



**25<sup>th</sup> Anniversary:**  
**Celebrating the Past, Embracing the Future**

*2014 Conference Proceedings*  
*Messiah College • Mechanicsburg, PA*  
*June 4-6, 2014*



***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 25<sup>th</sup> Anniversary conference on the campus of Messiah College in Mechanicsburg, PA. Special thanks goes to Jim Gustafson, conference host, 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 the 25<sup>th</sup> Anniversary 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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**CSKLS 2014 Conference Schedule**

**Tuesday, June 3**

3:00-10:00 Registration  
6:00 – 9:00 Board Meeting

**Wednesday, June 4**

7:00–8:00 Breakfast  
8:30-11:30 Pre-conference – Faith Integration: Then and Now  
8:30–11:30 Pre-conference Recreation Electives (Fly fishing/ Golf/ Canoeing/ Sight Seeing)  
12:00-12:45 Lunch  
1:00-1:15 Welcome  
1:15–2:15 Keynote: Dr. Phil Thorne: “The Most Neglected Commandment in the Bible”  
2:15-2:30 Break  
2:30–5:15 Presentations  
6:00 – 9:00 Cookout and outing at Strocks

**Thursday, June 5**

6:45-7:50 CSKLS Board Meeting  
7:00–7:45 Breakfast  
8:00-8:30 Meditation  
8:30–8:45 Break  
8:45–11:45 Presentations  
12:00–1:00 Lunch with Special Interest Groups  
1:15 – 2:15 CSKLS Business Meeting  
2:15 – 3:15 White Papers  
3:15 – 3:30 Break  
3:30 - 5:30 Student Presentations  
6:15–7:15 Banquet  
7:30–8:15 Awards and Keynote: Glen Van Andel: “Celebrating the Past, Embracing the Future”  
8:30–9:00 Worship Service

**Friday, June 6**

6:45-7:50 CSKLS Board Meeting  
7:00–7:45 Breakfast  
8:00–8:30 Devotional  
8:45–10:45 Presentations  
10:30-10:45 Break  
10:45-11:45 Regathering/Wrapup  
12:00 - 1:00 Lunch  
1:00 – 5:00 Free Time



## Presentations

### **The science of gratitude: Physical, psychological, spiritual and pedagogical benefits of practicing gratitude**

*Christine Milner, Westmont College*

Practicing gratitude as a Christian discipline can yield many benefits. In recent years, efforts to understand the benefits of gratitude have gone mainstream (beyond religious circles). Robert Emmons, in his book *Thanks! How Practicing Gratitude Can Make You Happier* (2007), summarizes the new science of gratitude. As a professor at the University of California at Davis and one of the scholars championing the positive psychology movement, he has focused his research on the science of gratitude, including physical and psychological benefits. A number of professors and staff members at Westmont College spent time during the fall semester studying his work in a book club sponsored by the Provost's office. This effort culminated in a presentation to the faculty, several small pilot studies in courses and changed perspectives and practices related to gratitude. This presentation will recap the learning and experiences of the professors who took part in a semester focused on the practice of gratitude. As a participant in this process, I can humbly offer what we learned to CSKLS in the form of a presentation/discussion if so desired.

### **A review of "The Rest of Life."**

*Paul Heintzman, University of Ottawa*

While a number of books were published in the 1970s and the 1980s on a Christian perspective of leisure (e.g., Dahl, 1972; Johnston, 1983; Lehman, 1974; Oswalt, 1987; Ryken, 1987; Sherrow, 1984; Spence, 1973) perhaps because of the prediction at that time of a leisure society that has not materialized, there have been fewer books on this subject since then (Doohan, 1990; Neville, 2004, Heintzman, Van Andel, & Visker, 1994/2006; Ryken, 1995). Ryken's (1995) book was actually a revision of his 1987 book and the Heintzman, Van Andel and Visker (1994/2006) was a compilation of conference papers rather than a systematic overview of a Christian perspective on leisure. Thus the 2012 book titled "The Rest of Life: Rest, Play, Eating, Studying, Sex from a Kingdom Perspective," written by New Testament Scholar Ben Witherington III, is a welcome addition to the body of literature related to Christian perspectives on leisure. For most of the chapters Witherington interacts with the writings of one author (e.g., Tonstad in the chapter on rest, Johnston for the chapter on play, Bell for the chapter on sex). The purpose of this presentation is to provide a review of Witherington's book by presenting the main points of the book and then suggesting a number of strengths and weaknesses of the book. The presentation will focus on those chapters most directly related to leisure, that is, rest and play.

**Flipping the wellness classroom**

*James Gustafson, Messiah College*  
*Peter Walters, Wheaton College*

Much has been written about flipping the classroom in recent years, but how can that be done in wellness classes where much of the time is spent exercising? And how does one (like me) who resists technology ever get started? In this session, I will share my story of how I started flipping my classroom without even knowing it and how this "work-in-progress" is coming along. Time will be available for you to share your experiences in doing the flip and what we have learned thus far. All experience levels of "flippers" are welcome.

**Developing a Sabbath ethic in sport**

*Mark De Lisio, Gordon Conwell Theological Seminary*

The Lord's Day as well as the Sabbath is all too often neglected and rejected in the United States. While the Lord's Day and the Sabbath (and we will later explore the distinction) is not being observed in many areas of our society including work and retail business, neither is it observed in sport, albeit youth, interscholastic, intercollegiate, professional or even amateur sport. We live in a 'post-Christendom' world and the Judaic-Christian principle of the Sabbath and the Lord's Day which, was commonly recognized a generation or two ago by practicing Christians and even non-Christians, is more and more neglected and even viewed negatively. The affects and consequences arguably most negative in sport.

This presentation consists of three main areas divided into three parts, Part One, Part Two, and Part Three. Part One serves as the Introduction as stated above; Part Two explores the History and Theology of the Sabbath and the Lord's Day as well as practices and traditions surrounding the observances in Judaism and Christendom, in the early church and today. Part Three begins by revealing the problems and negative consequences our culture and we, as individuals, are experiencing as a result of 'not' observing these Holy days as the Creator designed them. In Part Three we face the complications and challenges of honoring these Holy days and explore possible ways of developing a Sabbath ethic in view of the complications and challenges i.e. 'what do we do about it'.

