



2016 Conference Proceedings
Westmont College • Santa Barbara, CA
June 8-10, 2016

#cskls2016



WESTMONT

Christian Society for Kinesiology & Leisure Studies

Welcome Conference Attendee!

The Board of Directors for the Christian Society for Kinesiology & Leisure Studies (CSKLS) welcomes you to our 27th annual conference on the campus of Westmont College in Santa Barbara, CA. Special thanks goes to Chris Milner, conference host and outgoing Director-at-Large, her Westmont team, and the many people who helped plan the conference, as well as the CSKLS members who assisted in the proposal review process. The work of these individuals has been essential to the creation of an outstanding conference program. An impressive list of invited speakers, uplifting worship experiences, and presentations submitted by you, the members of CSKLS highlight this year’s conference. Thank you for continuing to offer your best work to be presented at the CSKLS annual conference.

We are very pleased to be your host for this conference and hope you enjoy both the conference and the social activities that are planned. If we may be of assistance, please feel free to find us during the conference.

Sincerely,

CSKLS Board of Directors

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Conference Schedule

Tuesday, June 7

3:00-10:00 Registration (Van Kampen Hall)
 5:00-6:30 Dinner*
 4:00-9:00 Board Meeting
 6:00-11:00 Social Time

Wednesday, June 8

6:00-7:00 Early Bird Workout
 7:00-8:00 Breakfast
 8:30-11:30 Pre-conference:
 Guided hike; beach activities**
 12:00-12:45 Lunch
 1:00-1:15 Welcome (WH 106)⁺
 1:15-2:15 Keynote Session I – Paul Heintzman
 2:30-5:15 Presentations
 6:00-8:30 Dinner at the beach
 9:00-11:00 Social Time

*All regular meals at Dining Commons

** Meet in front of Van Kampen Hall

⁺WH – Winter Hall

Thursday, June 9

6:45-7:50 CSKLS Board Meeting
 7:00-7:45 Breakfast
 8:00-8:20 Devotional (WH106) - Greg Spencer
 8:30-9:30 Keynote Session II – Karl Johnson
 9:45-11:30 Presentations
 12:00-1:00 Lunch with Special Interest Groups
 1:15-2:45 CSKLS Business Meeting (WH 106)
 2:45-3:45 Board Initiatives Session
 3:45-6:15 Free Time
 6:15-7:15 Banquet
 7:30-8:15 Awards and Banquet
 Keynote: Father Patrick Kelly
 8:15-8:45 Worship – Mike Wilbanks
 8:45-11:00 Social Time

Friday, June 10

6:45-7:50 CSKLS Board Meeting
 7:00-7:45 Breakfast
 8:00-8:20 Devotional (WH 106) – Russell Smelley
 8:30-9:30 Keynote Session IV – Jens Omli
 9:45-11:30 Presentations
 11:45-12:15 Retiree Reflections & Wrap-up
 12:15-1:15 Lunch
 1:15-5:00 Free Time

Presentation Schedule

Room Number	WH106	WH206	WH216
2:30-3:15	A Closer Look at Prayer and Sport Dale Connally & Andrew Meyer	--	Impact of a Preschool Workplace Intervention on Classroom Teachers' Physical Activity Levels and Well-Being Measures Ogechi Nwaokemele
3:30-4:15	Athletic Training Students' Perceptions on Preparation to Administer Spiritual Care to Future Clients/Patients Sue Walsh & April Crommett	--	Student Research in Kinesiology: Ideas for the Christian College Greg Afman & Tim Van Hatsema
4:30-5:15	Integrating Religious and Spiritual Practices with Therapeutic Leisure within the Recovery Process of Persons with Mental Disorders Gervais Deschênes, Paul Heintzman, & Jack Reimer	--	Integrating Christianity into the Sport Psychology Classroom: Practical Applications Trevor Egli & Matthew Ruiz
9:45-10:30	Holistic Perspective on Health Promotion Jack Reimer & Kent Clarke	Questions Arising from Research on Mountain Recreation and Spirituality Paul Heintzman	Hoops and Heaven?: Parachurch Ministry Events at the Final Four Charles H. Wilson & Steven Waller
10:45-11:30	Walking in the Spirit of the Lord, Creating Community Cathy M. Headley	The Leisure Experience and the Prodigal Son: An Analogy Glen Van Andel	Stretching the Truth? Examining the Evidence for the Benefits of Stretching Matthew Renfrow
9:45-10:30	The Effect of Heart Rate Monitors on Exercise Outcomes in an Introductory Fitness Class Tim VanHaitsema	The Church in Emerging Culture: Implications for Recreation and Sports Ministers Dale Connally	Expectations and Christian Athletes: What Happens When Our Favorite Bible Verses Work Against Us? Matthew Ruiz & Trevor Egli
10:45-11:30	Insights into Religious Attitudes Among College Students at Small Private Institutions of Higher Learning Randy Dietz	Compassion without Compassion Fatigue?: Examining the Levels of Compassion Fatigue in Students Working at a Therapeutic Camp for Youth with Multiple Disabilities Steven N. Waller, Angela J. Wozencroft, & Jason L. Scott	--
Friday			

Presentation Abstracts

A Closer Look at Prayer and Sport

Dale Connally, PhD
Professor, Assistant Chair of HHPR
Baylor University
Department of Health Human Performance
and Recreation
One Bear Place #97313
Waco, TX 76798
Dale_Connally@baylor.edu, 254-710-4030

Andrew R. Meyer, PhD
Assistant Professor of Sport Foundations
Baylor University
Department of Health Human Performance
and Recreation
One Bear Place #97313
Waco, TX 76798
Andrew_Meyer@baylor.edu, 254-710-4030

Abstract

In September 2015, an atheist group accused a Georgia high school football coach of forcing players to pray in order to play. A month later, a Washington state high school placed their head football coach on administrative leave after the local school board determined his after game prayers infringed on students federal and state constitutional rights. Instances such as these highlight the ongoing precarious place prayer has in contemporary American sport, especially non-professional. Prayer, like most spiritual disciplines, is a deeply personal activity, and for Christians, culture and background can have a strong influence on ones use of prayer. Hoffman (2010) has also looked at prayer and sport—identity, investigating the nature of the relationship, and did criticize some potentially inappropriate uses of prayer in sport. Yet, beyond sport, researchers have studied the link between prayer and health, prayer and recovery, and the importance of prayer in physical activity behaviors highlighting the positive benefits have prayer has. Can we as Christian educators help our students to bring the power of prayer to sport endeavors without violating the law?

Christian Perspective

As Christians, prayer is our primary method of communicating with God. Different faith traditions might fall along different points of the continuum between monologue and dialogue. Since Christianity is based on relationships, people with different types of relationships would likely view prayer, especially what aspects of sport might be appropriate for prayer, differently.

Learning Outcomes

1. Evaluate several cases involving public prayer in sport settings.
2. Consider various viewpoints, both secular and within Christianity, on the practices of prayer and sport.
3. Participate in a discussion about specific prayer and sport scenarios.

Impact of a Preschool Workplace Intervention on Classroom Teachers' Physical Activity Levels and Well-Being Measures

Ogechi Nwaokelemeh, PhD
Assistant Professor
Westmont College
955 La Paz Road
Santa Barbara, CA 93108
onwaokelemeh@westmont.edu, 832-453-5776

Abstract

Short bouts of physical activity (SB-PA) can be accumulated to achieve daily recommended PA amounts and are associated with physical and psychosocial benefits. (Murphy, 2009; Strath, 2008) Since adults spend about half of their waking hours at work, delivering SB-PA programs in the workplace setting may afford promising potential for health promotion (Conn, 2009; Barr-Anderson; 2011) **PURPOSE:** To examine the feasibility and efficacy of a 3-month, workplace SB-PA intervention on classroom teachers' PA levels and well-being measures. **METHODS:** Ten preschool centers were randomized into two groups; short-bouts of structured PA (SBS-PA, n=5) or traditional unstructured PA (TRAD-PA, n=5). The SBS-PA schools implemented 10-minute structured PA routines within the classroom setting, followed by 20 minutes of unstructured playtime. The TRAD-PA intervention consisted of 30 minutes of unstructured free playtime. Both interventions were implemented twice daily, five days/week for three months. Classroom teachers' PA levels (primary outcome) were assessed using accelerometers. Secondary outcomes (general health status, perceived stress, depression status, exercise self-efficacy and exercise outcome expectations) were measured using questionnaires. All measures were assessed at baseline and at 3-months. Intervention fidelity and process evaluations were assessed two days/week. **RESULTS:** A total of 43 classroom teachers participated in the program (mean±SD; age=35.0±6.0; BMI= 30.0±7.6kg/m²). The SBS-PA group exhibited a slight decrease in the percent of time spent in sedentary behavior (baseline, 52.9±12.2; post, 51.2±10.5) and increased their percent time spent in light PA (baseline, 45.2±12.5; post, 47.3±10.1). The SBS-PA group demonstrated a non-significant improvement in exercise self-efficacy scores (baseline, 51.4±19.1; post, 52.0±7.1) and a non-significant decrease in perceived stress scores (baseline, 29.2±3.8; post, 6.9). Only 56.6% of SBS-PA and 75.2% of TRAD-PA interventions lasted 30 minutes as instructed. **CONCLUSION:** With improved protocol adherence, SB-PA workplace interventions may prove to be effective in increasing PA levels and improving well-being measures in classroom teachers.

