WELCOME!

ON BEHALF OF BIOLA UNIVERSITY’S CENTER FOR CHRISTIAN THOUGHT, WE THANK YOU FOR JOINING US FOR OUR 3RD ANNUAL CCT CONFERENCE.

WE’VE SPENT THE PAST YEAR EXPLORING THE BIG QUESTIONS PERTAINING TO PSYCHOLOGY & SPIRITUAL FORMATION.

THIS CONFERENCE REPRESENTS A YEAR OF RESEARCH, DISCUSSION, & COLLABORATION AMONG OUR VISITING SCHOLARS, RESEARCH FELLOWS, PASTORS-IN-RESIDENCE, CCT LEADERSHIP, & MANY OTHERS.

WE HOPE THIS EVENT CONTRIBUTES TO YOUR OWN DEEPENED UNDERSTANDING OF CHRISTIAN SPIRITUAL FORMATION IN PSYCHOLOGICAL PERSPECTIVE.

FINALLY, WE WISH TO EXTEND SPECIAL THANKS TO BIOLA UNIVERSITY & THE JOHN TEMPLETON FOUNDATION, WHOSE GENEROUS SUPPORT HAS MADE POSSIBLE THIS YEAR OF RESEARCH ON PSYCHOLOGY & SPIRITUAL FORMATION.

ENJOY!

GREGG TEN ELSHOF, STEVE L. PORTER, & THOMAS M. CRISP
CCT DIRECTORS
LOCATION

REFER TO NUMBERED MAP AT RIGHT

REGISTRATION:
METZGER LAWN, IN FRONT OF CALVARY CHAPEL (46)

MORNING INTRODUCTIONS // INVOCATIONS:
CALVARY CHAPEL (46)

PLENARY TALKS:
CALVARY CHAPEL (46)

BREAKOUT SESSIONS:
TALBOT EAST (45)
BUSINESS BUILDING (50)
MYERS (47)

FRIDAY EVENING BANQUET:
ANDREWS BANQUET RM, LOWER LEVEL, TALBOT EAST (45)

CLOSEST BATHROOMS TO CALVARY CHAPEL:
TALBOT EAST, FIRST FLOOR (45)

CLOSEST PARKING:
PARKING LOT A
*NO PARKING PASS IS NEEDED ON SATURDAY*
CONFERENCE SCHEDULE
FRIDAY, MAY 9

8:00AM // REGISTRATION/REFRESHMENTS

9:00AM // DAY 1 WELCOME // INVOCATION

9:15AM // PLENARY 1

JOHN COE (BIOLA UNIVERSITY)

Spiritual Theology for the Church: Why Spiritual Formation and Psychology Need One Another

A pastor once confided to me, “I know how to preach, teach and administrate a church, but I am not certain I understand spiritual growth. When people tell me their spiritual problems, that they don’t pray enough or that they struggle with anger, and I quote to them the Bible that they should pray more and put off anger, they often respond ‘I know that pastor – so what is wrong with me?’ The truth is, I don’t know what to say or do from there. I’m stuck.” I don’t think the problem is unique to this pastor. There is a gap in our theological and pastoral training between understanding the content of the faith and the praxis of spiritual formation, a gap that needs to be bridged by an understanding of the process of how we grow in Christ. Spiritual Theology is the theological discipline that attempts to fill that gap by integrating (1) the Scriptural teaching on sanctification and growth with (2) observations and reflections (an empirical study) of the actual Spirit’s work in the believer’s spirit and experience. Here is where spiritual formation and Christian psychology come together to understand the process of growth for the church.

10:00AM // PLENARY 2

SIANG-YANG TAN (FULLER SCHOOL OF PSYCHOLOGY)

Beyond Resilience, Post-traumatic Growth, and Self-Care: A Biblical Perspective on Suffering and Spiritual Formation

The psychological literature on resilience, posttraumatic growth, and self-care has recently been reviewed by Tan (2013) and Tan & Castillo (2014), with a brief Christian or biblical perspective provided on each of these significant topics. The present paper goes beyond the psychological perspectives and empirical findings on resilience, posttraumatic growth (or stress-related growth or benefit-finding), and self-care by covering more substantially a biblical perspective on suffering and spiritual formation, or spiritual growth into deeper Christlikeness. It elaborates on sanctified or redemptive suffering as a crucial process for becoming more like Jesus in spiritual formation, including brief reviews of several recent Christian publications related to suffering (e.g., Keller, 2013; Packer, 2013;
Piper, 2006; Piper & Taylor, 2006; Tan, 2006; Tchividjian, 2012; Thomas, 2002; Tiegreen, 2006). It focuses especially on a Christ-centered and cross-centered sharing in the fellowship of Christ’s sufferings (Phil. 3:10) that does not make benefit-finding the ultimate end or outcome. Instead, it emphasizes outcomes such as brokenness, humility, spiritual formation or growth into deeper Christlikeness, and God’s power being made perfect in weakness (2 Cor. 12:9, 10), rather than greater self-reliance and independence. Sanctified suffering is ultimately for the “display of the greatness of the glory of the grace of God” (Piper, 2006, pg. 89). However, suffering is not the ultimate end; it is eternal life and joy in Christ now and forever in Heaven to come, where there will be no more suffering or pain (Rev. 21:4; cf. Ps. 16:11; John 10:10, 15:11).