### **Effect of instructional and motivational self-talk on the acquisition of SCUBA mask clearing skills**

*Lorraine Wilson, Abilene Christian University*

Research has shown that self-talk can be useful in enhancing sport performance (Tod, Hardy, & Oliver, 2011). Much of the sport performance research has focused on tasks such as putting a golf ball or throwing darts at a target. The purpose of this research is to explore the relationships among self-talk, performance, confidence, focus, and effort of novice SCUBA divers learning essential skills necessary to receive an open water diver certification. Participants were 34 students (n = ? male, n = ? female) enrolled in a physical education SCUBA diving course at a small, private university. Students gave informed consent and were randomly assigned to motivational self-talk (e.g., “let’s go”, “give it all”, “I can do it”, “I feel good”), instructional self-talk (e.g., “inhale, hold and tilt, exhale nose”), or control conditions that they practiced and used during five confined water (pool) sessions. Participants used their assigned self-talk as they were introduced to mask clearing skills, practiced the skills, were evaluated, and completed a final assessment of mask clearing proficiency was made in open water. The control group was not assigned to use any particular self-talk. Participants also rated their levels of confidence, focus, and effort. The results of this research highlight the effects of self-talk on psychological factors and performance of essential SCUBA skills.

### **Killing for Jesus: A look at ministries centered around hunting**

*Dale Connelly, Baylor University*

The sport of hunting receives varying levels of support within the larger Christian community. We will explore some of the ethical, moral and theological issues associated with hunting. A series of case studies will portray several churches and ministry groups that use hunting as a primary focus of ministry. Case studies include the following:

1. First Baptist Church of Cleveland, Tennessee. The Minister of Recreation, Rusty Asble, runs a comprehensive outdoor ministry that includes upland, waterfowl, and game hunting.
2. Legacy Outfitters in Waco, Texas. Founder Jeff Fritscher has organized a network of local chapters that offer fellowship groups and small group discussions. The chapters hunt and fish together, have outdoor-related fundraisers, and host educational seminars.
3. Mission Media Ministries, Nashville, Tennessee. Founder Jason Cruise is heavily involved in producing evangelistic hunting videos as well speaking at numerous churches and wild game dinners.
4. Butler Community Alliance Church, Butler, Pennsylvania. Associate Pastor Denny Krajacic uses hunting as a major emphasis of his men’s ministry.
5. Heart of a Sportsman ministry, North Carolina. Founder Jeremy Harrill runs a ministry that began in his church that has grown to involve media productions, wild game dinners, hunting trips and devotional guides.

**The effects of faith based values and an exercise program on cardiovascular risk factors**

*April Crommett, Cedarville University*

Published research clearly shows a relationship between lifestyle behaviors and health but often are based on changing extreme behaviors. This purpose of this study was to determine if having faith based values and a commitment to stewardship of the physical body elicited similar lipid, blood pressure, and fitness results as would be seen in a non-faith based population. The study involved a 12 week wellness initiative that included measurements of total cholesterol, triglycerides, HDL, LDL, blood pressure, waist circumference, and cardiovascular fitness. Participants were encouraged to walk for at least 30 minutes on at least 4 days of the week. Outcomes of the study will be discussed. Attendees of the session will be encouraged to share similar wellness initiatives they have attempted at other Christian universities.

**Intergenerational learning: Engaging the community**

*Cathy Headley, Judson University*

God's word says "Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to everyone that is to come." (Psalms 71:18). Intergenerational programming is the interaction between two or more age groups with activities that share skills, knowledge, and experiences which brings meaning to each of the participants in a positive way over a period of time (Brummel, 1989). These experiences are mutually beneficial, meeting the needs of each group or generation, and promotes and develops understanding, friendship and socialization. This program promotes wellness and leisure using an intergenerational service learning project. University students learn how nutrition and physical activity relate to lifelong successful aging and apply them with practice. This allows older adults to participate in leisure and wellness programs; socialize with each other and university students in an intergenerational congregate dining experience.

Studies have shown that bringing together older and younger adults not only allows older adults to successfully age, but aids younger adults in their search for significance. The ability to stay healthy together allows integration of body, mind and spirit.

Setting the stage, Ames and Youatt (1994) developed five categories for intergenerational activities: 1. Recreation/ leisure; 2. Education; 3. Health promotion; 4. Public service (service learning in this case); 5. Personal development. These categories guide the process for successful intergenerational programming.

### **The efficacy of student created video clips in the classroom**

*Matthew Ruiz, Huntington University*

Film and videos are a popular mode to transmit thoughts, ideas, and content in our contemporary world. For example, more than 1 billion unique users visit YouTube each month, uploading 100 hours of video every minute. According to YouTube, over 6 billion hours of video are watched each month, almost an hour for every person on Earth, and 50% more than in 2013. This interactive presentation will reflect on a recent course taught at a Christian university which capitalized on the YouTube phenomena. During this Fall 2013 Sport & Exercise Psychology course, creating an original 2-3 minute video in groups of 3-4 students was required. The videos related to a sport, exercise, fitness, or wellness experience from outside of class that pertained to sport and exercise psychology and was relative to the lives of the students; the videos also were required to relate back to specific course material in some way. Participants at this presentation will learn about the "YouTube phenomena", watch and analyze several of the best uploaded videos from the Sport & Exercise Psychology course, discuss the content and quality, "grade" the students' work, and discuss future possibilities in this area. We will debate the efficacy of such a platform for faith-integration in light of the global reach of services like YouTube.

### **Spirituality as a resource for social and environmental justice in the parks, recreation, tourism and leisure fields**

*Paul Heintzman, University of Ottawa*

In recent years both empirical (e.g., Fox, 1997; Schmidt & Little, 2007) and non-empirical (e.g., Driver, Dustin, Baltic, Eisner, & Peterson, 1996; Dustin, 1994) literature on the relationships between spirituality and the fields of parks, recreation, tourism and leisure has been growing. Unfortunately much of this research has focused upon the immediate spiritual experience of the participant. Haluza-Delay (2000) has criticized studies such as those by Stringer and McAvoy (1992) and Fredrickson and Anderson (1999) for focusing on wilderness spiritual experiences that "primarily consisted of pleasant emotional states," that "say little about the consequences of such experiences" and do not assist "in an understanding of spirituality in the service of environmental awareness" (p. 146). Similarly Heintzman (2009) noted that research has focused on the personal spiritual benefits of leisure with little attention to the social relationship and social justice dimensions of spirituality. Yet spirituality is very much concerned with social and environmental justice. As Haluza-Delay has noted, within a spiritual tradition such as Christianity, churches are concerned with eco-justice alongside social concerns. Elkins, Hughes, Saunders, Leaf and Hedstrom (1988) identified altruism as a component of spirituality. They defined altruism as "a strong sense of social justice and commitment to altruistic love and action. A belief that we are our neighbour's keeper and that we are all part of common humanity which creates an awareness of the suffering and pain of others" (p. 11). Hawks (1995) identified both oneness with nature and connectedness with others as characteristics of spiritual health. Building upon research that has documented a relationship between leisure and spiritual well-being (e.g., Heintzman, 2000; Heintzman & Mannell, 2001, 2003), this paper will examine the spiritual dimension of leisure as a resource that the parks, recreation, tourism and leisure fields can draw upon to bring about social and environmental justice.

