

LIBERTY BAPTIST THEOLOGICAL SEMINARY

A COMPARISON OF THE RESIDENT ASSISTANT SELECTION AND TRAINING  
PROCESS AT LIBERTY UNIVERSITY WITH BIBLICAL AND PRACTICAL  
PRINCIPLES OF LEADERSHIP SELECTION AND TRAINING

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

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## ABSTRACT

### A COMPARISON OF THE RESIDENT ASSISTANT SELECTION AND TRAINING PROCESS AT LIBERTY UNIVERSITY WITH THE BIBLICAL AND PRACTICAL PRINCIPLES OF LEADERSHIP SELECTION AND TRAINING

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Liberty Baptist Theological Seminary, 2003

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Resident assistants play an important role in assisting Christian universities and colleges to accomplish their mission. The purpose of this project is to compare leadership selection and training of resident assistants at Liberty University to biblical and practical principles of leadership selection and training. This work includes a brief history of Residence Life at Liberty University. The method of selection and education of resident assistants is provided. The process that Residence Life uses is compared to a biblical and practical model. Suggestions for improvement of Residence Life's model are offered in the concluding chapter.

Abstract length: 94

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## CHAPTER ONE

### INTRODUCTION

The mission of Liberty University is “to produce Christ-centered men and women with the values, knowledge, and skills required to impact tomorrow’s world.”<sup>1</sup> The subsequent aims of the University are further stated.

In support of its Philosophy and Mission, Liberty University seeks to provide its students with intellectual and cultural pursuits that: contribute to a knowledge and understanding of other cultures and of international events . . . . Assist in developing competence and determination in their approach to their vocation, including encouragement in choosing and following their vocation as a calling to do the will of God through all of life . . . . Promote the synthesis of academic knowledge and Christian values in order that there might be a maturing of spiritual, intellectual, social and physical behavior . . . . Cultivate a sensitivity to the needs of others and a commitment to the betterment of humanity . . . . And encourage a commitment to the Christian life, one of actively communicating the Christian faith, personal integrity, and social responsibility which, as it is lived out, points people to Jesus Christ as the Lord of the universe and their own personal Savior.<sup>2</sup>

Liberty University takes its mission and all of the aims very seriously and desires to fulfill that mission and those aims in the lives of each and every student. Every private Christian university surely does the same.

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<sup>1</sup> Liberty University Catalog, 2003-2004, 5.

<sup>2</sup> Ibid.

### Statement of the Problem

The question should then be asked, how is that mission accomplished? A university student planning to graduate in four years carries approximately 15 hours of classes per week. A part of the mission and some of the aims are assuredly carried out through the classroom experience. These same students, however, spend 153 hours per week outside the classroom, studying, socializing, working, sleeping and participating in a myriad of other activities. The average college student spends the majority of his time on campus, but outside of the classroom. Liberty University houses sixty-seven percent of its students in the residence halls. Therefore, the leadership on those halls is key to the fulfillment of the University's mission and aims. The selection and education of those leaders, resident assistants, then becomes of great importance to the University. The resident assistant (RA) is typically an upper-class undergraduate student living in the residence halls who accepts a leadership role among his peers. These individuals generally receive a scholarship, or some type of payment for services rendered. This author has worked in the field of Student Affairs for nearly twenty-five years and has observed firsthand the importance of proper leadership selection and training for these individuals who represent the University on the frontlines.

This project compares the current process of leadership selection and education of RAs at Liberty University to certain biblical and practical principles of leadership selection and training. Other Christian universities may be able to use this model for the selection and leadership education of their RAs.

### Limitations

Recognizing the magnitude of a project of this type, the author sets the following limitations. This project will not attempt to determine the success rate of past RAs at Liberty University. The author will not include an exhaustive history of Residence Life at Liberty University or of Student Affairs in higher education though these areas will be touched upon in order to provide a proper background for the project. Every example of biblical leadership selection and training will not be considered.

### Theoretical Basis

There is certainly no dispute regarding the importance of leadership as it relates to the success of an organization, movement, company, family, or any number of other life pursuits. Liberty University, with a very specific Christian mission, depends on excellent leadership selection and education in all areas in order that the mission might be carried out as completely as possible. Of particular importance to the carrying forward of the mission is the frontline leadership occupied by RAs. The selection and education of these individuals then becomes of paramount importance to the success of the University. Liberty University takes very seriously the mission set before her. How much more seriously did God take His mission in the salvation of mankind? The Scriptures are full of examples of God's leadership selection and training which enabled Him to work His plan for the world. There are also many practical leadership selection and training principles that may not have a Scripture verse attached, but are grounded in the Word of God. This thesis analyzes the current practices of Residence Life leadership selection and training comparing that process to biblical and practical principles of leadership

selection and training. Suggestions for improvement in Residence Life's process will result from this comparison of principles and practices.

### Methodology

In order to properly set the stage, a brief history of Student Affairs in Higher Education and of Residence Life at Liberty University is included in the second chapter. This demonstrates the foundation on which Residence Life stands. Next, the importance of this type of leadership (RA) in fulfilling the mission and aims of Liberty University is shown. The general history of Student Affairs is well established. The specific history of Residence Life at Liberty University does not yet exist in written form. The author has conducted interviews with a number of past and present leaders of Residence Life in order to document its development.

In chapter three the overall purpose and function of RAs, along with the qualities and characteristics of the person most likely to succeed, is supplied. This necessitates a discussion of the characteristics of today's generation, "the Mosaics."<sup>3</sup> This chapter outlines the "on paper" objective job description of the resident assistant and places that alongside the more subjective, "who will minister best to students?" question.

The current process of RA selection and training is provided in chapter four. A timeline for this process is included. As Roger Winston and Don Creamer state in their book on staffing practices in Student Affairs, "Probably the most crucial aspect of the staffing process is recruitment and selection of persons to perform the work that needs to

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<sup>3</sup> So called by George Barna, *The Second Coming of the Church* (Nashville: Word Publishing, 1998), 72.

be done.”<sup>4</sup> They further state, “Mistakes made at this stage can have widespread and long-lasting effects.”<sup>5</sup> The rationale for current practice is discussed, providing insight into the placing of leadership on the residence halls. This will involve interviews with the current staff of Residence Life.

In chapters five and six the author compiles and records numerous biblical and practical principles intended for leadership selection and training. The biblical principles will be documented from the Old and New Testament, respectively. Practical applications of the biblical principles are then made. This provides a biblical and practical template against which RA selection and training can be compared. Liberty University and Residence Life depend a great deal on the leadership of the RA to successfully carry out their mission. John Maxwell states, “The greatest leadership principle I have learned in over twenty five years of leadership is that those closest to the leader will determine the success level of that leader. A negative reading of this statement is also true.”<sup>6</sup> The RAs truly determine the success level of the leadership in Student Affairs, specifically, and of the leadership of Liberty University, generally. This review and compilation adds to the foundation of the principles for the best practice of selection and education of leaders.

In the final chapter, the RA selection and training process is compared with the compiled biblical and practical principles of leadership selection and training. A survey

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<sup>4</sup> Roger B. Winston and Don G. Creamer, *Improving Staffing Practices in Student Affairs* (San Francisco: Jossey-Bass, 1997), 40.

<sup>5</sup> Ibid.

<sup>6</sup> John C. Maxwell, *Developing the Leaders Around You* (Nashville: Thomas Nelson Publishers, 1995), 3.

of the resident directors (RDs) and RAs will also be conducted. The survey questions will assist in the comparison and evaluation. Suggestions for improvement to the current program are made, where necessary. The result of this project is a model of RA leadership selection and training, which could be used at any Christian university.

### Literature Review

A review of the literature for this thesis is divided into five categories. They are historical, the RA, staffing practices, biblical leadership, and practical leadership.

#### *Historical Perspective*

The history of Student Affairs, generally, and of Residence Life at Liberty University, specifically, is foundational to the construction of this thesis. Arthur Sandeen devotes his work to the role of the Chief Student Affairs Officer in higher education. As Sandeen establishes the importance of this role, he includes a brief history of Student Affairs, demonstrating the significance of Student Affairs in the total education of the student.<sup>7</sup>

Margaret J. Barr and Associates, along with other professionals, compiled a detailed and exhaustive work on Student Affairs, including a history from colonial times to present. She emphasizes the importance of institutional mission and a clear understanding of that mission by those who labor in Student Affairs. She states, “For

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<sup>7</sup> Arthur Sandeen, *The Chief Student Affairs Officer* (San Francisco: Jossey-Bass Publishers, 1991), 10.

student affairs programs to be successful, a clear understanding of that mission is a necessary first step.”<sup>8</sup>

### *The Resident Assistant*

According to Blimling and Miltenberger, “The resident assistant is in the vanguard of the field of student development.”<sup>9</sup> They further contend that the RA takes on the very difficult task of supervising and assisting undergraduate students.<sup>10</sup>

Blimling and Miltenberger wrote this work specifically regarding the RA and his role in the continuing development of undergraduate students. The book is an extensive work pertaining to the history, philosophy and influence of residence halls in regard to the development of students. They also deal with student behavior, student problems, the development of community, and the development of the RA as an individual.

Blimling dedicated another work to the extensive and continued education of the experienced RA. He writes of the three level process of training, which includes; 1) minimum competence level, 2) expert level, and 3) instructor level providing a self-renewing training cycle that benefits both the residence hall program and the individual student.<sup>11</sup>

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<sup>8</sup> Margaret Barr and Associates, *Student Affairs Administration* (San Francisco, Jossey-Bass Publishers, 1993), 3.

<sup>9</sup> Gregory S. Blimling, Lawrence J. Miltenberger, *The Resident Assistant* (Dubuque, IA: Kendall/Hunt Publishing Company, 1994), vii.

<sup>10</sup> Ibid.

<sup>11</sup> Gregory S. Blimling, Lawrence J. Miltenberger, *The Experienced Resident Assistant* (Dubuque, IA: Kendall/Hunt Publishing Company, 1989), xiv.

Upcraft, Gardner, and Associates wrote an extensive work on the freshman year experience and how institutions can best position their freshmen for success in higher education. They devote an entire chapter to the importance of the residence hall. They write, “It is clear that residence-hall staff, both professional and paraprofessional, are a very important element in developing a residential environment that promotes freshman academic achievement and retention.”<sup>12</sup> Emphasis is placed throughout this work on the importance of peer relationships to the successful accomplishment of institutional mission.

Leonard Sweet assists in understanding the generation with whom the RAs are dealing and how they might best reach them.<sup>13</sup> The RA ministers to and serves a very different type of individual in today’s society than in times past. Sweet dedicates his work to helping those in ministry predict and intervene, spiritually and socially in today’s society. He especially deals with the impact of post-modernism on society.

George Barna states that one of his recent books is an urgent plea for the people of God to stop dabbling in religion and to grow in spiritual maturity.”<sup>14</sup> This book establishes the characteristics of today’s generation and provides insight as to how they can best be influenced by those in leadership positions. Barna discusses the subjects of real leaders, how to train them, and the cultivation of a worldview.

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<sup>12</sup> M. Lee Upcraft, John N. Gardner, and Associates, *The Freshman Year Experience* (San Francisco: Jossey-Bass Publishers, 1989), 148.

<sup>13</sup> Leonard Sweet, *Soulsunami, Sink or Swim in New Millennium Culture* (Grand Rapids, Zondervan Publishing, 1999).

<sup>14</sup> George Barna, *The Second Coming of the Church* (Nashville: Word Publishing, 1998), x.



### *Staffing Practices*

Effective staffing practices are key to the development and success of any organization. Winston and Creamer state, “The connection between the quality of staffing practices in student affairs and the quality of educational services delivered to students is direct and powerful. Thus any institutional practice that devalues student affairs will lead to disrespectful treatment of the staff and, ultimately, make it unable to deliver high-quality educational services to either students or the institution.”<sup>15</sup> Their work establishes excellent practices in the recruitment, selection, and training of student affairs personnel.

James A. F. Stoner and Charles Wankel wrote an extensive work regarding management of personnel in organizations.<sup>16</sup> They speak at length of effective staffing and human resource management practices. This work, though secular, sets up sound practices for staffing organizations and positioning them for greatest success.

Theodore K. Miller edited a work to set uniform, clear standards for higher education. Part of the Council for the Advancement of Standards’ mission states an intention, “to establish, adopt, and disseminate unified and timely professional standards for student services, student development programs, academic support services and related higher education programs and services.”<sup>17</sup> This publication devotes a significant

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<sup>15</sup> Roger B. Winston, Don G. Creamer, *Improving Staffing Practices in Student Affairs* (San Francisco: Jossey-Bass Publishers, 1997), 12.

<sup>16</sup> James A. F. Stoner, Charles Wankel, *Management* (Englewood Cliffs, NJ: Prentice Hall, 1986).

<sup>17</sup> Theodore K. Miller, ed., *The Book of Professional Standards for Higher Education* (Washington, DC: Council for the Advancement of Standards in Higher Education, 1997), 1.

section to Housing and Residential Life standards and guidelines for sound practices in selecting and educating leadership.

### *Biblical Leadership*

Henry and Richard Blackaby set forth the idea that society's problem is a lack of leaders who understand and practice the Christian principles of leadership.<sup>18</sup> Their work establishes the biblical principles for leadership selection and education. They define spiritual leadership simply as, "moving people on to God's agenda."<sup>19</sup> The Blackabys draw from the life of Christ as well as numerous other Old and New Testament figures to establish their principles of leadership. This work is of particular interest because the Blackabys state that it was written for all Christians who seek to be spiritual leaders and not primarily for those in full time Christian ministry.

J. Oswald Sanders' classic work on spiritual leadership should not be overlooked.<sup>20</sup> This book records numerous biblical principles of leadership using Old and New Testament figures as examples. Sanders proposes numerous training aspects for spiritual leaders, suggesting biblical standards for excellence in spiritual leadership.

C. Gene Wilkes presents Christ as the ultimate servant leader. He draws from the life of Christ seven principles of servant leadership.<sup>21</sup> These principles present a wonderful template for establishing qualities one would look for in a spiritual leader.

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<sup>18</sup> Henry Blackaby, Richard Blackaby, *Spiritual Leadership* (Nashville: Broadman and Holman Publishers, 2001), 13.

<sup>19</sup> Ibid.

<sup>20</sup> J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1994).

<sup>21</sup> C. Gene Wilkes, *Jesus on Leadership* (Wheaton: Tyndale House, 1998).

Wilkes writes regarding Jesus' model of servant leadership, His humility and the team He led.

Leighton Ford's work is an extensive review of Jesus' leadership methods.<sup>22</sup> He speaks of the leader as a strategist, a seeker, a servant, a shepherd, and a sustainer, to name a few. Ford meshes biblical principles of leadership with practical principles in this important work. It is for this reason, this work is important to the study regarding selection and training of RA leadership at Liberty University.

*Running with the Giants* was born out of a study of Old Testament leaders by John Maxwell. His approach asks the question, "If this person could step out of the crowd and come down onto the track to run with me, what would he or she say?"<sup>23</sup> This study provides insight into Old Testament leaders and their example of leadership as God's chosen servants.

### *Practical Leadership*

*The 21 Indispensable Qualities of a Leader* establishes the inner qualities of a leader, which can influence those around him. Maxwell states, "If you become the leader you *ought* to be on the *inside*, you will become the leader you *want* to be on the *outside*."<sup>24</sup> The information in this book is useful for both the selection and education of leaders.

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<sup>22</sup> Leighton Ford, *Transforming Leadership* (Downers Grove, IL: Intervarsity Press, 1991), 17.

<sup>23</sup> John C. Maxwell, *Running with the Giants* (Brentwood, TN: Warner Books, 2002), xiv.

<sup>24</sup> John C. Maxwell, *The 21 Indispensable Qualities of a Leader* (Nashville: Thomas Nelson Publishers, 1999), xi.

Jim Dornan spent more than 30 years in business, eventually building a worldwide organization. John Maxwell is well known for his study of leadership and his motivational seminars on the subject. Those two have compiled their knowledge on becoming a person of influence. They state, “If you want make an impact, you will have to become a man or woman capable of influencing others. There is no other way of effectively touching people’s lives.”<sup>25</sup> One of the primary responsibilities of a RA is that of touching other people’s lives. Their work assists in establishing principles of leadership influence, which can then be compared to the current leadership education of RAs.

Max De Pree writes, “Leadership is an art, something to be learned over time, not simply by reading books. Leadership is more tribal than scientific, more a weaving of relationships than an amassing of information.”<sup>26</sup> This book adds a “softer” side to the practical principles of leadership selection and training. De Pree has a different approach to leadership than most, casting a very different light on the subject. De Pree defines leadership as it relates to a secular business but also deals with subjects like story telling, intimacy, and communication.

John C. Maxwell sets forth practical principles of identifying, nurturing, equipping, developing, and coaching leaders in a recent book. He maintains, “The strength of any organization is the direct result of the strength of the leader. Weak leaders equal weak organizations. Strong leaders equal strong organizations. Everything

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<sup>25</sup> John C. Maxwell and Jim Dornan, *Becoming a Person of Influence* (Nashville: Thomas Nelson Publishers, 1997), 14.

<sup>26</sup> Max De Pree, *Leadership is an Art* (New York: Bantam Doubleday Dell Publishing, Inc., 1989), 3.

rises and falls on leadership.”<sup>27</sup> This work assists in establishing the practical criteria for identifying potential leaders as well as offering insight for the training of those individuals.

John Maxwell has produced another insightful “how to” book on team building. Since teamwork is the key to the whole area of educating RA leaders, this work is useful in providing the practical principles for training a team. Maxwell writes, “As a leader, you, more than anyone else, determine the environment of your organization and whether people are investing in others. Begin by institutionalizing investment and making it a part of your organization’s culture . . . the more leaders you have on the team and the further developed they are, the greater the dividends.”<sup>28</sup> The task of molding over one hundred individuals into a team is monumental and the insight gained from this book is valuable.

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<sup>27</sup> John C. Maxwell, *Developing the Leaders Around You* (Nashville: Thomas Nelson Publishers, 1995), 6.

<sup>28</sup> John C. Maxwell, *The 17 Indisputable Laws of Teamwork* (Nashville: Thomas Nelson Publishers, 2001), 256.

## CHAPTER TWO

### THE HISTORICAL PERSPECTIVE

#### A Brief History of Student Affairs in Higher Education

The first institutions of higher education in America were established during colonial times. Harvard (1636), William and Mary (1693), Yale (1701), Dartmouth (1769), and five other institutions were in operation by the late 1700s. Their primary mission was to train young men to be religious and moral. Their founders had an intense concern for these young students and their character development. Knock states, “In the religiously oriented college of colonial America, student services were inseparable from the academic program and were performed by all who were viewed as capable of molding young men into Christian gentlemen.”<sup>1</sup>

Brubacher and Rudy further contend the Christian tradition was the foundation stone to the whole intellectual structure, which was brought to the new world.<sup>2</sup> It is equally important, however, to keep in mind that the early colleges were not set up solely to train ministers; their charters make it amply clear that from the very beginning they were intended to educate professional men in fields other than the ministry, as well as public officials of various kinds. The civil society would thus get educated orthodox

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<sup>1</sup> Gary H. Knock, “Development of Student Services in Higher Education” in *Developing Effective Student Services Programs* ed. Margaret J. Barr and Lou A. Keating (San Francisco: Jossey-Bass Publishers, 1985), 18.

<sup>2</sup> J. Brubacher and W. Rudy, *Higher Education in Transition* (New York: Harper Collins, 1976), 6.

laymen as its leaders; the church would get educated orthodox clergymen as its ministers. This was the ideal that colonial higher education hoped to attain.<sup>3</sup>

Colleges, established during colonial times, initially left the responsibility of student development to presidents and faculty members. This practice continued for nearly one hundred years. Students typically lived in dormitories in the early 1700s, but these facilities provided little more than shelter and a place for the university to exercise some control over those living in them.<sup>4</sup> There were no extracurricular activities, no intramural sports and no organized athletic events in most colleges until the early 1900s. Students were left to fend for themselves and provide their own activities, outside the classroom.

The student population expanded thirty fold from 1879 to 1930 making it necessary for college presidents to allocate the responsibility of student development to persons other than members of the faculty.<sup>5</sup> During this period, faculty members received the responsibility of the intellectual development of students and deans of men and women accepted the task of extracurricular student affairs.<sup>6</sup>

One university led the way in establishing what would one day become the profession of student affairs. Charles Eliot became the president of Harvard University in 1869. In 1891 he appointed LeBaron Russell Briggs as Dean of the college, splitting the responsibility for students outside the classroom away from the purview of the faculty.

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<sup>3</sup> Ibid., 6.

<sup>4</sup> Gregory Blimling, and Lawrence Miltenberger, *The Resident Assistant* (Dubuque, IA: Kendall/Hunt Publishing Company, 1984), 13.

<sup>5</sup> Brubacher and Rudy, *Higher Education*, 126.

<sup>6</sup> Knock, *Effective Student Service*, 15.

Many faculty members met this appointment with surprise and skepticism since they were unsure of what this individual would add to academia. Students were already consulting Dean Briggs regarding many of their problems and it seemed a logical move to President Eliot. He later said this position relieved him of some very unpleasant problems.<sup>7</sup> Dean Briggs was a kindly father figure who demonstrated love and compassion. He visited students in the hospital, wrote parents regarding their sons, and assisted students in many other ways. Marion Talbot eventually became Dean Briggs' counterpart as the first Dean of Women at the University of Chicago in the late 1800s. Her responsibilities corresponded with those of Dean Briggs, providing for the needs, health, and welfare of the female students at that institution.<sup>8</sup>

Following the example set by Harvard, most colleges and universities had appointed deans of men and women by 1910. Higher education began to examine its role in the total development of the student between the 1940s and the 1970s. Resource centers, educational programming, living learning centers and many other opportunities expanded for those living in residence halls during this time period.<sup>9</sup>

Over nearly one hundred years, Student Affairs continued to develop as a profession, bringing leadership to students and student issues outside the classroom. Sandeen writes, "Responsibilities have multiplied during this period, and it is now one of the major administrative leadership components of most colleges and universities,

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<sup>7</sup> W. H. Cowley, "Some History and Venture in Prophecy" In *The Chief Student Affairs Officer*, (San Francisco, Jossey-Bass Publishers, 1991), 11.

<sup>8</sup> J. Fley "Marion Talbot and the Great Adventure at Chicago" in *The Chief Student Affairs Officer*, (San Francisco, Jossey-Bass Publishers, 1991), 11.