10:45AM // BREAK

11:00AM // BREAKOUT SESSION 1

TALBOTT EAST 108
CHRISTOPHER KACZOR (LOYOLA MARYMOUNT UNIVERSITY)

Aristotle, Aquinas, and Seligman on Happiness

What exactly is happiness? Ancient philosophers like Aristotle and medieval theologians like Thomas Aquinas have wrestled with this perennial question. A founder of contemporary positive psychology, Martin Seligman, seeks to define happiness in his book Flourish: A Visionary New Understanding of Happiness and Well Being. He proposes that happiness, which he also calls ‘flourishing’ and ‘well-being,’ involves five different elements: Positive emotion, Engagement, Relationships, Meaning, and Achievement (PERMA). I consider in this paper how PERMA does and does not accord with the notion of happiness given by Aristotle and Aquinas.

BUSINESS BUILDING 203
THOMAS V. FREDERICK (HOPE INTERNATIONAL UNIVERSITY)

Spiritual Transformation: Honoring Spiritual Traditions in Psychotherapy

Honoring Spiritual Traditions in Psychotherapy will provide a heuristic expanding upon Len Sperry’s Taxonomy for incorporating spirituality into clinical practice. In order for practitioners to discern potential tensions between a client’s spiritual worldview and a psychotherapeutic one, therapists need to consider the (a) goal or telos of both the spiritual tradition and psychotherapy model, (b) specific techniques and theory of change (tactics) from both spiritual and therapeutic traditions, and, finally, (c) the target or locus of the transformation. The framework presented will be demonstrated by using a Christian spiritual tradition and the incorporation of spirituality in the therapeutic process as described by Aten & Leach (2009), Sperry (2012; Sperry & Shafranske, 2005) and others. It is hoped that telos, tactics, and target will provide practitioners with heuristics to provide sensitive spiritual care to their clients.
BUSINESS BUILDING 220
MIYOUNG YOON HAMMER (FULLER THEOLOGICAL SEMINARY) &
CAMERON LEE (FULLER THEOLOGICAL SEMINARY)

Peacemaking and Four Clinical Virtues: Spiritual, Clinical, and Personal Formation in a Marriage and Family Therapy Program

The task of training family therapists to meaningfully integrate their faith in their personal and professional development can be a challenging one vis-à-vis the fast pace of training programs, the intensive nature of learning a new vocation, and the financial burdens of higher education. In an effort to increase intentionality and cohesion in their approach to cultivating personal and professional formation with students, faculty members in the Marriage and Family Therapy program at Fuller Theological Seminary created a curriculum centered on spiritual formation. The framework of the curriculum defines peacemaking as the primary vocation and the four clinical virtues of humility, hope, compassion, and Sabbath rest as the four organizing principles of identity and practice. The presenter will discuss the conceptual framework of the curriculum and describe its core practices.

MYERS 109
JOSEPH BANKARD (NORTHWEST NAZARENE UNIVERSITY)

Cultivating Gratitude through Spiritual Disciplines: How a Grateful Disposition Increases Moral Behavior and Personal Well-Being

The importance of gratitude as a Christian virtue is often downplayed or completely ignored. In response, this paper seeks to highlight four important features of Christian gratitude. First, some clarity is needed. Is gratitude a moral duty, a moral emotion, a virtue, or some combination of these? What, if anything, distinguishes gratitude as a moral emotion from gratitude as a virtue? Second, the paper will show how Christian theology can help illuminate the importance of gratitude. More specifically, the doctrines of creation and Christian grace will be emphasized as a means of cultivating gratitude. Third, the paper will highlight some of the recent social science surrounding gratitude. How does gratitude impact relationships? Does gratitude really increase human well-being? Can it help foster moral behavior? Finally, the paper will explore several important practices for cultivating virtuous gratitude. Developing virtue requires practice and habituation. In a Christian context this process demands participation in spiritual disciplines. In the case of gratitude, studies exploring the effectiveness of gratitude journaling, letter writing, and prayer will be explored.

MYERS 108
JAMES VAN SLYKE (FRESNO PACIFIC UNIVERSITY)

Investigating the Role of Virtuous Habits in the Process of Spiritual Transformation

Transformation is an important part of spiritual maturity and developing characteristics consistent with the life of Christ. Habits enable the person to develop a certain amount of reliability in their behavior, patterns of action that become a natural extension of their character. Thus theology, both in terms of ethics and spiritual transformation, would be greatly enhanced through a reconsideration of the concept of habit. Virtuous habits ready the spiritually mature person for dedicated moral action even in the face of uncertainty and join moral action with the nature of our character, such that compassion and moral action emerges as a pleasurable fulfillment of who we are in Christ. This paper will explore the role of habit and virtue in spiritual transformation and the life of the church.
STEVEN SANDAGE (BOSTON UNIVERSITY)

Relational Spirituality and Transformation: A Differentiation-Based Model

This differentiation-based relational model of spirituality and transformation was first articulated in Shults’ and Sandage’s (2006) interdisciplinary work in the book Transforming Spirituality. Spirituality is conceptualized in this developmental model based on a relational framework integrating psychology and theology, and transformation is understood as emerging through a crucible-like process intensifying relational anxiety, commitment, and deepened intimacy. Spiritual maturity is framed through differentiation of self and associated capacities for virtue, healthy relationality, and diversity competence. The risks and challenges of intimacy and alterity are proposed as two relational pathways toward differentiation and spiritual transformation. This relational model of spiritual formation and transformation can be contrasted with Christian models of spirituality which employ implicit psychologies that are more behavioral, cognitive, individualistic, Gnostic, or ethnocentric. To date, a series of sixteen published empirical studies have tested this particular relational model of spirituality, and this presentation will summarize findings on relational spirituality and forgiveness, humility, intercultural competence, and social justice commitment. Practical implications will be highlighted for relational models of transformation in (a) psychotherapy, and (b) training of spiritual leaders and therapists. Relational integration (Sandage & Brown, 2012) will be suggested as a collaborative interdisciplinary framework for grounding future research on Christian spirituality.