**“It's a Small World After All”: A case study of the development, implementation, and assessment of a summer study abroad course to the Czech Republic**

*Paul Bartlett, Northwestern College*

*Vonda Post, Northwestern College*

“It’s a small world after all.” This generation, unlike those of any before, can travel to most any part of the world, thus giving the impression that “it’s a small world after all.” However, this accessibility to the world actually should broaden our view of the world in which we live. The number of American college students studying abroad has been increasing, in particular short-term study abroad options to experience another culture. Experientially-based cross-cultural learning is recognized by many colleges and universities as an important curricular offering—Northwestern College including. Since 1998, Northwestern College has been offering (short-term) summer study abroad programs to create additional cross-cultural learning opportunities. Three of these summer study abroad trips have been to the Czech Republic to study physical culture as a window into the general culture and as a basis of comparison with the United States. In this presentation I will describe the development, implementation, and assessment of these study abroad trips. Particular emphasis will be placed on a case study of the 2013 trip, including the results and conclusions of a content analysis research on daily journal entries examining the relationship between in-country critical events and depth of cross-cultural learning. Specific and general recommendations for future study abroad trips will be offered.

**Developing a university wellness program for service and ministry***Joseph Cole, Trevecca Nazarene University**Monica O'Rourke, California Baptist University*

Many universities have started, or are in the process of starting, employee wellness programs in order to defer the rising cost of health care and to take advantage of potential incentives offered through the Affordable Health Care Act. Christian universities have an excellent opportunity to lead and be in the forefront of employee wellness, as wellness is central to our walk with Christ. Every believer is called to present his or her "body as a living sacrifice" and to live as examples to those we serve. This is especially true for academicians and departments that give instruction in fitness and health. The purpose of this presentation is to address how colleges and universities can start and maintain an employee / student wellness program with a relatively low budget and current department resources. Examples taken from Trevecca Nazarene University's Center for Maximizing Wellness Program will be presented. Participants in this session will be given; ministry tool strategies, administrative and management protocol, interest surveys, program development, marketing strategies, advertising, funding, reward / recognition incentives, record keeping procedures, facility use, instructor training, and strategies for making the wellness program a tool for outreach and ministry. The history, present state, and future goals of the TNU wellness program will also be provided. Start-up and participation data will be presented to give possible inference to other colleges and universities as they may be interested in starting similar programs. Collaborative participation will be encouraged during the presentation for attendees that have information and experience starting and operating wellness programs.

**The effectiveness of the Daniel Plan: An analysis of the effectiveness of the training manual utilized for this program.***Dale Campbell, Vanguard University*

The Daniel Plan is a successful Wellness program designed by Saddleback Church in Lake Forest, CA. My involvement in The Daniel Plan has been to assess the effectiveness of the manual utilized to teach the program. The work consisted of designing a survey to determine participant happiness with meeting their needs for the core component areas of faith, food, fitness, friends, and focus. This assessment tool has led to the updating and creation of the second addition of the training manual for the Daniel Plan.

**Integrating undergraduate research into  
Christian liberal arts higher education**

*Matt Renfrow, Taylor University*

Undergraduate research (UR) has become an important facet of higher education in the past several decades. UR has led to improvements/increases in critical thinking, presentation skills, content comprehension, and students pursuing graduate education. However, UR at Christian liberal arts institutions is not easily pursued. Faculty often balance teaching several courses with other responsibilities which often are not considered in one's teaching load. Furthermore, research is often a criterion for faculty tenure and promotion. This places many faculty in the challenging situation of trying to pursue extracurricular research while maintaining excellence in the classroom as this is the primary charge to professors in most liberal arts institutions. Integrating UR into major curricula may serve as a solution to this predicament.

Implementing UR, particularly directed research projects, gives students the opportunity to investigate, in depth, content that is very intriguing to them while provide them skills such as developing research questions and hypotheses, information literacy, statistical analyses, and writing institutional review board proposals. Simultaneously, directed research courses may be a way in which faculty can receive course load while participating in meaningful research that they enjoy and fulfill a common requirement for tenure and promotion. Faculty may then present research findings at institutional-, local-, regional-, national-, or international-level conferences and symposia depending on the quality of work. Some student groups and projects may have the ability to publish their work. Various conferences and journals exists specifically for the enhancement and dissemination of UR. Ultimately, UR can improve faculty-student relationships, enhance student learning and, consequently, preparation for God's vocational calling on their lives, and foster faculty excellence by providing meaningful, challenging, and collaborative projects.

**Wellness class results**

*James Gustafson, Messiah College*

Teaching subject matter is easy...getting students to make lifestyle changes is much more difficult. So, I asked my wellness students to tell me if they have changed their wellness behaviors and to what extent. This presentation will examine the survey results of a recent semester of wellness students and their responses to questions concerning cardiovascular fitness, sleep, nutrition, strength, flexibility, substance abuse, and stress.

**“There is nothing new under the sun”: A weaving of social scientific research findings on leisure and spirituality with wisdom from Christian classics of spirituality**

*Paul Heintzman, University of Ottawa*

In 1991 McDonald and Schreyer wrote a chapter titled “Spiritual benefits of leisure participation and leisure settings” which established the foundation for the social scientific study of the leisure and spirituality relationship. Twenty years later a body of empirical literature has begun to be established on this topic. Some of these studies have gone beyond determining if leisure has spiritual benefits to investigating the leisure factors that produce spiritual benefits. As Schmidt (2006) asks, “What is it about these experiences that contribute to spiritual benefits within leisure?” (p. 177). At least eight processes that link leisure and spirituality have been identified through empirical research (Heintzman, 2009). While empirical research on leisure and spirituality is recent, non-empirical knowledge and wisdom on spirituality has existed for centuries. For example, within the Christian tradition, the classics of spirituality outline and describe spiritual disciplines or practices that aid in spiritual growth (e.g., Foster, 1978). The purpose of this paper is to investigate whether the leisure processes that have been empirically documented as contributing to spirituality are similar to the spiritual practices and disciplines that have been advocated for centuries as paths to spiritual growth in the Christian tradition. Using an interdisciplinary approach this study began with eight leisure factors that contribute to spiritual benefits as identified through empirical research (Heintzman, 2009). Then classic writings on Christian spirituality, often in the form of anthologies (Foster & Smith, 1993; Foster & Griffith, 2000) or summaries (Foster, 1978; Harris, 1999), were reviewed to determine if the identified leisure factors were similar to traditional Christian spiritual practices and disciplines.

**Introduction to the functional movement screen**

*David Wiederrecht, Bethel College*

An Introduction to the Functional Movement Screen presentation will consist of an introduction to the Functional Movement Screen and some of the history and philosophy behind the screen. Initially, the purpose of the seven screens will be discussed along with the criteria for grading. Following the didactic portion of the presentation, a volunteer will be screened to demonstrate the ease of use of the seven screens. If time permits, others may be able to be screened or all attendees can be 'screened' together.