<sup>9</sup> Blimling, *Resident Assistant*, 19.



charged with coordinating and directing the various campus programs and services for students.”<sup>10</sup> Barr and Keating further contend, “Since the first appointments of student affairs professionals, the focus of student services has been on the out-of-class life of students, the organized extra curriculum.”<sup>11</sup> Residence Life is one of the many departments offering these programs and services found in student affairs organizations across the United States. RAs within the structure of Residence Life, now provide leadership and services to students in these institutions of higher education. The history of Residence Life at Liberty University, which is now recorded, will further lay the foundation for this study.

#### A Brief History of Residence Life at Liberty University

The department of Residence Life, within the division of student affairs, did not formally exist in the early days of Liberty University but history reveals that many of the functions were present at the outset. Liberty University was founded by Dr. Jerry Falwell and Dr. Elmer Towns as Lynchburg Baptist College in 1971.<sup>12</sup> Classes were held at Thomas Road Baptist Church and students lived both on the site and in small, four room houses across the street from the church. Paula Oldham Johnson, a student in that first year, recalls living in what is now referred to as The Bottling Company (on the property of Thomas Road Baptist Church) for a period of time. They later moved to the houses across the street. An elderly couple handled some discipline during the first year but

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<sup>10</sup> Arthur Sandeen, *The Chief Student Affairs Officer* (San Francisco, Jossey-Bass Publishers, 1991), 14.

<sup>11</sup> Margaret J. Barr, and Lou A Keating, *Developing Effective Student Services Programs* (San Francisco, Jossey-Bass Publishers, 1985), 38.

<sup>12</sup> Lynchburg Baptist College Catalog, 1974-1975, 4.

Paula has no recollection specifically of RAs in the houses.<sup>13</sup> Dr. Falwell and Dr. Towns, along with their duties as professors, also assisted with discipline in the early days. Instruction and discipline were not, however, their only functions. These men along with Dr. Jim Moon, also a professor at the college, and their families invested in students socially and spiritually.<sup>14</sup> This author has heard Dr. Moon state that he never knew who or how many students would be at his home when arrived in the evening. It was not uncommon for students to spend time with them, eat at their table, and even stay overnight.

Dr. Gordon Luff was the first Dean of Students at Lynchburg Baptist College. In an interview, he recalled a meeting in late fall 1971, at Howard Johnson's on Wards road, when Dr. Towns asked him to take on the responsibility of the day to day affairs of the college. This responsibility included housing, food service, security and any number of other issues arising during those first years. He immediately appointed one student per house as an "RA" and began writing a student handbook, which would eventually be titled *The Liberty Way*. In the very earliest days the individuals assisting students were labeled, "monitors."<sup>15</sup>

Edward G. Dobson arrived at Lynchburg Baptist College in December 1972. Gordon Luff, the Dean of Students, employed him as the Dean of Men. Dobson's wife Lorna, served as the Dean of Women. She held that position for a brief period of time but her husband went on to become Dean of Students and eventually Liberty University's

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<sup>13</sup> Paula Johnson, interview by author, 28 March 2003.

<sup>14</sup> Jerry Falwell, interview by author, 27 January 2003.

<sup>15</sup> Gordon Luff, interview by author, 31 January 2003.

first Vice President for Student Affairs. Dobson recalled the early days as being fairly chaotic. He continued to bring organization to student services in a very young and exciting school. Among his numerous responsibilities was the selection of RAs. He firmly believed the strongest influence in a student's life was his peers. Consequently, he pursued godly students to fill leadership positions among the student body. During these early days students lived in: small houses in the suburbs, large houses in the city, cabins on an island, the old Virginia Hotel downtown, and a converted hospital. Dobson, accompanied by a few others, located student leaders for a variety of locations. They kept the team together and moving in the same direction. They used an application process for those interested in RA positions. The Dean of Men and Women interviewed the candidates and made the selections. Formal leadership education for the position of RA was non-existent, initially. RAs were in fact learning from those who led the program, but regularly scheduled meetings were not held. As time passed, Dobson introduced a brief period of fall orientation for RAs, for the purpose of leadership training.<sup>16</sup> Dobson introduced all of the initial elements for what was to become a refined RA selection and training process.

Gary Aldridge began working at Liberty University in the fall 1979 as one of a number of resident directors (then called supervisors). Edward Dobson, Vice President for Student Affairs, appointed him as the Director of Residence Life in the fall of 1981. Aldridge was the first individual to officially lead this department, named Residence Life. The function, as discussed earlier, existed from the outset but the organizational structure now came into being. Aldridge began the task of formalizing the practices of this new

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<sup>16</sup> Edward G. Dobson, interview by author, 12 February 2003.

department. Included in these responsibilities was the selection and education of RAs. Prior to that time, Aldridge recalled the process of RA selection being somewhat subjective when he began. He led the staff of Residence Life in establishing more extensive criteria for selection. RAs were required to complete an extensive application, provide recommendations and meet grade point average standards. They also underwent numerous interviews by current RAs, resident directors (RDs), and Deans. Aldridge stated that they were looking for spiritually mature individuals who possessed leadership skills, even if only in raw form. His intent was to select leaders who would influence their peers spiritually, mentally, socially and physically, after the model of Christ's growth (Luke 2:52). The Vice President for Student Affairs reviewed and approved the final list of those selected for this leadership position.<sup>17</sup>

Training, or education for leadership, also became more focused. RAs selected for leadership during the spring semester were assigned books on leadership for summer reading. They returned to campus a week before their peers to attend organized sessions on various topics related to their work and ministry. RAs met each week during the school year for work related education and coordination. Each Sunday evening, after church, they met for a time of praise, worship and spiritual instruction. The title of the head of Residence Life was changed from Director to Dean shortly before Aldridge left. He departed in the Spring of 1988.<sup>18</sup>

Bruce Traeger rose through the ranks of the resident directors (RD's) to become the next Dean of Residence Life. He further refined and formalized the selection process.

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<sup>17</sup> Gary Aldridge, interview by author, 23 January 2003.

<sup>18</sup> Ibid.

A period of “on the job training” was added for those making it through the first round of the selection process. These individuals were assigned to halls different from their own to observe the current RAs, eventually perform the duties, and then be evaluated on that performance. These evaluations became a part of the selection criteria. Traeger stated they were looking for student leaders who were spiritually and socially mature, academically sound, and able to communicate effectively with their peers. The Vice President for Student Affairs continued to review and approve the final list of candidates.

The leadership training process followed the same model with few changes being made from the previous administration. Some adjustments were made in workshops offered during fall training. There was an added emphasis on performance evaluation during Traeger’s tenure. This applied additional accountability to those working in Residence Life.

The administration of the University did drastically reduce the scholarship for RAs during Traeger’s time in Residence Life. He felt this decision changed the dynamic of the program tremendously. Eventually the scholarship offering for this position was increased but not to its previous level. Traeger left Residence Life in 1991 receiving a promotion to Dean of Students.<sup>19</sup>

Brad Smith replaced Bruce Traeger as the Dean of Residence Life in 1991. The RA selection and training process was largely in written form by this time. Smith and the staff of Residence Life now worked on evaluating and fine-tuning the procedures to ensure the best possible results. He believed strongly and stated, “As go the resident

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<sup>19</sup> Bruce Traeger, interview by author, 30 January 2003.

assistants, so go the halls and as go the halls, so goes the University.’’<sup>20</sup> He led his staff in pursuit of RAs who would create an atmosphere where Christ was honored and students could learn. Smith challenged the RDs to begin looking for potential RAs among the freshman classes and start grooming them for leadership. He began the selection process much earlier and moved the responsibility, solely, to the department of Residence Life. Prior to that time, the Dean of Men and Women’s offices were involved in interviewing and assisting in selection. They were still invited to give input, but were no longer a formal part of the process.

Smith also instituted a time of spring training for RAs who made it through the selection process. The new candidates attended organized sessions where the mission of the University and the purpose of Residence Life were discussed. They were also given summer reading assignments. Residence Life, under the direction of Smith, continued conducting the fall orientation week adding to the variety of sessions being offered. Smith and the staff further equipped the RAs during the semester, in Tuesday afternoon meetings called leadership development seminars. The purpose of these meetings was to give the RAs the tools they needed to do their work and impart leadership principles for life. Smith left Liberty University in 2000 and was replaced by the first woman to head the department.<sup>21</sup> Michelle Bunts currently presides over Residence Life.

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<sup>20</sup> Brad Smith, interview by author, 4 February 2003.

<sup>21</sup> Brad Smith, interview by author, 4 February 2003.

## CHAPTER THREE

### THE RESIDENT ASSISTANT AT LIBERTY UNIVERSITY

#### Purpose of the Resident Assistant

The mission of Liberty University is “to produce Christ-centered men and women with the values, knowledge, and skills required to impact tomorrow’s world.”<sup>1</sup> The purpose of Residence Life at Liberty University, growing out of that mission statement, is “to provide resident students with a quality, Christ-centered living/learning environment.”<sup>2</sup> RAs are foundational in accomplishing that purpose. Blimling and Miltenberger contend, “The resident assistant is in the vanguard of the field of student development, since comparatively speaking the RA has the opportunity for extensive interaction with a large number of students. This presents the possibility that the resident assistant may have a significant impact on the development of these students.”<sup>3</sup> The overall purpose for the RA at Liberty University is to function as a leader on the hall, representing Christ, the University, and Student Affairs. These individuals occupy the lead or frontline position in carrying out the University’s overall mission and Residence Life’s purpose.

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<sup>1</sup> Liberty University Catalog, 2003-2004, 5.

<sup>2</sup> Resident Assistant Manual, Liberty University, 2003-2004, 6.

<sup>3</sup> Blimling, *Resident Assistant*, vii.

### Function of the Resident Assistant

The function or duties of a resident assistant are extensive. First, in order to have a complete understanding of the extent and importance of this position the duties are summarized as follows:

#### *Regular RA Duties*

##### People Involvement –

- Room Inspections
- Convocation Checks
- Senior Dorm Room Inspections
- Safety And Damage Inspections
- Fire Alarms
- Storm Warning Procedures
- Securing the Residence Hall
- Curfew Checks
- RA Mail
- Academic Atmosphere/Study Hours
- Visitor Policy
- Overnight Visitor
- Unauthorized Visitors
- Theft
- Vandalism

##### Paper Work –

- Incident Reports
- Violation Reports
- Individual Damage Logs
- Hall Damage Logs
- Correspondence Logs
- Permission Slips
- Convocation Attendance
- Room Checks
- Leave of Absence Forms
- Overnight Sign-Out Sheet
- Special Teams Sign-Out Form
- Late Night Sign-Out Sheet



- Resident Life Office Program Reports
- Work orders

Forms Involved –

- Incident Reports
- Violation Report
- Correspondence Log
- Emergency Case History Forms
- Room Condition Report Forms
- Permission Slips
- Permission Slip for Work
- Overnight Sign-Out Sheets
- Hall Damage Log
- Individual Damage Log<sup>4</sup>

As is obvious, the responsibilities of the RA at Liberty University are detailed and extensive. The expanded summary is located in Appendix A. The RA manual from which these duties were summarized is available from the Residence Life Office at Liberty University.

*Personal Student Contact*

Next, in performing their responsibilities, RAs are expected to be a spiritual role model to the students on their halls. Students, especially freshmen look to them for guidance and leadership, expecting that these individuals are a step ahead of them in their growth. RAs must also model good social, academic and physical skills. Blimling states, “Your role as a model for other students is one of the most important duties that you will assume. Handle the responsibility carefully and with the respect it deserves.”<sup>5</sup>

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<sup>4</sup> RA Manual, 16-25, 38-43.

In addition, students look to the RA for advice regarding the many issues they face while gaining an education. The RA must be ready to fulfill the role of a counselor during this critical time of growth for the students on their hall. They will answer questions from the very simple to the very complex, from the sublime to the ridiculous.

Further, RAs are involved with crisis intervention. They must be prepared to identify students who struggle with thoughts of suicide. They will find themselves, at times, literally in the position of a lifesaver whether it is from dealing with physical emergencies or dealing with students who encounter mental emergencies. The RA manual has a complete section on procedures for crisis intervention and notification. In summary, RAs must deal with the following crisis situations:

1. Arrest of student on their hall
2. Incidents of assault/sexual assault or harassment
3. Notification of deaths in immediate family of their students
4. Incidents of life threatening behavior or extreme disruption to the community
5. Hospital admissions
6. Safety concerns i.e., students not in at curfew
7. Suspected alcohol or drug use
8. Unauthorized possession or use of a weapon
9. Incidents of suicidal language or behavior
10. Fire or severe storm threats<sup>6</sup>

Beside these duties, RAs are expected to be teachers on their halls. First, they are required to communicate important information from the university to the students. This communication link is vital to the smooth operation of the university community. They maintain a bulletin board on their hall containing information regarding upcoming events, rule changes or clarifications and special announcements. RAs also conduct a weekly

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<sup>5</sup> Blimling, *Resident Assistant*, 7.

<sup>6</sup> Resident Assistant Manual, 26-37.

hall meeting. The purpose of focus/hall meeting is to provide resident students with the tools necessary for successful community living, as well as, opportunities for Christ-centered learning and growth. RAs are required to fulfill the following four objectives in hall meetings; provide information related to campus living, provide instruction on matters related to the spiritual, academic, social, emotional, vocational and physical needs of the student, provide inspiration encouraging the integration of biblical principles into daily life, and provide opportunities for interaction among students on the hall, extending to other halls. Focus meetings conducted at the beginning of the school year are of particular importance since they set the tone for the hall.

Secondly, they preside over the residence hall leadership team consisting of two spiritual life directors, and seven to ten prayer leaders. The RAs invest themselves in this leadership team much the same as Christ invested in His disciples. They serve everyone on the hall but expand their impact through the work of this team. They meet with these individuals weekly with a four-fold purpose. First, they share information regarding the lives of the students on their halls. Second, they motivate their team to serve the hall through prayer and interaction. Instruction is the third purpose, as they share leadership principles to help them grow. Lastly, input is gathered from their team regarding the hall's atmosphere and suggestions for improvement are discussed.

Finally, RAs are expected to arrange educational programming for the students living on their hall. This would include organization of small and larger group meetings for the purpose of spiritual, social, physical and academic growth. Educational programming is an important part of their responsibility as they focus on the development

of the students living on their halls.

In addition to the above duties, the RA must maintain acceptable grades in the classroom. This involves a delicate balancing act on the part of the RA and on the part of those who guide him/her through this experience. Ground rules for acceptable interruptions by students should be established early in the semester in order to best protect the RA and his academic career.

Lee Upcraft summarizes the role of an RA in this manner:

RAs perform many roles: (1) providing personal help and assistance; (2) managing and helping groups; (3) facilitating social, recreational, and educational programs; (4) informing students about campus life or referring them to appropriate campus or community resources; (5) explaining and enforcing rules and regulations; and (6) maintaining safe, orderly, and relatively quiet environment.<sup>7</sup>

#### Qualities and Characteristics for Success as a Resident Assistant

The qualities and characteristics that best suit an RA for success at Liberty University have been developed over the years. First of all the RA must demonstrate a growing, personal relationship with Jesus Christ (Matthew 22:36-38, John 13:35, John 14:15). Secondly, the RA must be an individual of high moral character. This includes personal integrity, a teachable spirit, one who is above reproach and one who exercises responsible, even tempered behavior (I Timothy 3:1-7). Thirdly, a servant's heart is necessary. The RA must have a humble spirit that seeks to serve others and does not pursue honor (Mark 10:35-45). The RA must next be a restorer who possesses a spirit of

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<sup>7</sup> Lee M. Upcraft and John N. Gardner and Associates, *The Freshman Year Experience* (San Francisco: Jossey-Bass Inc. Publishers, 1989), 148.

gentleness and meekness. This individual will not view confrontation as a trophy but as a means to bring a fellow student into right relationship with Christ. He will not demonstrate an abrasive, demeaning, disrespectful attitude toward others (Galatians 6:1). Fifth, the prospective RA should show a proper response to authority. They need to respond well to decisions by their superiors, follow directions, and not portray a spirit of rebellion. Lastly, the RA needs to have effective communication skills.<sup>8</sup>

Dr. Jerry Falwell stated in an interview that RAs should be spiritually mature upperclassmen that are prepared to pastor other students.<sup>9</sup> This is by no means an exhaustive list of qualities and characteristics but is foundational to the success of an RA.

#### Characteristics of Today's Generation

Leonard Sweet devotes an entire book, *Soulsunami*, to the methods that Christians need to use to reach a post-modern, pre-Christian society. He maintains that there are no longer “in” groups but rather multitudes of affinity communities. Some of these include the jocks, bands, blacks, brains, computer people, nerds, nobodies, snobs, trendies, wannabes, and yuppies, to name a few.<sup>10</sup> Liberty University has certainly seen the evidence of this trend in recent years. Students no longer fit into a few broad categories, following a few influential leaders in those groups. Consequently the methods of reaching them have become wide and varied. George Barna labels this group

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<sup>8</sup> Residence Life publication, 2003.

<sup>9</sup> Jerry Falwell, interview by author, 27 January 2003.

<sup>10</sup> Leonard Sweet, *Soulsunami* (Grand Rapids: Zondervan, 1999), 165.

(born between 1984 and 2002) Mosaics.<sup>11</sup> Mosaics will be the largest generation to date, numbering above 76 million. They will most likely be the least churched of any

American generation. Barna tagged them with the name Mosaics because:

- Their lifestyles are an eclectic combination of traditional and alternative activities
- They are the first generation among whom a majority will exhibit a nonlinear, mosaic, connect-the-dots-however-you-choose-approach
- Their relationships are much more racially integrated and fluid than any seen in U.S. history
- Their core values are the result of a cut-and-paste mosaic of feelings, facts, principles, experiences and lessons
- Their primary information and connection—the Internet—is the most bizarre, inclusive and ever-changing pastiche of information ever relied upon by humankind
- The central spiritual tenets that provide substance to their faith are a customized blend of multiple-faith views and religious practices<sup>12</sup>

Barna's studies find the Mosaics to be more optimistic and upbeat than the last generation (Gen X). They are not as cynical and are less skeptical. They tend more toward developing a meaningful career and view education as an important preparation for life instead of a means to gaining their parent's approval. Mosaics view religion, faith and spirituality as a positive dimension but not critical or central for fulfillment. They are not as sensitive emotionally and handle criticism more readily. This generation has a much stronger connection to differing people and diverse cultures. Routine is their enemy because they love an unpredictable, fast paced and hectic existence.<sup>13</sup>

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<sup>11</sup> George, Barna.. *Real Teens* (Ventura: Regal Books, 2001), 12.

<sup>12</sup> Barna, *Real*, 17.

<sup>13</sup> Barna, *Real*, 23.

Further, this is a very relational generation. It is this author's experience that students today love to sit in small groups or just one-on-one and talk about everything from sports to deep and eternal matters. They love the feeling of being connected to other human beings, knowing that their views, opinions and thoughts matter. They are much more at ease with persons of a different race or culture than generations past. This "connectedness" and ease occurs in part because of their use of the Internet. Two thirds of teens were using the Internet in 1997 and that number has swelled to more than ninety percent in the past five years.<sup>14</sup> It is not uncommon for today's student to be chatting online with people they have never met nor have any prospects of meeting, from other parts of the U.S. and even the world. Instant messaging and chat rooms on the Internet have literally changed the way this generation interacts and feels about others. They will develop relationships with individuals from different races, cultures and religions, learning about them and accepting them in ways not thought possible in times past. David Wells observes, "People who live in technologically dominated societies are prone to think naturalistically and to subject all of life to a calculus of benefits – to assume that whatever is most efficient is most ethical."<sup>15</sup> This new ethical standard diminishes the importance of a person's view of God and His place in the world. As a consequence students today will place more importance on relationships with total strangers than they place on their relationship with God.

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<sup>14</sup> Barna, *Real*, 35.

<sup>15</sup> David F. Wells, *God in the Wasteland* (Grand Rapids: Eerdmans Publishing Co., 1994), 8.

Finally, Barna, through extensive research published the following statistics on his website regarding today's teens and their feelings toward family, adults and teens, the future, spirituality and religious activities.

#### Family:

- 57% of teens live in the same home with both of their natural parents
- 43% talk to family or friends about religious matters in a typical day
- 41% talk to family or friends about politics in a typical day
- 70% have daily conversations with their mothers about an important issue in their life
- 53% have similar type conversations with their fathers

#### Adults and Teens:

- 92% of teens describe themselves as happy, 91% as responsible, 86% as self-reliant, 80% as trusting of other people, 79% as very intelligent
- 84% believe adults would describe them as lazy, 91% as rude, 70% as sloppy, 65% as dishonest, and 57% as violent
- 47% say their parents have the greatest influence on their spiritual development, only 8% said their peers
- 82% say their parents have been good role models of how to be a person of strong and meaningful faith

#### The Future:

- 88% desire a college degree
- 83% desire a comfortable lifestyle
- 82% desire marriage partner for life
- 84% desire close personal friendships
- 77% desire a clear purpose for living
- 66% desire a close relationship with God
- 56% desire to make a difference in the world
- 50% desire to be deeply committed to the Christian faith

#### Spirituality:

- 34% of all teens consider themselves “born again”, unchanged in several years
- 88% consider themselves to be “Christians”
- 26% of those calling themselves Christians say they are “absolutely committed” to the Christian faith, 57% said “moderately committed”



- 62% believe the Bible is totally accurate in all of its teachings
- 56% of “born again” Christians feel a personal responsibility to share their faith
- 9% of “born again” teens believe in moral absolutes

Religious Activities:

- 89% of all teens say they pray weekly
- 56% attend church on a given Sunday
- 38% of teens donate some of their own money to church in a given week
- 35% of teens read the Bible
- 29% of teens attend a small group for Bible study, prayer or fellowship<sup>16</sup>

These new and diverse characteristics present a daunting challenge to those accepting leadership roles as RAs, even in Christian universities.

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<sup>16</sup> Barna website, <http://www.barna.org>.

## CHAPTER FOUR

### STAFFING PRACTICES

#### Process of Resident Assistant Selection

The process of RA selection begins each calendar year in October. Several weeks prior, the Dean of Residence Life reminds the staff of Student Affairs to begin praying for the process and the candidates. Announcements are made on the halls advising students of the opportunity for leadership positions at Liberty University. An announcement is posted in the President's Message (bi-weekly publication to all faculty and staff) in order to make the University family aware of the process. The designed purpose is for them to encourage students in their spheres of influence who might possess leadership qualifications for the program.