ROBERT EMMONS (UC DAVIS)

Graced Gratitude and Disgraced Ingratitude: An Ignatian Perspective

Gratitude is at the core of the Ignatian examen of consciousness. It is an interior depth we experience out of which flows a profound sense of being gifted. As a fundamental orientation, gratitude lends significance and meaning to relationships, events, experiences, and ultimately, to life itself. Setting aside time on a daily basis to recall the graces one has received has the potential to interweave and thread together a sustainable life theme of highly cherished personal meaning just as it nourishes a fundamental life stance whose thrust is decidedly positive. As a consequence, when stirred to profound gratitude, we are led to experience and interpret life situations in ways that call forth from us an openness to and engagement with the world through purposeful actions in order to share and increase the very good we have received. Ignatian spirituality deepens our understanding of the nature, origins, and functions of gratitude and can guide practical ways to cultivate gratitude on a daily basis.
Spiritual and psychological growth are inherently intertwined. While both supply beneficial insight and helpful methodology to address the nature of persons and corresponding paths of healing, neither independent from one another provides the person who seeks spiritual holiness and psychological wholeness the synthesis which their ongoing experiences pull. This paper will show the necessity of an ontological recovery of understanding human as psycho-spiritual and the corresponding need for psycho-spiritual models of restoration. Extractions from one particular method, Ignatian Spirituality, developed by St. Ignatius of Loyola will be examined. Key integrative components such as: Finding God in all things; Contemplatives in action; The person in their fundamental relationships – God, self, others; Deep affective attachment to the person of Jesus; Discipleship arising out of one’s unique history; Integration of our “deepest desires” out of the context of our personal circumstances; Discernment based in psycho-spiritual attunement; Suscipe: self-gift/self-transcendence, will be discussed.

Sexual Exploitation and Spiritual Barriers: A Neurobiological Framework
There is little doubt that the impact of sexual exploitation on mental and spiritual health is largely negative. Sexual trauma, sexual exploitation and sexual brokenness are linked to unhealthy patterns of sexual behaviors and attitudes which can have severe effects on the mental, physical, and spiritual life. In recent years attention has shifted matters of consent. Much attention has been focused on human trafficking (non-consensual exploitation), less attention is paid to consensual sexual exploitation (i.e. illicit sex, prostitution, pornography). Both forms of exploitation prey on the socially vulnerable/at risk. These vulnerabilities can be economic, relational, due to substance abuse/dependency, or prior sexual history. What is less appreciated is the impact that other, more subtle forms sexual exploitation can have in those exploited and those who exploit. A framework which includes a broadly biological perspective (i.e. neurological, pharmacological, endocrine) as well as the psycho-spiritual dimension of sexual exploitation will be presented.
TALBOT EAST PLAZA 08
CHRISTIN J. FORT (FULLER GRADUATE SCHOOL OF PSYCHOLOGY)

Posture Towards God and Ethnic Background: A Qualitative Analysis of Urban Youth Ministry Workers Responses to Stressful Life Events

Increased attention has been given to the psychological implications of human relationships with, or attachment to, the Judeo-Christian God. This study distinguishes itself by analyzing a unique subset of Christian ministry workers in Los Angeles County, and beginning to unpack some of their experiences of trauma, or heightened stressful life events, and the impact of these events on their relationship with God. This paper will outline the results of this study, focusing on general trends in the sample (made up of 13 participants), as well as highlighting observations regarding particularities in posture towards God based on ethnic heritage. Thematic trends include issues related to theodicy and questioning of God’s presence during experiences of suffering, feelings of distance from God in the midst of the experience, as well as the complimentary ability to maintain an open relationship with God in the midst of these challenges.

BUSINESS BUILDING 220
EARL D. BLAND (MIDAMERICA NAZARENE UNIVERSITY)

On Specks & Planks: Why Is Our Moral Judgment So Impaired?

When talking about spiritual formation the late Dallas Willard once quipped “we have multitudes of professing Christians who may be ready to die, but obviously are not ready to live, and hardly get along with themselves, much less with others.” It is remarkable that the sentiment of this statement not only characterizes the modern Church but also speaks to a disquiet described in most historic accounts of Christianity. While many factors may contribute to Willard’s ecclesial diagnosis, this paper/presentation explores a specific relational dynamic – interpersonal judgment – as a pathway for the integration of depth psychological principles & practices into the traditions of Christian formation. More specifically, rather than explore general psychotherapy approaches or theoretical justifications, this paper discusses specific psychotherapeutic practices that address moral judgement and link to spiritual formation processes resulting in relationally verifiable and experience near benefits to the ongoing expansion of Christian community and its well-being.