Learning Outcomes

1. Provide evidence for the potential health impact of short bouts of physical activity.
2. Understand the need of increased opportunities for physical activity in the workplace.
3. Explore the feasibility of incorporating short bouts of physical activity into the workplace/academic setting.

Athletic Training Students' Perceptions on Preparation to Administer Spiritual Care to Future Clients/Patients

Sue Walsh PhD., ATC
Associate Professor, Human Performance
Concordia University Chicago
7400 W. Augusta
River Forest, IL
Sue.walsh@cuchicago.edu, 708-209-3533

April Crommett Ph.D., C-EP
Exercise Science Program Director
Kinesiology and Allied Health Department
Cedarville University
adcrommett@cedarville.edu, 937-766-2793

Abstract

Athletic Training Educational Programs (ATEP) provide students with learning environments that prepare them for their role as an entry level athletic trainer and also successful completion of the NATABOC National Certification Exam. The six domains of clinical athletic training educational instruction include: Prevention, Clinical Evaluation and Diagnosis, Immediate Care, Treatment, Rehabilitation and Reconditioning, and Organization and Administration, Professional Responsibility. Not included in the domains, but of newer importance is the recognition of the link between health care and spirituality, thus serving the whole person.

In 2011, an article titled *Perceptions of Clinical Athletic Trainers on the Spiritual Care of Injured Athletes* was published in the Journal of Athletic Training. The article states that “82.4% of the respondents agreed that addressing spiritual concerns could result in a more positive therapeutic outcome for the athlete, but that the practicalities of how to evaluate, acquire skills in, and practice spiritual care were unresolved.”

To shed light on this important question of spiritual care in athletic training, we will present the results of a survey given to junior and senior level athletic training education students addressing their perceptions of ATEPs including "spiritual care" as part their instruction.

Christian Perspective

This presentation includes the results of a survey given to students in Athletic Training Educational Programs at Christian Colleges and Universities. We will also include a literature review of other journal articles that address the link between health care and spirituality.

Learning Outcomes

1. Have an understanding of the perceptions of clinical athletic trainers on the spiritual care of injured athletes
2. Understand the current trends in spiritual care of patients
3. Gain insight on how junior and senior ATEP students feel about their “Spiritual Care” instruction as part of their education curriculum.

Student Research in Kinesiology: Ideas for the Christian College

Gregg Afman, EdD
Professor of Kinesiology
Westmont College
955 La Paz Road, Santa Barbara, CA 93108
afman@westmont.edu, 805-565-7005

Tim Van Haitsema, PhD
Assistant Professor of Kinesiology
Westmont College
955 La Paz Road, Santa Barbara, CA 93108
tvanhaitsema@westmont.edu, 805-565-7134

Abstract

The purpose of this presentation focuses on ways to incorporate student research in Kinesiology within a Christian College/University. Three distinct options will be presented:

- 1) Integrating and involving every student within a single course in a research project designed to answer a specific question related to course material .
- 2) Organization and integration of a stand-alone research course for Kinesiology majors.
- 3) Incorporating research as an international off-campus experience.

In my last several years as a faculty member at Westmont College, I have been personally involved in developing and implementing each of these three options and believe they can play a significant role in a Kinesiology major's educational experience.

Christian Perspective

God created innate curiosity in humans. The research process provides an avenue to enhance this curiosity through constructing a process which enables us to systematically examine a question and seek answers

Learning Outcomes

1. Explore innovative ways to strengthen an undergraduate research program, including a single research course and an integrated research experience
2. Appraise the possible integration of a global perspective through an international research experience.

*Integrating Religious and Spiritual Practices with Therapeutic Leisure
within the Recovery Process of Persons with Mental Disorders*

Gervais Deschênes, PhD
Part-time Teacher
University of Ottawa
125 University, Ottawa,
Ontario (Canada)
gdesche2@uottawa.ca,
418-590-2441

Paul Heintzman, PhD
Associate Professor
University of Ottawa
125 University, Ottawa,
Ontario (Canada)
pheintzm@uottawa.ca,
613-562-5899, x4251

Jack Reimer, MA
Associate Professor
Trinity Western University
7600 Glover Rd Langley,
Langley, BC (Canada)
jreimer@twu.ca, 888-
531-2052

Abstract

This presentation is a review of literature that explores the therapeutic effects of religious and spiritual practices integrated with therapeutic leisure experiences for persons who have mental disorders. A brief overview of the impacts of mental disorders is given (Gilman, 2014; Szasz, 1974; Deegan, 2007). Religious and spiritual dimensions of therapy are then presented (Koenig, 2004; Hill & Pargament, 2008). Thereafter, therapeutic approaches are discussed with a focus on evidence-based recovery practices and conceptual models of recovery explained (Lazarus & Folkman, 1984; Jacobson & Greenley, 2001; Provencher, 2002, 2007). Casual leisure experiences are suggested to promote social inclusion and to prevent negative life events. Furthermore, the presentation discusses leisure experiences as a recovery strategy that provides a meaningful pathway to physical, emotional, social, intellectual, and spiritual well-being. This recovery strategy may lead to inner peace and joy as well as social and personal empowerment. Recommendations are proposed for future actions within psychiatric services.

Christian Perspective

The therapeutic practice of leisure facilitates changes that can promote healing. The attributes of leisure for the recovery process yield meaningful pathways to spiritual well-being. For Christians, leisure presents the freedom to experience a spiritual transformation of the inner life, which is exhibited in our actions towards the Lordship of Jesus Christ and all our fellow human beings (Spykman, 1994). Religious and spiritual practices have a specific recovery effect and they offer time for “finding transcendence through the ordinary” (Berglund, personal communication, June 10, 2015).

Learning Outcomes

1. Sensitize and train professional therapists within psychiatric services to be ‘spiritually informed’ by creating a learning culture in order to enhance the quality of life of their patients;
2. Develop consumer-centered services and ‘spirituality matters groups’ (SMG) within hospital settings for persons with severe schizophrenia and for those with mental disorders who wish to attend such psychotherapy groups; and
3. Organize therapeutic leisure experiences focused on conflict resolution and stress coping activities;

Integrating Christianity into the Sport Psychology Classroom: Practical Application

Trevor Egli, PhD
Assistant Professor of Sport and Fitness
Leadership
Johnson University
7900 Johnson Drive Knoxville, TN 37998
TEgli@johnsonu.edu, 865-320-6479

Matthew D. Ruiz, PhD
Associate Professor of Kinesiology
Lipscomb University
One University Park Drive Nashville, TN
37204
matthew.ruiz@lipscomb.edu, 615-966-5203

Abstract

Sport psychology is a discipline that lacks extensive research that addresses spirituality, faith, and religion, and therefore, by extension, Christianity (Egli, Fisher, & Gentner, 2014). Due to the lack of empirical research it has found itself as a marginalized topic within the field. Two of the primary mainstream sport psychology textbooks used in both undergraduate and graduate courses, *Foundations of Sport and Exercise Psychology (6th Ed.)* (Weinberg & Gould, 2015) and *Applied Sport Psychology: Personal Growth to Peak Performance (7th Ed.)* (Williams & Krane, 2014), do not include Christianity in their discussions of the field. Because it is not included in many of the common resources used in education some may find it difficult to naturally integrate Christianity into sport psychology. This presentation will provide those who teach sport psychology courses with practical examples of how one might successfully integrate one's personal Christian values, such as love and joy, while also learning how to initiate conversations and activities that relate to spirituality, faith, and religion, whether one teaches at a secular or Christian-based institution. Resources will include relevant research in relation to Christianity and sport psychology, books, assignments, past syllabi, and other helpful tools.

Christian Perspective

This presentation will directly address how to integrate the Christian worldview into the Sport Psychology classroom.

Learning Outcomes

1. To learn how to integrate Christianity into the sport psychology classroom in both secular and Christian-based institutions
2. To provide listeners with relevant research on Christianity and Sport Psychology
3. To provide practical assignments, discussions, and resources that may be used in the classroom that promote/challenge students to think about Christianity in relation to sport psychology

Holistic Perspective on Health Promotion

Jack Reimer, M Ed

Title: Assistant Professor in the School of
Human Kinetics
Trinity Western University
7600 Glover Rd Langley B.C. Canada
jreimer@twu.ca, 604-531-2052

Kent Clarke, PhD

Professor in Religious Studies and Graduate
Studies
Trinity Western University
7600 Glover Rd Langley B.C. Canada
kentc@twu.ca, 604-513-3116

AbstractOutlining the Problem:

Western civilization has been rooted in a mind/body (Baconian and Cartesian) dualism that has resulted in a modern health care system that has medicalized the human body. This medicalization has resulted in an ontological and epistemological approach that has fractured the human experience. While this biomedical model has produced many advances in disease control, it has also resulted in a conceptual framework that splinters the self, leaving the biology devoid of history, culture, and meaning. Many of the health behaviors required to support wellbeing need to be integrated into a larger ecological perspective to achieve sufficient motivation. The dismal statistics of individuals who reach health behavior standards along with patients' growing dissatisfaction with traditional medicine are consequences of this inadequate medical model.