The staff of Residence Life then holds informational meetings during the first week of November. During this meeting, interested students are advised of the timetable, eligibility requirements, remuneration, expectations and requirements for entering into the process. The Dean of Residence Life discusses the mission of Liberty University, the purpose of Residence Life and the role of RAs in light of this mission and purpose. At the conclusion of the large group meeting, RDs (Graduate level supervisors) divide the groups, taking those persons living on the halls for which they (the RDs) are responsible. Current RAs are involved at this time since this is considered a part of their leadership education. The smaller group allows the RDs and RAs to become more personally

involved in the student's lives at this critical time. They begin to establish relationships and answer questions in this setting. Many of those interested, in fact, know their RAs. They are involved in the process due to encouragement from them. Those attending these meetings are advised of Residence Life's web site location, where they can request an application. Applications are sent via email and completed applications are returned to Residence Life. These applications are very thorough and require an extensive time commitment for completion. A copy of the complete application is located in Appendix B. In order to provide a thorough understanding of the type of information Residence Life seeks, an abbreviated application for the position of RA at Liberty University is provided:

*Resident Assistant Application*

Background and Experience:

1. Why did you come to Liberty, and how have you changed since being here?
2. List and explain any college achievements and involvements.
3. List any leadership positions held in the residence halls or any other experiences leading small groups (i.e., PL, SLD, RA, RAD, Sunday school teacher).
4. List all job experiences and how these jobs may have equipped you for a leadership position, specifically the RA position (i.e. administrative tasks, public speaking, people skills)?
5. Have you completed Firm Foundation or any other discipleship course and how has it benefited in leadership opportunities?
6. What books have you read in the past 6 months? List any other leadership or discipleship books that have been read.

Spiritual Life:

1. Share your personal testimony and describe how your life has changed and how you have grown since then.
2. Describe your personal devotional life and its consistency.
3. Name of church attended? How often? Are you presently involved in an area of ministry? If so, please describe:

4. Explain, *using Scripture*, how you would share with someone about Jesus Christ. If someone came doubting his salvation, what would be the response and why?
5. What doctrines are considered fundamentals of the faith? Please define each doctrine and describe why you believe or do not believe each doctrine, using and explaining Scripture to support your beliefs.
6. What are your spiritual gifts and how are you using them?

Understanding the Position:

1. Why are you seeking this position? What do you have to offer to the students at LU? What will you gain personally?
2. Please give a job description for the following:
  - Resident Assistant
  - Spiritual Life Director
  - Prayer Leader

Confrontation and Authority:

1. Do you believe that it is important for a student to comply with the rules at Liberty? Why?
2. If someone were not complying with the rules at Liberty, would you confront them? Why?
3. If you had to confront someone about his behavior, explain why this would be easy or hard for you.
4. How do you respond when an RA, RD, or Dean makes a decision with which you disagree? Please explain.
5. What is the Honor Code? Please rewrite it in your own words.

Leadership and Planning:

1. What is a leader?
  - a. Please list the four objectives of the Prayer Leader & SLD Team. Every student in the residence halls should be....
  - b. Do you see these objectives being accomplished on your floor? If so, how? If not, how would you accomplish them?
2. How would you promote team unity on your hall, and how would you implement some practical methods to prevent disunity?
3. If you were asked to choose a theme for your hall, what would it be, and why?
4. As part of the leadership on a hall, what would be the top five goals you would have for your hall? How would you carry out these goals throughout the year?
5. What type of relationship will you strive to have with those on your floor (parental figure, coach, friend, etc.) and why?

6. What would be your greatest challenge as an RA? <sup>1</sup>

Applicants are then required to turn in a Leadership Recommendation form, which is filled out by the current RAs on their hall. This form is also completed online and requires the RAs to rate the applicant based on fourteen different areas. These areas are:

- Character - Is this individual blameless and a person of integrity?
- Personality - Is he highly respected and loved by others?
- Teachable - Does he display a willingness to learn?
- Spiritual maturity - Is he showing evidence of the Fruit of the Spirit?
- Social maturity - Does he demonstrate the ability to make well thought-out decisions?
- Emotional stability - Does the applicant have direction and control of emotions?
- Interpersonal relationships - Is he flexible, displaying sensitivity to the needs of others?
- Initiative/Assertiveness - Is this person self-motivated when approaching new situations?
- Communication - Does this person have the ability to communicate ideas clearly in writing?
- Communication - Is this person able to express his thoughts verbally?
- Responsibility - Is this person dependable, prompt, accurate and conscientious?
- Leadership - Does the applicant demonstrate exceptional ability as a positive influencer?
- Service - Does this person exhibit a humble spirit and seek to serve others?
- Authority - Does this person exhibit a healthy respect for authority?<sup>2</sup>

The application and leadership recommendation forms are due the last week of November. The RDs then review the application packets and interview the candidates individually, between the end of November and the third week in January. At the beginning of the third week in January the RDs conduct group interviews with the

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<sup>1</sup> Resident Assistant Application, Residence Life, Liberty University, 2003.

<sup>2</sup> Resident Assistant Recommendation Form, Residence Life, Liberty University, 2003.

applicants from their halls. This is the final step prior to the first round cuts. The RDs meet separately, male RDs and female RDs, along with the Dean and Associate Dean of Residence Life. They spend time in a season of prayer, discuss their findings, and make first round cuts. Letters (hard copy) are sent out to all of the applicants informing them of their status following this meeting. The list of applicants qualifying for the next step in the selection process is published during the fourth week of January. The applicants qualifying for the second round are assigned to halls other than their own for the purpose of “shadowing” the RAs as they perform their duties. The current RAs continue to monitor the applicants, watching for attitude toward the job, punctuality, intensity, and aptitude. These observations are captured in part on an evaluation sheet that is completed by the host RAs.

The next phase of the selection process is extremely intense and thorough. During the final week of January “Exposure Weekend” takes place, involving the Dean’s of Residence Life, the RDs, the RAs and all of the applicants. This event occurs in the DeMoss Learning Center beginning Friday evening and lasting until Saturday evening. It is designed by the staff of Residence Life to expose applicants in every way possible to the leadership position of RAs, placing them in various scenarios, and observing how they handle those situations.

The evening begins with a welcome and overview of the weekend exposure. Applicants are assigned to RD groups in which they will spend the following two days answering challenges and attending workshops. Current RAs help the RDs in every phase of this weekend. The challenges place applicants in situations they might face as

an RA. They provide an opportunity for the candidate to respond so leadership can evaluate them.

The first challenge places the applicant in various counseling circumstances where they must help the individual with his problem. Applicants deal with counseling situations such as struggles with suicide, self-mutilation, grieving, eating disorders and relationship breakups. RDs evaluate their strengths and weaknesses in the counseling relationship as well as observe their ability to use various resources available to them. Applicants will face many counseling scenarios once they become RAs and their demonstrated ability, or lack of it, is a key step in the selection process.

Another challenge in the selection process places several RD groups on one side of a large room. As questions are asked and instructions given by the facilitator, applicants move from one side of the room to the other based on how they would answer the question. They must do so without discussion or explanation as to why they are moving. Some of the questions/instructions are easy, such as, “If you are from the north, or have green eyes, or prefer chocolate over vanilla ice cream, please move to the other side of the room.” Other questions/statements are more difficult, such as, “If you believe in interracial dating, if you have been caught speeding, if you believe speeding is a sin, if you believe in kissing before engagement, or if you did not take a shower that morning, move to the other side of the room.” The RDs are not evaluating applicants based on their answers but rather on how they handle being placed in awkward positions that sometimes cause them to have to stand-alone. Are the applicants watching to see what others do before making their move? Do they place acceptance of the group over their

own personal integrity? Will they take a stand even in the absence of the ability to provide an explanation for their movement? This session concludes with a challenge from one of the RDs for the applicants to be persons of integrity, and also understand the importance of unity in Christ.

Other challenges allow the RDs to observe the applicant's initiative, communication skills, and cooperation/interaction abilities. It is important to determine whether these individuals can lead effectively, express themselves well, follow directions, accept authority and get along with other people. There are also challenges presented allowing the RDs to examine the applicant's ability to work as a team with cooperation and spirit. These challenges are placed on the applicants in one action packed evening where the pressure is intense. Every challenge is also a time of instruction for the applicants and the current RAs participating in the process. This phase of the selection process provides a great deal of valuable insight in regard to the applicants' aptitude for this leadership position.

The RDs spend the night with their applicant groups to further get acquainted with one another. This time is invested in prayer, fellowship and sharing of testimonies. It provides the RD an extended opportunity to observe the applicants. The RDs and RAs devote the following day to workshops designed for the purpose of continuing the applicant's education and understanding of the position they seek. One such workshop, entitled "Reality Zone", tests the applicant's perception and knowledge of the job, better preparing them for the daily experiences of being an RA. The applicant's perception is evaluated and his strengths and weaknesses for fulfilling the responsibilities are



discussed. This session, in many cases, informs the candidate of many elements with which they were previously unfamiliar. The RD and current RAs examine the applicant's level of comfort with this new knowledge regarding the ministry they seek.

Another workshop assesses the applicant's ability to effectively communicate. The applicant is placed in various role-play situations. The RD observes his strengths and weaknesses in verbal and non-verbal communication. They are seeking to answer the following questions: can applicant communicate effectively in one on one situations, in group situations; display an open posture; exhibit confidence; communicate when nervous; persuade and or motivate others to action; facilitate group discussions; think on their feet; promote unpopular policy to students; be service oriented? The identification of these abilities is important in selecting applicants for the RA position.

Confrontation is the topic of another workshop, which all applicants attend. This session is designed to introduce the candidates to the concept of confrontation and restoration in the life of the believer. Applicants are placed in different confrontation scenario and must do their best to bring them to a resolution. RDs and RAs view the applicants as they (the applicants) work through the situations they must confront in these role-plays. This allows the RDs and RAs the opportunity to observe strengths and weaknesses. The biblical foundation for confrontation and restoration is presented and the principles for good practice covered. Biblical passages such as Matthew 18, Proverbs 27, Galatians 2, James 1 and First Samuel 15 are used during this workshop. Some applicants' do not do well. Others thrive in this step of the selection process. The RDs

watch for a teachable spirit during this workshop since skilled confrontation is a vital part of the RA's position that can be taught to those willing to learn.

The final workshop is entitled "Bricklayers". The applicant is placed in scenarios with "actors" in various stages of Christian growth. He must identify the stage of growth and then present a plan to move the person to the next level of maturity. This workshop accomplishes three purposes in the selection process. First of all, the RD is afforded the opportunity to observe the applicant's ability to assess the present spiritual stage of an individual. Secondly, it allows the RD to review and evaluate the applicant's skill in developing an action plan to move an individual to the next "level" in his walk with Christ. Finally, it permits the RD to teach applicants the need to be strategic in ministry, moving people to spiritual maturity. RAs are much more than "police officers" or "disciplinarians" and this step in the selection process points out the importance of spiritual maturity in the life of the applicant. In order to lead, one must be ahead of those in his flock.

Exposure weekend is one of the key information gathering points in the entire selection process. It affords RDs and RAs the opportunity to observe and evaluate applicants and their responses to a wide variety of circumstances. They fill out evaluation sheets and take notes during the entire weekend and this information is used during the selection process. It is also an important time of education and development both for the applicants and the current RAs.

The applicants begin assuming the duties of the RA on their host hall, following exposure weekend. In the first phase, the applicants observe the RAs performing their

duties. In the second phase, the applicants are observed as they function in this leadership role. Applicants perform convocation checks, room inspections and curfew checks. They fill out incident reports and violation reports. They monitor study hours and conduct hall meetings. During this time the applicants also read the RA manual and discuss it with their host RAs. This process familiarizes them with all aspects of the job responsibilities. RAs complete an extensive worksheet indicating the tasks that are performed and the topics that are discussed.

The final test in the selection process falls during the first weekend in February. The current RAs leave the campus for a winter retreat and the applicants assume full responsibility for the halls. These applicants are now exposed to the reality of being the person on the hall solely accountable for its operation. Several senior staff members are on call for emergency situations but the applicants are expected to maintain control. At the close of this phase, the RAs complete a recommendation form for each applicant serving on their hall. The following is a sample form that demonstrates the types of qualities for which applicants are rated:

*Host RA Recommendation*

APPLICANT'S NAME: \_\_\_\_\_

This form is to be completed by the Applicant's Host R.A. Each Host R.A. must complete a recommendation form for each applicant. Once you have completed this form, please place it in the RD's box. Thank you for your help in this process.

How long have you known the Applicant? \_\_\_\_\_

How have you known the Applicant?

met only during In-Dorm Exposure

casually knew before

have a relationship (good friend, discipling)       other \_\_\_\_\_

The following is the list of areas that are evaluated in each Applicant during this process. Please refer to this list as you make your recommendations are made.

Proper Response to Authority	Character
Evidence of Spiritual Maturity	Servant's Heart
Interpersonal Relationships	Teachability
Nonverbal Communication	Personality
Verbal Communication	Responsibility
Written Communication	Assertiveness
Emotional Stability	Initiative
Leadership Ability	Maturity

Based on my assessment of this applicant in regard to the qualities above and personal/professional interaction, I would make the following recommendation:

- I highly recommend this applicant with no reservations.
- I highly recommend this applicant with few reservations.
- I recommend this applicant with some reservations.
- I do not recommend this applicant at this time.

In the provided space below and on the back of this sheet, please support in detail (using specific examples) your recommendation.<sup>3</sup>

At the conclusion of this weekend, all of the recommendation forms are gathered and placed in the applicant's files. The Deans and RDs then prepare for the final selection. The male and female RDs assemble in separate meetings. They spend an extended time in prayer. They evaluate, discuss, and select the applicants who will hold RA leadership positions for the following school year. The Deans of Residence Life also participate in this meeting. Letters (hard copy) are then sent to the applicants informing them of the decisions made in these meetings. Those who do not make the final round of cuts are encouraged to seek leadership roles on the halls as prayer leaders and spiritual life directors.

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<sup>3</sup> Host RA Recommendation Form, Residence Life, Liberty University, 2003.

Many times there are simply not enough positions for the number of qualified applicants and the response of those not making the final cut determines whether or not they are eventually considered for future openings. During the course of the semester and the following summer circumstances sometimes prevent those selected from following through on their acceptance of the position and alternates must be chosen. These alternates are typically drawn from the pool of those not making it through the final cuts.

The final two steps in the selection process are contract signing and partner pairing. The applicants and the RAs, returning to serve for the following year, meet to receive and sign contracts during the third week of February. The Dean and Associate Dean of Residence Life conduct this meeting. The importance of the commitment they are making is emphasized and the contract is reviewed in specific detail. This signing represents one of the more important commitments these individuals will make as they embark on a journey which will carry with it many joys, much education, and a host of life-long memories.

Next, RA partnerships are made for the following year. The assignment of partners is an integral part of the selection process since these individuals will work and live closely together through some extremely challenging times. They lead their halls along with the assistance of the spiritual life directors and prayer leaders and it is vital that they are in true harmony with one another. An RA partnership questionnaire is given to all of the applicants and they begin talking amongst each other as well as with the RAs

who are returning the following year. The questionnaire includes the following information:

1. What is important to you?
2. List your top three goals for the hall
3. Describe the vision you have for the hall.
4. What kind of person are you? (personality, strengths and weaknesses)
5. What kind of person would compliment you? (personality, strengths and weaknesses)
6. How do you tend to naturally handle an obstacle, problem, or conflict? Confront it immediately. b) Confer with someone and then confront. c) Wait & see if it will correct itself before confronting. d) Ignore it and hope it will go away. e) Hold it in, and confront it when it seems to be a bigger problem.
7. Please be completely honest about the following personal habits:
  - a) Do you tend to be a morning or night person?
  - b) How many times do you hit the snooze button?
  - c) What does the environment need to be like for you to study?
  - d) What does the environment have to be like for you to sleep?
  - e) What kind of music do you like? Dislike?
  - f) How important is it to you that your room stays clean? Describe, "clean."
8. Explain your family background.
9. How long have you been a Christian? Talk about your salvation experience.
10. Talk about your current relationship with the Lord.
11. What are your future career or ministry goals?<sup>4</sup>

Once they have turned in their preferences, the RDs and the Deans meet together.

They spend time in prayer seeking God's wisdom. The staff uses their knowledge of the individuals and the RA partnership questionnaire. They consider strengths and weaknesses of the teams in order to place the best possible combinations on the halls. Many times the requests are honored. There are occasions when Residence Life intervenes and makes alternate pairings based on information available to them. This is done for the benefit of the program. Once the RA pairings have been made, they are assigned to RD groups.

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<sup>4</sup> Resident Assistant Partnership Questionnaire, Residence Life, Liberty University, 2003.

## Process of Resident Assistant Education

### *Spring Training*

The process of RA training begins immediately following selection. Applicants get underway by meeting with the RDs under whom they will serve to discuss the following year. A formal meeting is held during the third week in March during which the spring training agenda is reviewed and expectations identified. Current RAs give suggestions to the future RAs as to how they should go about setting up their leadership teams for the following year. Each pair of RAs is responsible for enlisting spiritual life directors (two per hall) and prayer leaders (10-12 per hall) that will work with them in oversight of their hall. Applicants are instructed to work closely with their RD as they formulate their leadership teams. This allows the RD to exercise guidance and prevent costly errors from occurring. Applicants also receive specific instructions regarding the coming days and are informed of the responsibilities they must fulfill in preparation for the year ahead. These newly chosen RAs must come up with a theme, vision, goals, and verse, which will set the direction for their hall. An RD conducts a breakout workshop at this spring meeting, which assists the new applicants in formulating their vision and goals.<sup>5</sup>

One final training session for the newly chosen RAs is held the fourth week of March. The Dean of Residence Life again casts the vision, talking about the mission of the University, the purpose of Residence Life, and the role of the RA in assisting with that mission and purpose. Expectations are reviewed at this time. They are also given

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<sup>5</sup> Residence Life Agenda, March 2002.

deadlines to form their leadership teams. One of the campus pastors from the Division of Spiritual Life speaks to the group on “How to Select a Team of Leaders.”<sup>6</sup> RDs meet with their future and current RAs during the remaining of the spring semester on several occasions to monitor progress and give encouragement. Residence Life assigns reading, which must be completed by the applicants during the summer. Books such as Oswald Sander’s, *Spiritual Leadership*, and other similar works fill out the reading list. These spring meetings are the first of many leadership education sessions for the RAs.

### *Fall Orientation / Training*

RAs arrive back on campus two weeks prior to the start of classes for a regimen of intense orientation and training sessions. They begin the first week with a time of praise and worship, which includes all RAs, RDs and Deans of Residence Life. Following the praise and worship session, the Dean of Residence Life speaks regarding the theme and goals for the year, which lies ahead. It is very important that the entire team understands and joins together in one pursuit. A faculty member leads the group in a joint time of prayer and consecration and the RDs then gather their team members in individual groups to pray, as they embark on a life-changing venture. The tone of spiritual influence is being set for the coming year, in these morning sessions.

After lunch, the Dean of Residence Life spends time talking about the mission of the University and the purpose of Residence Life. This will be a reoccurring subject throughout the year as it is vital to focus and refocus the RAs on the big picture. The day-to-day grind of their position tends to cloud the main reason they function in the

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<sup>6</sup> Dwayne Carson, “How to Select a Team of Leaders”, March 2002.



capacity of student leaders and the reminder serves to keep them on track. The RAs then hear from the President of the University, the Vice President for Student Affairs, and the Vice President for Spiritual Life. The President brings words of encouragement, emphasizing the importance of the RA's purpose on campus and brings them up to date on the state of the University. He takes time to answer any questions they might have regarding the upcoming year.

The Vice President for Student Affairs articulates the purpose of the division of Student Affairs and shares how the RAs help in fulfilling that purpose. It is a time spent emphasizing unity, integrity, and service. The desire for a redemptive style of discipline for the University is discussed as well. Peer leadership on the halls requires a delicate balance of justice and mercy therefore training of those with minimal experience in this area is crucial for the health and attitude of the students living on the hall. There is also a time for question and answers at the close of the session.

Since the Division of Student Affairs and the Division of Spiritual Life work so closely together, the session with the Vice President for Spiritual Life is very important. These student leaders must understand this vital link in order to properly lead their halls. The spiritual life directors and prayer leaders fall within the division of Spiritual Life. These student leaders, however, work with the RAs on the halls and unity of purpose must be maintained. The Vice President for Spiritual Life underscores the significance of this team unity.

The sessions of the first day are foundational to the process of leadership education for the RAs. The emphasis on spiritual preparation, dedication, balance,

mission, purpose, unity, integrity and service all function to set the stage for a life-changing year under the leadership of the folks who serve on the frontlines, the RAs. As they attend these sessions, their confidence begins to build along with an expectation of what God will do through their work. The importance of the training conducted on the first day cannot be underestimated.

The RDs gather their groups during the evening of the first day to begin covering the RA manual and the practical day-to-day responsibilities of RAs. This training is essential in that the proper execution of these responsibilities will determine whether the halls run smoothly or spin out of control. The RDs are focused on helping the RAs understand and internalize the significance of their every day duties. The big picture is certainly important but in the long run, poor implementation of detail will undermine most of the RA's accomplishments. This leadership training may seem mundane in light of the exciting, inspirational sessions; however the knowledge base is essential for good practice.

Praise, worship, and prayer begin the second day followed by numerous educational workshops. The first of these is a session addressing confrontation. The RA will face this dilemma on a daily basis since part of their responsibility includes policy enforcement. This generation is very non-confrontational so this particular session takes on special significance. RAs must be taught the biblical basis for this type of ministry as well as the practical steps for success. The goal is redemptive in nature though consequences sometimes follow. This training challenges them not to view the act as confrontation rather as a chance for God to use them in another person's life.

A workshop on “Coaching the Winning Team” is conducted by one of the Campus Pastors. The RAs direct a residence hall leadership team composed of two spiritual life directors and seven to ten prayer leaders. Together this group is responsible for influencing their hall and impacting students from a social, physical, mental, and spiritual aspect. The following is the outline of this session on leadership education:

1. Enlist your team. (Selection)
2. Give your expectations. (Direction)
3. Establish the position of your team members and rank.
4. Equip your team, coaching them in the fine art of ministry.
5. Empower your team. (Delegation)
6. Encourage your team. (Support)
7. Evaluate your team.
8. Expedite the handling of problems.
9. Establish a winning environment.
10. Be an example.<sup>7</sup>

This is an extensive session in leadership training and the RAs receive a detailed handout, which is carefully discussed by the Campus Pastor.

The Associate Dean of Residence Life directs a session on leadership versus servant-hood and how the two relate. This workshop is designed to teach the RAs the importance of a meek spirit as they fulfill their role as leaders. Christ’s admonition that to be great, one must be the servant of all is the main thrust during this time.