TALBOT EAST 111
KEITH EDWARDS (ROSEMEAD SCHOOL OF PSYCHOLOGY)

When Word Meets Flesh: The Triune Nature of Spiritual Formation of the Embodied Soul

A primary aim of spiritual formation is growth in one’s capacity to love. The concept of empathy/compassion in modern psychology has a high correspondence to Biblical teachings on love. Research on empathy/compassion suggests a bio-relational-symbolic model of the self that identifies growth in love as a developmental, experiential achievement. The body (flesh), with its innate capacity for sensation, emotion, and relationality, is wired for love. Relational experiences are embodied in perception-emotion-action memory systems which mediate one’s implicit capacity for love. Symbols (word) enable the capacity for explicit consciousness/intention, self-consciousness, and other/God consciousness. The Flesh enacts empathy mediated by implicit, bottom-up, perceptual-emotional processing. The Word enacts empathy mediated by explicit, top down, symbolic-rational processing. The process of spiritual formation, or growth in one’s capacity for love, is described as the embodied integration of these two systems through the dual processes of relational experience and conscious awareness and reflection.

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3:45PM // BREAK

4:00PM // BREAKOUT SESSION 3

TALBOT EAST 108
TAMMY ICHINOTSUBO-EZZI (MARY & JOSEPH RETREAT CENTER, RANCHO PALOS VERDES, CA)

Good and Evil in the Human Person: An Ignatian Psychology of Wholeness
St. Ignatius of Loyola, a 16th Century mystic known for founding the Society of Jesus and for his Spiritual Exercises, had an understanding of the human person that was profoundly holistic. One aspect of this was his particular understanding of the influences upon one’s decisions and actions. He attributed some of these to the “good spirit” and the “evil spirit” which have opposing purposes: the good to draw one closer to God, the evil to draw one away from God. The dynamics of this within the context of an Ignatian psychology centered on a felt understanding of being a “beloved sinner” will be explored as crucial to growth in wholeness. St. Ignatius’ insights will be further developed through contributions from depth psychology's understanding of “shadow” as rejection of self, mindfulness studies in neuroscience and the effects of self-acceptance, and Rene Girard’s work on the mimetic dynamic inherent in being human.

TALBOT EAST PLAZA 07
DOUGLAS S. HARDY (NAZARENE THEOLOGICAL SEMINARY)

A Place for “Place” in Spiritual Formation
Recent work in the theology of place and space has brought attention to the important formative influences of a person’s physical surroundings—geographic location, natural terrain, and the built environment. These factors have often been ignored or undervalued as vital to the Christian spiritual life, especially in traditions that frame discipleship in primarily cognitive categories or which view the spiritual and the physical as antithetical. The contemporary spiritual formation movement which has begun to correct these oversights at the most immediate level of the human body as an environment, needs to go to the next level of including the physical environment as inexorably connected to the spiritual life. This paper examines recent forays into the category of “place” in both the spirituality and psychology literatures, identifying the evidence for taking place and space seriously as a part of a holistic understanding of Christian spiritual formation.

TALBOT EAST PLAZA 08
ALEXIS D. ABERNETHY (GRADUATE SCHOOL OF PSYCHOLOGY, FULLER THEOLOGICAL SEMINARY)

Understanding how Corporate Worship Contributes to Spiritual Formation: Insights from Worship Leaders
Researchers have encouraged a shift from attempting to examine how spirituality influences potential mediating variables that ultimately might influence health-related outcomes, to focusing on the study of spirituality directly and proximal spiritual variables. Pargament (2013) noted that individuals who attend church regularly may be
exposed to a “spiritual dose” that results in them experiencing more spiritual emotions, such as awe and gratitude, and viewing themselves as “sacred vessels.” We sought to assess spiritual integration in 26 music worship leader exemplars from various ethnic and denominational backgrounds. Several major themes emerged from the qualitative analyses: a vessel orientation, intimacy with God, authenticity, and humility. Understanding this formational experience of music worship leaders, may provide helpful insights for identifying key factors that enhance spiritual integration not only in corporate worship, but also in daily living.

**BUSINESS BUILDING 220**

**PABLO POLISCHUK (GORDON CONWELL THEOLOGICAL SEMINARY)**

*Being Conformed to a Divine Prototype: A Metacognitive-Dialogical Paradigm*

Spiritual formation is the process of transformation and conforming of a person’s ontological being, patterned after God’s prototype—the image of the Son. It involves cognitive, emotive and enactive structures, processes, and events. A metacognitive-dialogical paradigm frames such process: Being pre-formed in the mind of God, the human is formed after his image. The fall into sin renders the ontological being a de-formed character. God’s provision of grace and mercy redeems and restores the human to fellowship. The re-formed (re-generated, re-born) being enters into a new domain—a new creation, to be transformed at the ontological level, coparticipating with the indwelling Holy Spirit and the Word. Such transformation is actualized by means of an ongoing surrender to God, and the renewal of the mind, beholding “the face of Jesus Christ” as to be aligned and conformed to his character and behavioral repertoire, imitating the Father as a dearly beloved child.

**TALBOT EAST 111**

**KAYE COOK (GORDON COLLEGE)**

*Spiritual Formation from a Developmental Psychology Perspective*

What can developmental psychology tell us about human nature, development, and the stages of spiritual growth? Using a hermeneutic perspective, I discuss early morality and attachment, and place these in the larger context of child development. Spiritual formation begins with an embodied self, and is nurtured by good parenting, by being in and contributing to community, and by developmentally appropriate experiences. How does spiritual formation change if we recognize this? I end by describing a Montessori-like Sunday-School program which I have taught that, in contrast to traditional Sunday School curricula that encourage rote learning or learning by modeling others, is active and hands-on, and develops deep faith.

