Kingdom can be used by God as much as Kevin Roose's account of his experience at Liberty University.

Christopher Bohle serves as a Residence Director at Trinity Christian College, located in Palos Heights, Illinois.

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