One of the professors from the Psychology department conducts a workshop on counseling issues. The RAs will find themselves in the role of the counselor many times during the course of a school year. The training they receive helps them discern how to best help students coming to them with a wide array of difficulties. They are taught how to determine what they can and cannot handle. Referral is one of the most important

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<sup>7</sup> Dwayne Carson, “Coaching a Winning Team” August 2002.

concepts they will grasp during their time in this workshop. The RAs are carefully instructed regarding the University's Suicide Prevention Policy since they may be confronted with this issue on their halls. The life of a student may depend on their comprehension of this training.

This long day of training is rounded out by a commitment/communion service held in the evening at Thomas Road Baptist Church. The Chancellor, Dr. Jerry Falwell, the President, Dr. John Borek, the Vice President's for Spiritual Life and Student Affairs, the campus pastors, along with the Dean's and staff of Residence Life come together for a time of spiritual renewal and commitment. The commitment/communion service sends a powerful message to the RAs regarding the unity in Christ and the overall team unity, which is so important to their success as student leaders. Though this service may not be viewed by some as a time of leadership training, it is perhaps one of the most significant events of the year's preparation.

Each of the following days are begun with a time of praise, worship and prayer. The mornings and afternoons are spent in practical education regarding the administrative portion of the RA's job. The Dean of Residence Life holds a workshop focusing on the importance of communication through the chain of command and how failure to do so impacts the entire team. RDs gather their teams together to further their unity and emphasize the significance of the organizational structure in which the RA works. The RAs are educated in crisis intervention and the significance of confidentiality during these times. A workshop on educational programming is held since a portion of the RAs' responsibility calls for them to impact their students from a co-curricular standpoint. The

RAs are also educated in customer service with a continued emphasis on their role as servants. Orientation week is concluded with a cookout at one of the Campus Pastors' homes. This social event includes all of the RAs and spiritual life directors. It serves the dual purpose of fellowship and bonding.

### *Training During the Semester*

The RAs are now prepared to welcome the new students and begin the year. Leadership education sessions continue, however, beyond the first week. The Dean of Women and Dean of Men conduct a workshop on Sexual Assault Awareness during freshman orientation week. This workshop is designed to promote prevention but also teach proper steps for handling this tragic event should it occur to one of their students. The RAs attend education seminars throughout the semester. These leadership sessions are called "RA Forums." They are designed to network, equip, and provide resources so that RAs can be effective Christ centered leaders.<sup>8</sup> Topics incorporated in these sessions include; Theological issues, mentoring, discipleship, delegation, counseling, crisis management, burnout, and finances. During these forums, they meet in a large group setting for a time of praise and worship. The RAs then break into smaller groups for this training. These gatherings are interactive with many opportunities for the RAs to be personally involved. The RA Forum continues on a regular basis during the fall and spring semesters.

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<sup>8</sup> Residence Life Training Materials, Residence Life, August 2002.

### Rationale for Current Practice

The rationale for the current practice of RA leadership selection and education has both a practical and biblical basis. The Council for the Advancement of Standards in Higher Education states that residence life is an integral part of the educational purpose of the institution and must include provision for educational services and programs. The Council further asserts that these programs must promote learning and development in students by assisting intellectual growth, social responsibility, physical fitness and leadership development, to list a few.<sup>9</sup> The mission of Liberty University and the purpose of Residence Life also provide a practical basis for the proper selection and training of these student leaders. Accomplishing this mission and purpose requires the work of qualified student leaders, functioning alongside the faculty and staff of the institution. The process of identifying and educating student leaders is well organized, deliberate and methodical in view of the fact that the ultimate achievement of the organization depends in many ways on the success of these individuals.

Residence Life, working in concert with Liberty University, desires to provide a quality Christ centered, living/learning environment. They also promote the Christ centered learning and growth of students in the residence halls.<sup>10</sup> There are multitudes of examples in Scripture of leadership selection and training for the purpose of caring for the saints and assisting them in their spiritual growth. Residence Life, over the years sought to model this method of leadership selection and training. RAs, properly chosen

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<sup>9</sup> Theodore K. Miller, ed. *The Book of Professional Standards for Higher Education* (Hagerstown, MD, 1997), 93.

<sup>10</sup> Residence Life, Residence Life Web Site, <http://www.liberty.edu/StudentAffairs/ResidenceLife>, 2003.

and educated, have been impacting students for the cause of Christ since the inception of Liberty University.

CHAPTER FIVE  
OLD TESTAMENT BIBLICAL AND PRACTICAL PRINCIPLES  
FOR LEADERSHIP SELECTION AND TRAINING

Biblical principles for leadership selection and training are abundant. For the purpose of this endeavor, the principles will be gleaned from the lives of leaders in the Old and New Testaments. A solid sample of leaders throughout biblical history shall be reviewed. The biblical principles will be noted along with practical principles and their application. Some of the principles will be applied to selection of RAs while others will be applied to their training or education.

Noah

There are some character qualities in Noah's life that show why God selected him for leadership. Some of these qualities are found in the narrative of Genesis six. Shortly after creation God observed the wickedness of mankind and was sorry He created them (Gen 6:5-6). He intended to destroy all mankind because their every thought was continually evil. If there was ever a time, from a human standpoint, when God needed a leader, this was it. Noah was that leader. Perhaps Noah did not view it in that manner but he found grace in the eyes of the Lord (Gen 6:8).

The first principle for leadership selection, drawn from the life of Noah, is that God looked for a person of integrity. Scripture records that Noah was a just or



righteous man (Gen 6:9). The Hebrew word *tsaddiyq* speaks of straightness or uprightness. Integrity characterized Noah's life, meaning he was honest, reliable, sincere, and authentic.

Secondly, God selected a man who was blameless. Scripture says Noah was a perfect man (Gen 6:9). The Hebrew word is *tamiym*. This word describes a builder's creation, which is complete or flawless to the eye. Perfect is not used of Noah in the sense of sinless perfection, but his character was above reproach.

The third principle is that God sought a man of courage. Noah had the courage to maintain a relationship and fellowship with God. Noah walked with God (Gen 6:9). As noted earlier, every man's thoughts were continually evil yet Noah had the courage to follow God (Gen 6:9). The pressure to conform to those around must have been intense but Noah resisted that pressure and set his heart toward God. Kyle Yates observed, "In walking with God, Noah had displayed a spirit, an attitude, and a character that made him accepted and approved for the most intimate spiritual relationship. He manifested qualities of soul that endeared him to the Lord."<sup>1</sup>

The fourth principle is twofold. God observed faith in Noah, which resulted in obedience. God gave Noah specific instructions for the building of an ark. There had never been rainfall previous to this time and the prospect of a giant boat on dry land must have seemed extraordinary. Noah exercised faith and did not question God. He obeyed God, constructing the ark exactly the way God commanded (Gen 6:22). Noah demonstrated faith, which was followed by obedience.

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<sup>1</sup> Kyle Yates, "Genesis," *The Wycliffe Bible Commentary*, Charles Pfeiffer and Everett Harrison, ed, (Nashville: The Southwestern Company, 1968), 13.

The final principle is that the leader's proper relationship with God will benefit those who follow that leader. God invited Noah and his entire house into the ark because He saw Noah's righteousness (Gen 7:1). Scripture does not record his family's opinion of his work on the ark but they did have enough faith in Noah to follow his leadership. They entered the ark seven days prior to the beginning of the flood even though there was no rain falling at the time they entered (Gen 7:7-10). As a result, Noah's family reaped the benefit of his close relationship with God (Gen 7:13).

The practical application is that importance be placed on the character qualities of integrity, blamelessness, courage, faith and obedience, as leaders are chosen. First, RAs are constantly under the scrutiny of fellow students and their lives must exemplify integrity. Scandals in the business, religious and political world can be traced most often to a lack of integrity in the lives of its leaders. John Maxwell observes, "The need for integrity today is perhaps as great as it has ever been. It is absolutely essential for anyone who desires to become a person of influence."<sup>2</sup>

Second, while RAs are not expected to be perfect they are projected to be role models and as such, blameless. Students, especially freshmen, look to their RAs as examples of how they ought to conduct themselves. Blimling states, "As an RA, you are a powerful symbol in the residential culture and are frequently perceived as a model of the behaviors and values that constitute high achievement, academically, socially and

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<sup>2</sup> John Maxwell, *Becoming a Person of Influence* (Nashville: Thomas Nelson), 19.

personally.<sup>3</sup> A Christian university would add, spirituality, to that list. The influence of an RA walking blamelessly before God is dynamic.

The third characteristic, which should be sought in RAs, is courage. This quality is of particular importance due to the non-confrontational, relational style of this generation discussed earlier. These qualities coupled with the moral relativism invading our society make this pursuit more difficult. RAs must have the capacity to be courageous but they must also be able to discern appropriate times to use that courage. Maxwell is correct that one will never successfully lead if the capacity to distinguish when to stand and the conviction to do it is absent.<sup>4</sup> Finding men and women with the courage of conviction is vital to the success of any RA program.

Fourth, faith followed by obedience positions an RA for maximum effectiveness. RAs are leaders but they must also follow. There are times they will be asked to perform tasks, the rationale for which they do not fully understand. Faith in one's leaders and simple obedience cause an organization to run smoothly. Constant questioning and a lack of cooperation, on the other hand, produce continuous turmoil. A student who has demonstrated a life of faith and obedience toward God is a good prospect to become an RA who will display similar characteristics toward superiors.

The final principle that must be emphasized in the training/education of RAs is that the students on their hall will benefit from the RA's close relationship to God. Students watch RAs just as Noah's family must have watched him. The RAs may not

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<sup>3</sup> Gregory Blimling, *The Experienced Resident Assistant* (Dubuque, IA: Kendall/Hunt Publishing, 1989), 17.

<sup>4</sup> John Maxwell, *The 21 Indispensable Qualities of a Leader* (Nashville: Thomas Nelson, 1999), 41.

observe immediate results of their influence but their close relationship to God will benefit the students on their hall in times of crisis. Students may experience the death of a loved one, personal failure or some other adverse circumstance. They will look to the RA in whom they have observed a personal and close relationship with God. This affords the RA the opportunity to have life changing impact. The RA becomes a conduit through which the blessings of God can flow.

### Abraham

God called Abram, later named Abraham, in Genesis chapter twelve. Abraham was obedient to the call. He left his current location to face an uncertain future and to follow God's will for his life. Tim Elmore summarizes Abraham's leadership qualities in that he demonstrated a surrendered spirit, a generous spirit and a tenacious spirit.<sup>5</sup> These are traits worthy of note both for selection and training of leaders.

The first principle noted for training is that Abraham surrendered to God. God called him to leave his country, his family and his father's house to travel to an unnamed location (Gen 12:1). Abraham's situation was different from Noah's in that there was no clear and present danger. God simply asked Abraham to leave for a destination to be revealed at a later time. He was an example to Lot and all those around him in his surrender to God. Blackaby states, "The key was that he came to know God and he allowed God to transform him into a leader through his obedience."<sup>6</sup>

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<sup>5</sup> Tim Elmore, *The Greatest Mentors in the Bible* (Denver: Kingdom Publishing, 1996), 18.

<sup>6</sup> Henry and Richard Blackaby, *Spiritual Leadership* (Nashville: Broadman and Holman, 2001), 53.

Another principle useful for both selection and training is the generosity of Abraham. There came a point in Abraham and Lot's life when the location they and their families occupied together was too small (Gen 13:8). Abraham desired peace between the families and allowed Lot his choice of land to solve the space problem (Gen 13:9). He agreed to live in the area not selected by Lot. Lot chose the best section of land, the well-watered plain of Jordan, but Abraham did not protest. His goal was peace between the families and greed would have no place in his life.

The third principle is that Abraham did not give up easily. This principle is valuable for selection and education. In his discourse with God over the wickedness of Sodom and Gomorrah Abraham continued to plead on behalf of the righteous people living in those cities (Gen 18:23-33). Abraham posed four different scenarios to God in his pursuit to see the righteous people spared from destruction. Abraham, no doubt, had Lot in mind as he pled with God.

Finally, Abraham demonstrated the principle of steadfast reverence for God. This reverence resulted in obedience. The ultimate test was the calling of God for Abraham to sacrifice his son (Gen 22:1-14). Isaac inquired as to the whereabouts of the sacrifice and Abraham assured him, God would provide (Gen 22:8). Abraham's reverence for God and faith that He would provide the sacrifice was unwavering. He bound his son and extended the knife but God stayed his hand and Abraham passed the test. God, in fact did supply a ram for the sacrifice. Ultimately, Abraham earned the title "the friend of God" (Is 41:8, James 2:23).

The practical principles and application from the life of Abraham are helpful for both the selection and education of RAs. First, Abraham was wholly surrendered to God. This is an important character quality to look for as RAs are selected. One who displays surrender to God has made the most important step in his life. Once the vertical relationship is correct the horizontal relationships fall into place. This principle should also be emphasized once RAs have been chosen. They have voluntarily abandoned their will to the will of God. It is tempting, however, during difficult times to weaken that commitment. Periodic reminders of the importance of surrender to God will keep the RAs on course as the pressures of the year bear down on them.

Another key character quality in the life of one who desires to lead is generosity. Maxwell would call this the law of sacrifice meaning that a leader must give up his rights as his responsibilities increase.<sup>7</sup> Generosity results in sacrifice and this spirit will equip an RA for conflict resolution. Just as Abraham had to deal with conflict between his herdsmen and Lot's, RAs will deal with conflict constantly as they carry out their responsibilities. The conflict may be between roommates, hall mates or others, to name a few. RAs may even have disagreements among themselves. They must assist in resolving these conflicts taking on the role of helper and peacemaker. A spirit of generosity is valuable in conflict resolution and a necessary quality in the life of an RA.

A third quality of Abraham's life which can be practically applied in RA selection and training is the tenacity of Abraham. The demands placed on RAs put them in the role of leader, manager, mediator and educator. They will become personally involved in the lives of students living on their halls. Most of those students will make positive decisions

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<sup>7</sup> John Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville: Thomas Nelson, 1998), 189.

and grow however some will make bad decisions and experience great difficulty. The RA is responsible to pray for all of the students on their hall, pleading on their behalf before God and never giving up. Lot may have been destroyed along with Sodom and Gomorrah had it not been for God's grace. Abraham's tenacity in making this request was an admirable quality. A person striving to obtain the position of an RA must possess a "never quit" attitude.

The final principle for practical application drawn from the life of Abraham is the importance of reverence for God, which produced obedience. RAs will not face the same test as Abraham but they will be expected to live a life before other students that demonstrates reverence and awe for God. Blackaby observed, "In passing this test, Abraham not only went deeper in his relationship with God; he also demonstrated his readiness to be a great leader of God's people."<sup>8</sup> As RAs pass through trials and handle them successfully, their relationship with God will deepen and their example will inspire other students. This principle must also be modeled and taught by those who lead the RAs.

### Moses

The first selection principle drawn from God's selection of Moses is that those choosing leaders must be persistent. Moses, at the start, was unwilling to become leader. God saw in Moses something Moses did not believe he possessed. It was the potential for leadership. It is important to follow the progression in God's call of Moses to understand God's determination in bringing Moses to the point of accepting leadership.

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<sup>8</sup> Blackaby, *Spiritual Leadership*, 52.

God called Moses to serve Him in Exodus 3:10 but Moses questioned that call. God reassured Moses and again he questioned. God answered, reassured and explained his plan (Ex 3:14-22) and Moses objected. God answered and demonstrated His power (Ex 4:2-9) and Moses made excuses. God answered and promised to send Aaron with him and finally Moses went (Ex 4:18). Many persons selecting leaders would have given up at the first sign of objection. God persisted and Moses became one of the greatest leaders of all time. This reluctant leader would one day tell the people of Israel, in Deuteronomy 31:6, “Be strong and of a good courage, fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.”

Next, several education principles are intermingled in a single incident in Moses’ life. Jethro, Moses’ father in law, observed him judging the people from early morning until evening (Ex 18:14). He evaluated the situation and concluded that the burden was too heavy for Moses to bear alone. This brings forth the principle of assessment or evaluation. After evaluating the circumstances, Jethro advised Moses to distribute some of the responsibility to others to help judge the people. Thus the principle was delegation (Ex 18:17-26). According to verses 20 and 21 they were to look for able men of integrity who feared God and were willing to learn. Another useful principle comes to light at this point. Moses could have rejected this plan. After all, he was God’s appointed leader. Moses demonstrated that no matter how high one rises in leadership, listening to input is profitable. He selected individuals who fit the criteria, trained them and put them to work. Moses did not, however, wholly abdicate his responsibility for judging the people.



The hard cases were still brought to Moses for review. As a result of Moses' delegation, his ministry was effectively expanded.

Finally, Moses' life exemplified a number of characteristics worth noting for leadership selection. Ted Engstrom categorizes these qualities from Hebrews 11:24-29. Moses was a man of faith (v 24), integrity (v 25), vision (v 26), decisiveness (27), obedience (v 28) and responsibility (v 29).<sup>9</sup> He may have been hesitant initially to take on the leadership of the children of Israel, but in the end Moses demonstrated these traits as he led the people.

Moses' life reveals a number of practical principles for application in selecting and training leaders. The first principle is applicable to those responsible for selection. Moses may not have openly displayed leadership qualities, but God saw something that drew Him to Moses. Typically, persons who have the outward qualities of leadership are the ones who gain the most attention. There are times, however, when the talent is so raw that the person being sought for leadership does not see it. Those selecting leaders must develop the "vision" for identifying these types of leaders. Andrew McLaughlin believes those searching for student leaders should ask two questions. "Do you want to hire people that you think have good leadership skills or would you rather hire people that you think you can train to be a leader?"<sup>10</sup> Perhaps the answer is a combination of the two but the person who does not display overt leadership skills should be considered,

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<sup>9</sup> Ted Engstrom, *The Making of a Christian Leader* (Grand Rapids: Zondervan, 1976), 30.

<sup>10</sup> Andrew McLaughlin, *Strategies for Staff Selection* (Garfield, NJ: Paper Clip Communications, 1997), 16.

and at times, encouraged to accept the RA position. Moses certainly turned out to be a great choice.

The next training principle for practical application is that of evaluation or assessment. Evaluation skills should be taught even during the selection process. While RAs will be educated in methods to carry out many of their responsibilities they will also be required to use creativity in their role as RAs. Upon being selected they must immediately begin the process of evaluation in order to determine how best to accomplish their mission. According to the Council for the Advancement of Standards in Higher Education, assessment is an essential element of every residence life program.<sup>11</sup> Assessment is an essential element in leadership to determine effectiveness. The importance of evaluation and the skills to accomplish it should be taught throughout the year since assessment is an ongoing process.

Besides these, the principle of the listening leader is beneficial for training RAs. The selection process for any RA program is extensive and intense. There is a temptation for those who make it through that selection process to feel as though they have arrived and need nothing more than to assume the role of the leader. In fact, they have much to learn. As Moses learned from Jethro listening skills will serve RAs well if they use them. RAs report directly to RDs but the number of people who advise them is numerous. They receive input from Deans, RDs, their own leadership team, and even from students, to mention a few. If they truly want to hear (a good definition of listening) then they will become good leaders. Maxwell correctly states, “It is almost impossible to think of

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<sup>11</sup> Theodore K. Miller, ed. *The Book of Professional Standards for Higher Education* (Washington, DC: HBP Printing, 1997), 93.

yourself as the expert and continue growing and learning at the same time. All great learners are great listeners.”<sup>12</sup> Educating RAs in the skill of listening should be an integral part of leadership training.

In addition, delegation is an essential training principle. The RA to student ratio is typically one to thirty five or forty. If commuting students are considered the ratio is much higher. The only way RAs can effectively serve the student population is to have a team that supports them. Tim Elmore points out the benefit that not only does delegation accomplish the work more efficiently; community is built in the process.<sup>13</sup> Since community building is one of the responsibilities assigned to RAs, delegation training becomes all the more important.

### David

The shepherd boy, turned King is the next Old Testament figure from whom we draw leadership selection and education principles. The first principle for selection is that God chose David because of his heart *for* God. The account of Samuel’s anointing of David as king is found in First Samuel chapter sixteen. Samuel thought that surely Eliab, Jesse’s firstborn was the one God would choose to be the next King of Israel. Eliab made an immediate impact on him because he was tall and impressive looking. God reminded Samuel that He was interested in the heart, not the outward appearance. David eventually came to be referred to as the man after God’s own heart (1 Sam 13:14, Acts 13:22). Reggie McNeal writes, “David’s passion to pursue God’s heart fostered a

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<sup>12</sup> John Maxwell, *Becoming a Person of Influence* (Nashville: Thomas Nelson, 1997), 83.

<sup>13</sup> Tim Elmore, *Portrait of a Leader* (Atlanta: Equip, 2001), 78.

communion between him and God so powerful that the very words of their conversation still inspire the communion of millions seeking after God's heart themselves."<sup>14</sup> David's reflection of God's heart can be seen repeatedly in the Psalms.

Another principle for selection is the responsibility David displayed regarding his work and possessions. As a young shepherd boy his father sent him to take food to his brothers. Scripture records that David got up early and made certain his sheep were looked after before setting out on his journey (1 Sam 17:20). As he arrived, he left his supplies with a keeper before going to find his brothers on the battlefield (1 Sam 17:22). These may seem like insignificant acts but they portray a mature attitude for a teenage boy. David was responsible and careful with his work and the possessions entrusted to his care.

In addition, David demonstrated faith, courage and initiative throughout his life. Those selecting leaders should look for these admirable character qualities. David could not help but hear Goliath's slanderous remarks toward Israel's army and his God. He immediately took the initiative and offered to fight Goliath. Fear was not in his vocabulary even after being told by Eliab, Saul, and Goliath that he could not prevail. John Maxwell reminds us that David had the courage to go beyond his family (relational limitations), King Saul (leadership limitations), and Goliath (skill limitations) to ultimately prevail.<sup>15</sup> David had strong faith. He knew that God, who had delivered him from the lion and the bear, would deliver him again (1 Sam 17:37).

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<sup>14</sup> Reggie McNeal, *A Work of the Heart* (San Francisco: Jossey-Bass, 2000), 30.

<sup>15</sup> John Maxwell, *Running With Giants* (Brentwood, TN: Warner Books, 2002), 115.