**Historical perspectives and future opportunities in sport ministry**

*Valerie Gin, Gordon College*

It is crucial to understand the historical perspectives and trends of sports ministry to understand where we are today and how to strategically think about the future. Where did sports ministry begin? What motivated and influenced the pioneers of the modern movement of sports ministry? Though it is recognized that many ministries have had a role in history, it is not intended to list every ministry, instead the presentation summarizes the past through representative trends, highlighting the pioneer ministries of each. What can we glean from history that will help us plan and strategize how to impact the world of sport for the Kingdom? How can we best analyze and shape sports ministry in the future? This presentation will provide a framework to think about future opportunities and frontiers of sport in ministry.

## Student Presentations

### **Fixing our eyes upon Christ: A look at the eye**

*Grace Aghan, Gordon College*

The primary aim is to convey how the science of vision correlates with the spiritual vision using an in-depth look at the anatomy of the eye and its function as relates to scripture.

Seeing is the first step that should be accomplished in regards to vision. In this step, light waves hit the eye and provide illumination. This is the same thing that the bible refers to when it say that the unfolding of your words gives light; it gives understanding to the simple. (Psalm 119:130). God's word gives us the light to our spiritual eyes. It also says open my eyes that I may see wonderful things in your law (Psalm 119:18).

The next step is focusing; this can be explained as a deliberate attempt to bring one thing into the eye's field of view and keep it there for as long as it is needed. Focusing can also mean that the movement of the image is followed. The bible addresses this when it says watch the path of your feet and all your ways will be established. Do not turn to the right nor to the left; Turn your foot from evil. (Proverbs 4:27).

### **A biomechanical analysis of the high jump**

*Lisa Richardson, Gordon College*

High Jumping as a sport has been taking place since the 1800s. There are two phases of the jump that are critical to bar clearance: take-off and flight. The purpose of this pilot study was to quantify measures that set experienced jumpers apart from inexperienced jumpers. We recruited one athlete who jumped collegiately (experienced) and one track and field athlete who is just beginning to train for the high jump (inexperienced). The questions related to the take-off phase were: (a) Do experienced jumpers conserve more mechanical energy during take-off than inexperienced jumpers?, (b) Is the distance from the center of gravity (COG) to the ankle joint at toe-off correlated to maximum jump height, and (c) Does the experienced jumper have a closer COG-Ankle distance than the inexperienced? The questions related to the flight phase were: (d) Is the center of mass (COM) of an experienced jumper closer to the bar than that of an inexperienced jumper at the top of their flight? and (e) Can an experienced jumper maintain a consistent maximum COM height longer than the inexperienced jumper after repeated jump? The results of the pilot study showed that all measures besides the measure of fatigue (question e) varied as expected between the experienced and inexperienced jumper. Measures of energy conservation and COG-Ankle distance are indicative of technique during the take-off phase and can be used in training new jumpers. The COM height's position relative to the bar during flight is indicative of proper arching technique during the flight phase. Future studies conducted using these measures can be helpful in quantifying proper jumping technique.

**Exploring the relationship between religiosity and social support in Christian communities**

*Douglas Knutson, Oklahoma State University*

*Chandra Story, Oklahoma State University*

*Idethia Harvey, University of Connecticut*

*Melicia Whitt-Glover, Gramercy Research Group*

Attendance at weekly services is a vital part of Christian discipline and practice. The ability to measure involvement in a faith community is important for health promotion and leisure studies researchers implementing behavioral interventions in faith settings. Christian identity has been linked to a variety of positive mental and physical health outcomes (e.g., reduced rates of heart disease, reduced depression) relative to the general US population. These outcomes have largely been attributed to the mediating role of social involvement among congregants. In short, increased religiosity is related to increased social support which leads to better health.

The presentation will address assumptions that have been made in past literature in regard to the salutary effects of religious involvement and social connectedness within African American churches. Results from a church-based research project (L.A.D.I.E.S. for a Better Life Study) conducted by Gramercy Research Group with African American women will be incorporated and analyzed.

First, the presentation will highlight challenges that arise when researchers try to quantify Christian religiosity and relate it to social support. Second, the presentation will showcase information gain while analyzing general and religious social support. Lastly, implications of Christian involvement and social support for exercise promotion will be discussed.

The data collected in the L.A.D.I.E.S. study may indicate a different relationship between religiosity and social support than has been highlighted in past literature. Implications for future research on health promotion in religious communities will be addressed.

**An examination of religiosity, athletic identity, social support, and perceived stress among Christian intercollegiate athletes competing in the Southeastern Conference**

*Landon Huffman, University of Tennessee*

Intercollegiate athletes competing in the Southeastern Conference (SEC) have been subjected to increased pressures, demands, and stress given the prevalent financial implications associated with winning. Research has sought to investigate holistic wellness but spirituality has commonly been overlooked in the mainstream outlets. Therefore, it is vital to investigate the role of religiosity as a tool to foster spirituality within the holistic care and stress management model for intercollegiate athletes.

The literature has suggested individuals who are more spiritual more effectively manage stress. However, most public schools' athletic departments, such as the majority of institutions comprising the SEC, refrain from employing full-time advisors dedicated to cultivating the spiritual development of holistic care. Perceived stress can cause detrimental spikes in daily functioning which is particularly damaging for individuals who must balance academic and athletic responsibilities.

This research employed survey methodology, particularly the Duke Religion Index (DUREL) to gain a better understanding of the relationship between religiosity and perceived stress among intercollegiate athletes. This study also evaluated the relationships between religiosity and athletic identity and social support to provide benchmarks regarding the strength of the relationships. Data has been collected (n = 646) but not yet analyzed. Results will provide insights for athletic administrators and spiritual health advisors regarding the role of religiosity in holistic care as well as offer insights into the most at-risk subgroups of SEC athletes.

# White Papers

## *Coming Home to our Father's World*

*Don DeGraaf, College of the Ozarks*

### INTRODUCTION:

In his book *Reflections of the North Country*, the late Sigurd Olson remarks that "the greatest achievement of our flight to the moon (in 1969) is the picture of the earth, a living blue-green planet whirling in the dark endless void of space, and the realization that this is home." The environmental movement expanded greatly with this realization – the first earth day was in 1970. This effect of the American space program was never intended or anticipated – indeed, nearly all environmentalists in the 1960s actively fought against the space program, saying that we had to solve Earth's problems before exploring space. But the timing was right, and a real reframing took place to examine the environmental issues of the day.