Moving Towards a Solution:

Edmund Husserl (1859-1938), a German philosopher in the early 1900's, created a philosophy based on human experience known as phenomenology. His "lived world" philosophy stated that the only way of knowing is through experience. Maurice Merleau-Ponty (1908-1961) furthered phenomenology by promoting the body as central to the task of perceiving the world, creating the concept of the "Lived Body". Phenomenology provides a non-dualistic view that emphasizes the contextualized, embodied, and interactive nature of experience. This explains why many of the health professions have begun to explore the conceptual and practical aspects of phenomenology in an attempt to gain a more constructive model for wellbeing. While phenomenology can describe the meanings and values that humans embrace, it is not prescriptive in assigning significance to those experiences. Existential pursuits can play a powerful role in initiating and sustaining motivation for health behaviors. While many scientific fields document this existential pursuit, the discipline of theology—with its specific "telos" and a "transcendent" view of personhood—is particularly well positioned to address modern dualistic forms of health and wellbeing. A "Theology of the Body" and the biblical concept of "Shalom" serve as two possible examples of how religion/faith can provide a specific pathway towards human wellbeing.

Deriving from the work of individuals like Kant (1724-1804), Scheler (1874-1928), Heidegger (1889-1976), and Merleau-Ponty; and recognizing the 18th Century Enlightenment's bifurcation of "being" (via rationalistic philosophy) into an emancipated view of "spirit" and an elevated view of "body", the "theologies of the body" advocated by individuals such as Pope John Paul II and Greek Orthodox theologian John Zizioulas offer thoughtful correctives to any dualistic view of health and personhood. In asserting that all humanity is created in the image ("icon") of God, these theologies recognize that the

individual is more than just an embodied rational being—thus necessitating a view of personhood and wellness that is more comprehensive than current mechanistic and often utilitarian proposals.

“Shalom at its highest is enjoyment in one’s relationships”, writes Nicholas Wolterstorff, adding further that, “To dwell in shalom is to enjoy living before God, to enjoy living in one’s physical surroundings, to enjoy living with one’s fellows, to enjoy living with oneself” (Wolterstorff, 1983). In this quotation, Wolterstorff is describing a definition of wholeness that includes the person, their place in this world, and the matrix of relationships that shape their life. A biblical understanding of shalom is reflected in the words “completeness, soundness, wellbeing, wholeness, peace and health”. The concepts of health, wholeness, and spirituality share very similar roots and are intrinsically connected.

Practical Applications:

A series of practical applications from both phenomenology and theology to the field of Health promotion will be presented.

Christian Perspective

This presentation will highlight the ability to anchor health-related actions and rituals within Christian values, faith, and theological discourse. As a secondary and correlative consideration, this presentation—recognizing the possibility of both Catholic and Orthodox theological contributions to holistic health promotion—will seek to address the apparent dearth of Protestant theological proposals to comprehensive wellness.

In the absence of thoughtful Protestant (and Evangelical in particular) material on this topic, it might be argued that we have done little to resist the Enlightenment’s separation of the “spiritual being” from the “physical/material being”. Has this void contributed to a growing Christian dualism (or even Christian Docetism) that is almost entirely evidential on the one hand; or gnostic on the other? As Protestants looking at health-related issues and holistic wellness, have we either become rationalistic pragmatists with a very weak view of spirituality (i.e. mechanistic, materialistic, and secularized); or hyper-spiritual experientialists (i.e. utilitarian and even hedonistic)? Both Protestant positions in this dialectic may betray a theological and biblical illiteracy that is incapable of allowing for the thoughtful integration of a comprehensive Christian tradition within the realm of holistic health and wellness.

Learning Outcomes

1. Understand some of the challenges in current approaches to Health Promotion.
2. Explore two possible conceptual approaches to these problems in Health Promotion.
3. Provide specific applications from these two conceptual approaches to the field of Health Promotion.
4. Seek to understand Health and Wellness in the context of a Christian worldview, and determine what benefits that worldview might offer.
5. Come to terms with Christian approaches to Health and Wellness that continue to uphold modern dualism and consequently fail to take into account a more holistic or comprehensive view of “being” and “personhood”.

Questions Arising from Research on Mountain Recreation and Spirituality

Paul Heintzman, PhD
Associate Professor of Leisure Studies
University of Ottawa
125 University
Ottawa, ON, K1N 6N5, CANADA
pheintzm@uottawa.ca, 613-562-5800 ext. 4251

Abstract

This presentation will synthesize recent empirical research that explores the relationship between mountain recreation (e.g., climbing, mountaineering, hiking, snowboarding, skiing) and spirituality. In order to describe this relationship, a framework will be presented that includes the components of antecedent conditions, setting, and recreation. Antecedent conditions include such factors as personal history, current circumstances, attitude, motivation, socio-demographic characteristics, and spiritual tradition. Setting components include being in nature, being away to a different environment, and place processes. Recreation components include activity, free time, solitude, and group experiences. The presentation will document how these components may lead to outcomes of spiritual experiences, spiritual well-being, and leisure-spiritual coping. This framework illustrates the complexity of the mountain recreation and spirituality relationship. Questions will be raised as to whether these empirical studies actually measure spirituality or something else. Recommendations for future research and implications for practitioners will be briefly noted.

Christian Perspective

A Christian worldview will inform the discussion of whether the empirical studies reviewed measure spirituality or something else.

Learning Outcomes

1. Identify the components of mountain recreation that are associated with spirituality.
2. Present a framework that illustrates the relationship between mountain recreation and spirituality.
3. Identify questions that have been raised concerning whether these studies measure spirituality or something else.

Hoops and Heaven?: Parachurch Ministry Events at the Final Four

C. H. "Hal" Wilson, Jr., PhD
 Assistant Professor of Coaching Education,
 Department of Health and Kinesiology
 Hollis Building – Room 1100C
 Georgia Southern University
 P.O. Box 8076, Statesboro, GA 30460
charleswilson@GeorgiaSouthern.edu,
 912-478-5882

Steven N. Waller, PhD, DMin
 Associate Professor, Recreation & Sport
 Management
 Department of Kinesiology, Recreation and
 Sport Studies
 University of Tennessee-Knoxville
 1914 Andy Holt Ave, HPER 322
 Knoxville, TN, 37996-27000
swaller2@utk.edu, 865-974-1279

Abstract

Parachurch ministries have long used sports as an access point to contemporary culture. In modern America, basketball has become a ubiquitous part of the culture, from heartland prairies to inner cities and coast to coast. Nowhere is basketball's growth and appeal more evident than at the National Collegiate Athletic Association's (NCAA) Final Four. The NCAA is the most prominent governing body in collegiate sports, overseeing an \$11 billion empire for all sports in 2012-2013 (Peter & Berkowitz, 2014). The Men's Final Four, the NCAA's primary revenue generator, has grown into a sprawling, festival-like experience with concerts and attractions for fans across the host city, in addition to the actual games. It has become a mega-event by any measure, including intense media coverage, immense financial aspects, and enormous popular interest (Davis, 2009; Packer & Lazenby, 1987). Yet, despite- or perhaps because of- the massive media and financial interest in the Final Four, there is a very strong parachurch ministry presence.

The National Association of Basketball Coaches (NABC) was formed in 1927 and ran the first national tournament before asking the NCAA to take over the logistics in exchange for ticket privileges in 1940. The NABC, however, continues to host their national convention for coaches every year in conjunction with the Final Four. This presentation is a qualitative content analysis of the NABC Convention programming. Three parachurch ministries in particular, the Fellowship of Christian Athletes, founded in 1954, Athletes in Action, founded in 1966, and Nations of Coaches, founded in 2005, lead numerous ministry events aimed at coaches and their families during the nearly week-long convention. In addition, analysis of the vendors in the marketplace shows that over 10% of the vendors had an overt Christian connection.

Christian Perspective

This presentation examines how parachurch ministry activities at the Final Four support coaches negotiating the dilemma of handling the pressure to win, but living by Christian principles. The contradiction of a heart of service with a profession of competition is real and significant.

Coaches know that they must defeat their opponents or be fired, but Christian teachings in the Bible include such thoughts as prioritizing one's religion over other things (Matthew 6:33), God's blessing upon the meek (Matthew 5:5) and the merciful (Matthew 5:7), and even to love your enemies (Matthew 5:44).

Learning Objectives

1. Identify parachurch ministry activities at the Final Four.
2. Critique parachurch ministry activities at the Final Four.

Walking in the Spirit of the Lord, Creating Community

Cathy Headley, PhD
Associate Professor
Judson University
1151 N. State Street, Elgin, IL 60123
cheadley@judsonu.edu, 847-628-1085

Abstract

Fill your mind and body with things that are of the Spirit (Galatians 5:22-23).