Another principle, which is valuable for leadership selection, is loyalty. Loyalty was a quality that characterized David's life. God removed His hand of blessing from Saul because of disobedience (1 Sam 15:26). Samuel anointed David to be the King of Israel yet David continued to acknowledge Saul as King. Even though Saul repeatedly sought to kill David he remained loyal to Saul's leadership. David had numerous opportunities to kill Saul and he refused, out of loyalty to Saul and to God (1 Sam 24:6; 26:9-11).

Finally, the principle of kindness and generosity are observed in the life of David. After Saul's death, Scripture records that there was a long war between the house of David and the house of Saul (2 Sam 3:1). Those who followed Saul fought David every step of the way. David eventually prevailed, becoming King over all of Israel. He inquired if there was anyone from the house of Saul to whom he might show kindness, for Jonathan's sake (2 Sam 9:1-13). He was told of Mephibosheth, Jonathan's son, who had been injured in an accident. David sent for him, restored all of Saul's land to him and ordered workers to farm the land. Mephibosheth continued to live in Jerusalem and eat at the King's table. David readily cared for Mephibosheth knowing that he had no power to repay the favor shown to him. David was by no means a perfect leader. He experienced numerous failures especially related to his family life but Scripture records that David served the purpose of God in his own generation (Acts 13:36).

David's heart for God is the first principle for practical application in leadership selection. A heart for God could be called the cornerstone in building spiritual maturity. Every Christian university lists the spiritual growth of its students somewhere in their

mission or aims. RAs become a key factor as they assist in fulfilling that purpose. They have constant, close contact with students in personal settings. Students, especially freshmen, watch RAs as they deal with life during good times and bad. The attitudes RAs display and the actions they take impact students in deep and lasting ways. The lives of these student leaders will determine the atmosphere on their halls and even the atmosphere on campus. It is therefore vital that these frontline leaders possess a heart for God.

In addition, responsibility toward work and possessions is a principle, which can be enhanced during training but must also be demonstrated before selection for leadership is made. Those responsible for choosing RAs must observe carefully how the candidates handle the details of the selection process. Do they come to meetings on time? Are they neat and clean? Are they prepared to learn? Do they carry out the small tasks placed on them in a timely fashion? The answers to these and other similar questions indicate whether or not the candidates are truly prepared to take on the greater responsibilities. This principle must be the subject of further education once the candidates have entered the program. RAs oversee people, property, programs and their own personal academic progress. They may encounter suicidal students, students with substance abuse problems, and students with mental health issues. Blimling properly states, “The RA serves the most comprehensive role in the entire student affairs division.”<sup>16</sup> Persons responsible for education have a duty to continue emphasizing this principle and teaching RAs effective methods of practice.

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<sup>16</sup> Blimling, *Resident Assistant*, 10.

Another principle drawn from David's life for practical application is that of initiative. RAs have many tasks to accomplish, which are clearly outlined and supervised. The initiative to perform these duties is built in by outside pressure. The Deans, RDs and others in their chain of command will ensure that RAs are meeting the standard. RAs need to be trained to incorporate the type of initiative displayed by David. The opportunities to go beyond the call of duty abound in the university setting. RAs will face many scenarios in which they can do the minimum expected and get by. The leader who displays initiative will step forward, however, to accomplish what seem to be impossible tasks.

Finally, the principle of loyalty toward one's leaders is useful for practical application in training. Loyalty can best be taught by being practiced. As RAs observe their leaders exercising loyalty toward superiors, they in turn will learn the value of the practice. If on the other hand, they see a critical divisive spirit, they will be tempted to murmur against their superiors and even against one another. This behavior is infectious whether for the good or the bad. If disloyalty is practiced or tolerated by those who lead, there is potential for destruction of the entire organization. It is important to note that loyalty within an organization moves in all directions. Those training the RAs must demonstrate loyalty toward them as well. It is not a one-way street. Failure to teach and practice this principle has serious potential to damage an organization.

### Nathan

Second Samuel, chapter twelve records several principles useful for educating leaders regarding confrontation. First of all, Nathan was faithful to his duty. Nathan's

heart was prepared for the task of confronting a King and he did not shirk this responsibility. Secondly, Nathan employed a unique method of confrontation. He used an analogy causing David's eyes to be opened to what he had done in taking Bathsheba from Uriah. Thirdly, once David was drawn in, Nathan boldly and directly confronted him regarding his sin. He clearly pointed out where David had violated God's standard and relayed the penalty for that violation. Finally, Nathan established the forgiveness of God after David had repented of his sin. He did not leave David in a hopeless state.

The first principle for practical application is faithfulness to duty regardless of the circumstances. Most candidates for RA do not seek the position based on their love of confrontation. Some may be gifted in this area but the majority needs encouragement. Policy enforcement is an important part of the RA's responsibility. It is seldom an easy task but if the RA fails to confront infractions then three parties suffer. The RA suffers because he knows in his heart he has allowed difficult circumstances to hinder him from faithfully executing his duty. The student suffers because he continues in his disobedience. The university suffers because others within the community conclude that policies are merely words on paper with little meaning. RAs should continually be reminded of the importance of faithfulness to duty.

Furthermore, RAs must be trained in methods of confrontation. As discussed earlier, this generation is very non-confrontational. It is a foreign concept to them. They must be equipped to handle this duty or they are destined to fail. Nathan drew David in with an analogy of what he had done. The use of this inoffensive method made the confrontation proceed more smoothly. Nathan was then able to boldly confront David



with his sin and also establish God's forgiveness. Once RAs have been taught the proper value and methods of confrontation, they will become more comfortable with the task.

### Nehemiah

Nehemiah was another of God's great leaders spoken of in the Old Testament. First and foremost, his life demonstrated the principles of brokenness and dependence on God. Upon hearing of the affliction of the remnant of Israel, the condition of the walls of Jerusalem, and the state of the gates in the city, Nehemiah mourned, fasted and prayed. He possessed an urgent sense of what needed to be accomplished and led others to prayer and repentance requesting favor from God. Ted Engstrom observed, "He was a praying man; he displayed great courage in the face of much opposition; he had deep concern for his people exhibited by his insight, tact, impartiality, and decisiveness."<sup>17</sup> When Sanballat and Tobiah challenged Nehemiah he expressed unwavering belief that God would prosper the efforts to rebuild the wall (Neh 2:20).

Next, Nehemiah's life establishes the principle of preparation for the work. He told the king of his desire to rebuild the walls of Jerusalem and received permission to do so. Part of preparation was operating within his chain of command. He further sought letters from the king to give him safe passage to Jerusalem. Nehemiah also asked for timber from the king's forest to use in the rebuilding (Neh 1:5-8). Nehemiah had an unshakeable faith in God, but he did not neglect his part in preparing for success.

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<sup>17</sup> Engstrom, *Christian Leader*, 34.

Further, the principle of vision for the work was apparent. Nehemiah gathered a few men and toured with them, showing them the condition of the wall (Neh 2:12-15). He let them see, first hand, the distressful state of affairs and suggested that something be done to correct it. Nehemiah painted the picture assuring these men that God's hand was with him. They caught the vision and agreed to rise up and rebuild the walls (Neh 2:7-18).

Finally, Nehemiah's labor on the wall illustrates the principle of persistence in the work. Nehemiah organized a workforce made up largely of families who worked on the wall in front of their own homes. The work progressed rapidly but Sanballat and Tobiah gathered a group of people together to oppose the rebuilding (Neh 4:6-7). These men made fun of the strength of the wall (Neh 4:3). They threatened to attack those building the wall (Neh 4:8). They attempted to harm Nehemiah (Neh 6:2). They slandered Nehemiah, accusing him of rebellion (Neh 6:6). They endeavored to get him to compromise (Neh 6:13). In the face of all of this, Nehemiah continued to pray and work. He refused to be hindered from the task God led him to accomplish and finally the wall was finished (Neh 6:15).

The first practical principle useful in leadership selection is that those who choose RAs need to look for the right heart attitude. Nehemiah was broken before God and utterly dependant on God. He desired to see the wall rebuilt but understood that this mission could not occur apart from God's help. Nehemiah repeatedly prayed and called the people to prayer for God's blessing. Candidates who approach the RA position with the attitude that they can handle the task on their own are destined to failure. The RAs

should have this principle reinforced during orientation as well as periodically, throughout the year.

The second principle, preparation for work, is useful in training RAs. The task set before them is large. While their heart attitude is important, it will take more than that to “build the wall.” RAs must be prepared spiritually, mentally and physically before they begin the year. Those who conduct training during spring orientation should challenge RAs with a plan that will ensure they are adequately prepared for the work that lies ahead. Preparation then becomes the personal responsibility of each RA. This will be an ongoing task, as each day will bring new challenges.

Developing a vision for the work is the third principle drawn from Nehemiah. This principle is essential in the life of a leader but somewhat difficult to teach. Maxwell says, “Vision is everything for the leader. It is utterly indispensable . . . vision leads the leader. It paints the target. It sparks and fuels the fire within, and draws him forward.”<sup>18</sup> Those who lead Residence Life must present their vision to the RAs. If Residence Life fails to paint the picture for the work that burns within them, then RAs will not see the importance of vision. If Residence Life succeeds, then RAs will understand the essential nature of developing their own vision, which fits in the larger context. They will place their heart in concert with God’s heart to form the vision and pass it on to their leadership.

Lastly, RAs should be educated to maintain persistence in their work. They will face opposition very similar to Nehemiah’s. RAs have potential to encounter mockery, threats, slander, temptation to compromise, and may even face physical harm. Added to

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<sup>18</sup> Maxwell, *Indispensable Qualities*, 150.

this opposition, their position is one that will bring great stress into their lives. Blimling recognizes stress in the RA's life. He says, "You must not only contend with the day to day pressures of academic work, but also with the stress brought on by the intensity of personal relations that are strained by your job responsibilities and that are magnified by living with those that you are trained to assist."<sup>19</sup> Opposition to their work, combined with stress in their lives may cause even the strongest RA to contemplate quitting.

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<sup>19</sup> Blimling, *Resident Assistant*, 295.

CHAPTER SIX  
PRINCIPLES FROM THE NEW TESTAMENT

Jesus Christ

The life of Christ provides many principles for leadership selection and education. Everett Harrison correctly observes, “Looking back from the vantage point of the apostolic age, it is not difficult to see that the most important work of Christ prior to his death and resurrection was the selection and training of the men who would represent him in the world in the coming days.”<sup>1</sup> Time and space will not permit an exhaustive treatment of every principle found in the ministry of Christ. Four general areas related to selection and training are examined here: prayer, integrity, unity and service. These clearly stand out as key principles for further review. The practical application of these principles was addressed earlier but is now expanded upon based Jesus’ example and teaching.

*Jesus and Prayer*

The first principle, which is useful for selection and education, was Christ’s method of preparation. Luke 6:12 and 13 record that He spent the entire night talking to His father before calling His disciples together to choose twelve from among them. Prayer was a necessity not an option in preparing for this very important decision. Jesus,

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<sup>1</sup> Everett Harrison, *A Short Life of Christ* (Grand Rapids: Wm. B. Eerdmans, 1977), 136.

throughout His time with the disciples, repeatedly taught them the importance of prayer. He did so by His words and by His actions. He taught them to pray; for their enemies (Matt 5:44), in secret (Matthew 6:5), after a hard day's work (Matt 14:23), for children (Matt 19:13), in times of deep distress (Matt 26:36), in times of temptation (Matt 26:41), with faith (Mark 11:24), in times of blessing (Luke 9:28), when faced with an overwhelming task (Luke 10:2), in times of great need (Luke 18:1), and for those they led (John 17:9). Jesus knew if His disciples were to succeed, prayer would have to be a constant part of their lives.

Prayer for guidance in making important decisions is applicable as a principle for those who select RAs. If Christ, who was God, saw the need to pray all night before choosing His disciples then surely prayer must be an important part of RA selection. RAs, much like the disciples, will impact hundreds and even thousands of lives as they perform their duties. Placing the right people in this role will propel the university forward in accomplishing its mission. Placing the wrong people has the potential of undoing that mission. Those who lead the process are responsible to ensure that prayer has a vital and constant role. The Deans, RDs, and RAs must actively seek God's wisdom in this matter as they move through the selection process. It is also important that those in the selection process see this practice modeled, since they too will choose a team to work with them. They will have observed, by example, the value of prayer in making important decisions.

Further, the principle of prayer at all times is useful for training. RAs, like all Christians, need periodic reminders and further study regarding the power and practice of

prayer. The times Jesus prayed, recorded in Scripture, provide a template for education of the RAs. They should pray in secret, with faith. RAs should pray for their enemies, for the helpless, and for those they lead. Prayer will sustain them in times of distress, temptation and when they are facing overwhelming tasks. Lastly, RAs should pray in times of blessing to express gratitude to their sustainer.

### *Jesus and Integrity*

The first principle drawn from the life of Christ in the area of integrity was in regard to one's relationships with God and man. Reggie McNeal speaks of integrity as a character quality that permeates every area of a person's being, reflecting genuineness in terms of truth and treatment of people.<sup>2</sup> Christ desired that His disciples learn to be upright, honest, and sincere. The fifth chapter of Matthew records one of Christ's earliest training sessions on integrity in relationships. He gathered His disciples together on a mountain to explain the characteristics of a person blessed by God. He spoke regarding the absence of pride and the presence of humility. He challenged them to hunger and thirst for right living. He taught them the value of loving mercy and guarding their heart. He warned them of persecution but reassured them of reward. Christ knew that the integrity of His disciples' inner relationship with God would affect their outer relationship with man, as they became the salt of the earth and the light of the world (Matthew 5:13-16).

The next principle useful for training is that of integrity in giving and prayer. In the sixth chapter of Matthew Christ warned that motivation for these acts (giving and

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<sup>2</sup> Reggie McNeal, *A Work of Heart* (San Francisco: Jossey-Bass, 2000), 128.

prayer) would determine the outcome. If they were done to receive the notice and praise of men, that would be the only reward. On the other hand if they were done in secret as a sincere act of worship, God would provide the reward (Matt 6:5-6). The Blackabys' correctly note there was little comparison between the fading praise of men and the esteem of God.<sup>3</sup> Christ also taught, in the example of the Good Samaritan, that giving sometimes involved more than money (Luke 10:30-36). The priest and the Levite, who should have cared for the victim of robbery, chose to do nothing. Borland writes, of the Samaritan, "He had a compassionate heart, a helping hand, and unlimited concern. He gave up personal comfort, physical energy, and valuable time."<sup>4</sup> Jesus emphasized that integrity would take His disciples beyond racial lines and cost more than money.

Finally, Christ exemplified integrity toward work throughout His time on earth. He was known as the carpenter (Mark 6:3) having grown up learning the trade of His father, Joseph. Early in His ministry, Jesus was challenged by the Jews for healing on the Sabbath. He reminded them that His heavenly Father worked and He too must work (John 5:17). On another occasion, after a long day of ministry the disciples left Jesus at Jacob's well to travel into town for food (John 4:1-42). Jesus encountered the Samaritan woman and spoke to her of eternal life. Arriving back on the scene, His disciples urged Him to eat. Jesus admonished them that His food was to do His Father's will and finish His work. Later in His ministry He told the disciples that He must do the work, which His Father sent Him to do (John 9:4). Jesus' disciples watched Him finish His earthly

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<sup>3</sup> Blackaby, *Spiritual Leadership*, 28.

<sup>4</sup> James A. Borland, "Luke" *Liberty Commentary on the New Testament* (Nashville: Thomas Nelson, 1978), 150.



ministry through His death and resurrection (John 19:30, John 20:19). Leighton Ford aptly noted the cross that took Christ to His death was His goal and He did not flinch from that work.<sup>5</sup> Jesus' unwavering integrity toward work during His time with the disciples was a principle not forgotten as is evidenced by their activity following His ascension.

First, the principle of integrity in one's relationship toward God and man has practical application in RA training. The Beatitudes provide a clear outline for success in these relationships. A humble and meek spirit will help RAs to be properly received when they confront students who violate policy. God will comfort them as they sorrow over sin or grieve with a student passing through personal tragedy. A merciful heart will cause them to have a balanced approach to discipline. Since RAs deal with students in conflict and turmoil they will need to develop their skill as peacemakers. As RAs are challenged to pursue right living and a pure heart, the integrity of their relationship with God will be evident. RDs should conduct accountability sessions with their RAs on a weekly basis and ask pointed questions regarding their walk with God. These sessions should assure, as much as humanly possible, that RAs are maintaining their integrity toward God and the students on their hall.

Second, the principles of integrity in giving and work have application for RA training. Each of these principles was previously addressed. They will be combined at this time and discussed from a different angle. RAs will face many opportunities to give of themselves in their work, to the point of being burned out. There will be occasions when the best course of action they can take is to refer a problem to someone else. This

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<sup>5</sup> Leighton Ford, *Transforming Leadership* (Downers Grove, IL: Intervarsity Press, 1991), 125.

does not mean they lack integrity in giving or work. It simply means they must recognize their limitations. Since RAs are also students they must understand the importance of a balanced life. If they fail to meet the academic standards set for them they will no longer have the opportunity to minister as RAs. On the other hand, if they neglect their RA responsibilities they will jeopardize their employment. RDs should meet with their RAs on a monthly basis for the specific purpose of monitoring their academic progress. Weekly meetings should be conducted for the purpose of supervising their work on the halls. This allows the RD to teach the RAs balance in giving and work.

### *Jesus and Unity*

There can be little doubt regarding the importance Christ placed on teaching the disciples the principle of unity. Jesus would one day commission these men (Matthew 28:19-20) to carry the Gospel to the world. Their grasp of this principle was of paramount significance if they were to accomplish their mission.

Christ taught the principle of unity with one another. He sent the disciples out, two by two to spread His message. He knew the encouragement they would give one another as they worked side by side (Mark 6:7). Later in His ministry, Jesus advised the disciples of the power of unity in prayer (Matt 18:18-20). Unity would bring God's presence and answers to prayer. Jesus taught this principle overtly, by direct statements. On one occasion Jesus told His disciples to look at the harvest before them. He taught them that one would sow and another reap but they would rejoice together in the harvest (John 4:35-38). Jesus' primary lesson in this case was the nearness of the harvest but the secondary lesson was unity of the team. Those who sowed and those who reaped

rejoiced together in the harvest. Jesus also taught this principle subtly, by inference. Jesus was accused of casting out demons with the power of Satan (Matt 12:24-25, Mark 3:22-25, Luke 11:14-17) by the scribes and Pharisees. He stated plainly any kingdom or house divided would surely destroy itself. The inference was that this would also be true of the disciples if they did not practice the principle of unity. Jesus must have been grieved when the disciples' argued amongst themselves as to who would be greatest in His kingdom. They had obviously not fully come to terms with the principle of unity.

Jesus' most intense teaching on the principle of unity was evidenced in His words the night before the crucifixion. He spoke first to the disciples and later to His father, as they listened. He commanded them to abide in His love and to love one another (John 15:9, 10, 12, and 17). Second, He prayed that these men would be one as He and His Father were one (John 17:11). Jesus understood the importance unity would play in the coming days as the disciples launched the message of His finished work at Calvary. Everett Harrison notes this type of unity would not take care of itself but needed cultivation by the saints.<sup>6</sup> The disciples did hear and heed the message, substantiated by their conduct. Scripture records they were repeatedly together following Christ's death (Matthew 28, Luke 24, John 20 and 21 Acts 1 and 2). Unity with one another was a powerful theme as the disciples carried out the work.

The practical application of the principle of unity ranks among the highest in importance for the success of Residence Life. First, the Deans and RDs must set the example. If there is disagreement or discord amongst this group of leaders it will spread

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<sup>6</sup> Harrison, *Life of Christ*, 186.

throughout the organization. Maxwell rightly observes, “Leaders don’t focus on themselves and their own individual success. They think about the success of the organization and other people.”<sup>7</sup> There is no room for leaders in Residence Life who operate on their own agenda. This lack of unity will negatively affect the entire team. Secondly, the Deans and RDs should give careful attention to the unity of the RAs. RAs come from many different social and cultural settings. Their personalities will be dissimilar as well as their ages. Though they are all Christians, their church experiences will widely vary. The potential for disunity abounds. Sessions on the importance of unity should be conducted during orientation and at regular intervals throughout the year. The RDs must also monitor their groups closely and ensure that discord is dealt with quickly. As the RAs are motivated to strive for a common goal they will become a cohesive unit.

### *Jesus and Service*

Finally, Christ instructed His disciples regarding the principle of service. The disciples debated among themselves as to who would be the greatest in Christ’s kingdom (Mark 9:33-37). He admonished them that the one who would be first must be the servant of all. Leighton Ford observes Christ turning the power scale upside down and measuring greatness by the one who would take last place.<sup>8</sup> James and John came to Jesus shortly after this lesson on service asking to sit at His right and left hand in glory (Mark 10:35-37). They had still not come to terms with this principle and Christ

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<sup>7</sup> John Maxwell, *Developing the Leaders Around You* (Nashville: Thomas Nelson, 1995), 205.

<sup>8</sup> Ford, *Transforming*, 147.

reminded them once again that greatness was found in service (Mark 10:43). This was evidenced by the fact that He, the Messiah, had not come to be ministered to but to minister (Mark 10:45).

As Jesus approached the close of His earthly ministry He attempted once again to teach the disciples the importance of service borne out of love. Jesus took a towel, filled a water basin and washed the disciple's feet (John 13:1-17). The one they had watched heal the sick, cast out demons, raise the dead and feed the multitudes now stooped to wash their feet. The Master assumed the role of the servant. Gene Wilkes remarks, "Next to His death on the cross, washing the feet of His disciples was Jesus' ultimate model of servant leadership."<sup>9</sup> This band of chosen men, still bickering about who would be the greatest or have the best seat needed to observe Christ's love for them. They also desperately needed to learn how to demonstrate that love toward one another. McNeal comments that this act shaped the character of those that would soon lead the movement.<sup>10</sup> Loving the unlovely and serving them, even as He faced death, was the Savior's example and would soon become the disciple's task.

The principle of service ranks closely in importance with unity and has a number of practical applications for selection and education. Maxwell correctly observes that service is not about a particular station in life or the performance of a certain act. It is instead about an attitude displayed toward others.<sup>11</sup> First, those who select leaders must actively watch for this attitude in candidates. The application, the interviews and the

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<sup>9</sup> C. Gene Wilkes, *Jesus on Leadership* (Wheaton: Tyndale House, 1998), 125.

<sup>10</sup> McNeal, *Work of Heart*, 123.

<sup>11</sup> Maxwell, *Qualities of a Leader*, 136.

activities designed to narrow the selection should all include methods of demonstrating whether or not the candidate has an attitude of service. RAs cannot succeed if they lack a servant's heart. If candidates seek the position because of scholarship or perceived power then they will quickly be disappointed. Money and power are poor motivators when the pressure of the work and responsibilities intensify. If the attitude of service is not observed somewhere in the process then the candidate should not be selected as an RA.