**TALBOT EAST 109**

**RICO VITZ (AZUSA PACIFIC UNIVERSITY)**

*Situationism, Skepticism, and Asceticism*

In this paper, I explain the situationist challenge to traditional conceptions of virtue, elucidate some of the more prominent replies to this challenge, and explain a few of the ways in which these replies are inadequate. I then identify two non-“traditional” virtue cultures—one from the Far East, the other from the Near East—that seem to offer promising resources for advancing the current debate about the merits of virtue ethics. More specifically, I elucidate some of the ways in which (what I will call) the ascetic tradition of the Near East seems particularly promising for developing a more adequate reply to the situationist challenge.
ELLEN CHARRY (PRINCETON THEOLOGICAL SEMINARY)

Seeking the Tropological Import of Psalm 35

The psalms designated as imprecations may be Christianly troubling because they seek retribution against those who have harmed the speaker when Christians would prefer an offer of forgiveness and the reestablishment of relationship. Psalm 35 is a seemingly perfect portrait of one who is scorned and asks God to dishonor those who have insulted him. The poem is about how to handle one’s emotions when scorned. By asking God to justly punish, rather than taking direct action himself, the complainant is exercising self-restraint, thereby setting standards for civil society. The pastoral challenge of the scenario is that the wounded not emerge from the incident by becoming smug and that the scorners not emerge from it unchastised. Whether viewed in the context of a private little war or as a public rebuke of those who scorn others who are working on a commendable but unpopular public issue, such psalms can provide for catharsis and a way beyond pathological grief and anger. The complainant seeks to have his suffering acknowledged and thereby valued. Complaining serves a salutary purpose when it arouses compassion and empathy from others strengthening bonds with them on a personal level and raising awareness of the anti-social dimension of contempt.

JAMES HOUSTON (REGENT COLLEGE)

SATURDAY, MAY 10

8:00AM // REGISTRATION/REFRESHMENTS

9:00AM // DAY 2 WELCOME // INVOCATION

9:15AM // PLENARY 7

EVERETT WORTHINGTON, JR. (VIRGINIA COMMONWEALTH UNIVERSITY)

What Positive Psychology, Cognitive Psychology, and Clinical Science Have to Say about Formation of Virtuous Character as Evidence of Spiritual Formation

(Co-authored with Brandon J. Griffin and Caroline R. Lavelock)

Our main contention is that spiritual formation is not primarily a conscious, rational imposition of a belief, value and practice structure over our lives. In fact, we believe that psychology has told us incontrovertibly that most of our behavior is driven by intuitive, fast cognition of which we have little awareness. This does not mean we should not try to control intuitive impulses. We should. But we must realize that more often than not, rationality operates in service of gut intuitions post hoc, to justify those intuitions. Rarely does reasoning come first. Usually gut impulses come first and stimulate us to look for rational justifications that make us look socially good. Thus, the precondition for healthy living that psychology teaches us is that humility is necessary for good living. This message is square on with Reformed and other Christian theologies. Our theme is that modern psychology moves us from a Socratic, Kantian rationalism, away from a view of humanity that is ensconced in modernity toward a sense of Christian virtue rooted in humility, forgiveness of self and others, and love and experienced in various communities of which we are part.

10:00AM // PLENARY 8

MARIE HOFFMAN (NEW YORK UNIVERSITY, BROOKHAVEN INSTITUTE)

Born to Relate: In Trauma, Transformation, and Transcendence

The human heart from conception seeks relationship. In utero twins seek contact with each other far more than contact with the womb. Psychoanalysis, influenced by Freud’s underlying Judaic narrative, has always placed relationship at the center of human brokenness, cure, and destiny. A child, being entirely dependent on its caretakers, clings to that tie with ferocity. If any aspect of the tie is not satisfactory in the actual relationship, the
child will create an unconscious tie through identification, which becomes part of the relational template used for life. We call this attachment to bad internal objects. From this unconscious place, the parental figures “haunt” the life of a child turned adult, who cannot understand why they are behaving like a parent, or attracting others to themselves who treat them like their parents did. Because of the hunger for a relational tie, the “sins of the fathers are visited to the children.” When these patterns emerge in the treatment relationship, the new relationship with a caring other slowly brings release from bondage to “the old man” and creates a berth for new relating to the therapist, to others, and to God in a “new creation.” An outgrowth of this healing is the seeking of relationships in which the restored person, in gratitude, serves God by making a difference in the lives of others.

10:45 AM // BREAK

11:00 AM // BREAKOUT SESSION 4

**BUSINESS BUILDING 103**
**ADAM C. PELSER (UNITED STATES AIR FORCE ACADEMY)**

*What Temptation Is: A Moral-Psychological Sketch*

Our understanding of the psychology of spiritual formation will be incomplete without an account of temptation. While temptation has received much recent attention from psychologists, research on the psychology of temptation has been hindered by a lack of clarity about the nature of temptation itself. This is lamentable. If we are not clear about just what temptation is, it will be very hard to identify subtle instances of temptation and thus difficult to specify what practices are useful in helping people to resist and ultimately overcome temptations of various sorts. In this paper I shall attempt to lend a philosophical hand to those working on the psychology (and theology) of temptation by sketching and defending a moral-psychological analysis of the concept. I distinguish objective from subjective temptation and argue that a temptation, in its primary (objective) sense, is a desiderative perception of an opportunity to act contrary to virtue.