Walking is a journey. When we walk with God we go in the same direction He is going. Walking is a free and effective way to improve health and reduce the carbon footprint that cars as transportation provide. Understanding active transport options (walk, bike, bus) offer healthier as well as environmental friendly options. When community members are encouraged to walk, they are inclined to make healthier lifestyle choices.

Research shows that walking briskly can lower your risk of high blood pressure, high cholesterol, diabetes and a host of other chronic diseases. Studies concluded that the more people walked the more their health benefits increased. Social support can be an important influence on overall health and well-being. This may come from providing strategies to change behaviors such as increasing physical activity. These social networks foster group cohesiveness and interpersonal bonding between members.

This program looks to begin the conversation that walking is a way to improve our environment and that walking is the healthy choice. Our purpose is to engage the college and greater Fox Valley community, creating social support through conversations, documentaries, walking workshops, the Mayor's Walking Challenge, and creating a repository of tips and tricks to walking online.

This is a project as a Fellow for the Walking College and implemented through Health Education and Health Promotion course (ESS 460) as a service learning intervention group project. There are 5 groups of 3-4 students organizing human, material, and financial resources for each project. The goal was to increase awareness and opportunities for walking as the beneficial choice through partnerships within the community. This presentation will discuss implementation, dissemination, collaboration for service-learning community integration programming using service-learning intervention group project.

Learning Outcomes

1. Increase their knowledge of God desire for walking with Him.
2. Understand how social support may increase a person's perception and enhance physical activity through walking.
3. Learn how to disseminate and create community partnerships with an exciting walking initiative through a local university.

The Leisure Experience and the Prodigal Son: An Analogy

Glen Van Andel, ReD CTRS
Professor Emeritus
Calvin College
3201 Burton SE, Grand Rapids, Michigan, 49546
glenv32@gmail.com, 616-206-6311

Abstract

Noted author Henri Nouwen said, “It is hard to leave our people, our job, and the hectic places where we are needed, in order to be with the One from whom all good things come. Yet, once we flop in the chair, we realize we need such a time, such a place for God. And such a time as this can unmask the illusion of busyness, usefulness, and indispensability. It is a way of being empty and useless in the presence of God and of proclaiming our basic belief that all is grace and nothing is simply the result of hard work.” This interactive session will explore the many distractions that draw us away from God and what strategies we might use to help us come home again.

Christian Perspective

Our relationship with God is at the heart of the Christian life and yet it is so difficult to cultivate this relationship within the context of our busy lives. This session will use the analogy of the Parable of the Prodigal Son to demonstrate how each of us tend to leave home from time to time, seeking things that seem to be more important at the time, only to realize that what we really need is to be at home with our heavenly Father.

For example, one problem we have is worry and Henri Nouwen notes that, “One of the most notable characteristics of worrying is that it fragments our lives....Worrying causes us to be “all over the place,” but seldom at home...All these other things keep demanding our attention. They lead us so far away from home that eventually we forget our true address, that is, the place where we can be addressed.”

Another problem is the pace of life. Dr. Richard Swenson says, “We must have some room to breathe. We need freedom to think and permission to heal. Our relationships are being starved to death by velocity. No one has time to listen, let alone to love. Our children lay wounded on the ground, run over by our high-speed good intentions. Is God now pro-exhaustion? Doesn’t he lead people beside the still waters anymore?”

Learning Outcomes:

1. Identify at least three things that tend to draw her/him away from God;
2. Identify several strategies that will help to reorient herself/himself toward God; and
3. Identify several ways to make space for God that nurtures us and enables us to enjoy being at home.

Stretching the Truth? Examining the Evidence for the Benefits of Stretching

Matthew S. Renfrow, PhD, USAW
Department of Kinesiology
Associate Professor
Taylor University
236 W. Reade Ave.
Upland, IN 46989
mtrenfrow@taylor.edu, 765-998-5183

Abstract

Stretching is a common form of exercise and is widely known to improve flexibility. In addition to increasing flexibility, active individuals also stretch to prevent injury, treat and prevent exercise-induced soreness, and enhance physical performance.¹⁻⁴ However, the evidence for stretching to achieve these often-cited goals is sparse, predicated upon studies with methodological limitations, and frequently contradictory¹⁻⁶. Given the confusion surrounding stretching and its widespread practice, Christian professionals in the fields of exercise and rehabilitative sciences should understand current literature to best serve their clients and patients thereby championing the Christian virtues of honesty and wisdom. To that end, this presentation will provide clarity and analysis of the current literature regarding stretching physiology, stretching and injury prevention, and stretching and performance.

1. Kay, A. D. & Blazevich, A. J. Effect of acute static stretch on maximal muscle performance: a systematic review. *Med Sci Sports Exerc* **44**, 154–164 (2012).
2. Shrier, I. & Gossal, K. Myths and Truths of Stretching. *The Physician and Sportsmedicine* **28**, 57–63 (2000).
3. Behm, D. G. & Chaouachi, A. A review of the acute effects of static and dynamic stretching on performance. *Eur J Appl Physiol* **111**, 2633–2651 (2011).
4. RD Herbert. Stretching to prevent or reduce muscle soreness after exercise. *Cochrane Database Systematic Review* **7**, (2011).
5. Woods, D. K., Bishop, P. & Jones, E. Warm-Up and Stretching in the Prevention of Muscular Injury. *Sports Med* **37**, 1089–1099 (2012).
6. Marek, S. M. *et al.* Acute Effects of Static and Proprioceptive Neuromuscular Facilitation Stretching on Muscle Strength and Power Output. *J Athl Train* **40**, 94–103 (2005).

Learning Outcomes

1. Attendees will learn the mechanisms of stretching physiology.
2. Attendees will learn what role stretching plays in injury prevention.
3. Attendees will learn how stretching impacts performance.

*The Effect of Heart Rate Monitors on Exercise Outcomes
in an Introductory College Fitness Class*

Timothy A VanHaitsma, PhD
Assistant Professor
Westmont College
955 La Paz Road, Santa Barbara CA 93108
tvanhaitsma@westmont.edu, 805-565-7134

Abstract

Introduction: Many colleges have basic Fitness and Wellness classes that focuses on long-term cardiovascular and muscular endurance fitness. One of the challenges with this type of class is documenting exercise adherence and exercise intensity as students learn exercise guidelines. Polar heart rate monitors (Polar H7) are an affordable method for tracking student exercise adherence and intensity. The purpose of this study was to examine whether the addition of heart rate monitors would improve basic exercise outcomes during a semester long fitness class.

Methods: 113 students from the Spring 2015 semester and 193 students from the Fall 2016 semester enrolled in an introductory fitness class were recruited to participate in the study. The spring semester students were the no heart rate monitor control, while the fall semester students used a Polar H7 heart rate monitor to track intensity and frequency of exercise. All students were required to exercise four times per week (three cardiovascular, one muscular strength/endurance) for nine weeks during the semester. The classroom material was similar between the semesters. The cardiovascular test consisted of a 12-minute run/walk and the musculoskeletal endurance test consisted of push-ups and curl-ups, both performed according to ACSM guidelines. Data was compared using both paired and equal variance t-tests. All data was expressed as mean +/- SD.

Results: The data and discussion are currently being examined and will be discussed at the meeting.

Christian Perspective

One of the challenges in an introductory college fitness class is to help students aspire to a high level of integrity as they self-report fitness workouts. In an effort to increase accountability, students wear a heart rate monitor that automatically records workout frequency, duration, and intensity. Further, this introductory course focuses on the concept of wellness, in which physical health and spiritual health are two of the branches. If physical health is out of sync, spiritual health may also be thrown out of sync, affecting overall personal wellness.

Learning Outcomes

1. Assess the utility of the heart rate monitor as a tool for basic exercise classes
2. Debate the applicability of standard exercise related assessment tools for fitness
3. Collaborate to devise further methods to increase student lifelong enjoyment of sport and fitness

The Church in Emerging Culture: Implications for Recreation and Sports Ministers

Dale Connally, PhD
Professor, Assistant Chair of HHPR
Baylor University
Department of Health Human Performance and Recreation
One Bear Place #97313
Waco, TX 76798
Dale_Connally@baylor.edu, 254-710-4030

Abstract

In Leonard Sweet's book, *The Church in Emerging Culture*, churches are classified in terms of the degree of change in message and methods. For example, the Catholic Church would represent a low change in message, low change in methods approach. New paradigm churches, such as relatively young non-denominational churches, would represent a high change in message, high change in methods approach. Sweet presents these differences through the outdoor metaphors of park, glen, garden, and meadow. Recreation and sport ministry is a relatively young ministry field. A former CSKLS keynote speaker, Dr. Shirl Hoffman explored positive and negative traits of recreation and sport ministries in his book, *Good Game: Christianity and the Culture of Sports*. We will explore together how such approaches might affect the way different churches might view or offer recreation and sports ministries.