In addition, this principle must be emphasized during orientation and subsequent sessions through the year. Pride and self-centeredness is a subtle enemy that leaders must constantly battle. It will be particularly difficult to exhibit a servant's heart toward those who behave badly but those are the very ones who need to see this attitude the most. RAs who live out this principle in their residence halls are following Christ's example and will experience His rewards. Deans and RDs must model and teach this principle as Christ did during His earthly ministry.

### The Apostles and Deacons

The days directly following Christ's ascension highlight a number of principles for leadership selection and training. The church was growing rapidly and the Grecians (Greek speaking Jews) were murmuring against the Hebrews (Aramaic speaking Jews) because their widows were being neglected (Acts 6:1-8). The disciples would now use the lessons they received during their time with Jesus. First, the principle of delegation is demonstrated. It did not make sense for the disciples to forsake their duty of preaching the Gospel to wait on tables. This latter responsibility needed to be delegated to others.

The Disciples instructed the congregation to seek out individuals qualified for service. The record shows that there were many persons involved in the selection process (Acts 6:5).

Second, the principle of a special dedication for service was continued. They selected Stephen and Philip along with five others for this work and dedicated them to service. Others who knew them as persons of integrity recommended these servant leaders. Jesus dedicated His disciples for service and they now continued this practice (Luke 24:50-51, John 17).

Finally, the lives and ministry of two of these chosen servants portray further principles, which are useful for selection. Stephen exemplified the traits of deep spiritual conviction, faithfulness, courage and love (Acts 7) as he testified before the council of priests. He was martyred for his message but in his dying prayer he pled for the souls of his persecutors. Philip demonstrated the principles of availability and obedience by leaving a fruitful ministry to the Samaritans after receiving a call from the Lord (Acts 8). He was faithful to the call even though he only ministered to one individual who needed Christ. Selecting individuals with these qualities ensures that tasks, both big and small, will be accomplished.

Dedication for service is a principle recorded throughout Scripture that must be emulated by Residence Life as that office prepares the RAs for the responsibilities of a school year. This dedication should take place in a special service. First, this provides the RAs an opportunity for introspection to prepare their hearts from a spiritual standpoint. They should be called to a time of confession and renewal. Secondly, it

sends a clear message that they are a part of something much larger than themselves.

Their success will truly depend on the anointing of God in their lives. Thirdly, it invokes the blessing of God on all the activities that lie ahead. As RAs who exemplify the character qualities of Stephen and Philip are selected and dedicated to God's service, eternity is impacted.

### Paul

Christ's meeting with Paul on the road to Damascus (Acts 9) illustrates the principle of the call. Paul, then named Saul, was busy persecuting the church and killing Christians. He was even present at the stoning of Stephen and looked after the coats of those who threw the stones. Jesus appeared to Paul in a blinding light and administered an unmistakable, life changing call. He would recount this call repeatedly throughout his ministry, returning to it during each time of crisis. McNeal notes Paul's contention that his life could not be understood apart from his call.<sup>12</sup> There are leaders who step forward volunteering for service and they do an excellent work but there are also those who serve as a result of a divine call.

The training principle of being educated before serving was demonstrated next in Paul's life. Ananias was sent by God to lay hands on Paul and restore his sight after which he spent time with a number of the disciples at Damascus (Acts 9:10-19). He was already an educated man having learned the law at the feet of Gamaliel (Acts 22:3), but further training was necessary in light of his new call. Paul spent a period of time in Damascus learning from the disciples and also teaching in the synagogues. It is

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<sup>12</sup> McNeal, *Work of Heart*, 41.



interesting that he was pressed into service even while being taught. Paul would invest the remainder of his life educating people for service to Christ. Among the list of those to whom he devoted time are: Barnabas (Acts 13:2); Silas (Acts 15:40-41); Aquila and Priscilla (Acts 18:11); Timothy (Acts 16:1-5); Titus (Gal 2:1-5); Onesimus (Phlm 1:10-16); and Mark (Acts 13:5, 2 Tim 4:11). There were many others trained by Paul as he spread the Gospel in answer to his call.

A number of training principles can also be drawn from Paul's farewell to the Ephesian elders (Acts 20:17-38). First, Paul reminded the elders that his service to the Lord was carried out with humility. Second, Paul recounted the times of tears and testing that accompanied ministry. Compassionate service to God brought sorrow and pain. Third, Paul testified of his resolve to follow God's leading even in the face of uncertainty. He was determined to complete the work before him, whatever the cost. "Quit" was not an acceptable word in the vocabulary of Paul's life. Finally, Paul noted that he had been faithful in teaching the whole counsel of God. He challenged the elders to continue that practice. He did not hold back for fear of offending someone but continually warned them of the wicked one, with tears of compassion. The Blackabys' remark, "The ability to look people in the eye and to know you have nothing for which you ought to be ashamed is a reward of inestimable value."<sup>13</sup> Paul knew the value of practicing the above principles in leadership. He was faithful to his calling.

The first principle documented in the life of Paul that is helpful for selecting RAs is his call. Typically, candidates do not seek the position of RA as a result of a divine call. That should not eliminate them from being considered. However, during the past

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<sup>13</sup> Blackaby, *Spiritual Leadership*, 274.

twenty-four years in student affairs, this author has observed numerous persons who answered a call to full time Christian ministry and fulfilled that call, beginning as RAs. Some even continued to work in the field of student affairs at other Christian universities. They have achieved higher positions and are impacting greater numbers of persons. These individuals, while serving at Liberty University, had a passion for the work that separated them from their peers as they performed their duties. Deans and RDs should watch for these candidates during the selection process. Once they have been chosen, extra time and effort should be spent cultivating their call. These may well be the next generation of leaders in student affairs.

Next, the principle of education for service demonstrates the importance of training or educating the RAs. Paul was already an educated man but further education was necessary based on Paul's new assignment. This is also true of those seeking to be RAs. They must meet minimum grade point average requirements but that alone will not equip them for the tasks they must perform. Andy McLaughlin suggests that Residence Life analyze all documented incidents and activities that RAs dealt with during a previous year. The training program for the coming year (orientation and subsequent seminars) is then designed based on that report.<sup>14</sup> Orientation and leadership development must be relevant. It must actively engage the RAs in participatory learning. The disciples taught Paul but they also allowed him to teach others. He was an involved learner. This model will work well for RA training.

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<sup>14</sup> Andrew McLaughlin, *Redesigning Your RA Training* (Garfield, NJ: Paper Clip Communications, 1997), 2.

Finally, Paul's address to the Ephesian elders provides a number of principles for practical application. First, RA's work must be done as to the Lord and with the right spirit. Paul worked among the Ephesians with a humble spirit. Second, RAs must be provided a realistic picture of their work and ministry. Paul's ministry was no doubt rewarding but it also took him through times of sorrow. There will assuredly be times of great victory and rejoicing. RAs will also pass through deep valleys and experience significant testing. Third, Residence life must properly equip RAs to successfully carry out their work. They must then stand beside them during the difficult times, which will surely come. Lastly, RAs need reminding on a regular basis that unpleasant duties cannot be shirked. Paul taught the whole counsel of God not just the parts that were easy to accept. There is value in all that RAs accomplish. There is special value in being faithful to the difficult parts of the work.

### *Paul's Writings*

Galatians 5:22-23 –

Those serving God in various leadership capacities during New Testament times were often referred to as Spirit filled or spiritual persons. Since a person filled with the Spirit will demonstrate the fruit of the Spirit, the passage in Galatians provides principles for selection of leaders. Paul spoke of one fruit with nine elements. The first three elements deal with man's relationship to God, the second three with man's relationship to others, and the final three with man's relationship to himself.<sup>15</sup> Love is the first on the list. The Greek word used is agape, the highest form of love. It is love that flows

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<sup>15</sup> Edward Roustio, "Galatians," *Liberty Commentary on the New Testament* (Nashville: Thomas Nelson, 1978), 497.

through a person as a result of Christ's redemption and evidences itself in that person's treatment of God and others. Joy is the next element present in the life of a Spirit filled believer. It is not to be confused with happiness, which is based on circumstance. Rather it is profound and enduring delight, based on a relationship with Christ. Paul spoke repeatedly of this joy throughout his life, even when in prison near death. The third element is peace. Paul often used joy and peace in close proximity to one another. It appears if a person truly has one; the other will invariably be near. Peace is a gift from Christ (John 14:27) that brings internal calm (Philippians 4:7). The next element is patience. It can literally be translated long-spiritedness and entails a refusal to get revenge for wrong received.<sup>16</sup> Gentleness is the fifth element of this fruit. Paul was speaking here of someone who was compassionate and kind to others. Closely related is the next element, goodness. An inclination to do well or uprightness of character will guide a person's thoughts and actions. The seventh element is faithfulness. Webster defines this as having or showing a strong sense of duty or responsibility. A person demonstrating this element would be reliable or dependable with responsibility. Meekness is next on the list. This carries the idea of an attitude of humility not oriented to anger or resentment. The final element in the fruit of the Spirit is temperance or self-control. Keener comments that self-control was one of the qualities most emphasized by philosophers and treasured in Roman society during this time.<sup>17</sup>

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<sup>16</sup> Everette F. Harrison, "Galatians," *Wycliffe*, 1297.

<sup>17</sup> Craig Keener, *IVP Commentary*, 535.

1 Timothy 3:1-7 –

Paul listed a number of qualities necessary for one who desired a leadership role (Bishop or Pastor) in the church. While the selection and education of RAs is not done for the purpose of filling this office, the character traits recorded may serve as guiding principles. First, this individual must be blameless. Charles Trentham likens this person to one who was above reproach, irreprehensible and not inviting public criticism, which would dishonor the church.<sup>18</sup> Second, the pastor was to be the husband of one wife. Third, a pastor was to be vigilant. They had to be watchful over their flock and alert to danger. Fourth, this person was to be sober. Their life needed to be characterized by reason or self-control. Good behavior was the fifth characteristic listed by Paul. An orderly, well-behaved individual could more readily watch after his congregation. Sixth, a person seeking this office had to be hospitable. Hospitality, during those times, literally meant taking in trustworthy travelers as guests to spend the night.<sup>19</sup> The expectation was that these pastors would demonstrate that spirit. The first churches also met in homes so these pastors would constantly find themselves around people. The ability to teach was the seventh qualification. As the Gospel spread, new converts were seeking knowledge regarding the things of God. They looked to the pastor to satisfy this thirst. Eighth, the pastor was not to be a drunkard. The Holy Spirit, not alcohol needed to control this person. Ninth, there was no room for a violent person to occupy this office. Patience was the virtue sought for the earthly shepherd of Christ's sheep. Tenth, the pastor was

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<sup>18</sup> Charles Trentham, *Studies in Timothy* (Nashville: Convention Press, 1959), 39.

<sup>19</sup> Craig Keener, *The IVP Bible Background Commentary, New Testament* (Downers Grove, IL: Intervarsity Press, 1993), 612.

not to be a brawler or argumentative, but a gentle person given to peace. Eleventh, there was no place for the love of money in this position. Paul knew if money was the motivator it would lead to unfaithful servants. Next, the pastor must manage or rule his own household well. The argument here is from the lesser to the greater. If one could not take care of the few in his house, how would he manage a whole congregation? Thirteenth, new converts were not eligible for consideration because of the danger of pride from being promoted too soon. Grounding in the faith would prevent these from being sifted by Satan. Finally, the one in pursuit of this office must have the recommendation of those outside the church. The idea was that even those disagreeing with the candidate should have respect for him and his behavior.

There are numerous principles for practical application in RA selection found in this passage. Some have been addressed previously and will not be repeated at this point. First, while RAs are obviously not married they should be persons exemplifying the principles of purity and morality. Secondly, candidates for the position of RA must exhibit a self disciplined life. They will have to carry out the responsibilities of their position and manage their academic pursuits as well. Great strength of will is necessary to balance all that an RA faces. Thirdly, RAs must have the ability to teach. They will be conducting hall meetings and discipleship groups. RAs are bombarded with questions. Students on their hall look to them for information regarding class schedules, academics, and policy clarification to list just a few. Educational programming is also one of the tasks that the RAs must perform. The RA position definitely requires an aptitude for teaching. Fourth, only upperclassmen or older students should be considered for the

position of RA. It requires a high level of maturity to handle this responsibility. Younger students would also have the tendency to abuse the power of the position. Finally, candidates should be required to provide references regarding their character. Those involved in the selection process should carefully check those references to verify their validity. If a candidate makes it into the program and it is known by their peers that they are not fit for the position then the entire program suffers.

### Barnabas

Barnabas' life demonstrated some important leadership principles for selection and education. First, Barnabus' life demonstrated the principle of initiative. Paul left Damascus and traveled to Jerusalem, attempting to join the disciples (Acts 9:26-31). These disciples were afraid that Paul was not truly one of them. Barnabas stepped forward and gave the disciples wise counsel regarding Paul and his activities in Damascus. He observed Paul's potential rather than his past and spoke on his behalf.

In addition Barnabas demonstrated the principle of encouragement. Barnabas took up for Mark in a dispute with Paul over who would accompany them on the second missionary journey (Acts 15:36-40). Though Mark had left them during their first journey, Barnabas was willing to extend grace and a second chance. He was an encourager, unafraid to stand for what he believed. Initiative, wisdom, encouragement, grace and courage are qualities that should be sought when selecting and training leaders. Biblical principles for the selection and education of leaders are plentiful in the Scriptures. While this study has not touched on every single quality and principle it has provided a solid overview for the selection and subsequent education of leaders. The

groundwork is now in place for a comparison of the biblical and practical model with the model used by Residence Life at Liberty University. This comparison, accompanied by evaluation follows, in the final chapter.



## CHAPTER SEVEN

### CONCLUSION

The comparison of the biblical and practical model of leadership selection and training with Residence Life's model will be divided in two sections. The first section will compare and evaluate the selection of RAs. The second section will compare and evaluate the training or education of RAs. The principles will be grouped in categories so that the comparison and evaluation can be achieved with greater clarity. A summary of suggestions, where necessary, will be included at the close of this chapter.

#### Selection of Resident Assistants

##### *Significance of Prayer*

In this study, two principles stood out that guided those involved with the selection of leaders in the Scripture. First, prayer was a vital part of the process. The importance of the task demanded that the mind and blessing of God be sought. Priests in the Old Testament received instructions from God prior to anointing leaders. Jesus spent the night conversing with His Father before choosing the disciples. The apostles and church leaders desired God's wisdom as they selected those who would serve in the church.

Residence Life does an excellent job in this respect. Several weeks before selection begins, the Dean of Residence Life reminds the staff of Student Affairs to begin

praying for the selection process. This request is remembered in the meetings, which occur twice weekly, throughout the semester. The Deans and RDs also spend time in prayer, prior to first and second round cuts. The RD and RA groups also pray regarding the selection of leaders. The current RAs and RDs, by a margin of over 95% and 100% respectively, agreed or strongly agreed that Residence Life values prayer as a vital part of the selection process. There is a true dependence on the wisdom of God for the selection of RAs.

### *The Significance of Persistent Pursuit of Leaders*

The second principle employed by those involved with the selection of leaders in Scripture was their persistent pursuit of these individuals. God refused to allow Moses to say no to his call to leadership. Samuel had to seek Saul, who was hiding among the baggage, after he was anointed King of Israel. Jesse did not even bother calling David in from the fields when Samuel came seeking the next King of Israel. David had to be called in from tending the sheep. Jesus sought after the disciples and called them to be fishers of men. Barnabas refused to give up on John Mark, seeing his potential as a leader.

Residence Life also does well in this regard. The RDs and RAs watch for students living on their halls who demonstrate a potential for leadership. The Campus Pastors' office assists in identifying prospective leaders. The Deans in Student Affairs occasionally encourage students they have come to know, to pursue the RA position. There is also an initiative to locate minority and international students as candidates for selection.

Over 89% of the current RAs agreed or strongly agreed that Residence Life effectively identifies and pursues candidates for the RA position. However, this pursuit of candidates lacks organization and coordination. Creative announcements, which call for those interested to apply, are good. There are times when encouragement from a leader would reach candidates who might otherwise refuse to answer the call. One individual should be placed in charge of this initiative to coordinate and direct a persistent pursuit of RA candidates.

### *Significance of a Relationship with God*

This study brought to light four overarching qualities that were present in the lives of the biblical leaders, selected. First, those selected possessed a deep and abiding relationship with God. Noah had great faith in God. Abraham wholly surrendered to God. David had a heart for God. Nehemiah was broken before God. The disciples and deacons were men of deep spiritual conviction. In Galatians, Paul listed the fruit of the Spirit that indicated when a person was walking in the Spirit. None of these leaders were perfect but their relationship with God was an essential part of their lives. It was fundamental to the tasks they performed.

Residence Life does a good job of locating leaders who have a vital relationship with God. The RDs and RAs know almost every single candidate who applies. They have observed them in the residence halls for several years. Many of these individuals have been prayer leaders and spiritual life directors under the auspices of the Campus Pastors' office. Their track record is a matter of record. Applicants are required to write extensively regarding their relationship with God. This includes their personal salvation

experience, their current devotional life and answers to numerous questions on a number of Scriptural issues. Candidates undergo close scrutiny during the selection process in order to discern their spiritual walk. While none of this allows those selecting to look on the applicants' heart, it does provide an outward indication of their spiritual condition. Ninety nine percent of the RAs agreed or strongly agreed that Residence Life sought leaders who had a vital relationship with God. One hundred percent of the RDs believed that this was the case. It is interesting to note that every leader in Residence Life's history listed spiritual maturity as an absolute necessity in the lives of RAs. That heritage from the past continues to impact the present.

### *Significance of Integrity*

Second, biblical leaders selected were living a life of integrity that included numerous qualities. Noah walked a blameless life before God. Every single leader in this study demonstrated courage in some aspect of his life. Abraham and David provide overt examples of a generous spirit. Noah, Abraham, Moses, Jesus, and Philip were all obedient to God in very significant ways. Jesus was the perfect example of a servant leader. Noah, Nathan, Nehemiah, and Stephen all demonstrated integrity as it related to duty. They faithfully carried out their call. Love characterized all of their lives. These individuals were honest, reliable, and authentic in their relationship toward God and man.

Residence Life has an effective plan in place to determine whether or not applicants are persons of integrity and possess the above characteristics. The application includes a number of questions to indicate whether applicants possess these. The selection process, which includes exposure weekend, sheds further light on the

characteristics that accompany integrity. Workshops conducted during exposure weekend allow the RDs to observe the presence of a number of these principles related to integrity. RDs and RAs answer specific questions on forms turned in after observing the candidates during the selection period. The questions address faithfulness to duty, a servant's heart and courage, among others. The RAs, by a margin of 85% and the RDs, by a margin of 100%, agreed that Residence Life endeavors to determine whether or not applicants are persons of integrity. However, all areas related to integrity, discovered in the study of biblical principles, are not addressed. This area needs strengthening. Residence Life should compile a list of all of the qualities necessary for RAs to be successful. They should then design questionnaires and activities that will exhibit the absence or presence of these specific qualities among the candidates.

### *Significance of Basic Skills*

Third, biblical leaders, which were selected, possessed specific skills or characteristics that equipped them for their task. Nehemiah had a vision for the work and moved others to help him rebuild the wall around Jerusalem. The Apostles obviously had the ability to teach. In First Timothy, Paul listed teaching as a skill necessary for those who would shepherd the flock of God. In addition, Paul included the principles of self-discipline and maturity for those who desired to lead the church. Besides these, every leader performed his duty in answer to a call from God.

Residence Life is effective in locating RAs who have these skills and exhibit these characteristics. The RA application asks specific questions regarding goal setting (vision). There are also questions that ask how they will handle their leadership team and

move the residents on their hall to spiritual maturity. They must be able to articulate a workable plan of action. The applicants must provide both in writing, and verbally, their rationale as to why they want to be an RA. This assists in discerning whether or not they have a sense of a call to this work. During the selection process, applicants are placed in numerous scenarios, which require them to teach or lead a group. Their communication skills and ability to connect with students is observed and evaluated by RDs and current RAs. The applicants actually perform the duties of the RA for a period of time and under close observation by their RAs. This helps determine the applicant's self discipline and maturity. The RAs fill out a recommendation form that documents their observations. There is also a policy in place prohibiting younger underclassmen from applying for the RA position. Over 93% of the current RAs agreed or strongly agreed that Residence Life pursues skilled leaders for the RA position. Interestingly, only 90% of the current RDs felt that way while 10% registered no opinion.

#### *Significance of Recommendation*

Finally, biblical leaders held a stated or implied recommendation for service. Jethro advised Moses to look for a certain type of person to help judge the people. Someone must have stepped forward and recommended individuals who had the ability and character to carry out that responsibility. The apostles gave the church a number of characteristics for selecting deacons. Again, someone must have recommended those to fill that role. Paul listed the necessity of recommendation as a requirement for those desiring to pastor.

Residence Life covers this area, well. Two sets of RAs and two RDs (six different individuals) are required to fill out recommendation forms for each of the candidates. These forms are very thorough and cover a wide array of topics including evidence of the candidate's spiritual maturity, whether or not the candidate is teachable and whether or not he has a servants heart, to name a few. There is one suggestion for Residence Life in this matter. They should consider requiring the applicants to turn in a set of recommendation forms from persons working outside Residence Life. This would provide an additional perspective on the candidate and ensure a wider acceptance of his suitability to fill the role of RA.

#### Training of Resident Assistants

The biblical principles of training gathered in this study fall in three main categories: training in relationship to God, training in relationship to man, and training in relationship to work.

##### *Training in Relationship to God*

At the forefront, training in relationship to God includes two principles. They are the importance of a deep relationship to God and the necessity of prayer. First, it is evident that each of the leaders in this study exercised the principle of maintaining a close relationship to God. Noah's faith in God was unwavering (Gen 7:5). Abraham demonstrated reverence for God in his obedience regarding Isaac (Gen 22:8-14). David longed for God with his whole being (Ps 63). That is not to say that all of the leaders were perfect. Each of them had flaws, except Christ. Abraham lied regarding his

relationship to his wife (Gen 20:2). Moses was disobedient to God (Num 20:11-12).

David committed adultery and murder (2 Sam 11:4, 15). Each one, however, repented and was restored. They enjoyed close fellowship with God as they carried out their work.