Fast-forward almost 50 years and we can see that some progress has been made related to worldwide environmental issues, but so many issues remain. Crazy weather patterns, loss of the social capital needed to sustain communities, global conflicts, overuse of resources, the list is endless. All around us we can see the brokenness that is a result of sin and includes broken relationships with our God, with each other and with our natural world.

In viewing the state of our planet today, it is easy to lose hope and wonder what we can do as individuals and as professionals to

address the multi-faceted issues facing our world. Yet, we also know that we are called as Christians to be faithful and to work toward shalom. In this context, shalom can be thought of as "the battle for universal wholeness and delight," a feeling of contentment, completeness, well-being, and harmony. Shalom denotes a right relationship with God, with others, and with God's creation; it is the way God intended things to be when he created the universe. As a result, Christians have begun to embrace their role to work with God's created order and to work toward sustainability as stewards of God's world (see appendix A for the Biblical foundation for our calling as stewards).

This calling to serve as stewards of our natural world demands that we examine all aspects of our lives to live as God intended. In terms of our relationship to the natural world, the recreation activities we pursue provide a rich framework for pursuing shalom in our lives. Within this context, recreational professionals can work to integrate their faith into their work when they strive to create programs that promote deeper relationships with our God, our neighbors (across the street and around the world), as well as with the natural world that God created. In particular, this paper will focus on how recreation professionals (and the colleges and universities that prepare them) can encourage wonder and love for the things God loves as well as stewardship and accountability for the renewal and care of God's natural world.

To explore the connection between our recreational choices and fulfilling our calling as stewards of God's world, we shall turn to discussing three words – Dream – Explore – Discover – which challenge us to live out our faith in tangible and creative ways as we continue to strive for shalom, the universal flourishing of all things.

## DREAM

In his classic work *The Sand County Almanac*, Leopold (1949) challenges Americans to develop a land ethic that enlarges the boundary of the community to include soils, water, plants, and animals or collectively the land. It demands that each question of man's relationship to his environment be studied in terms of what is ethically and essentially right as well as what is economically expedient. "A thing is right when it tends to preserve the integrity, stability and beauty of the biotic community. It is wrong when it tends to do otherwise" (p.204)

This challenge was reiterated in the President's Commission on Americans Outdoors (1987) that concludes for the past 25 years we have emphasized the role of government in conservation and environmental problems and have given little attention regarding the role of the individual. A land ethic has not been created in the minds of individuals. Today, no attempt to protect the environment will be successful unless ordinary people are willing to adjust their lifestyles and develop a personalized ethic of care for the environment and each other. Education is a key component of developing an ethic of care that emphasizes the ability to make conscious moral decisions and to understand how and why those decisions are being made and how these

behaviors are affecting the earth and other people.

Almost 30 years after the President's Commission on American Outdoors, Americans still struggle with developing a mindset that encourages a deep connection to the natural world. As Christians, we must strive to create a narrative that captivates our imaginations and our senses to foster a land ethic that ties into our Biblical mandate as stewards. This demands that we *dream*, to envision what might be. I think that God wants us to dream! He wants us to use our imaginations to see and experience the world differently, not as it is but as it could be. God wants us to engage our world with an eye on transforming the isolation and brokenness we find into connectedness and caring for the whole.

As Bouma-Prediger and Walsh (2008) note, "we need to have our imaginations set free to see and experience the world differently. We need a richer, deeper, and thicker habitus, a worldview rooted in a narrative that engenders a culture of hospitality and justice. We need a renewed imagination and renewed cultural practices that can counter a geography of exclusion with an ethos of inclusion...we need to be set free by a radical narrative of hospitality and homecoming" (p. 112). Such a narrative, leads us to a metaphor of homemaking, connecting individuals deeply to a specific place; such commitment is impossible without imagining how to love, care, learn about and connect with a specific place. The process of learning to love our natural world is often rooted and nurtured in how we spend our time in the outdoors.

The environments we explore, the activities we love to participate in, as well as the people who share our passions all help to create a strong connection with place and lead us to include our natural world into a homemaking narrative, where all things can flourish. Homemaking is deeply rooted in learning to love the natural world as God loves it.

Many recreational professionals are already embracing some aspects of this call to homemaking through their commitment to place making. The Project for Public Spaces defines place making as “a process that capitalized on a local community’s assets, inspiration and potential, ultimately creating good public spaces that promote people’s health, happiness, and well-being. It is both a process and a philosophy, an overarching idea and a hands-on tool for improving a neighborhood, a city, or region” (MRPA, 2013). A commitment to place making is a commitment to helping individuals connect to the communities and places where they dwell, challenging them to dwell well by seeking the flourishing of all things.

Challenge questions (for both individuals and recreational professionals):

1. Through the outdoor activities we pursue or promote for others, how can we foster a worldview that includes our responsibility for the environment, a worldview that includes a land ethic similar to the one Leopold advocates for in his book, *The Sand County Almanac*?
2. What does the metaphor of homemaking or place making mean to you? How do the outdoor activities you participate in compliment or contradict these metaphors?
3. Sanders (1994) in his book, *Staying put: Making a home in a restless world*, states “to become intimate with your home region, to know the territory as well as you can, to understand your life as woven into local life does not prevent you from recognizing and honoring the diversity of other places. If you are not yourself placed, then you wander the world like a sightseer, a collector of sensations, with no gauge for measuring what you see. Local knowledge is the grounding for global knowledge.” How can we avoid being a collector of sensations in our recreational pursuits and instead work to use our outdoor recreation activities to promote shalom, right relationships with God, each other and the natural world around us? How can we manage the tension between rootedness and exploration?

### EXPLORE

John Muir in his book *Our National Parks* (1901) reminds us of the physical, mental, and spiritual benefits of being outdoors when he writes, “wander here a whole summer, if you can. Thousands of God's wild blessings will search you and soak you as if you were a sponge.” As Muir notes, one of the keys to experiencing God in our lives is that we must immerse ourselves in the natural world. While dreaming is an important first step in the process of seeking shalom, it is through exploring, doing and being in the outdoors that strong connections are developed and nurtured.

The experiential nature of outdoor recreation activities provides a important foundation for connecting to our natural world and in so doing connecting to God by living a good story. While we can learn a lot about God

from the pages of scripture, He is still a mystery, unless we look for ways to be in relationship with Him. This is one of God's desires, he wants to connect and while he will not force himself on us, he does respond to those who want to know him.

Don Miller, the author of the book *A million miles in a thousand years*, encourages us to see our lives as stories and gifts from God and in so doing challenges us to live a good story, to fully use the gifts God gives. People often have great dreams of changing the world and living fully but quickly fall into settling for what comes their way. But this does not have to be the case.