Christian Perspective

As CSKLS continues to grow and to become more diverse, examining our commonalities and uniquenesses within the Christian community will become critical to our mission. This session should promote conversations that help us better understand how our various Christian institutions, as we as individuals might think similarly and differently about sport and leisure, especially as a vehicle for ministry in churches.

Learning Outcomes

1. Each participant will be able to place their own faith tradition, as well as other mainline denominations within the Sweet model.
2. Each participant will be able to describe several different ways churches use recreation and sport as a vehicle for ministry.
3. Each participant will be able to critically assess the values and pitfalls of churches' utilization of recreation and sports ministries.

*Expectations and Christian-Athletes:
What Happens when our Favorite Bible Verses work against Us?*

Matthew D. Ruiz, PhD
Associate Professor of Kinesiology
Lipscomb University
One University Park Drive Nashville, TN
37204
matthew.ruiz@lipscomb.edu, 615-966-5203

Trevor Egli, PhD
Assistant Professor of Sport and Fitness
Leadership
Johnson University
7900 Johnson Drive Knoxville, TN 37998
TEgli@johnsonu.edu, 865-320-6479

Abstract

The expectancy-value theory (EVT) posits that individuals choose, persist, and perform certain tasks based on personal beliefs about how well they can perform a valued activity. By applying principles inherent in the EVT, this presentation proposes that millennial Christian-athletes have been indoctrinated with a form of “prosperity theology” which advocates that, for example, “I have plans to prosper you and not to harm you, plans to give you hope and a future”, “I can do all things through Christ who strengthens me”, and “all things work for good for those who love Christ Jesus”. The presenters suggest that these misapplied Scriptures are ultimately harmful to Christian-athletes because the misunderstandings can lead to inappropriate expectations and values in sport, particularly in the context of success and failure or winning and losing.

A discussion explaining the relevant aspects of the EVT will underpin group conversation, audience participation, case studies, practical observations, and future recommendations for practice. Since athletes live in a world where losing is a reality, it will be argued that inappropriate expectations can conflict with an athlete’s motivation. How the expectations of influential others (e.g., coach, parent, sport psychologist, society) might differ from that of the athlete will be considered. Finally, the presenters will offer practical suggestions for addressing inappropriate expectations and raise questions for audience debate, such as: how does an athlete who fully expects to win and succeed in sport because “God said I would” deal with losing a game? Becoming injured? Being cut from the team?

Christian Perspective

This presentation will discuss Scripture, including the context and authorial intent of often misconstrued passages. We will also discuss how a coach, parent, and/or sport psychologist can “rightly divide the word of truth” with Christian-athletes who have expectancy values which are unrealistic and ultimately detrimental to athlete’s long-term perspective and development.

Learning Outcomes

1. The audience will learn which passages current Christian-athletes are using to populate their expectancy values. This will be accomplished based on various forms of evidence collected by the presenters.
2. The audience will learn how to more appropriately aid Christian-athletes in setting appropriate expectations. This will be accomplished via the presenters' expertise in the field of sport psychology and practical experience in working with Christian-athletes.
3. The audience will actively participate and engage in conversation that will lead to a great understanding of expectancy-value theory and its application in sport. This will be accomplished through by the speakers' use of standard group participation principles.

*Insights into Religious Attitudes Among College Students
at Small Private Institutions of Higher Education*

Randolph J. Dietz, PhD
Assistant Professor of Kinesiology and Program Head
Our Lady of the Lake University
411 S.W. 24th St., San Antonio, Texas 78207
rjdietz@ollusa.edu, 210-434-6711, ext. 8105

Abstract

Millennials (also known as the Millennial Generation or Generation Y/Gen Y) are the demographic cohort following Generation X. There are no precise dates for when the generation starts and ends; most researchers and commentators use birth years ranging from the early 1980s to around 2000. According to Pew Research Center (2010) Millennials are less religious than older Americans and less likely to attend religious services. Twenge (2015) states “Millennial adolescents are less religious than Boomers and GenX’ers were at the same age.” Furthermore, Twenge stated that more of today’s adolescents are abandoning religion before they reached full adulthood and that many are not raised with any formal religion. These “nones” as known for what they put on their answers when questioned about their religion are finding religion and meditation in their own way. Millennials have definitely broken out of the mold and are trying to find their “own way” to God. The basis of the study originated between talks that I had with a colleague, Dr. Stephen Salako concerning the “religious attitudes among students at our university. Over the past several years we have discussed the disparity among student religious views at our university. It was with this in mind that we conducted our study. The method for collecting our data was taken from classes in the Kinesiology, Math and Biology department at Our Lady of the Lake University in the spring semester of 2016. The data and findings will be presented at the CSKLS annual conference.

Christian Perspective

The results of this investigation will add to the current body of knowledge about the religious attitudes of students in our universities. It will also help us to better understand Millennials and how to minister to their needs in and outside of the classroom.

Learning Outcomes

1. Discuss the religious attitudes of students at various Catholic and Christian universities.
2. Identify key concepts related to religious attitudes and the development of the “moral compass” among students.
3. Discuss whether parent’s religious attitudes are adhered to when students go away to college.

Compassion without Compassion Fatigue?: Examining the Levels of Compassion Fatigue in Students Working at a Therapeutic Camp for Youth with Multiple Disabilities

Steven N. Waller, PhD, DMin
Associate Professor, Recreation & Sport
Management

Angela J. Wozencroft, PhD, CTRS
Associate Professor, Therapeutic Recreation

Jason L. Scott, PhD, CTRS
Assistant Professor, Therapeutic Recreation

Department of Kinesiology, Recreation and
Sport Studies
University of Tennessee-Knoxville
1914 Andy Holt Ave, HPER 322
Knoxville, TN, 37996-27000

Abstract

The Bible provides several instances of the importance of compassion (Matt. 9:36, 14:14) in our work. Lewin (1996) described compassion as a complex emotion that allows caregivers to maintain their own emotional balance and hopefulness while helping their patients' through times of despair. In some instances being compassionate to others can take its toll on practitioners working in emotionally exhausting professions such as recreational therapy. As a result of this type of work, practitioners may present with a "state of exhaustion and dysfunction, biologically, physiologically and emotionally due to prolonged exposure to compassion stress" (Figley, 1995) which is known as compassion fatigue (CF) and is often referred to as "the cost of caring" (Figley, 2002). Stamm (2008) suggested that with CF there are two negative subdomains—secondary traumatic stress (STS) and burnout (BO)—along with the positive domain of compassion satisfaction (CS). The effects of CF can range from increased absenteeism and staff turnover to decreased quality of patient care, patient satisfaction, and patient/client safety (Hooper, Craig, Janvrin, Wetsel, & Reimels, 2010) which emphasizes the importance of examining this topic. In our study we examined the levels of CF in students working at a therapeutic camp for youth with multiple disabilities. This study is one of the first that examines CF among staff in therapeutic recreation settings. A 39 item, on-line survey, comprised of two sections: 1) CS and CF Scale; and 2) demographic information, was administered to 210 student staff member of the one-week residential camp. One significant finding of the study was that the sample experienced a high level of compassion satisfaction and moderate to low levels of burnout and STS. Moreover, the results indicated that training and self-care were "mitigators" of CF in this sample. One of the limitations of the study was the one week duration of the camp. The literature supports the fact that it is highly possible for staff to be subjected to CF considering their compacted schedule and exposure to participants with a variety of disabilities that require around the clock care (Waller, 2015; Lee, 2015; Figley, 2012). In future studies camp experiences of longer than one week will be examined.

Christian Perspective

This presentation will discuss the Scriptural importance of being compassionate towards people with disabilities, but also the importance of self-care when working with persons with disabilities in recreation environments.

Learning Outcomes

1. Identify 3-6 passages in the Bible that address compassion and compassion fatigue when caring for people.
2. Discuss what compassion fatigue is and elaborate on its various dimensions and how it may impact full-time and part-time staff working with persons with disabilities in residential camp settings.
3. Actively participate and engage in conversation that will lead to potential strategies to avoid compassion fatigue when working with people with disabilities.

Keynote Speaker Biographies



DR. PAUL HEINTZMAN grew up in Ottawa and studied Recreology (Leisure Studies) at the University of Ottawa where he specialized in recreation resource management and planning. His master's thesis was on the philosophy of leisure and his Ph.D. thesis was on leisure and spiritual well being. He has extensive experience as a recreation practitioner throughout Canada including outdoor leadership positions at camps across the country; research work with the Sierra Club of Western Canada and the City of Calgary; developer, manager and director of human service programs at the Booth Centre in downtown Ottawa (1986-1990); and as Executive Director of Gracefield Camp and Conference in Quebec (1990-1995). Dr. Heintzman has previously taught at Brock University and at Acadia University (1998-2003) where he was Coordinator of the

Outdoor Recreation and Environmental Education specialization. In 2003, he received the Society of Park and Recreation Educator's Teaching Innovation Award ; in 2005 he was a Visiting Scholar at Regent College, an international graduate school in Vancouver ; in 2007 he was recipient of the CSKLS Literary Award; and in 2009 he received the CSKLS Distinguished Service Award. Dr Heintzman is co-editor of the book *Christianity and Leisure: Issues in a Pluralistic Society*, editor of a special issue of the journal *Leisure/Loisir* on the theme of leisure and spirituality; and the author of numerous journal papers and book chapters on the topics of leisure and spirituality; recreation and the environment; and the philosophy and ethics of leisure. His recent book *Leisure and Spirituality* is an excellent addition to the literature. He teaches courses on leisure concepts and on the relationship between recreation and the environment.