Second, these leaders also recognized the significance of the principle of prayer. Prayer characterized David's life (Ps 4:1; 5:1-3; 6:9). Nehemiah prayed a prayer of repentance and asked God's blessing on the rebuilding of the wall (Neh 1:4, 11). As noted earlier, Jesus repeatedly demonstrated the importance of prayer in all aspects of His life (Matt 5:44; 6:5; 14:23; 26:36, Luke 18:2, John 17:9).

Residence Life pays close attention in regard to teaching the significance of these two principles. RAs must read assignments regarding Spiritual leadership during the summer. This helps them begin "heart preparation" for their work. The general sessions during orientation week all begin with a time of praise and worship. A separate session allows an extended time of prayer and consecration. Orientation week places great emphasis on the RAs' relationship with God and the importance of prayer. The RDs have the responsibility of monitoring the spiritual condition of their RAs and intervene when necessary. Their relationship with God continues to be important to Residence Life. Eighty seven percent of the RAs agreed or strongly agreed that Residence Life demonstrates a genuine concern for their spiritual walk as they carry out their (the RA's) responsibilities but 11% disagreed. Thirty percent of the RDs (3 of 10) disagreed that Residence Life demonstrates concern. Specific attention to this principle seems to wane as the year progresses. There are occasions throughout the year when Residence Life prompts the RAs to examine their walk with God, but the tyranny of the urgent crowds



out attention to this principle. Residence Life, in coordination with the campus pastors, should offer regularly scheduled sessions, which teach RAs practical methods of deepening their walk with Christ. These sessions should include an in-depth study of prayer, as well. Residence Life ought to set a minimum number of meetings as mandatory and allow attendance at the rest to be voluntary. The survey results support this recommendation.

### *Training in Relationship to Man*

#### *Integrity –*

First, Christ emphasized the principle of integrity before men. Christ desired that His disciples learn to be upright, honest, and sincere in their dealings with men. He taught that humility, meekness, mercy and the act of peace making would bring the blessing of God (Matt 5:3, 5, 7 and 9).

Residence Life does not formally address this principle in its education regimen. It does touch on the individual principles in a general manner during orientation. RDs are also responsible for monitoring their RAs' conduct, related to job performance. Since integrity is a requirement for selection, they are working with students who should possess this quality. It is interesting that 69% of the current RAs agreed or strongly agreed that Residence Life addresses the subject of integrity during the year. Fourteen percent had no opinion while 17% disagreed. Seventy percent of the RDs agreed or strongly agreed that the subject of integrity was addressed. The RDs are most likely addressing this subject in their individual RA group meetings. However, it is recommended that someone in the department be responsible to develop a session dealing

with the topic of integrity, which could be taught, collectively, to the whole group.

Residence Life should also flesh out a method of evaluating the RAs in relation to their integrity before students. These steps will help to ensure that Residence Life and Student Affairs continue to hold the respect of the student population.

Unity –

Second, Christ taught the principle of unity. He taught it early in His ministry (Mark 6:7, John 4:35-38). He taught this principle often (Matt 18:18-20, Luke 11:14-17, John 15:12). Jesus emphasized unity by His words and His actions. Unity was on His mind directly preceding the crucifixion (John 17:11). The power of unity was seen in a mighty way following Christ's ascension (Acts 1:14; 2:1-4; and 2:41).

Residence Life needs to further refine their work on teaching the principle of unity. They currently model the principle in their lives before the RAs. The Deans and RDs present a united front even though they may disagree, on occasion, behind closed doors. They believe in and practice the principle of unity. Further, Residence Life attempts to solidify unity, immediately following the selection process. They work to form the best possible RA teams using information gathered during the selection process. They continue to meet with these teams during the spring to ensure their focus, as a unit, on the work ahead of them. In addition, they teach the principle of unity during orientation. They do so in classroom sessions and during activities designed to bond the RAs with one another. Finally, the RDs focus on unity as they meet with their RA groups throughout the year. Eighty-seven percent of the RAs agreed or strongly agreed that Residence Life taught this subject. However, 4% of the RAs disagree that Residence

Life addresses the subject of unity from an educational standpoint while 7% had no opinion. Residence Life should form a task force composed of RAs and RDs in order to study and quickly address this issue.

#### Service –

Third, Christ stressed the principle of service. He taught His disciples that the one who would be first must be the servant of all (Mark 9:35). He reminded them that He had not come to earth to be ministered to, but to minister (Mark 10:45). He washed their feet in a powerful act of service and challenged them to follow His example (John 13:1-17).

Residence Life covers this principle well, both in selection and in further education. The RAs' required summer reading includes a section on this topic. Service is specifically addressed during orientation. Those in leadership further model service. Obviously one cannot force another to have a servant's heart. The RAs agreed or strongly agreed by a margin of over 90% that Residence Life emphasizes the importance of service, throughout the year. One hundred percent of the RDs agreed or strongly agreed that the importance of service was emphasized. Residence Life does everything possible to ensure that this principle is emphasized and practiced.

#### Loyalty –

The final principle in this category is loyalty toward one's superiors. This principle is drawn from the life of David. God removed His hand of blessing from Saul (1 Sam 15:26) and Samuel anointed David to be the King of Israel (1 Sam 16:13). David

continued, however, to acknowledge Saul as King. Saul repeatedly sought to kill David yet David remained loyal to Saul's leadership.

Residence Life does a very good job teaching this principle by example. Deans and RDs are aware of the damage that disloyalty will do to an organization. They are careful to show respect for leadership and do not allow discord among the RAs.

However, the principle is not addressed in a specific manner. Residence Life should develop a strategy to address this principle on a regular basis. This would include instruction in group settings as well as evaluation during the year.

### *Training in Relationship to Work*

#### Vision –

First, the principle of developing a vision for the work is depicted in the life of Nehemiah. Nehemiah heard about the affliction of the people and the crumbled walls surrounding Jerusalem. His heart was broken and he mourned, fasted, and prayed for a number of days (Neh 1:3-4). Nehemiah traveled to Jerusalem and took a few men on a field trip. He showed them the condition of the wall and challenged them to help him rebuild (Neh 2:12-18). Nehemiah had a heavy burden. He developed a vision for the work and moved others to assist him in accomplishing that vision. It is interesting to note that shortly after the wall was rebuilt, there was a revival in Jerusalem and the people renewed their covenant with God (Neh 8). Nehemiah was directly responsible for leading the effort to rebuild the wall, but he was indirectly responsible for the revival, which followed. God used his vision in a mighty way.

Residence Life understands that vision is important in the life of the leader. They know RAs need to see the task and develop a vision for the work. In light of this, newly selected RAs are taught the mission of the University and the purpose of Residence Life. They are also challenged to begin praying for the students who will live on their halls. An RD conducts a breakout workshop at this spring meeting that assists the new applicants in formulating their vision and goals. The mission and purpose are taught again during fall orientation. RAs are guided in combining their heart with God's heart to develop a vision. The RAs then have the summer to work on this goal. In the fall, Residence Life requires each set of RAs to turn in a vision statement for their hall.

#### Education for Service –

Second, Christ embodied the importance of the principle of education for service. One of the most significant aspects of His earthly ministry was the training of the twelve. Jesus knew that these men would be the human instruments through which His gospel would spread. He taught them from the basis of history (Matt 5:17-48). He taught them: using the lecture style (Matt 5:1-16); by parables (Mark 4:1-34); by example (Mark 8:1-9); and through practical application (Mark 11:20-26). Jesus' teaching was relevant and participatory (Matt 10). The life of Paul also demonstrated the principle of education for service. After his conversion he spent time with those already grounded in the faith (Acts 9:15-23). They too allowed Paul to participate while he was learning (Acts 9:22).

Residence Life does an excellent job of educating RAs for service. The selection method begins this process. Applicants participate in exposure weekend, which familiarizes them with the duties of an RA. They attend multiple sessions in an intense

weekend. These sessions are participatory and educate candidates regarding the many facets of the RAs' responsibility. Once chosen, they are assigned to RDs who continue the education process in separate meetings. Summer reading, relevant to leadership, is assigned for further preparation. The RAs arrive two weeks prior to the start of the school year for orientation. The Deans and RDs have designed a training program that properly prepares the RAs for the practical and spiritual aspects of their job. This program was discussed previously and will not be repeated at this time.

Delegation –

Third, Moses' life exhibited the principle of delegation. Moses was spending a large amount of time judging the people (Ex 18:14). Jethro, his father-in-law, advised him to find competent individuals to assist him in this work. Moses listened to Jethro and delegated much of this task to others (Ex 18:17-26). Nehemiah also used this principle for the rebuilding of the wall (Neh 2:18; 3:1-7:1). The Apostles demonstrated delegation as they appointed deacons to help in the early church (Acts 6: 1-3). In each case, delegation allowed these individuals to accomplish a much greater work.

Residence Life does an excellent job teaching and fleshing out the principle of delegation. It is recognized that RAs will not be able to handle the task before them, on their own. They have developed a plan, incorporating the principle of delegation, which allows the RAs to extend their ministry and work. Following RA selection in the spring, RAs attend a session on teambuilding. One of the campus pastors who work closely with spiritual life directors and prayer leaders conducts this session. These students

make up the team to whom work is delegated. The campus pastor continues to assist the new RAs in building their teams until they are complete. In the fall, the RDs meet with their RAs to ensure that the teams are set. Residence Life then clearly delineates the responsibilities that can and cannot be delegated.

#### Confrontation –

Fourth, Nathan demonstrated the principle of confrontation. God sent Nathan to confront David for adultery and murder (2 Sam 12:1). David, as king, was obviously a very powerful man. No doubt, the consequences for this type of confrontation could have resulted in death. Scripture does not record the thoughts that went through Nathan's mind, but he did not shirk his duty.

Residence Life understands the importance of the principle of confrontation. The Division of Student Affairs is responsible for enforcement of the University's code of conduct. This responsibility is shared by the whole community, but lies mainly with Student Affairs. Since the RAs are the frontline persons in the division, Residence Life pays particular attention to teaching this principle. They begin teaching it in a session during the selection process. This session introduces the candidates to the concept of confrontation and restoration in the life of the believer. Applicants are placed in different confrontation scenarios and must do their best to bring them to a resolution. RDs and RAs view the applicants as they (the applicants) work through the sins they must confront in these role-plays, giving them opportunity to highlight strengths and weaknesses. The biblical foundation for confrontation and restoration is presented and the principles for good practice covered. Biblical passages such as Matthew 18, Proverbs 27, Galatians 2,

James 1, and First Samuel 15 are the Scriptural basis for this workshop. There are additional sessions on confrontation during orientation in the fall of the year. Residence Life covers this principle well.

#### Assessment –

Fifth, the principle of assessment or evaluation was used by Jethro to aid Moses. Jethro observed Moses judging the people from early in the morning until the evening (Exod 18:14). He assessed the situation, asking Moses questions. Jethro then gave Moses wise counsel so that he could operate more efficiently. Jesus practiced the principle of evaluation. He sent the disciples out in pairs to minister and teach (Mark 6:7). Upon their return, they rehearsed all that they had done and taught (Mark 6:30-31).

Residence Life, as a department, performs a great deal of assessment. They evaluate all of their programs and assist many other departments in their assessments. Residence Life does not, however, do very well in teaching the RAs how to assess their own work. It is most likely because Residence Life is assessing the RAs' work, as well. They should pass this responsibility on to the RAs and teach them how to evaluate their work on the halls. There are persons on staff who could teach the RAs the methods of assessment. This would lift some of the burden from Residence Life and spread the responsibility out.

#### Persistence –

Finally, Nehemiah exemplified the principle of persistence in work. He faced an enormous task and much opposition yet he refused to be discouraged. Nehemiah's



faithfulness to the mission inspired others as they helped him accomplish his goal. Every other leader in this study exhibited the principle of persistence in their work. Noah completed the ark. Moses led the children of Israel out of captivity. Jesus accomplished His mission and provided redemption for mankind. Each of these leaders faced opposition but they refused to quit.

Residence Life does a very good job teaching this principle to RAs. They have two methods of assisting RAs to maintain persistence in their work. First, they hold a powerful appreciation for the strain of the RA position and protect them as much as possible from opposition. Residence Life does not allow students to live in the residence halls who are a constant disruption. This would constitute failure on their part to maintain persistence in their work. The Deans intervene and change the behavior of the disrupting student or remove him from the residence hall. Secondly, Residence Life educates and equips RAs with the skills to deal with the pressures. Effective educational seminars combined with spiritual encouragement, throughout the year, lead the RAs to persist in their work.

### Summary of Suggestions

#### *Selection*

#### The Persistent Pursuit of Leaders –

This pursuit of candidates lacks organization and coordination. One RD, or a group of several RDs, should be tasked with the responsibility of coordinating the pursuit of candidates for the RA position. Once their plan has been formulated it should be taught and implemented by other Deans, RDs and RAs.

### Significance of Integrity in Candidates –

All areas related to integrity, discovered in the study of biblical principles, are not addressed. This area needs strengthening. Residence Life should compile a list of all of the qualities necessary for RAs to be successful. They should then design questionnaires and activities that will exhibit the absence or presence of these specific qualities among the candidates.

### Significance of Recommendation –

There is one suggestion for Residence Life in this matter. They should consider requiring the applicants to turn in a set of recommendation forms from persons working outside Residence Life. This would provide an additional perspective on the candidate and ensure a wider acceptance of his suitability to fill the role of RA.

### *Training of Resident Assistants*

#### Training in Relationship to God –

Residence Life, in coordination with the campus pastors, should offer regularly scheduled sessions, which teach RAs practical methods of deepening their walk with Christ. These sessions should include an in-depth study of prayer, as well. Residence Life ought to set a minimum number of meetings as mandatory and allow attendance at the rest to be voluntary.

#### Training in Relationship to Integrity –

It is recommended that someone in the department be responsible to develop a session dealing with the topic of integrity, which could be taught, collectively, to the whole group. Residence Life should also flesh out a method of evaluating the RAs in relation to their integrity before students.

#### Training in Relationship to Unity –

Residence Life should further refine their work on teaching the principle of unity. They should form a task force composed of RAs and RDs in order to study and quickly address this issue.

#### Training in Relationship to Assessment –

Residence Life should pass the responsibility of assessment to the RAs and teach them how to evaluate their work on the halls. There are persons on staff capable of teaching the RAs the methods of assessment. These sessions should be conducted during the spring orientation meetings.

Overall, Residence Life's program of selecting and educating RAs for leadership is outstanding. Their procedures have been formulated over a long period of time. Past and present leaders of the department have used scripture, history, and professional standards of practice to devise a method of selecting and training those who carry out the important work of the RA. Residence Life at Liberty University will continue to improve, but any Christian university could look to them (Residence Life) for an excellent model to emulate.

## APPENDIX A

### RA DUTIES

#### Paper Work –

RAs are responsible to fill out and turn in all paperwork on time. The following is a list of the main paper work required:

- Incident Reports
- Violation Reports
- Individual Damage Logs
- Hall Damage Logs
- Correspondence Logs
- Permission Slips
- Convocation Attendance
- Room Checks
- Leave of Absence Forms
- Overnight Sign-Out Sheet
- Special Teams Sign-Out Form
- Late Night Sign-Out Sheet
- Resident Life Office Program Reports

All RA copies of any type of paperwork must be filed in an organized manner and kept until the RD gives further instruction.

#### Room Inspections –

- When the RA needs to enter a resident's room, always knock and wait for a response. (Note: There will be times – room inspections, safety checks, and sometimes at curfew checks – when the RA needs to enter the room even if there is no response to knocking.)
- Use the RA sub master key for official business only. Do not use the sub master to enter a resident's room for personal reasons. Do NOT use the RA key to assist with retrieving anything from another resident's room.
- Never “talk down” to a resident. Do not be condescending.
- Allow a student to “speak his mind” without interrupting, even if he is complaining about something.

- Listen carefully when the resident is talking. Show interest in what he is talking about.
- Always use a calm voice. Raising the voice level will only escalate a situation.
- Use only the resident's given name or a nickname that he has chosen for himself. Do not make up nicknames.
- Recognize and appreciate the differences in residents (cultural, personality).

#### Convocation Checks –

- One RA should remain in the hall during Convocation for the purpose of doing room inspections and providing a security presence on Monday, Wednesday (Safety Inspection), and Friday while the other RA does Convocation attendance.
- The RA should begin room inspections at 10 am and stay on the hall until 11 am.

#### Senior Dorm Room Inspections –

Senior dorm room inspections should be completed on the same day each week. Safety and damage inspections should be done then as well. The RA will ask the spiritual life director (SLD) to do convocation checks for the day the RA does room inspections. If the SLD is unable to do convocation checks, the RA should contact the RD to work out an alternative plan. The RA should do room, safety and damage inspections for their own hall only. However, they should check each room on the other two floors to make sure all students have gone to convocation. They should report any problems to that floor's RA. Room checks for senior dorms will include the above room procedures. In addition, there are certain quad responsibilities that will need to be checked. Make sure that quad-mates have divided the responsibilities and hold them accountable (The quad leaders should assist the RA).

#### Safety And Damage Inspections –

In order to check safety equipment and ensure that safety standards are maintained in the residence halls, RAs will conduct a weekly safety inspection of the hall and rooms.

The following items will be inspected or looked for by the RAs:

- Fire Extinguishers
- Smoke Detectors
- All door locks (exterior and room doors)
- Electrical appliances (see Liberty Way)

- Security sticks in windows (Dorms 1-19)
- Security device in windows (Dorm 33)
- Bicycles (see *The Liberty Way*)
- Flammable substances
- Halogen floor lamps

All safety violations/problems must be reported via Incident Reports. If the problem requires a work order, the RA needs to submit an on-line help ticket as soon as possible and indicate on the Incident Report when it was submitted. Also during this time, the RA will check for damage. If any damage is found, make sure that it has been logged and either signed for or announced as Hall Damage during FOCUS/hall meeting.

#### Fire Alarms –

In the case of a fire, personal safety is most important. Do not do anything that will put someone at risk. If there is no sign of smoke or immediate danger, follow these instructions:

1. When a fire alarm goes off, call LUPD immediately to inform them.
2. Then call the RD and check every room, the restrooms and the lobby to make sure every student has vacated the resident hall.
3. After checking the floor, make sure the other floors have been cleared. (If they have not been checked please check them)
4. After checking the building, go outside and make sure the residents are at least 50 feet away from the building. Once LUPD or the RD (in a drill), has silenced the alarm, and given approval, residents may go back inside the building. If it is a drill, meet the RD at the fire alarm box for a brief evaluation of the fire drill. In the event of a real fire, meet with the RD for further instructions.
5. Take all appropriate paper work before leaving (i.e. sign-out sheets, College for a Weekend registration forms, and visitor forms) in order to account for all people missing from the hall.

#### Storm Warning Procedures –

When either Residence Life or LUPD is notified or becomes aware of emergency situations, Resident Directors will then contact resident assistants. We do not have a public warning system on campus, nor is there a siren system in Lynchburg. Our area relies on the public airways to communicate emergency situations. Our students have radios and televisions in their rooms. We will spread the word to the resident assistants who inform students to listen to the instructions from the national weather service and then act responsibly. Resident Directors may give specific instructions for resident assistants to post on end and bathroom doors, as well as verbalizing to residents. In cases

of tornadoes or strong winds, students must be away from glass, thus they need to be in the hallway.

#### Securing Your Residence Hall –

All residence hall exterior doors (including end doors in multi-story halls) must be secured at all times. No object such as a chair, a rock or a mat may be used to prop open a door. The RA should assist their residents by doing the following:

- Educate residents during the first few hall meetings and explain why it is not safe to prop a door. Inform them that the charge for a propped door is \$100. Teach residents to close a door when they see one propped. Record the date announced on the hall damage log.
- If the RA finds a propped door:
- Place it on the Individual Damage Log if the RA knows who propped the door. Talk with the student and have him sign the Damage Log.
- If the RA does not know who propped the door, place the charge on the Hall Damage and Safety Violation Log.

#### Convocation Attendance Procedures –

This system is for attendance taking at Convocation for the resident students. In addition to tracking attendance, this system will have the following benefits:

- The RA will check dress code at the beginning of Convocation.
- An atmosphere of respect and control will be more easily achieved with assigned seating sections.
- Students arriving late or leaving before dismissal will be more easily monitored.
- Students can be better monitored during Convocation for talking, sleeping, studying, and disturbances.
- Hall unity will be better emphasized within Convocation.

#### Curfew Checks –

If a student is up to half-hour late for curfew, fill out a violation report and issue 1 reprimand. If a student is a half-hour or more, late for curfew, a resident assistant should do the following:

- Instant message the RD to let them know the student is late.
- Leave the student a note requesting that they let the RA know when they return (a note under the RA's door will suffice).
- Fill out a Violation Report.

- If the RA is concerned about the student's safety, call the RD immediately, and fill out an incident report.
- If a student is not in by 2:00 am, fill out an Incident Report.
- If the student has not returned by 8:00 am, talks to the RD immediately, do not leave voice mail.

#### Work Orders –

- Students should submit a help ticket on-line concerning all requests for their rooms.
- Resident assistants should submit requests for commons areas.

#### RA Mail –

- All RA mail must be picked up Monday - Friday in Residence Life from 3 - 4:30 p.m. by one RA from each floor and must be read by each RA no later than 7 pm that night.
- When the RA receives mail to be delivered to students:
  - Deliver all call slips and violation reports to the student that night.
  - Have the student sign the Mail Correspondence Log for call slips or letters from a Dean or RD.
  - Always attempt to deliver the item in person. If this is not possible, note on the log when and where the mail was left.

#### Dorm Sub-Master Key Policy –

- Each RA is responsible for his dorm sub-master key at all times.
- Sub-master keys are to be used for official business only. RAs may not use their dorm sub-master keys for the following purposes: a) to unlock a door for persons not assigned to that particular room, b) to unlock a room for a person who will be involved in a horseplay situation or one that violates school policy, c) to allow any student to borrow it for any reason.
- Whenever the RA's sub master key is lost or stolen, the RD, Residence Life and LUPD must be notified immediately.

#### Academic Atmosphere/Study Hours –

- Hall noise must be kept to a minimum.
- A round must be made every hour starting at 10:00pm through curfew (Monday-Wednesday) to verify compliance.



### Visitor Policy –

Liberty University welcomes visitors within the following guidelines:

- All visitors are expected to adhere to University guidelines and policies. Any visitor not willing to abide by these guidelines will forfeit privilege to stay on campus.
- Visitors are asked to comply with the dress code of Liberty University, therefore all dress should be modest and in good taste.
- Visitors are not allowed on the residence halls of the opposite gender. Parents may visit their son or daughter's room, and siblings are welcome when accompanied by a parent.
- Visitors are prohibited from using alcoholic beverages, drugs, or tobacco.
- Visitors are asked not to use profanity.