**BUSINESS BUILDING 206**
**THOMAS H. OKAMOTO (PSYCHIATRIST, SANTA ANA, CA)**

*Beyond the Dialectic: A Transdisciplinary Model of Spiritual Knowledge Applied to Mental Illness*

For the one in four Americans who has suffered mental illness, the church needs to provide spiritual comfort beyond the dialectic of sickness and health, a dualistic structure that harkens back to the fall and the “knowledge of good and evil.” We need a bigger vision of God’s redemption and healing. Drawing on psychoanalytic concepts of Winnicott’s transitional phenomenon, Bion’s transcendent phase, and Ogden’s “psychoanalytic third,” the model proposed in this paper hinges on the importance of the Holy Spirit as “third.” It resources Christian physicist Argyris Nicolaides, whose knowledge model integrates 20th century science, including quantum theory, Cantor’s study of infinities, and Godel’s theorem. The resulting model presents the church with a new approach to the suffering of mental illness. Such an approach replaces the duality of sickness and health and returns to meaning and relationship, surrendered to the Holy Spirit with a higher vision of God’s healing.
TALBOTT EAST 107
TELFORD WORK (WESTMONT COLLEGE)

On the Cross and Off the Drama Triangle: Enriching Transactional Analysis with Christian Soteriology

A popular tool in Transactional Analysis, Stephen Karman’s ‘drama triangle’ of persecutor, victim, and rescuer, analyzes persistently dysfunctional relationships. Theological resources enhance Karman’s drama triangle’s explanatory power and develop a more powerful, specifically Christian approach to healing persons and their relationships. Disordered love or concupiscence characterizes each role, hardens it into a frustrated personal identity, and determines the dominating and structurally evil triangle of all three. Christ’s atoning work provides a fruitful resolution of the drama triangle’s dead end. Justification by grace can turn a rescuer into a rectifier; a victim into a truth-teller and forgiver; and a persecutor into a leader. The threefold office of Christ is a kind of ‘virtuous triangle’ of redemptive roles that Jesus supplied for reconciling the world to itself and to God. Specific Christian practices mediate Christ’s prophetic, priestly, and royal grace to redeem barren and entrenched relationships of victimhood, persecution, and rescuing.

TALBOTT EAST 108
BONNIE L. OAKES (NORTH-WEST UNIVERSITY)

Counseling Female Sexual Abuse Victims: A Need for Change

This paper presents some of the results of a qualitative study that examined the approaching and avoidance strategies that were used as coping mechanisms by 12 Christian women to achieve healing from the side-effects resulting from childhood sexual abuse (CSA). Avoidance strategies, which included avoiding counseling, were always thought to hinder the healing process. Approaching strategies are generally thought to foster healing in traumatized victims; they include things like counseling, reporting abuses to authorities, implementing behavioral modification techniques, and active religious activities like reading their bible, church attendance and praying. One of the most significant approaching strategies used by these participants was psychotherapeutic counseling and all but one of the participants reported some psychotherapy, while several of the research participants became counselors or they were counseling in the church or for other groups like troubled youth. This research found that some of these positive activities could also have negative consequences. The research participants were each given a list of 35 potential side-effects that other researchers reported were more consistent with sexual abuse victims than non-victims. Some of the side-effects considered in this research were depression, anxiety, sleep, eating and sexual disorders, panic attacks, drug and alcohol abuses, and feelings of guilt or shame. The participants were asked if they had had any of the 35 side-effects after their sexual abuse. If there was a positive response, participants were then asked if they had any of those same side-effects during the past year. This provided the researcher with a ‘relative’ decrease in potential psychopathologies over time. Two of the 12 research participants, who reported only two counseling sessions each, reported a 97.1% reduction in side-effects, while the remaining 10 research participants achieved only a 28.1% average reduction in side-effects despite averaging 900 counseling sessions. This paper explains the disparity between these two groups of women, which concerned the application of a relative perspective of sin. The research participants who understood that all sins were considered evil in God’s sight, and acted accordingly toward their perpetrators by more fully being doers of God’s Word (James 1:22, 25), were the ones who were healed, while those who minimized the magnitude of their own sin as compared to their perpetrators continued to suffer the most side-effects. The result of this research can greatly enhance the therapeutic process for psychoanalysis and their Christian clients.
Salvation and Psychotherapy
The term psychotherapy refers to the cultural practice that treats people suffering from psychological disorders, but which overlaps in some respects with the functions historically associated with religion. In the Bible and the Christian tradition are enormous resources for addressing the psychological disorders of Christians, particularly those that flow from Christian salvation, which centers primarily on Christ and his story, and secondly, on the believer’s union with him. Christian psychotherapy, then, will involve the explicit appropriation of such resources by Christian counselors and counselees. This paper will focus on some of those resources and how they might be elaborated, in light of some of the sophisticated models of contemporary secular psychotherapy, so as to yield testable models of psychotherapy that are based on Christian salvation.

A Kierkegaardian View of Human Spirituality
In this paper I give an overview of Kierkegaard’s understanding of spirituality. Kierkegaard clearly thinks that humans are created as “spirits” and thus that authentic human existence is a spiritual mode of existence. But what does that mean? Surprisingly, given Kierkegaard’s reputation as an “individualist,” human spiritual existence turns out to be entirely a function of the relationships that define the self. A generic form of human spirituality is possible for humans by virtue of God’s relation to all humans through conscience. However, Christian spirituality is made possible when we relate to God through Christ, a relation made possible by the Spirit of God. Spirituality turns out to be not a static quality but a normative ideal, and the last section of the paper discusses those psychological factors, both individual and cultural/historical, that inhibit or foster genuine spirituality, both in its generic and specifically Christian forms.