DR. KARL JOHNSON received his bachelor's, master's, and doctoral degrees from Cornell University. As a student, Karl was active on the soccer team (goalkeeper), the Wind Ensemble (French Horn), and the Outdoor Education and Wilderness Reflections/ Outdoor Odyssey programs. His education included a 5000-mile cross-country bicycle trip, a 21-day NOLS course, mountaineering expeditions in Latin America, and ten weeks on SEA's tall ships Westward and Corwith Cramer. While an undergraduate, he taught Physical Education classes in day hiking, backpacking, bicycle touring, basic mountaineering, and he started the first service-oriented Physical Education class at Cornell, Trail Maintenance.

Karl received an M.S. and Ph.D. from Cornell's Department of Natural Resources where he focused on the history and philosophy of recreation and leisure. He has received grants from Atlantic Philanthropies and The Lilly Endowment, and has guest lectured at many universities around the country. Closer to

home, he has lectured in Cornell's departments of Education, Natural Resources, and Applied Economics & Management, as well as in Ithaca College's Department of Recreation & Leisure Studies. Karl was recognized as a 1999 Academy of Leisure Sciences Future Scholar and has received several writing awards, including the 2014 Literary Award of the Christian Society of Kinesiology and Leisure Studies. His interests include human relations with the natural landscape, from wilderness to urban environs, and his publications on related topics have appeared in *Journal of Experiential Education*, *Leisure/Loisir*, and in popular publications such as *Books & Culture*, *Taproot*, *re:generation quarterly*, and *New York State Conservationist*.



FATHER PARTICK KELLY is a former football player at Grand Valley State University, has always enjoyed sports. Today, he has merged his academic and spiritual interests in a new book: *Catholic Perspectives on Sport: From Medieval to Modern Times* published by Paulist Press.

In his book, Kelly discusses how Catholics have engaged in play and sport since the medieval period. He also examines how this engagement has been related to theological and spiritual sensibilities.

As sports are increasingly in danger of losing the play element, Kelly argues, the earlier acceptance of play and the understanding of its connection to virtue and spirituality are important to re-examine.

“Christians in the medieval and early modern periods thought play was important in a virtuous life, because one shouldn't be studying or working all the time” he said. “Thomas Aquinas, in fact, believed that play was closely related to spiritual values.”

In a review, social scientist Mihaly Csikszentmihalyi wrote, "It would be a great loss if this book were to be read only by historians of religion, because the clarity, vigor, and profound knowledge contained in it will inform and fascinate anyone who is interested in the broader context of mind and society where religion evolves."

Fr. Kelly joined the faculty in 2006. He teaches in the Department of Theology and Religious Studies in the College of Arts and Sciences as well as in the School of Theology and Ministry. His scholarship focuses on sport and theology and sport as it relates to human development and spirituality.



DR. JENS OMLI has traveled the world learning from exceptional coaches and administrators in North America, Europe, South America, Asia, and Africa and has had the privilege to train and mentor more than a thousand sport coaches. Dr. Omli earned a Masters in Athletic Counseling at Springfield College and a Ph.D. in Kinesiology with a Sport Psychology emphasis at the University of Minnesota, where he stayed on as a postdoctoral fellow at the world-renowned Institute of Child Development. As a postdoctoral fellow, Dr. Omli co-founded the International Sport Connection, a 501(c)(3) that has used sport to connect hundreds of thousands of vulnerable children with coaches who serve as caring adult mentors. As an instructor at the University of Minnesota and an Assistant Professor at Texas Tech University, Dr. Omli taught courses in Sport Psychology, Applied Sport Psychology, Child Development, Youth Sport, Sport Coaching, and Sport Leadership. Dr. Omli has published sport psychology papers in some of the most prestigious sport psychology journals but he is a coach at heart who prefers to spend his time on fields, courts, rinks, and tracks serving other coaches.

CSKLS Annual Business Meeting
Thursday, June 9th, 2016

Agenda for 2016 Annual Business Meeting (from Policy & Procedures Manual II.E)
(The president of the Society takes responsibility for this annual meeting held during the annual conference.)

- I. Welcome and opening prayer of thankfulness for the past year and for God's blessing on this meeting
- II. Administrative:
 - a. Approval of minutes from 2015 Annual Business Meeting
 - b. Membership and treasurer's report
- III. Other items:
 - a. Report on and provide opportunities for the members to discuss the activities of the board of directors during the past year
 - b. Recognition of each retiring officer with plaque
 - c. Installation of new officers
 - d. Vision and plans for the coming year
 - e. Suggestions from the Society's members to be considered by the board
 - f. Preview of the next annual conference
 - g. Conference evaluations
 - h. Other announcement
- IV. Closing prayer and adjournment

Minutes from 2015 Annual Business Meeting at Calvin College

1. President Tom Visker called the meeting to order at 1:20 PM.

2. Secretary/Treasurer Report
 - a. **A motion to approve the minutes of the June 6, 2014 membership meeting at Messiah College in Granthem, PA was passed.**
 - i. There are 68 current members
 - ii. Account balances: Checking - \$21,936.78 (prior to conference bills being paid); and the Savings Account - \$ 7,623/93

3. Recognition of Officers
 - a. Retiring officers Dale Connally and Steven Waller were presented a plaque for their years of service to CSKLS.

4. Installation of officers
 - a. Tom lead us in an installation of the following officers:
 - i. Matthew Ruiz as President (2015-2017)
 - ii. Steven Waller as President-elect (2015-2017)
 - iii. Paul Heintzman as Member-at-large (2015-2018)
 - iv. Glen Van Andel as Secretary Treasurer (2015-2016)
 - b. Cathy Headley (2015-2018) will be installed at the next meeting of the board

5. President Ruiz noted with thanks the work of Tom Visker for his many years of service.

6. Retirement Tributes
 - a. Julie Walton shared her delight in her years of teaching at Calvin College. She feels called to the next chapter of life that will involve care of a mother and a mother-in- law as well as some travel opportunities.

7. Future Conference Hosts
 - a. June 8-10, 2016 Conference will be held at Westmont College in Santa Barbara, CA. Chris Milner presented a brief video of the Westmont campus and shared some highlights of the area.
 - b. June 7-9, 2017 Conference will be hosted by Lipscomb University in Nashville, TN.

8. Matthew Ruiz closed this meeting in prayer at 2:20 PM.

Respectfully submitted,
 Glen Van Andel, Secretary/Treasurer

Mentoring Program

Thesis:

Encouraging each other to seek God's wisdom in our personal and professional lives in order to be good stewards of the gifts and abilities he has given us and to glorify Him in all we do.

Background:

Mentoring relationships have been a significant part of the CSKLS organization from its inception in the late 1980s. Professional colleagues have come together to support each other through prayer, encouragement, wise biblical counsel, and friendship. This program was initiated to provide a more formal system for structuring and encouraging the formation of mentoring relationships among CSKLS members.

Purpose:

This mentoring program is designed to provide an opportunity for CSKLS members to walk alongside others and provide counsel, friendship and Biblical guidance in four key areas:

Spiritual – growth, faith integration

Vocational – work decisions, professional development and opportunities

Relational – networking, godly counsel

Personal – family, wellness

Biblical guidelines for mentoring:

- God calls us to do this! Matthew 28:16-20, Romans 12, 1 Corinth. 12, Gal. 6:1-10, Mark 1:35 - 2:12. These passages tell us discipleship and mentoring are not an option, but a command. We must follow out of obedience, and mentor in a multigenerational lifestyle, caring for the total person. It will move us from "just" praying to praying with care.
- Maturity rose out of webs of relationships of older people interacting with and discipling the younger (John 1:36-52, Acts 10:10).
- Acts 11-15 tells us leadership is about discipleship as Barnabas was with Paul.
- The Gospels demonstrate the models Jesus used in mentoring and small groups.
- John 15 tells us discipling and mentoring are lifestyles of personal dedication by our obedience; we see people being taught and equipped to live for Christ physically, mentally, socially, and emotionally, as well as spiritually.

Implementation Criteria/Qualifications:

Requirements for becoming a CSKLS mentor:

1. Involved in and member of CSKLS for at least two years
2. Demonstrated commitment to service to the profession
3. Desire and commitment to work with others in a mentoring role for at least one year

4. Recognition by peers for her/his level of personal and spiritual maturity as evidenced by demonstration of fruits of the spirit and service in CSKLS, local church, school, and/or other Christian organizations.
5. A commitment to meet with the mentee at CSKLS conferences and/or related events at least annually.