### Overnight Visitor –

Liberty University recognizes two distinct types of visitors—a guest of a current Liberty student and a prospective student. Only these two types of overnight visitors will be allowed to stay in the residence halls.

### Unauthorized Visitors –

- If an RA discovers an unregistered visitor during curfew checks, the RA is to contact his RD immediately (if the RD is unavailable, the Duty RD should be called.)
- The RA should inform the RD of the situation, providing as much detail as possible (i.e. name of visitor, name of host student, room, age of guest, expected length of stay, etc.).
- An Incident Report (including the visitor's name, host student's name, ID #, and hall/room) should be completed by the RA, signed by the host, and turned in to Residence Life for accountability and to insure that proper charges can be applied to the student's account. On the Incident Report write the statement: "I understand that I am responsible for the \$30 overnight fee that will be charged to my school account." Have the student sign below the statement.

### Theft –

- A victim of theft should contact Liberty University Police Department (Ext. 3911) immediately.
- The victim should report the theft to his RA. The RA will submit a brief Incident Report.

- LUPD will dispatch an officer to meet the victim, evaluate the report, interview the victim and witnesses, and conduct further investigation as is appropriate.
- Do not allow anyone to disturb the crime scene (clean up, touch items, replace ceiling tiles, etc.) until LUPD has viewed it.

#### Vandalism –

- The RA will need to make sure that the damage caused by the vandalism is reported to Building Maintenance via an on-line help ticket so that it can be fixed.
- The RA will need to make an investigation as to how and when the damage occurred and find out who is responsible for the damage.
- The RA will then record the damage on an Individual Damage Log. Be sure to fill in who is responsible for the damage and get signatures. If the RA cannot find out who is responsible, place the charge on the Hall Damage Log.
- An Incident Report with all relevant information should then be submitted.

#### *Forms Involved*

#### Incident Reports –

Purpose - This report functions as a source of information from the RA to the appropriate Student Affairs staff member(s) about situations that the RA encounters, particularly those incidents that happen in the residence hall.

#### When to Fill Out an Incident Report:

- If someone on the floor comes in after 2:00 a.m.
- Major disciplinary problems (12-30 reprimand offenses)
- Acts of vandalism
- Medical Emergencies
- Special needs of students (death in the family, divorce, withdrawal from school, serious illness, signs of depression)
- Major roommate conflicts
- A major maintenance problem (fire, power outage for a long period of time, repeated fire alarms, sewage/water leak, unresolved maintenance problem)
- Spiritual decisions in the lives of the residents
- An incident report must be included with any violations that are administered to students concerning the same incident from different halls (Example: For an Improper social contact violation, two violations would be filled-out, one

for each student, and then one incident report which includes names, identifications and information concerning the incident).

#### Violation Report –

When filing a Violation Report, be sure to fill it out completely. This allows effective administration of discipline to the student. Make sure that all information and extenuating circumstances are gathered before filling out the report.

#### Correspondence Log –

This document is for the purpose of tracking call slips and fine forms, and other paperwork, delivered to the students from the Deans or RDs. Each time a document is handed to a student, that student must sign and date a line on this form.

#### Emergency Case History Forms –

At the beginning of the semester, RAs will have each resident on his or her hall fill out an emergency case history form. A form should be completed on each student when he picks up his key from the RA. Make certain the RAs receive a form from the previous RA of the student as he moves to the hall throughout the year.

#### Room Condition Report Forms –

At the beginning of the year, residents of a room will all fill out one form noting the damage and quality of the room. All residents of that room will sign the form, and return to the RA who inspects the room. As new students move into a room, it is important to have them sign the form. This form should be filed along with other paperwork.

#### Permission Slips –

Whenever a permission slip is needed, each student is responsible to obtain his own slip. Make sure that all copies are delivered to the appropriate persons.

#### Permission Slip for Work –

A student may get a permanent permission slip for work from his RA if he brings a note from his work supervisor on company letterhead listing his regular hours and days of work.

#### Overnight Sign-Out Sheets –

- Highlight any incorrect or questionable information on the overnight sign-out sheet before turning in the white copy to the RD. Complete the appropriate violation reports.

#### Hall Damage Log –

- If damage occurs in a common area and the originator is unknown, record the damage on the Hall Damage Log. Notify the residents in the next hall meeting and place a memo with this information on the bathroom doors. Record the date that the RA does this on the Damage log. Submit a work order if necessary.
- Record the date the damage occurred, and the hall/room where it was located.
- Under student's name, print the name of the person(s) responsible for the damage. Obtain all ID #'s, hall and room #'s, the fees to be charged, and the student's signature in the preceding columns.
- Under damage, describe the location and extent of the damage.

#### Individual Damage Log –

- If damage occurs by one student, or by the residents of one room, record the damage on the Individual Damage Log. Have the student(s) sign for the damage. If all of the roommates caused the damage, obtain signatures from all of the roommates. The charge will be split between those who are responsible.

APPENDIX B

RA APPLICATION

- You will be given specific questions to answer on each page. Please do not exceed more than 10 pages for the entire application. Sometimes a short answer is best.
- Once you have completed this application, print it and turn it in along with your academic transcript to the Residence Life Office in Building 13, Room 203.
- In addition to turning in the application to the Residence Life Office, please send a copy of this application as an attachment through e-mail to [rlo@liberty.edu](mailto:rlo@liberty.edu). In the subject heading, please type your name and ID#.
- For information about the Academic Protection Policy, Eligibility Requirements, Timetables and more, go to: <http://www.liberty.edu/StudentAffairs/ResidenceLife/index.cfm?PID=3612>

Date completed: \_\_\_\_\_

PERSONAL DATA

Last Name: \_\_\_\_\_ First Name: \_\_\_\_\_ Middle Initial: \_\_\_\_\_

Student ID #: \_\_\_\_\_ Social Security #: \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_

Date of Birth: \_\_\_\_ / \_\_\_\_ / \_\_\_\_ Age: \_\_\_\_\_

Current Classification:  Freshman  Sophomore  Junior  Senior  Grad.

Planned Graduation date: \_\_\_\_\_

Present Dorm / Room: \_\_\_\_\_ - \_\_\_\_\_ Phone ext: \_\_\_\_\_ Box #: \_\_\_\_\_

Liberty E-mail address: \_\_\_\_\_

Major: \_\_\_\_\_ Minor: \_\_\_\_\_ Semesters at LU: \_\_\_\_\_

Number of reprimands accumulated this semester: \_\_\_\_\_ Cumulative GPA: \_\_\_\_\_

Current Leadership Position on Campus: \_\_\_\_\_

Attended another college?  YES  NO If yes, where? \_\_\_\_\_

Applied for RA in the past?  YES  NO

Parent or Guardian's name: \_\_\_\_\_

Permanent address/phone number: \_\_\_\_\_

Summer address: \_\_\_\_\_

Summer phone number: \_\_\_\_\_

Current Resident Director: \_\_\_\_\_

Current Resident Assistants: \_\_\_\_\_

#### Background and Experience:

1. Why did you come to Liberty, and how have you changed since being here?
2. List and explain any college achievements and involvements.
3. List any leadership positions held in the residence halls or any other experiences leading small groups (i.e., PL, SLD, RA, RAD, Sunday school teacher).
4. List all job experiences and how these jobs may have equipped you for a leadership position, specifically the RA position (i.e. administrative tasks, public speaking, people skills)?
5. Have you completed Firm Foundation or any other discipleship course and how has it benefited in leadership opportunities?
6. What books have you read in the past 6 months? List any other leadership or discipleship books that have been read.

#### Spiritual Life:

1. Share your personal testimony and describe how your life has changed and how you have grown since then.
2. Describe your personal devotional life and its consistency.
3. Name of church attended? How often? Are you presently involved in an area of ministry? If so, please describe:
4. Explain, *using Scripture*, how you would share with someone about Jesus Christ. If someone came doubting his salvation, what would be the response and why?
5. What doctrines are considered fundamentals of the faith? Please define each doctrine and describe why you believe or do not believe each doctrine, using and explaining Scripture to support your beliefs.

6. What are your spiritual gifts and how are you using them?

Understanding the Position:

1. Why are you seeking this position? What do you have to offer to the students at LU? What will you gain personally?
2. Please give a job description for the following:
  - Resident Assistant
  - Spiritual Life Director
  - Prayer Leader

Confrontation and Authority:

1. Do you believe that it is important for a student to comply with the rules at Liberty? Why?
2. If someone were not complying with the rules at Liberty, would you confront them? Why?
3. If you had to confront someone about his behavior, explain why this would be easy or hard for you.
4. How do you respond when an RA, RD, or Dean makes a decision with which you disagree? Please explain.
5. What is the Honor Code? Please rewrite it in your own words.

Leadership and Planning:

1. What is a leader?
  - a. Please list the four objectives of the Prayer Leader & SLD Team. Every student in the residence halls should be....
  - b. Do you see these objectives being accomplished on your floor? If so, how? If not, how would you accomplish them?
2. How would you promote team unity on your hall, and how would you implement some practical methods to prevent disunity?
3. If you were asked to choose a theme for your hall, what would it be, and why?
4. As part of the leadership on a hall, what would be the top five goals you would have for your hall? How would you carry out these goals throughout the year?
5. What type of relationship will you strive to have with those on your floor (parental figure, coach, friend, etc.) and why?
6. What would be your greatest challenge as an RA?

I affirm that all of the above information is true to the best of my knowledge.

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

## APPENDIX C

### RESIDENCE LIFE SURVEY

The following survey was administered to current RDs and RAs. This was done in order to provide information useful in evaluating Residence Life's current practice of RA selection and education. The results of the survey are listed below each question.

The questions below are on a four-point scale. Please answer each question based on your experience. Note: Residence Life includes Deans, RDs and office staff.

1. Residence Life values prayer as a vital part of the selection of leaders.

Strongly Agree   
  Agree   
  No Opinion   
  Disagree   
  Strongly Disagree

<b>Frequency Distribution for Prayer</b>							
<b>Split By: Position</b>							
From (>=)	To (<)	Total Count	Total Percent	RA Count	RA Percent	RD Count	RD Percent
0.000	1.000	0	0.000	0	0.000	0	0.000
1.000	2.000	73	62.393	66	61.682	7	70.000
2.000	3.000	39	33.333	36	33.645	3	30.000
3.000	4.000	4	3.419	4	3.738	0	0.000
4.000	5.000	1	.855	1	.935	0	0.000
5.000	6.000	0	0.000	0	0.000	0	0.000
	<b>Total</b>	<b>117</b>	<b>100.000</b>	<b>107</b>	<b>100.000</b>	<b>10</b>	<b>100.000</b>

<b>Descriptive Statistics</b>			
<b>Split By: Position</b>			
	Prayer, Total	Prayer, RA	Prayer, RD
Mean	1.427	1.439	1.300
Std. Dev.	.606	.617	.483
Std. Error	.056	.060	.153
Count	117	107	10
Minimum	1.000	1.000	1.000
Maximum	4.000	4.000	2.000
# Missing	0	0	0
Median	1.000	1.000	1.000
Mode	1.000	1.000	1.000



2. Residence Life does a good job of identifying and pursuing persons for the RA position.

Strongly Agree    Agree    No Opinion    Disagree    Strongly Disagree

<b>Frequency Distribution for Identify</b>							
<b>Split By: Position</b>							
From (>=)	To (<)	Total Count	Total Percent	RA Count	RA Percent	RD Count	RD Percent
0.000	1.000	0	0.000	0	0.000	0	0.000
1.000	2.000	41	35.043	37	34.579	4	40.000
2.000	3.000	65	55.556	59	55.140	6	60.000
3.000	4.000	5	4.274	5	4.673	0	0.000
4.000	5.000	6	5.128	6	5.607	0	0.000
5.000	6.000	0	0.000	0	0.000	0	0.000
	Total	117	100.000	107	100.000	10	100.000

<b>Descriptive Statistics</b>			
<b>Split By: Position</b>			
	Identify, Total	Identify, RA	Identify, RD
Mean	1.795	1.813	1.600
Std. Dev.	.749	.766	.516
Std. Error	.069	.074	.163
Count	117	107	10
Minimum	1.000	1.000	1.000
Maximum	4.000	4.000	2.000
# Missing	0	0	0
Median	2.000	2.000	2.000
Mode	2.000	2.000	2.000

3. Residence Life seeks leaders who have a vital relationship with God.

Strongly Agree    Agree    No Opinion    Disagree    Strongly Disagree

**Frequency Distribution for Relationship**  
**Split By: Position**

From (>=)	To (<)	Total Count	Total Percent	RA Count	RA Percent	RD Count	RD Percent
0.000	1.000	0	0.000	0	0.000	0	0.000
1.000	2.000	72	61.538	64	59.813	8	80.000
2.000	3.000	44	37.607	42	39.252	2	20.000
3.000	4.000	1	.855	1	.935	0	0.000
4.000	5.000	0	0.000	0	0.000	0	0.000
5.000	6.000	0	0.000	0	0.000	0	0.000
	Total	117	100.000	107	100.000	10	100.000

**Descriptive Statistics**  
**Split By: Position**

	Relationship, Total	Relationship, RA	Relationship, RD
Mean	1.393	1.411	1.200
Std. Dev.	.508	.513	.422
Std. Error	.047	.050	.133
Count	117	107	10
Minimum	1.000	1.000	1.000
Maximum	3.000	3.000	2.000
# Missing	0	0	0
Median	1.000	1.000	1.000
Mode	1.000	1.000	1.000

4. Residence Life endeavors to determine whether or not applicants are persons of integrity.

Strongly Agree    Agree    No Opinion    Disagree    Strongly Disagree

**Frequency Distribution for Integrity**  
**Split By: Position**

From (>=)	To (<)	Total Count	Total Percent	RA Count	RA Percent	RD Count	RD Percent
0.000	1.000	0	0.000	0	0.000	0	0.000
1.000	2.000	64	54.701	55	51.402	9	90.000
2.000	3.000	48	41.026	47	43.925	1	10.000
3.000	4.000	2	1.709	2	1.869	0	0.000
4.000	5.000	3	2.564	3	2.804	0	0.000
5.000	6.000	0	0.000	0	0.000	0	0.000
	Total	117	100.000	107	100.000	10	100.000

**Descriptive Statistics**  
**Split By: Position**

	Integrity, Total	Integrity, RA	Integrity, RD
Mean	1.521	1.561	1.100
Std. Dev.	.664	.675	.316
Std. Error	.061	.065	.100
Count	117	107	10
Minimum	1.000	1.000	1.000
Maximum	4.000	4.000	2.000
# Missing	0	0	0
Median	1.000	1.000	1.000
Mode	1.000	1.000	1.000

5. Residence Life looks for skilled leaders for the position of RA.

Strongly Agree    Agree    No Opinion    Disagree    Strongly Disagree

<b>Frequency Distribution for Skilled</b>							
<b>Split By: Position</b>							
From (>=)	To (<)	Total Count	Total Percent	RA Count	RA Percent	RD Count	RD Percent
0.000	1.000	0	0.000	0	0.000	0	0.000
1.000	2.000	42	35.897	41	38.318	1	10.000
2.000	3.000	67	57.265	59	55.140	8	80.000
3.000	4.000	4	3.419	3	2.804	1	10.000
4.000	5.000	4	3.419	4	3.738	0	0.000
5.000	6.000	0	0.000	0	0.000	0	0.000
	Total	117	100.000	107	100.000	10	100.000

<b>Descriptive Statistics</b>			
<b>Split By: Position</b>			
	Skilled, Total	Skilled, RA	Skilled, RD
Mean	1.744	1.720	2.000
Std. Dev.	.684	.698	.471
Std. Error	.063	.067	.149
Count	117	107	10
Minimum	1.000	1.000	1.000
Maximum	4.000	4.000	3.000
# Missing	0	0	0
Median	2.000	2.000	2.000
Mode	2.000	2.000	2.000

6. Residence Life should require applicants to provide recommendation forms from outside sources.

Strongly Agree    Agree    No Opinion    Disagree    Strongly Disagree

<b>Frequency Distribution for Recommend</b>							
<b>Split By: Position</b>							
From (>=)	To (<)	Total Count	Total Percent	RA Count	RA Percent	RD Count	RD Percent
0.000	1.000	0	0.000	0	0.000	0	0.000
1.000	2.000	46	39.316	45	42.056	1	10.000
2.000	3.000	43	36.752	38	35.514	5	50.000
3.000	4.000	12	10.256	11	10.280	1	10.000
4.000	5.000	15	12.821	12	11.215	3	30.000
5.000	6.000	1	.855	1	.935	0	0.000
	<b>Total</b>	<b>117</b>	<b>100.000</b>	<b>107</b>	<b>100.000</b>	<b>10</b>	<b>100.000</b>

<b>Descriptive Statistics</b>			
<b>Split By: Position</b>			
	Recommend, Total	Recommend, RA	Recommend, RD
Mean	1.991	1.935	2.600
Std. Dev.	1.046	1.030	1.075
Std. Error	.097	.100	.340
Count	117	107	10
Minimum	1.000	1.000	1.000
Maximum	5.000	5.000	4.000
# Missing	0	0	0
Median	2.000	2.000	2.000
Mode	1.000	1.000	2.000

7. Residence Life demonstrates genuine concern for the spiritual walk of the RAs as they (the RAs) carry out their responsibilities.

Strongly Agree    Agree    No Opinion    Disagree    Strongly Disagree

<b>Frequency Distribution for Spiritual</b>							
<b>Split By: Position</b>							
From (>=)	To (<)	Total Count	Total Percent	RA Count	RA Percent	RD Count	RD Percent
0.000	1.000	0	0.000	0	0.000	0	0.000
1.000	2.000	48	41.026	41	38.318	7	70.000
2.000	3.000	58	49.573	55	51.402	3	30.000
3.000	4.000	6	5.128	6	5.607	0	0.000
4.000	5.000	5	4.274	5	4.673	0	0.000
5.000	6.000	0	0.000	0	0.000	0	0.000
	Total	117	100.000	107	100.000	10	100.000

<b>Descriptive Statistics</b>			
<b>Split By: Position</b>			
	Spiritual, Total	Spiritual, RA	Spiritual, RD
Mean	1.726	1.766	1.300
Std. Dev.	.750	.760	.483
Std. Error	.069	.073	.153
Count	117	107	10
Minimum	1.000	1.000	1.000
Maximum	4.000	4.000	2.000
# Missing	0	0	0
Median	2.000	2.000	1.000
Mode	2.000	2.000	1.000

8. Residence Life addresses the subject of integrity during the year from an educational standpoint (teaching integrity).

Strongly Agree    Agree    No Opinion    Disagree    Strongly Disagree

<b>Frequency Distribution for Addresses - I</b>							
<b>Split By: Position</b>							
From (>=)	To (<)	Total Count	Total Percent	RA Count	RA Percent	RD Count	RD Percent
0.000	1.000	0	0.000	0	0.000	0	0.000
1.000	2.000	24	20.513	21	19.626	3	30.000
2.000	3.000	56	47.863	52	48.598	4	40.000
3.000	4.000	16	13.675	15	14.019	1	10.000
4.000	5.000	21	17.949	19	17.757	2	20.000
5.000	6.000	0	0.000	0	0.000	0	0.000
	<b>Total</b>	<b>117</b>	<b>100.000</b>	<b>107</b>	<b>100.000</b>	<b>10</b>	<b>100.000</b>

<b>Descriptive Statistics</b>			
<b>Split By: Position</b>			
	Addresses - I, Total	Addresses - I, RA	Addresses - I, RD
Mean	2.291	2.299	2.200
Std. Dev.	.992	.983	1.135
Std. Error	.092	.095	.359
Count	117	107	10
Minimum	1.000	1.000	1.000
Maximum	4.000	4.000	4.000
# Missing	0	0	0
Median	2.000	2.000	2.000
Mode	2.000	2.000	2.000

9. Residence Life addresses the subject of unity during the year from an educational standpoint.

Strongly Agree    Agree    No Opinion    Disagree    Strongly Disagree

<b>Frequency Distribution for Addresses - U</b>							
<b>Split By: Position</b>							
From (>=)	To (<)	Total Count	Total Percent	RA Count	RA Percent	RD Count	RD Percent
0.000	1.000	0	0.000	0	0.000	0	0.000
1.000	2.000	37	31.624	32	29.907	5	50.000
2.000	3.000	66	56.410	61	57.009	5	50.000
3.000	4.000	9	7.692	9	8.411	0	0.000
4.000	5.000	5	4.274	5	4.673	0	0.000
5.000	6.000	0	0.000	0	0.000	0	0.000
	<b>Total</b>	<b>117</b>	<b>100.000</b>	<b>107</b>	<b>100.000</b>	<b>10</b>	<b>100.000</b>

<b>Descriptive Statistics</b>			
<b>Split By: Position</b>			
	Addresses - U, Total	Addresses - U, RA	Addresses - U, RD
Mean	1.846	1.879	1.500
Std. Dev.	.738	.749	.527
Std. Error	.068	.072	.167
Count	117	107	10
Minimum	1.000	1.000	1.000
Maximum	4.000	4.000	2.000
# Missing	0	0	0
Median	2.000	2.000	1.500
Mode	2.000	2.000	•



10. Residence Life emphasizes the importance of RAs being servants throughout the year.

Strongly Agree    Agree    No Opinion    Disagree    Strongly Disagree

<b>Frequency Distribution for Emphasize</b>							
<b>Split By: Position</b>							
From (>=)	To (<)	Total Count	Total Percent	RA Count	RA Percent	RD Count	RD Percent
0.000	1.000	0	0.000	0	0.000	0	0.000
1.000	2.000	75	64.103	66	61.682	9	90.000
2.000	3.000	32	27.350	31	28.972	1	10.000
3.000	4.000	4	3.419	4	3.738	0	0.000
4.000	5.000	6	5.128	6	5.607	0	0.000
5.000	6.000	0	0.000	0	0.000	0	0.000
	Total	117	100.000	107	100.000	10	100.000

<b>Descriptive Statistics</b>			
<b>Split By: Position</b>			
	Emphasize, Total	Emphasize, RA	Emphasize, RD
Mean	1.496	1.533	1.100
Std. Dev.	.795	.816	.316
Std. Error	.073	.079	.100
Count	117	107	10
Minimum	1.000	1.000	1.000
Maximum	4.000	4.000	2.000
# Missing	0	0	0
Median	1.000	1.000	1.000
Mode	1.000	1.000	1.000

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