In a recent college trip to kayak and canoe in the backcountry of Everglades National Park with students, I remember laying on the beach looking into the heavens and seeing millions of stars. As students gazed upward they began to marvel at the vastness of the heavens, they talked about the beauty and power of creation. In a similar situation Miller asked a friend "why do you think God did all of this?" Miller's friend answered: "its obvious, he made the stars to dazzle us." Ultimately, what does God want from us? "He wants to interact with each one of us, enjoy time with us, have a relationship with us and enjoy the fact that we, in turn, enjoy him" (Miller, 2012, p. 11).

Throughout his writings, Millers argues that God wants us to live a good story and "remember the point of a story is never about the ending. It's about your character getting molded in the hard work of the middle" (Miller 2009, p. 154). I believe that being active in the outdoors can help build a great story. Outdoor activities can draw us closer to God, help us to slow our lives down and

enjoy simple pleasures. Outdoor activities can also help us build relationships and shared stories with others as well as deepen our connections to the natural world, enjoying the wonders of God's creation.

Outdoor activities can do all this and more but only if we are intentional in how we are creating and living out our stories and seeing how our story connects with God's bigger story of seeking shalom in this world. Being intentional, creating a good story, and exploring God's bigger story through the outdoor activities we pursue demands that we ask the following types of questions of ourselves and the programs we develop:

1. How can we make exploring in the outdoors fun and worthwhile? How can we be intentional about the outdoor activities we pursue so that our involvement in these activities help us build better stories and see how our stories ultimately connect to God's story in this world?
2. How can we find ways to elevate people's recreation habits rather than simply serving popular tastes for recreation?
3. How can we avoid the drive to consumerism in outdoor recreation, the notion that we need the latest and best to truly enjoy the outdoors?
4. How can we develop micro adventures to encourage connecting to the natural world within a local context? (See the resources section for micro adventure program ideas).
5. How do we manage the tension between rootedness and exploration? How do we actively engage our world and connect the local and global

**DISCOVER**

When we dream with our minds what can be, and explore with our hands and feet and see what is, we are free to discover what brings God joy and how He wants us to dwell well in the places we inhabit, seeking the flourishing of all things. When we approach our relationship with the natural world with a humble heart and seek the justice that God demands, we open ourselves to the possibilities of this world, we open ourselves to discover God's wonderful plan for our lives. As recreational professionals we begin to see our calling and how we can be a part of God's work in His world. We begin to see what it means to not only live deeply but to dwell well as inhabitants, whenever we find ourselves. In the words of David Orr, "*A resident is a temporary occupant, putting down few roots and investing little, knowing little, and perhaps caring little for the immediate locale beyond its ability to gratify. . . The inhabitant, by contrast, 'dwells' . . . Good inhabitation is an art requiring detailed knowledge of a place, the capacity for observation, and a sense of care and rootedness*" (as quoted by Bouma-Predinger & Walsh, 2008).

And why is it important that we dwell well in the places we inhabit? Because it brings God joy! As the first question and answer of the Westminster Catechism states: ***What is the chief end of man?*** *To glorify God and enjoy him forever.* In addition to this ultimate purpose, spending time outdoors helps us rediscover:

- The importance of spending time outdoors in promoting mental health and reducing stress, depression and anxiety, and

hyperactivity (DeVries, Groenewegen, & Spreeuwenberg, 2003), and to reduce aggressiveness and violence (Kaplan, 1995). Children in particular benefit socially, academically, and psychologically by spending time outdoors (Louv, 2005).

- The interconnectedness of our world including the importance of all aspects of our lives in making our world more sustainable. For example, the more we make choices that allow us to bike and walk to work rather than rely on the automobile, the more sustainable our lives become.
- The connection between what we believe and what we do. As Leopold (1949) has noted: "no important change in ethics was ever accomplished without an internal change in our intellectual emphasis, loyalties, affections, and convictions. The proof that conservation has not yet touched these foundations of conduct lies in the fact that philosophy and religion have not yet heard of it. In our attempt to make conservation easy we have made it trivial" (p. 220).

Fostering this discovery process brings us to ask the following types of questions of ourselves as well as for the programs we develop:

1. How can the outdoor activities we participate in help us to dwell well and better inhabit the places we are called?
2. What behaviors or virtues do we need to incorporate into our daily lives to make our world more sustainable?

3. What price are we willing to pay to follow God’s calling to be stewards and dwell well where we are planted?
4. What do we need to do to slow down our lives so that we can be surprised by wonder and feel the presence of God?
5. What is the connection between our thoughts and our deeds when it comes to living simply and embracing the concepts of sustainability and conservation?

### CONCLUSION

This paper has asked you, as a person of faith and someone who influences others in the recreation choices they make, to step back and reflect on our relationship and responsibility to the natural world. In addition, the paper has asked you to answer a number of challenging questions by being willing to dream, explore, and discover a new way of thinking based in the metaphor of coming home to God’s world. Through the process of struggling with these difficult questions, it is my hope that we have returned to the bigger question of why should we care about the natural world around us. Answering this “why” question gives us the foundation to answer many “how” questions presented in this paper. In this case, answering the question *why should we care about our natural world* leads to understanding what brings God joy and how we can strive to promote shalom, the flourishing of ALL things.

As Wendell Berry reminds us “the world can not be discovered by a journey of miles, no matter how long, but only by a spiritual journey, a journey of one inch, very arduous

and humbling and joyful, by which we arrive at the ground of our feet and learn to be at home,” at home, in our Father’s world by building deeper relationships with our creator, each other, and the natural world. When we see the outdoor activities we participate in contribute to this goal, we have gone a long way to answering many of the “how” questions presented here.

*This is my Father's world, the birds their carols raise,*

*The morning light, the lily white, declares their maker's praise.*

*This is my father's world , I rest me in the thought*

*Of rocks and trees, of skies and seas His hand the wonders wrought*

*This is my Father's world: he shines in all that's fair;*

*In the rustling grass I hear him pass; he speaks to me everywhere.*

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**The Role of Leisure in the Christian Life**  
(Draft)

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**I. Introduction: Historical and Current Christian Understandings of Leisure**

The early Christian notion of *otium sanctum* or holy leisure was “A sense of balance in life, an ability to be at peace through the activities of the day, an ability to rest and take time to enjoy beauty, an ability to pace ourselves” (Foster, 1978, pp. 20-21). As Christian theology developed, Christian understandings of leisure were influenced by the Greek concept of *scholē*. Augustine (354-430 CE) identified three types of life: the active, the contemplative, and the mixed life of action and contemplation (Neville, 2004). His contemplative life of holy leisure that involved the investigation of truth was not only influenced by Greek thought but was also based on the tranquility of active rest in Christ (Heintzman, 1986; Neville, 2004). Thomas Aquinas (1225-1274 CE), who devoted his life to the reconciliation of Aristotle’s thought and Christian faith, located Aristotle’s notion of leisure and contemplation in the blessed vision of God. The medieval monastic theme of *otium* was of biblical origin but also influenced by the Greek notion of *scholē*. This thread of *scholē* continues in Pieper (1963) whose philosophy and theology were heavily influenced by the writings of Thomas Aquinas. Although Pieper receives much attention within leisure studies, his view of leisure is typical of many Roman Catholic theologians and scholars (e.g., Doohan, 1990):