Requirements for becoming a CSKLS mentee:

1. A professional in a CSKLS discipline
2. Desire and commitment to develop a relationship with a mentor for at least one year
3. A commitment to meet with the mentor at CSKLS conferences and/or related events at least annually.

Implementation Process:

Types of mentoring relationships:

- Formal scheduled relationships. Mentor and mentee formally agree to meet according to a predetermined schedule to address a topic or work through a curriculum.
- Informal, organic relationship. Meetings take place when the mentee desires a mentor's input on everyday life. The content of the meetings varies according to the mentee's needs or interests. Although unscheduled, many turn into ongoing relationships that last for years.
- Discipleship focused relationship. Meetings focus on specific spiritual disciplines to be developed by the mentee.
- Coaching relationship. A mentoring coach provides practical help for the development of specific skills. The coach trains, identifies harmful habits, oversees opportunities for practice, and provides feedback. Once the mentee demonstrates competency the relationship concludes.
- Group mentoring. Several people may desire to spend time with a particular mentor and address a specific subject such as perseverance, fasting, disciplining children, or leadership. Group mentoring is usually short term.
- One-time mentoring. A mentee seeks a mentor's input to process a situation or solve a problem. A single conversation is adequate to move the mentee forward.
- Passive mentoring. This mentoring takes place during serendipitous encounters or conversations. One person makes comments or performs actions that teach another.
- Distance mentoring. Those who don't even know us sometimes serve as mentors. An author, a conference we attend, a large group teacher, or the pastor who faithfully teaches each week can mentor from a distance.
- Counseling relationship. This mentoring addresses deeper heart issues that hinder a mentee's growth. It might focus on subjects such as recovery from a past abortion, marriage conflict, pornography addiction, grief recovery, sexual abuse, etc. Depending on the extent of the problem, a professional counselor may be the best choice. However, trained lay people can also offer substantial assistance.

Beginning the process:

Once the mentor program has been introduced at the 2016 Conference, CSKLS members are invited to participate as either a mentor or mentee, or as both. Interested participants will submit their names to the CSKLS Mentoring Coordinator to be compiled. The list of mentors will be published on our password protected website with the list of mentees so that mentees can contact a mentor of their choice. The mentee will need to communicate the level of mentorship they would like to pursue. If the mentor agrees, they will begin the relationship. If the mentor cannot commit to the specific relationship or is no longer available, the mentee can choose from the list of other mentors. Mentors may decide how many mentees they would like to work with in the given year. The mentor/mentee relationship will be established as a one-year commitment. This relationship can be continued informally at the discretion of both parties.

Developing the mentor-mentee relationship:

The mentoring relationship is best facilitated through regular interaction with the mentor and mentee. Here are some suggestions for creating a strong relationship:

1. Keep communications open.

Mentee: Be up front. Let your mentor know what your goals are and what you hope to take away from the program. This includes both spiritual goals and professional goals.

Mentor: Help your mentee set realistic expectations. Also, if you know you will be unavailable because of business or personal travel, let them know.

2. Offer support. This is the strength of mentoring.

Mentee: Remember that your mentor is there for you, but is only a guide.

Mentor: Encourage communication and participation. Help create a solid plan of action.

3. Define expectations.

Mentee: Review your goals. Make sure your mentor knows what to expect from you.

Mentor: Help set up a system to measure achievement. Identify this in your own life.

4. Maintain contact.

Mentee: Be polite and courteous. Keep up with your e-mails and ask questions.

Mentor: Respond to your e-mails. Answer questions and provide advice, resources and guidance when appropriate. Provide Scriptural answers and principles.

5. Be honest.

Mentee: Let your mentor know if you don't understand something or have a differing opinion.

Mentor: Be truthful in your evaluations, but also be tactful. Speak the truth in love.

6. Actively participate.

Mentee: Listen. Ask if you can observe your mentor's practice if he/she is local.

Mentor: Engage in your own learning while you are mentoring, collaborate on projects, ask questions and experiment.

7. Be innovative and creative.

Mentee: Offer ideas on what activities and exercises you can do together.

Mentor: Share your ideas, give advice and be a resource for new ideas.

8. Get to know each other.

Mentee and Mentor: Remember that people come from diverse backgrounds and experiences. Get to know each other on an individual basis. Share prayer requests and praises.

9. Be reliable and consistent.

Mentee and Mentor: The more consistent you are, the more you will be trusted.

10. Stay positive!

Mentee: Remember that your mentor is offering feedback and not criticizing.

Mentor: Recognize the work the mentee has done and the progress made.

CALL FOR PRESENTATIONS FOR THE 2017 ANNUAL CONFERENCE
LIPSCOMB UNIVERSITY, NASHVILLE, TN • JUNE 7-9, 2017

Purpose of the Annual Conference

The annual CSKLS conference purports sharing current research and pedagogical ideas in kinesiology and leisure studies, fellowship opportunities to connect with other believers, and fostering professional collaborative opportunities, all with an emphasis in faith integration.

Our Mission

Society members seek to:

- Influence and renew secular culture by integrating our Christian faith with our disciplines in research, publications, public presentations, and professional interactions.
- Provide opportunities for personal and professional growth within a Christian context.
- Promote research and information that will contribute to the health and well-being of all people, image bearers of their Creator God by supporting and encouraging Christian professionals in the disciplines of kinesiology and leisure studies.

Conference Objectives

1. Develop and contribute faith-integrated scholarly work to those in higher education and the Church in our related disciplines.
2. Strengthen Christian professional relationships and foster collaborative scholarly efforts.
3. Provide quality presentations to meet professional development needs.
4. Share faith-integration pedagogical approaches.

Conference Format

The conference is organized into two Disciplinary Tracks and a student track. All entail scholarly works that are distinctively Christian in their approach to issues of faith and learning:

TRACK 1 -- KINESIOLOGY (includes exercise science, physical education, health & wellness, dance, sport studies, and all related subdisciplines)

TRACK 2 -- LEISURE STUDIES (includes community recreation, therapeutic recreation, outdoor recreation, parks, tourism, and all related subdisciplines)

TRACK 3—STUDENT TRACK (includes kinesiology and leisure studies topics)

Presentation Proposal Guidelines

Each presentation must address relevant issues relating to the Christian worldview and faith integration and/or detail empirical studies conducted by people of faith in at least one of the academic areas listed in the three tracks. **Proposals must contain the following elements:**

1. **Title of presentation**
2. **Presenter(s) information** (name, title, institution, address, email, phone)
3. **Abstract** (not to exceed 300 words)
4. **Christian Perspective*** (not to exceed 100 words; explains how the Christian worldview and faith integration inform the presentation)
5. **Learning Outcomes** (3 succinctly written)

**Empirical presentations are highly encouraged. If your presentation is strictly empirical please complete proposal elements 1, 2, 3, & 5.*

Speaker sessions are 45 minutes in length: (35 minutes for the presentation, 10 minutes for questions/discussion).

Student sessions are 20 minutes in length: (10 minutes for presentation, 10 minutes for questions/discussion).

Poster sessions entail a period for viewing posters, after which authors will be present at their poster for discussion with interested participants.

Acceptance of Presentations

Only complete proposals will be eligible to be reviewed by the Program Committee through a blind, rolling review of proposals. Notification of acceptance or rejection will be made via email within three weeks of the proposal being submitted. Selections will be made according to:

1. Appropriateness of content for the desired session.
2. Demonstrated organization of material and learning outcomes.

Proposal Format

For full consideration, proposals must be submitted using the proposal submission form located at cskls.org/conference/call-for-proposals/ by the listed deadlines via e-mail to swaller2@utk.edu (see following example). Proposals submitted after the listed deadlines will only be considered for presentation if there is still space available in the program.

Presenters must register for the conference. Conference registration information and form with further information is available at www.cskls.org <<http://www.cskls.org>>. Click on conference. We encourage all presenters listed on the presentations to become members of CSKLS also.

CSKLS Proposal Submission Form

Title of presentation:

[Dashed box for Title of presentation]

Presenter 1:

Name: [Dashed box]
Title: [Dashed box]
Affiliation: [Dashed box]
Address: [Dashed box]
Email: [Dashed box]
Phone: [Dashed box]

Presenter 2:

Name: [Dashed box]
Title: [Dashed box]
Affiliation: [Dashed box]
Address: [Dashed box]
Email: [Dashed box]
Phone: [Dashed box]

Presenter 3:

Name: [Dashed box]
Title: [Dashed box]
Affiliation: [Dashed box]
Address: [Dashed box]
Email: [Dashed box]
Phone: [Dashed box]

Presenter 4:

Name: [Dashed box]
Title: [Dashed box]
Affiliation: [Dashed box]
Address: [Dashed box]
Email: [Dashed box]
Phone: [Dashed box]

Track:

[Dashed box for Track]

Abstract:

[Large dashed box for Abstract]

Christian Perspective: (if presentation is Christian worldview, philosophical, faith/integration, etc. please complete this section)

[Large dashed box for Christian Perspective]

Learning Outcomes:

1. [Dashed box]
2. [Dashed box]
3. [Dashed box]

About the 2017 Conference Site

Lipscomb University is pleased to be the host site for the 2017 CSKLS Conference (www.lipscomb.edu). CSKLS was birthed from a series of “Christianity and Leisure” conferences that began at Calvin College (Grand Rapids, Michigan) in 1989. In addition to the peer-reviewed presentations, we are planning to offer several outstanding keynote sessions highlighting topics that are of special interest to all conferees. These presenters and topics will be announced as the final program takes shape in late March of 2017.