End of Faith as its Beginning: A Christ-Centered Developmental Spirituality
Does the pilgrim progress? This paper explores the question of progress in the spiritual life of the Christian. How does the spiritual life begin, how does it develop, and how does it come to its proper fulfillment? These questions are ancient ones and from the beginning were bound up with basic questions of anthropology and psychology. So we will survey the classical account of spiritual development in the doctrine of ascent in terms of the triplica via
(the threefold way) and the Reformation revisions of this doctrine, before giving an account of spiritual progress in the early evangelical movement. From this more humanist and historical perspective, we will turn to consider perspectives on spiritual development derived from an evidence-based empirical psychology of human development, before, finally, seeking to integrate this with Scripture in a constructive Christ-centered account of spiritual progress. This is in many ways simply to reprise Charles Wesley who wrote of Christ in one of his hymns as alpha and omega, “end of faith, as its beginning.”

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3:00 PM // BREAKOUT SESSION 5

BUSINESS BUILDING 103
ALAN G. PADGETT (LUTHER SEMINARY)

Embodying Prayer: Cognitive Science and Christian Spirituality
What does it mean on the human side for us to pray? Recent developments in the Cognitive Science of Religion (CSR) suggest that our soul or spirit is fully embodied, and that we pray in fact with the whole person: emotions, physical body (including the brain), reason and spirituality. I present some results from recent CSR research, including neuroscientific proposals, that the language, images, thoughts, and feelings of prayer are deeply embodied and deeply human. I also argue that this perspective dovetails with current theological understanding of human being, including biblical teachings on the soul.

BUSINESS BUILDING 206
THOMAS ETHAN LUDWIG (HOPE COLLEGE)

Psychological Perspectives on Sinful Behavior
Several lines of research and theory within psychology and neuroscience provide insights into the origins and triggers of sinful actions, and the possibilities for controlling or suppressing those behaviors. What motivates us to perform a sinful behavior? What events influence the likelihood of that behavior actually occurring? Evolutionary psychologists explain sinful behavior in terms of natural selection favoring behaviors that contribute to survival and reproduction. Learning psychologists explain sin as behavioral predispositions created by conditioned associations. Social psychologists explain sinful behavior as emerging from and influenced by the immediate social context. Clinical psychologists and neuropsychologists point to sinful behavior as evidence of impaired self-control. Some neuroscience research on “conscious free will” casts doubt on the possibility of voluntarily suppressing sinful behavior, raising questions about moral responsibility for sin and undermining the theological concept of progressive sanctification.

TALBOT EAST 107
LAIRD R. O. EDMAN (NORTHWESTERN COLLEGE)

The Faithful Brain: Using the Science of Faith in our Faith Practice
The cognitive science of religion studies universal religious behavior and tendencies by examining what the human
mind is and how it functions—that is, by studying the abilities and constraints of human cognitive architecture. Applications of CSR can help us to better understand the ways in which the human psyche is designed for worship, what psychological needs are fulfilled in worship, and what approaches to worship and discipleship will make the most profound, lasting impact. This presentation is an exploration of the ways that Christian leaders in churches can use what we know about human cognitive architecture and psychology to build theologically sound, psychologically astute practices in worship and Christian education. It is the beginning of a “translation project” designed to bring the practical insights gleaned from CSR to the congregation.

TALBOT EAST 108
KAREN S. GUSTAFSON (CROWN COLLEGE)

The Role of Emotion in Spiritual Formation from a Developmental Perspective

Monumental neurological and psychological changes take place in human beings as they develop which have far-reaching implications in understanding cognitive, affective and spiritual growth. Neurologically, there are no rigid boundaries between these processes and developmentally, affective and cognitive changes are dynamically related. At every developmental stage, what is needed is not necessarily more or less emotion or thinking (even if that was an easy possibility, which it is not), but the ability to take from experiences and apply spiritual meaning to them. This will require intentional articulation of one’s experiences, thoughts and behaviors. At every developmental stage, therefore, spiritual formation will involve intentional connectivity between the different aspects of the individual including emotion. Any model for spiritual growth must take into account the complex “whole” of the human being. One manifestation of completeness in Christ may be more harmonious connections between cognition and emotion.

TALBOT EAST PLAZA 08
JEFF DRYDEN (COVENANT COLLEGE)

Sin, the Self, and Spiritual Formation in Romans 7

Paul’s understanding of the self is complex and often confusing. Some even debate whether Paul even has a coherent understanding of the self. But if he does, how would we explain it, and what categories would we use to relate to our various modern psychological construction of the self? These are difficult questions that unfortunately have receive very little attention from biblical scholars. Romans 7 is one of the key texts in which Paul reveals his complex understanding of the self. This text is a stark depiction of the disintegration of the self brought about by sin, where knowledge, desire, and will pull in different directions and live in antagonistic relationships with one another. In addition to Paul’s description of the fragility of complexity of human agency, this text also evidences a (perhaps surprisingly) non-pathological understanding of the self that is critical to Paul’s model of spiritual formation built around an antithesis between an old self, entangled in sin, and a new self, wedded to Jesus.