Leisure, it must be clearly understood, is a mental and spiritual attitude.... It is in the

first place, an attitude of mind, a condition of the soul....For leisure is a receptive attitude of mind, a contemplative attitude, and it is not only the occasion but also the capacity for steeping oneself in the whole of creation. (Pieper, pp. 40-41)

Although Christian versions of classical leisure such as expressed by Pieper (1963) continue to this day in the Roman Catholic Church, with the Reformation and the development of Protestant theology there was a move away from classical understandings of leisure to activity understandings. A contemporary Christian expression of the activity view was articulated by Protestant scholar Ryken (1995):

Its [leisure’s] purpose is to bring us back to physical, mental, and emotional strength and wholeness...The purpose of leisure is to re-create a person, to restore him or her to an earlier condition. ...Leisure...is “the growing time of the human spirit” and a time “for rest and restoration, for rediscovering life in its entirety”...Leisure is, in the best sense of the word, an escape...Relaxation is one of the inherent qualities of leisure. (pp. 236, 261)

Christian understandings of leisure are not restricted to classical and activity views. Neville (2004) defined leisure as time: “Anything that might be called a theology of leisure must be a particular aspect of theology of freedom, because leisure, on any definition, is time freed from external constraints, at work or in social duties” (p. 100). More recently a number of Christian authors (Dahl, 2006; Heintzman, 1986, 1994; Joblin, 2009) have articulated a holistic understanding of leisure. For example, Dahl (2006) wrote:

Work and leisure are not distinct; they lie on a continuum.... Leisure is being able to combine work, worship, and recreation in a free and loving, holistic way which integrates

these three elements as much as possible.

Although a person goes to different places to perform different functions, leisure lies in integrating these three aspects in order to experience wholeness in one's life, family, and community. (p. 95)

From this brief review of Christian understandings of leisure we can see that there is no one Christian understanding of leisure; multiple Christian views of leisure exist.

## II. Biblical Principles

The word "leisure" (*scholē*) arose in Greek culture, and thus lexical words related to *scholē* are not prominent in the bible. One of the few occurrences is the Septuagint (i.e., the ancient Greek translation of the Hebrew scriptures) translation of Psalm 46:10 where the Hebrew word is translated with the Greek word *scholē* so that in English the verse reads "Have leisure and know that I am God." Hermeneutical research suggests that the verse is concerned with the spiritual attitude for a person's basic posture in relation to God (Heintzman, 2009), and therefore fits with a spiritual understanding of leisure (e.g., Pieper, 1963). Although lexical words related to leisure are not prominent in the Christian tradition, writers have identified a number of biblical elements that may be used to develop a Christian understanding of leisure: the creation model (Lehman, 1974), creativity in the Old Testament (Spence, 1973), the principle of Sabbath rest (Heintzman, 2006; Johnston, 1983; Ryken, 1995), the image of God in play (Holmes, 1983), the advice of Qoheleth in the book of Ecclesiastes (Johnston, 1983), the Hebraic way of life (Johnston, 1983), the quality of life found in Jesus (Dahl, 1972), and the Kingdom of God (Holmes, 1983). This paper will highlight only a few of these biblical principles.

### a) Sabbath-keeping

The Sabbath reminds us that there is more to life than work. In the creation account, the Sabbath points to a rhythm of work and nonwork (Gen. 1–2). The same Sabbath rhythm is suggested in the account of God's provision of manna in the desert (Exod. 16), in the Mosaic law (Exod. 34:21; Lev. 23:1–3; Num. 28:18), and in the words of the prophets (Amos 8:5; Isa. 58:13–14). The Sabbath principle suggests that the rhythm of work and nonwork, or leisure, is necessary for our well-being. Jesus demonstrated this rhythm in his life on earth. During his ministry he regularly took time alone in the hills or solitary places to rest and pray (Mark 1:35; 6:31–32, 45).

In the Exodus account of the Sabbath commandment (20:8–11) we encounter the first reason God gives for observing the Sabbath: we should rest from our work just as God did after calling creation into being. The Sabbath was given not primarily for restorative purposes but was time to recognize that life is a gift from God and we are to respond with our worship and thanksgiving. Exodus 20:11 suggests that observing a day of rest forcefully reminds us that we live in a world that contains all we need as well as many other things to enjoy. So the Sabbath is an invitation to experience the blessings of God's good gift of creation and delight in them. Leisure, like the Sabbath, is more than a time period or an activity; it is an attitude.

Deuteronomy's version of the Sabbath commandment provides another reason why we are to stop working: "so that your male and female servants may rest, as you do" (5:14). The Sabbath, therefore, is for human rest, restoration, and re-creation. It is a "day of sacred assembly" (Lev. 23:3)—a day set aside to worship the One who created and sustains us. Jesus also taught that the Sabbath was a time

for bringing healing and wholeness (Matt. 12:1–14; Mark 2:23–27; 3:1–5; Luke 6:1–4; 13:10–17; 14:1–6; John 9:1–41).

A third motivation for observing the Sabbath, a humanitarian one that we have already noted in Deuteronomy 5:14–15, is more clearly stated in the Book of the Covenant: “Six days do your work, but on the seventh day do not work, so that your ox and your donkey may rest and the slave born in your household, and the foreigner among you as well, may be refreshed” (Exod. 23:12). In this verse the only purpose given for the day of rest is that the dependent laborers and domestic animals experience rest and recuperation. The Sabbath was especially for the benefit of those who are severely burdened with work and are under the orders of others. Our leisure activity needs to be respectful of other people as well as of God’s creatures and creation, and we should be careful not to intentionally or unintentionally exploit them during our leisure activity.

A fourth motivation for observance of the Sabbath is that it is a sign of the covenant: “The Israelites are to observe the Sabbath, celebrating it for the generations to come as a lasting covenant. It will be a sign between me and the Israelites forever” (Exod. 31:16, 17a). Thus the Sabbath was to be observed not only within the context of a relationship with God, but it was a sign of the relationship. Applied to leisure, while some benefits may accrue from observance of one day’s rest in seven, leisure like the Sabbath may find its true meaning and reach its fullest potential when one lives in relationship with God. Taken together, the Exodus and Deuteronomy accounts of the Sabbath suggest that our leisure should be for both enjoying God and God’s creation, and for personal renewal.