Lipscomb was founded in Nashville in 1891 by two individuals (David Lipscomb & James A. Harding) who believed that a truly educated individual of their time could not be so without attention given to spiritual growth as well as academics. The university is still a place of academic rigor and spiritual growth with more than 4,500 students enrolled at the university and another 1500 at the K-12 Academy. Students choose from eight bachelor’s degrees in 78 majors or 145 areas of undergraduate study, several pre-professional programs, and an accelerated evening and online adult degree program for those who wish to complete their undergraduate degrees. Lipscomb also offers 25 master’s degrees, four education specialist degrees and three doctorate degrees in 58 fields of study.

Situated just south of downtown Nashville in a wooded suburb with easy access to interstates, shopping, food, and, of course, music, Lipscomb offers an idyllic location for the 2017 conference. Music City, USA awaits! Plan on bringing your family to enjoy this Southern destination. Travelers to the area can easily fly into Nashville International Airport (BNA). Please let us know if you have questions about the conference or travel to the Nashville area. Use the “Contact Us” button on the cskls.org website or send an email to: Matthew Ruiz – matthew.ruiz@lipscomb.edu.

Please submit your proposal via e-mail to Steven Waller at swaller2@utk.edu.

**Deadline for professional proposals for early acceptance is
December 2, 2016**

Deadline for student proposals is March 31, 2017

**We look forward to your submission and seeing you at the
2017 conference on June 7-9!**

CSKLS Board of Directors

Matthew Ruiz, Ph.D.

President (2015-2017)
Associate Professor, Kinesiology
Lipscomb University • Nashville, TN
matthew.ruiz@lipscomb.edu

Steven (Steve) Waller, Ph.D., D.Min.

President-Elect (2015-2017)
Associate Professor, Recreation & Sport
Management
University of Tennessee • Knoxville, TN
swaller2@utk.edu

Glen Van Andel, Re.D.

Secretary/Treasurer (2015-2016)
Professor of Recreation Emeritus
Calvin College • Grand Rapids, MI
glenv32@gmail.com

Christine Milner, M.S.*

Member at large (2013-2016)
Associate Professor & Chair, Kinesiology
Westmont College • Santa Barbara, CA
milner@westmont.edu

Wayne Jacobs, Ph.D.*

Member at large (2013-2016)
Dean, School of Education
LeTourneau University • Longview, TX
WayneJacobs@letu.edu

April Crommett, Ph.D.

Member at large (2014-2017)
Program Director, Kinesiology and Allied
Health
Cedarville University • Cedarville, OH
adcrommett@cedarville.edu

Melicia Whitt-Glover, Ph.D.

Member at large (2014-2017)
President & CEO
Gramercy Research Group • Greensboro, NC
mwhittglover@gamercyresearch.com

Paul Heintzman, Ph.D.

Member at large (2015-2018)
Associate Professor, School of Human Kinetics
University of Ottawa • Ottawa, Canada
pheintzm@uottawa.ca

Cathy Headley, Ph.D.

Member at large (2015-2018)
Associate Professor & Chair, Exercise & Sport
Science
Judson University • Elgin, IL
cheadley@judson.edu

Trevor Egli, Ph.D.**

Member at large (2016-2019)
Assistant Professor, Sport & Fitness Leadership
Johnson University • Knoxville, TN
tegli@johnsonu.edu

Julie Powell, Ed.D.**

Member at large (2016-2019)
Professor, Sport Management
Union University • Jackson, TN
jpowell@uu.edu

* - completing term at 2016 conference

** - beginning term at 2016 conference

***Past Distinguished Service
Award Winners***

- 2015 – Dr. Don De Graaf, Calvin College
 2014 – Dr. Dickie Hill, Abilene Christian
 University
 2013 – Dr. Margaret Hothem, Gordon College;
 Dr. John Byl, Redeemer University
 College, Canada
 2012– Dr. Valerie Gin, Gordon College
 2011 – Dr. Jim Gustafson, Messiah College
 2010 – Dr. Dale Connally, Baylor University
 2009 – Dr. Paul Heintzman, University of
 Ottawa, Canada
 2008 – Dr. Bud Williams, Wheaton College
 2007 – Dr. Tom Visker, Bethel College
 2006 – Dr. Glen Van Andel, Calvin College

Past Literary Award Winners

- 2014 – Dr. Karl Johnson, Chesterton House Inc.
 2013 – Dr. Melicia C. Whitt-Glover, Gramercy
 Research Group
 2012 – Dr. Nick Watson, York St. John
 University, England
 2011 – Dr. Gervais Deschenes, University du
 Quebec a Chicoutimi
 2010 – Dr. Glen Van Andel, Calvin College
 2009 – Dr. Peter Walters, Wheaton College
 2008 – Dr. Don De Graaf, Calvin College
 2007 – Dr. Paul Heintzman, University of
 Ottawa, Canada
 2006 – Dr. John Byl, Redeemer University
 College, Canada

***Past Presidential Award
Winners***

- 2015 – Chris Milner, Westmont College
 2014 – Dr. Jim Gustafson, Messiah College
 2013 – Dr. Sue Walsh, Concordia University
 Chicago;
 Keith Walsh, Willow Creek Community
 Church
 2012 – Dr. Glen Van Andel, Calvin College
 2011 – Dr. Don Lawrence, Azusa Pacific
 University
 2010 – Dr. Dale Connally, Baylor University,
 Calvin College
 2009 – Dr. Dickie Hill, Abilene Christian
 University
 2008 – Dr. Dale Connally, Baylor University
 2007 – Dr. Julie Walton, Calvin College
 2006 – Dr. John Byl, Redeemer University
 College

Past Conferences

- 1989 - Calvin College, Grand Rapids, MI
- 1990 - Calvin College, Grand Rapids, MI
- 1991 - Calvin College, Grand Rapids, MI
- 1992 - Northwest Nazarene College, Nampa, ID *
- 1993 - Calvin College, Grand Rapids, MI
- 1994 - Calvin College, Grand Rapids, MI
- 1995 - Calvin College, Grand Rapids, MI
- 1996 - Messiah College, Mechanicsburg, PA
- 1997 - Messiah College, Mechanicsburg, PA
- 1998 - Dordt College, Sioux Center, IA
- 1999 - Calvin College, Grand Rapids, MI
- 2000 - Westmont College, Santa Barbara, CA
- 2001 - Calvin College, Grand Rapids, MI
- 2002 - Wheaton College, Wheaton, IL
- 2003 - Redeemer College, Ontario, Canada
- 2004 - Baylor University, Waco, TX **
- 2005 - Azusa Pacific University, Azusa, CA
- 2006 - Gordon College, Wenham, MA
- 2007 - Trinity International University, Chicago, IL
- 2008 - Seattle Pacific University, Seattle, WA
- 2009- University of Ottawa, Ottawa, Ontario, Canada
- 2010- Calvin College, Grand Rapids, MI
- 2011 – College of the Ozarks, Branson, MO
- 2012 – Indiana Wesleyan University, Marion, IN
- 2013 – Baylor University, Waco, TX
- 2014 – Messiah College, Mechanicsburg, PA
- 2015 – Calvin College, Grand Rapids, MI
- 2016 – Westmont College, Santa Barbara, CA

**CCCU sponsored conference expanded from just leisure studies to all HPERDS disciplines*

*** Christianity and the Soul of the University Conference; CSKLS organizes into formal professional society*

Past-Presidents

- Glen Van Andel, Calvin College (2004-2005)
- Glen Van Andel, Calvin College (2005-2006)
- Bud Williams, Wheaton College (2006-2007)
- Julie Walton, Calvin College (2007-2008)
- Dale Connally, Baylor University (2008-2009)
- Dickie Hill, Abilene Christian University (2009-2010)
- Tim Voss, Trinity International University (2010-2011)
- Peter Walters, Wheaton College (2011-2012)
- Valerie Gin, Gordon College (2012-2013)
- Tom Visker, Bethel College (2013-2015)

Past Board Members

- Tom Visker (2004-2010) Sec/Treasurer
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- Paul Heintzman (2006-2009) University of Ottawa
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- Lorraine Wilson (2010-12) Abilene Christian University
- Jack Reimer (2009-2012) Trinity Western University
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- Don Hoeck (2010-2013) College of the Ozarks
- Mathew Ruiz (2011-2014) Huntington University
- Sue Walsh (2011-2014) Concordia University – Chicago
- Steve Waller (2012-2015) University of Tennessee
- Aly Williams (2013-2014) Indiana Wesleyan University
- Wayne Jacobs (2013-2016) LeTourneau University