3:45PM // BREAK
4:00 PM // BREAKOUT SESSION 6

BUSINESS BUILDING 103
MATTHEW A. HELLER (TRINITY INTERNATIONAL UNIVERSITY)

*Spiritual Disciplines Predict Spiritual Growth in Christian Students*

Theologians and religious practitioners frequently claim that religious devotion and the practice of spiritual disciplines can lead to spiritual growth. Although numerous psychological instruments have been used to measure spiritual growth, almost no longitudinal, empirical data exist examining whether or how spiritual disciplines might engender spiritual formation. The extent to which individuals may demonstrate spiritual growth was examined using a two-wave, longitudinal design over a six-month time period. Evangelical Christian undergraduate and seminary students (n = 324) were surveyed about religious virtues and behaviors (i.e., spiritual disciplines). Results mostly or entirely supported four hypotheses, indicating that religious development was measurable and positive, virtues tended to cluster statistically, and increased engagement with spiritual disciplines predicted religious growth. This study provides preliminary support connecting the practice of spiritual disciplines to measurable spiritual growth within a diverse sample of college and seminary students.

BUSINESS BUILDING 206
JAMES WILHOIT (WHEATON COLLEGE)

*Mindfulness and Guarding Our Thoughts: Lessons from the 4th Century Desert Elders*

While anxiety is a perennial human struggle, as seen in the number of times it is mentioned in the Bible, ours does seem to be an age that warrants the title “age of anxiety.” What does anxiety have to do with cultivating a loving presence? Anxiety needs a future. Our worries are about things that might happen. When we are lovingly tending to what is present, we have little room left for anxiety. In the past 20 years researchers have devoted significant attention to how the practice of mindfulness, can help people function well and thrive in the presence of life challenges like depression and anxiety. Mindfulness is a cultivated way of being present to ourselves and others. It includes the practice of focusing our attention and awareness on the present moment. And this present moment attention needs to have a gentleness about it. It is not the detached observation and analysis of the laboratory. It has the quality of loving curiosity and a slowness to label. Notice how this diminishes prejudices and stereotyping—you really see and savor before you label. This is motivated by a desire to less reactive and more wise and loving in one’s response to those around us. The health benefits of mindfulness begin to be studied in well-designed clinical studies in the late 1970s. The initial populations that responded well to a mindfulness intervention were those suffering with chronic pain or depression. Patients who participated in a six-week mindfulness-based stress reduction program (MBSR) experienced measurable improvement in severity of symptoms. While mindfulness had gotten a great deal of recent attention in this presentation we will look at wisdom from the fourth century desert elders about watching our thoughts, mindfulness and becoming less reactive.
Longing and Lament: Christian Living Amid Suffering
What does true Christian spirituality look like amid suffering? In order to rightly understand that question, we will begin by exploring how the human experience of longing and lament each in their own way points to shalom. Focusing then on the much-neglected practice of lamentation, I hope to explain why it is a necessary part of the Christian life. Accordingly, attention is given not only to the biblical shape lamentations normally take, but even more importantly, to the God of our laments.

Getting Rid of Anger: Ancient Wisdom Meets Contemporary Psychology
According to the Apostle Paul (Colossians 3:8, Ephesians 4:31), unrighteous anger must be "gotten rid of," and we have an active role to play in getting rid of it. Anger is a three-term emotion that (a) conceptualizes one’s situation as involving an offender, an offense, and oneself as offended, and (b) results in a desire to see offenders "paid back." On this model, “getting rid of anger” involves retraining one’s perceptual dispositions so that one is not apt to interpret one’s life in terms of “offense,” and retraining one’s desires so that “pay back” is not one’s automatic response to offenders. This paper sketches an empirically supported model of spirit-empowered anger remediation by (1) showing how historic Christian practices can retrain our perceptions and desires, and (2) drawing on recent work in psychology to try to explain why and how these practices are effective.

The Work of the Holy Spirit in Natural Psychological Growth
Several initial problems beset understanding the role of the Holy Spirit in psychological growth through therapy. First, the concept of natural growth must be clarified, and it must be brought into relationship with the agency of God without being lost in immanence. Second, the exegetical connection between the work of the Holy Spirit and the created realm requires developing a sound procedure for interpreting the word ruach in the Old Testament. Third, it must be determined whether the Spirit’s primary contribution to natural growth is to withhold evil as is suggested by the proponents of common grace. Following these ground-clearing efforts, I use the work of Basil of Caesarea and John Owen to suggest that the Spirit’s work is best understood as perfecting human functioning in its intended telos, and I consider how this fits with the prescriptive aspects of psychological science.

4:45 PM // BREAK
JUSTIN BARRETT (FULLER THEOLOGICAL SEMINARY’S THRIVE CENTER FOR HUMAN DEVELOPMENT)

Give up Childish Ways or Receive the Kingdom Like a Child?: Spiritual Formation from a Developmental Perspective

This paper presents a programmatic challenge for Christian scholars to think more developmentally with regards to spiritual formation. When considering character strengths and virtues (including spiritual fruit), spiritual disciplines, and knowing God, we often think in terms of what adults need to be spiritually formed. An important supplemental approach to Christian spiritual formation is to consider spiritual formation as a life-long process with important steps in childhood. Recent research from cognitive science of religion, psychology of religion, and religious development in children, suggests that investment in the religious and spiritual development of children (including virtue development) may yield greater returns than comparable investment in adults. A shift to child and adolescent spiritual formation, however, requires rethinking both the means and ends of spiritual formation for younger people. This paper does not offer detailed plans for what this attention on children’s spiritual formation would look like, but only offers some illustrative points that suggest how a broader scholarly and applied program might look. Among the points considered are children’s early receptivity to (some) theological ideas, the role of parental attachment in religious development, developmental rites of passage, and rethinking traditional spiritual disciplines.

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