#### **b) Rest**

Like the principle of Sabbath, the biblical concept of rest reminds us that there is more to life than work. Biblical rest includes a range of physical and spiritual dimensions: a pleasant, secure, and blessed life in the land (Deut. 12:9–10); an entering into God’s rest (Ps. 91:1); a rest of completion such as God enjoyed after creation (Gen. 2:2); a Sabbath rest of peace, joy, and well-being (Heb. 4:9–11); and a relief from labors and burdens, as well as a peace and contentment of body, soul, and mind in Jesus (Matt. 11:28–30).

While we may not fully experience all these physical and spiritual dimensions of rest until God’s kingdom has fully come, we can begin to experience them now. These elements of rest are part of the good life on God’s good earth, and they provide insights into how we understand leisure. The Deuteronomic notion of rest in the land is of particular importance for our understanding of leisure as activity, or what can be called intensified leisure. As Preece (1981) noted, “We don’t rest in a doctrine, we need a place to put our feet up, but a place in which God is personally present” (p. 79). God’s creation provides the context for our rest and leisure. God’s creation contains many good gifts for us to enjoy. The biblical themes of festivals, feasts, dance, hospitality and friendships are all examples of leisure activities that provide an opportunity to enjoy God’s good creation. These leisure activities may be seen as an intensification of leisure that nourishes our spiritual attitude of leisure and a leisurely approach to life.

In addition to a physical dimension, the biblical concept of rest also has a spiritual dimension, which suggests to us that leisure is more than recreation, more than leisure as activity. It also involves an attitude or a condition of our being. Leisure, in the classical

sense, refers to an attitude or a state of being characterized by peace, contentment, joy, and celebration.

### c) Work and Leisure Balance

The book of Ecclesiastes critiques those who distort God's intended rhythm of work and leisure by pursuing either a compulsive work ethic or a hedonistic leisure ethic based on consuming goods. The book points to an alternative for true disciples: enjoying the good life on the good earth God has given us. Throughout Ecclesiastes (2:17–26; 5:9–16; 6:7–9; esp. 4:4–16) the author emphasizes the folly of compulsive work and refutes three arguments often put forward in its support: the need to achieve (4:4); the desire for wealth (4:8); and the desire to gain fame (4:13–16). The conclusion is unavoidable—overwork is foolish, and moderation is sensible.

In Ecclesiastes, the writer addresses those who hold a hedonistic, consumptive leisure ethic. A life of unreserved pleasure-seeking and acquisition of possessions is “meaningless, a chasing after the wind” (2:1–11). Evidently, leisure activity that is focused on pleasure-seeking, on consumption and acquisition, or that becomes one's all-consuming end is ultimately not fulfilling.

The recommended lifestyle, in contrast to a compulsive work ethic and a hedonistic leisure ethic, comes at the end of Ecclesiastes 2. Here we learn that life is to be enjoyed: “People can do nothing better than to eat and drink and find satisfaction in their toil” (v. 24). Commentators suggest that this phrase stands for a contented and happy life characterized by joy, companionship, and satisfaction. The writer of Ecclesiastes further elaborates on the theme of enjoying the life God has given us (2:24–26; 3:12–13, 22; 5:18–19; 9:7–9; 11:9–12:1). God has given humans the opportunity and the

encouragement to enjoy the good life on God's good earth.

This advice in Ecclesiastes to enjoy life reflects the Genesis account, in which God repeatedly pronounces the creation “good.” It also reflects the rejoicing in creation suggested by the Exodus account of the Sabbath commandment, and the orthodox Israelite view of the earthly realm, in which God brings “forth food from earth: wine that gladdens the human hearts, oil to make their faces shine, and bread that sustains their hearts” (Ps. 104:14b–15).

Thus we should choose forms of leisure activity that allow us to see, hear, and experience the majesty of God's creation. Such leisure activities are consistent with the ancient tradition of meditating on creation—a form of contemplation that the mystics called the “discovery of God in his creatures” (see Ps. 8; 19) and that help to develop the qualitative spiritual dimension of leisure that permeates all of life.

### III. Conclusion

In conclusion, these biblical passages teach us that leisure is part of God's lifestyle for us: for rest; for renewal; and for learning about, appreciating, and enjoying God and God's gift of creation. This understanding of leisure involves a spiritual attitude, time free from work, and leisure activities.

### III. Questions

1. Can biblical principles such as Sabbath and rest be equated with leisure or is it better to use the biblical terms without reference to leisure?
2. Since leisure (*scholē*) was originally a Greek concept, can we speak of a Christian understanding of leisure?

3. When considering the different concepts of leisure (classical, activity, time, state of mind, holistic etc.) do the biblical principles support one concept more than another?

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### ***Keynote Speaker Biographies***

**DR. PHILLIP THORNE**, a graduate of Denver Seminary and Cambridge University, has been Senior Pastor of West Shore Evangelical Free Church in Mechanicsburg, Pennsylvania for more than twenty years. He also teaches at Biblical Seminary, LBC Graduate School and Messiah College. But he has learned the most about life and love from his wife of thirty-plus years, their children, and grandchildren.

After receiving a Ph.D. from Cambridge University, and publishing his first book on the history of evangelical theology, Phil Thorne became the pastor of a church in South-central Pennsylvania, where he has been for the past two decades, teaching, counseling, visiting, worshiping and otherwise sharing life together with this community of faith. Until recently, that is. With the publication of his second book, *Thursdays with Naomi*, Phil and his wife have set off in a new direction. They have left the daily responsibilities of pastoral ministry behind to embark on a journey of reflection, writing and hopefully, enjoying and sharing God's beautiful, life-giving presence. Oh, and spending time with their grandchildren!

**DR. GLEN VAN ANDEL**, a graduate of Calvin College, the University of North Carolina, and Indiana University, taught at Calvin College for 29 years before being awarded professor emeritus status in 2009.

In the fall of 1988 Glen had a vision for an annual symposium that would bring together scholars from a variety of disciplines who could contribute to a biblical understanding of sport and recreation. That symposium was the first meeting of what we know today as the Christian Society for Kinesiology and Leisure Studies. The expectation of quality scholarship was paired with the nurturing and supportive environment of a Christian community. As a result, the CSKLS conferences are a place to share ideas within the disciplines, but to also share personal joys and concerns with brothers and sisters in Christ.

Under Glen's guidance, in 2004 a leadership committee was formed, by-laws were drawn up, a board of directors was formed, and a tax-exempt status as a not-for-profit organization known as the Christian Society for Kinesiology and Leisure Studies was formalized. Glen was selected to serve as the first president of the newly formed organization.

25 years after the first symposium and 10 years after formalizing the organization, CSKLS has become an organization passionately committed to serving God and others in the disciplines of kinesiology and leisure and equally committed to sharing in the lives of our brothers and sisters in Christ.

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### **CSKLS 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

*\*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*

### **CSKLS 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)